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Abstract

KOREAN JEONG (CHŎNG) AND ITS RELATIONSHIP TO CHRISTIAN MISSION

Woocheol Kim

The Korean Protestant church now faces the surrounding community becoming cold-hearted amid the fast diffusion of an individualistic and competitive way of living. This study, therefore, investigates *jeong* (affectionate attachment) which might represent the warm heart of Koreans with a particular concern to identify some potential of the psycho-social element for warm-hearted Christian mission.

This project explores the root of *jeong* in the Korean cultural context, re-views it in light of love (*agape*) drawn from the Christian tradition, and then, observes the integration of the two into the Korean Christian heart through qualitative interviews of eight related individuals and case studies of three missional communities in Korea, the Canaan Farmer's School, the Da-Il Community, and the Onnuri Mission.

This research posits *jeong* as both threat and opportunity to the Korean Christian life, and in response, provides biblical and cultural guidelines for a constructive coupling of Korean *jeong* and Christian *agape*. It affirms both the contextual relevance of *jeong* and the biblical authenticity of *agape*, and thereby, seeks to find modes of doing mission in both Korean and Christian ways.

This study rediscovers positively *jeong-ful* (compassionate) and *agapaic* (committed) aspects, and on such basis, it suggests credible mission that goes with character and community because *jeong* and *agape* connote these. It also points to several negative causes and influences of *jeong* so that Christian mission by and among people of heart like Koreans may not be misguided.

Dissertation Approval Sheet

This dissertation, entitled
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ITS RELATIONSHIP TO CHRISTIAN MISSION**

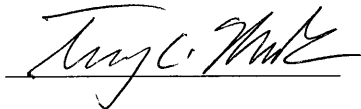
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of the Requirements for the Degree
Doctor of Philosophy

by
Woocheol Kim
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Table of Contents

| | |
|--|----------|
| List of Tables | vi |
| List of Figures | vii |
| Acknowledgements | viii |
| Chapter 1: The Overview of Study | 1 |
| Introduction | 1 |
| The Rampant Proliferation of Cold-hearted Social Phenomena | 1 |
| Motivations for Choosing <i>Jeong</i> as a Topic for Mission Studies | 8 |
| The Background of Problem | 16 |
| The Stagnation of Conversion Growth within Protestantism | 16 |
| The Challenge of Other Religions amidst Globalization | 21 |
| The Challenge of Postmodernism to Christian Theology | 32 |
| The Relationship of the Background to Korean <i>Jeong</i> | 36 |
| The Statement of Problem | 42 |
| Subproblems | 42 |
| Hypotheses | 43 |
| Delimitations | 44 |
| Missiological Assumptions | 44 |
| Data Collection and Research Methodology | 46 |
| Library Research | 47 |
| Interviewing | 49 |
| Case Study | 50 |

| | |
|---|----|
| Theoretical Framework and Literature Review | 52 |
| Critical Contextualization | 52 |
| Culture and Personality | 54 |
| Korean Psychology | 58 |
| Affective Religious Experience | 62 |
| Undercurrent Theology | 65 |
| Scripture as a Tapestry | 66 |
| Eschatological <i>Communitas</i> | 68 |
| Folk ₂ Theology and Criteria | 69 |
| Heart-felt Ethic | 72 |
| The Gospel Spoken in Love | 75 |
| Mission as Transformation | 76 |
| Literature Review | 77 |
| Definitions of Terms | 79 |
| <i>Jeong</i> | 79 |
| <i>Han</i> | 80 |
| <i>Uri</i> | 80 |
| <i>Minjung</i> | 81 |
| Contextualization | 81 |
| Conversion | 82 |
| Syncretism | 83 |
| Worldview | 83 |
| Significance of the Study | 84 |

| | |
|--|-----|
| Chapter 2: Korean <i>Jeong</i> in Context | 86 |
| <i>Jeong</i> and Korean People | 86 |
| <i>Jeong</i> and Koreans' Social Self..... | 86 |
| <i>Ma-eum</i> as Inter-Subjective Heart | 87 |
| <i>Uri</i> as In-Group Matrix | 89 |
| <i>Nunchi</i> toward Insiders | 90 |
| <i>Chemyeon</i> toward Outsiders | 91 |
| <i>Han</i> from Inner Wounds | 92 |
| <i>Jeong</i> to Mutual Dependency | 94 |
| Summary | 100 |
| <i>Jeong</i> and Korean Society | 101 |
| <i>Jeong-ful</i> Terms and Stories | 103 |
| <i>Jeong-ful</i> Families and Villages | 111 |
| Summary | 120 |
| <i>Jeong</i> and Religions in Korea | 121 |
| <i>Jeong</i> and Shamanism in Korea | 128 |
| <i>Jeong</i> and <i>Jinogui Kut</i> | 133 |
| <i>Jeong</i> and Buddhism in Korea | 135 |
| <i>Jeong</i> and <i>Dono Jeomsu</i> | 142 |
| <i>Jeong</i> and Confucianism in Korea | 143 |
| <i>Jeong</i> and <i>Geuk-gi Bock-ye</i> | 150 |
| <i>Jeong</i> and Taoism in Korea | 152 |
| <i>Jeong</i> and <i>Muwi Jayeon</i> | 157 |

| | |
|--|-----|
| Summary: Dyadic <i>Jeong</i> | 159 |
| Chapter 3: Love in Scripture and Theology | 161 |
| Love Revealed | 161 |
| Love Terminology | 162 |
| Divine Love and Human Love | 168 |
| God's Triune Love | 180 |
| God's Gracious Love | 190 |
| Love Responded | 198 |
| Holiness | 199 |
| Compassion | 205 |
| Hospitality | 210 |
| Creation Care | 215 |
| Summary: Triadic <i>Agape</i> | 220 |
| Chapter 4: Warm-Hearted Christians in Mission | 223 |
| Research Results | 224 |
| Eight Interviews | 226 |
| Three Cases | 235 |
| The Canaan Farmer's School | 236 |
| The Da-Il Community | 254 |
| The Onnuri Mission | 263 |
| Chapter 5: Toward Triadic Mission | 274 |
| Implications for Christian Mission | 276 |
| Conclusions: Guidelines and Recommendations for Further Research | 286 |

| | |
|--|------------|
| Notes | 290 |
| Appendix A: Interview Protocol | 340 |
| Appendix B: Guide for Case Studies | 342 |
| Appendix C: Profile of Interviewees | 343 |
| Appendix D: Persons in Mission Communities | 344 |
| Appendix E: Request for Interviewing | 345 |
| Appendix F: Request for Case Study | 346 |
| Glossary | 347 |
| References Cited | 351 |

List of Tables

| | |
|--|-----|
| Table 1: Research Stages, Data Collection, and Theoretical Framework | 46 |
| Table 2: Research Stages and Research Questions | 47 |
| Table 3: Mission Community, <i>Jeong</i> Motif, and Christian Love | 51 |
| Table 4: Christian Love, Contextual Challenge, and Christian <i>Communitas</i> | 69 |
| Table 5: Theoretical Framework and Korean <i>Jeong</i> | 76 |
| Table 6: Empirical Analysis of <i>Uri</i> | 89 |
| Table 7: Empirical Analysis of <i>Jeong</i> | 98 |
| Table 8: Terms in Semantic Relationships with <i>Jeong</i> | 106 |
| Table 9: Koreans Living with <i>Jeong</i> | 107 |

List of Figures

| | |
|--|-----|
| Figure 1: Korean Personality | 61 |
| Figure 2: <i>Jeong</i> and Other Religious Virtues | 64 |
| Figure 3: <i>Jeong</i> as Low Theology | 66 |
| Figure 4: <i>Jeong</i> from Other Religions to Christianity | 70 |
| Figure 5: <i>Jeong</i> , Christian Love, and Other Religious Virtues | 74 |
| Figure 6: <i>Jeong</i> and Koreans' Psycho-Social Structure | 87 |
| Figure 7: <i>Jeong</i> and Socio-Cultural Factors | 101 |
| Figure 8: <i>Jeong</i> and Religio-Cultural Factors | 122 |
| Figure 9: Koreans' View on Life and Death | 123 |

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Warm Grace of the Triune God!

CHAPTER 1

THE OVERVIEW OF STUDY

Introduction

This study is about *jeong* as a core element of Koreanness. *Jeong* is “a Korean emotional term for interpersonal relationships, implying both familiarity and affection.” *Jeong* can be defined as “a feeling of attachment to somebody [or something] which develops slowly and unconsciously through close and constant contact; it is the emotion of [*jeong*] that ties the [socio-ecological] relationships [of Koreans]” (Joohee Kim 1981:54). In this introduction, the researcher will briefly describe the correlation between *jeong* and Korean society today from an intercultural perspective and then will clarify his motivations for choosing *jeong* as the dissertation topic, postulating that this study of *jeong* has a significant implication for Christian mission by and among Koreans.

The Rampant Proliferation of Cold-hearted Social Phenomena

Korean society that has maintained an enormous speed of economic development since 1960s has recently become inundated with *jeong-less* (cold-hearted) social realities. For Koreans, *jeong* is warmth of the heart; those who are deficient in *jeong* are called *jeong-less* (정없는) persons while those full of *jeong* are called *jeong-ful* (정 많은).¹ The following three macroscopic indices in the areas of suicide, divorce, and violent crime show this *jeong-less* trend clearly. On Sep. 9, 2004, Ho Joon Lim, journalist of Chosun Ilbo that is the most widespread daily newspaper in Korea, wrote an article entitled “Korea’s Suicide Rate Doubled in a Decade”:

According to the Korea National Statistical Office, the number of those who committed suicide doubled from 3,533 in 1992 to 8,631 in 2002. This number pertains to 24 per day, which is to say that one Korean commits suicide every one hour. The suicide rate (the number of those who commit

a suicide from 100,000 people over age of 5) increased from 9.2 in 1992 to 19.1 in 2002. Following Hungary's (27.4), Finland's (21.2), and Japan's (19.9), this rate was ranked the fourth highest among Organization for Economic Cooperation and Development nations. The suicide rate 27.4, reported by the National Police Agency of Korea, occupied the premier place with Hungary's. Unlike in the past, the recent suicides were not mainly caused by "solitude or skepticism about existence"; their chief causes were rather featured by "impulsiveness" generating from imminent social problems, such as "credit card debt or abrupt family disintegration" (2004:A2).²

On Dec. 29, 2003, Chosun Ilbo journalist Dong Seop Kim carried another story under the title "A Half Divorced in Korea Last Year":

According to a 2003 report of Hyun Do Social Welfare University, during the year of 2003, on an average 840 couples married per day while 398 couples divorced; the rate of divorce to marriage thus reached 47.4% and is also expected to proceed to 50% in years to come. In the case of other countries, only the United State (51%) and Sweden (48%) were slightly above Korea in respect of this frequency rate of divorce while most of other nations, such as Norway (44%), England (42%), Canada (38%), France (33%), Germany (30%), etc., were found below Korea. In addition, a half of the total divorce suits in Korea were filed by the couples living within three years from their wedding; an economic consideration emerged as a major reason for divorce, increasing from 2% ten years ago to 14% in 2003. The report conclusively predicted that family disintegration because of divorce would be gradually accepted as a natural life event (2003:A8).

In his 2003 report to the Supreme Public Prosecutor's Office, criminological scientist In-Sup Choi analyzed the trend of violent offenses in recent Korea:

Korean society has become more and more violent in many phases of ordinary social life. As a typical symptom of sick society, the occurrence of violent crime has always been on a constant ascent for the past 30 years. The number of violent offenses began as 24,926 in 1974, then grew to 38,114 in 1989 and 59,367 in 1999, and finally, exploded to 292,528 in 2002. Moreover, very heinous and monstrous cases of violent crime, such as patricide or matricide have hit the headlines of the daily newspapers, divulging that the Korean society has become seriously sick due to these *jeongless* crimes (2003:2).

Chosun Ilbo columnist Gyu Tae Lee affirms *jeong* as a core element of the Koreans' affective structure and defines Koreans as "people who live and die with *jeong*." Lee diagnoses that a major reason for the rampant proliferation of *jeongless* social phenomena these days is "the evaporation of *jeong*." According to Lee's explanation, "in the process of modernization, selfish individualism and impersonal industrialism have ruthlessly trodden down *jeong* that cannot be dissolved in any way by these tenets" (1994:163). Lee deplors that Korean society's speedy transition to urbanization and nuclear family has expedited the evaporation of *jeong*, and that persons, captivated by an abnormally enlarged self, have pricked one another to bleed with a needle of selfishness. Lee thus contends that "the rediscovery, re-excavation or re-cultivation of *jeong* is surely an urgent task for the recovery of social self and the reconciliation between diverse individuals" (1994:164).

On the other hand, *jeong* is also criticized as an obstacle or a threat to impartial competition within Korean society that now goes beyond the stage of modernization to that of globalization. According to this logical cause, school ties or district ties that are woven through *jeong* have made people ignore fair rules and instead become more dependent on exclusive and cliquish connections when they are involved in political, economic, judicial, and educational affairs, especially with regard to the executive and personnel management. Furthermore, the connections have not only instigated a private profit for the specialized groups but have also been frequently exploited as a pathway to the giving and taking of bribes. Implicitly or explicitly, Korean society has connived at the customary phenomena of control, schism, and status quo that derive from *jeong* connections, and in the meantime *jeong* has been employed to divide and discriminate

rather than to bring harmony among diverse social groups. In this way Korean *jeong* has degenerated into a hidebound, private group mentality; it has rendered itself unable to contain any kind of public ethic that judges between good and evil. Seen from this perspective, it is clear that “*jeong* is the enemy of fair play in society” (Kyung Joon Jung 2002:A7).

Political scientist C. Fred Alford, in his book Think No Evil: Korean Values in the Age of Globalization (한국인의 심리에 관한 보고서), asserts that Koreans bear only an ambiguous concept of evil. Alford recollects that when he asked his Korean interviewees about their concept of evil, most of them seemed to hold this position: “If you disclose first your relationship with the issue under inquiry, then I can tell you about my concept of evil in this issue” (1999:40). Alford interprets their somewhat elusive attitude in these words: “The reason why the Koreans are reluctant to release a definite position is that if they clarify a certain thing to be an evil, they are then obliged to label as evil all things that have been most intimate and precious to them in certain [*jeong*] connections where they have been already enmeshed tightly and entangled deeply as well” (1999:61). Alford also indicates that for Koreans, evil is rather globalization itself since “globalization means the crises of atomization, isolation, segmentation, and deprivation to Koreans, making them aliens in their home land; globalization, taking instrumental reason (market and bureaucracy) as its weapon, destroys *jeong* that a majority of Koreans still embrace as one of their supreme values” (1999:228). As a conclusion, Alford adds, “Although *jeong* is charming and attractive, many Koreans seem isolated within the realm of *uri* (we-ness) while being enclosed simultaneously with feelings of alienation and frustration” (1999:229).

Business management scientist Jung Hoon Son, in his book Americans without Jeong and Koreans without Credibility (정없는 미국인 믿지못할 한국인), evaluates that “Koreans retain an untrustworthy temperament to facilely deceive and condone wrongdoing for those who are intertwined through *jeong* connections, that is, for persons within the category of their *uri*” (1998:7). Pointing out that “Koreans are heavily inclined to assign priority to considering humane sentiment such as *jeong* rather than to keeping regulations in their decision-making process,” Son advises that “the decision driven by emotion is very susceptible to paternalism or cliquishness, by which it is inevitably dragged into a dispute on unfairness” (1998:104). What Son emphasizes by contrasting Korean *jeong* and American credibility is that the former exposes a serious defect in efforts at maintaining legal systems.

Overall, *jeong* currently generates two ambivalent ways of evaluation. One evaluation is that the evaporation of *jeong* that occurs as a wide ranging social phenomenon has driven the Korean society into cold-hearted realities. The other is that *jeong*-favoritism has shoved the Korean society into the swamp of irrationality by breaking the rules of equitable competition. If so, how can we explain the two seemingly contradictory appraisals? To answer this in a sentence, the degrees of development of each have been dissimilar according to different social domains. During the past four decades the Korean society has accomplished a striking advance in the domain of “economy and scientific technology.” Nevertheless, traditional roots have also survived in the domains of “basic social relationships” and “ways of thinking, feeling, and acting.”³

Koreans are emotionally attached to the old *jeong* as a historically internalized value while they are intellectually committed to the new rationalism as an imported system. Their emotional identification with *jeong* has resulted in “the absence of [a] cognitive justification” while their intellectual identification with rationalism has brought about “[the] void of [an] affective strength” (Cf. Wei Ming Tu 1979:221). In this way the oldness and the newness coexist in the Korean society today, and *jeong* functions as an old Korean constituent in new Korea. Although *jeong* is often denounced as an encumbrance to fair play in society, it has potential as an emotional palliative that catalyzes hospitable relation and sympathetic engagement. The deficiency in rationality has principally meant to Koreans their loss of an equal opportunity to compete in several domains of the society; in contrast, the depletion of *jeong* has led to the pervasive thriving of a cold-hearted egotism in the whole Korean society.

During this period of an abrupt transition to the neo-liberal economic system of globalization that demands an unlimited competition across any kind of national borders, the Korean society has come to confront a painful reality of the breakdown of fundamental social relationships that have been the main pillars buttressing up the society hitherto. As *jeong* has been dried up, in a very short time, fissures, frictions, and conflicts – between parents and children, teachers and students, elders and youngsters, husbands and wives, or between friends or neighbors – have intensified and become rampant in the whole society. In his interview of News and Joy journalist Jae Il Joo on Aug 5, 2004, James Huntley Grayson, who has been studying the Korean religion and culture for about 40 years, speaks of Koreans today with this experience:

When I initially visited Korea in 1965, it was found among the world’s poorest countries. At present Korea stands at the portal of entering into the

so-called developed countries. I got shocked, however, at the Seoul Railroad Station. I saw numerous homeless people beside a super-speed train in operation. Even though Korea was stuck in extreme poverty in 1960s, I could not see at all this number of homeless people at that time, because, despite such a destitute situation, the Koreans lived with *jeong* to share and help together (Joo 2004:A4).

There is a Korean proverb: “Even a piece of bean is to be shared.” As Western rationality can be a solution to exclusive *jeong* ties, so Korean *jeong* can be an antidote to profit-calculative rationality. In this regard, Western rationality and Korean *jeong* are rather complementary than antithetical to each other. It is manifest that negative social problems originating from *jeong* need to be checked and balanced by rationality. But it is not efficient at all for the resolution of *jeongless* social phenomena if we propose the replacement of *jeong* by rationality. Should a clue for solving the problem be given, though provisional at this point, *jeong* that is refined by rationality would be suggested as such. What is really anachronistic is to depreciate *jeong* as an obsolete value. Rather *jeong* is to be appreciated as a sublime emotional resource curative to fatally wounded social relationships in this age of hyper-individualism.

There is another wise saying: “Gathering a spoon of steamed rice from each of ten persons makes a bowl (十匙一飯 [Chinese]).” This aphorism has always been highlighted whenever Koreans practice a meaningful social service by sharing their tiny *jeong* together. On Feb 27, 2004, Donga Ilbo journalist Hee Je Park reported an applied case of the adage under the title “Tickets of ‘Ten-Spooned’ *Jeong* for Foreign Workers”:

The Asiana Airlines lately held an event in which foreign workers unable to purchase their return tickets would be benefited by the bonus mileage gathered from Korean customers. In only three days 1.2 million of bonus mileage was accumulated by 1,200 benefactors who equally donated 1,000. The company also added 300 thousand to it, making it 1.5 million in total. The tickets of “ten-spooned” *jeong* enabled 39 foreign workers to return home in safety. One who left for Jakarta this day said, “Now I can go

home that I have missed even in my dreaming due to the Koreans' warm *jeong*" (2004:A14).

Certainly this example is very promising for the future of Korean *jeong* if Koreans honestly question to themselves once again, "Can this kind of minute *jeong* really heal the wounded hearts of foreign workers who have been abused and exploited all the way by their *jeongless* Korean employers?" Or, as the researcher questions to himself as a responsible Christian, "In what ways could the church 'fittingly respond'⁴ to such potential of *jeong* for Christian mission by and among Koreans?"

Motivations for Choosing *Jeong* as a Topic for Mission Studies

When the gospel of the Protestant mission was conveyed for the first time to Korea in the late 19th century, it was to a *han-ful* society. For Koreans, *han* is "unresolved resentment" of the heart; those who are burdened with *han* are called *han-ful* (한 많은) persons while those free of *han* are called *han-less* (한 없네).⁵ Ordinary Koreans at that time were the passive "victims" of chronic poverty, oppression by class, and Japanese colonial rule. For the Koreans, *han* was central as their core ethnic personality due to their internalized history of suffering. The Christian gospel has always struggled with the *han* mentality in Korea; as a result, abundant numbers of converts have emerged out of those who felt that this new gospel could "substitute the function"⁶ of *han-poori* (the resolution of *han*), which had been previously undertaken by the shamanistic *kut* (ritual). Accordingly, a number of Korean Christian theologians have studied the relationships among the *han* mentality, shamanism, and Christianity. Through the studies they point almost unanimously to the fact that Christianity in Korea has not yet fully overcome the influence of shamanism in its dealing with the Koreans' *han* mentality.⁷

On the other hand, when the gospel of the Protestant mission was initially transmitted to the Korean Peninsula, it was also to a *jeongful* society. The society was not only flooded with “*jeong* that comes” and “*jeong* that goes” but also with “lovely *jeong*” and “hateful *jeong*,” especially among ordinary people. A series of processes of “attaching *jeong* to, communicating *jeong* with, and detaching *jeong* from someone or something” was a very popular and customary social phenomenon among Koreans, and in the course of events they were active “agents.”⁸ For the Koreans, *jeong* was another coexisting core element of ethnic personality as their internalized religion of sharing. The Christian gospel has all the time wrestled with the *jeong* mentality. As a consequence, this new gospel has progressively expanded the boundary of its own acceptance among those who felt that it could substitute the function of multi-directional *jeong*-interchange, which had been jointly performed by Buddhism, Confucianism, Taoism, and shamanism in Korea in former times. In comparison to the case of the *han* mentality, since very few Korean Christian theologians have examined the relationships among the *jeong* mentality, Christianity, and other religions, the church in Korea has not yet discerned the precise indirect influences of other religions that have permeated Korean Christians via the *jeong* mentality.

The stage of modernization and globalization has moderated Koreans’ *han* mentality rather than radicalized it. Koreans’ nationalistic hope for leaping into the circle of so-called developed countries on the basis of a surpassing economic growth has definitely contributed to the mitigation of their *han* mentality. In comparison, by promptly disseminating self-centered individualism over the entire society, the journey of modernization and globalization has consistently countered Koreans’ *jeong* mentality that

is represented by a spirit of mutual or communal sharing. Examined over the history of Korea, *jeong* has been chiefly proactive toward the Koreans' religiosity whereas it has been resolutely counteractive to their secularism. Even in the case of Protestantism in Korea, it is an apparent fact that *jeong* has been a powerful force for igniting the explosion of Spiritual Revival Movements in the Protestant church and its passionate longing for world mission.⁹ It is also an undeniable reality of the Korean society today that secularism stalks the new generation of adolescents who have lost their *jeong* piecemeal.¹⁰

In summary, passing through the severe trial of modernization and globalization, Korean *jeong* has survived as a central element of Koreans' inner world and behavioral norm. Moreover, it is a hidden key to open the Koreans' blended spiritual world. Korean *jeong* has been a *jeong* with the unreality of self (*anatta*), a *jeong* with human relationships, a *jeong* with nature, or a *jeong* with gods and spirits, under the influence of the Buddhist, Confucian, Taoist, or shamanistic worldview, respectively. Reflecting the Koreans' innermost worldviews, *jeong* has revealed their multifaceted and multilayered religiosity in almost all phases of their ordinary life. Common Korean people have more frequently and tacitly expressed their religiosity through a tranquil sharing of *jeong* in their daily life than under such perceptible religious virtues as compassion (*karuna*) in Buddhism, benevolence (*jen*) in Confucianism, way (*tao*) in Taoism, and spiritual blessing (*gibok*) in shamanism. In other words, for the Koreans, *jeong* has existed and functioned as a low theology of the religions.¹¹

Ordinary Koreans' ultimate life questions and searches for sacred beings, neighbors, self, and nature have been melted down in Korean *jeong*. For the Koreans,

jeongful or *jeongless* life not only denotes morality or immorality, but also means a way to life or death, respectively. In this way *jeong* is a Korean “worldviewish theology,” that is, it is the intimate response of the Koreans’ heart soil to the ultimate challenge of the various worldviews of the religions in Korea. According to Stanley J. Grenz and Roger E. Olson:

One way to begin grasping the universality of theology, then, is to see it as wondering and thinking about life’s ultimate questions. Wheaton College philosophy professor Arthur Homes has labeled this most basic and universal kind of theologizing “worldviewish theology.” That is, from time immemorial ordinary people, men and women in the street and in the marketplace, as well as professional thinkers in their ivory towers, have pondered certain perennial questions of life “Why am I here?” “What am I to do with my existence?” “What is the truly ‘good life’?” and “Is there anything after death?” The ultimate question of all life’s ultimate questions is the question of God, for this is the question to which all others point (1996:15).

Korean *jeong*, which had been cultivated mostly in the intermixed religious milieu of Buddhism, Confucianism, Taoism, and shamanism and had achieved its popular cohesion to ordinary people as well, was a “previous local theology” that the Christian gospel of the 19th century had to encounter in Korea. To speak of it in Robert J. Schreiter’s terms, this previous local theology of *jeong* might have functioned as “an obstacle” to the Christian gospel, or as “a powerful reminder” of what Koreans have struggled with in the past, or even as “having revelatory aspects” for the gospel (1985:27). If so, after the 120 years of mission experiment by the Protestant church, what reality of *jeong* do Korean Christians behold today? The reality is clear; the experience of *jeong* has never been guided by the Christian gospel in a true sense. Rather, *jeong* that dwelt in other religions as one of its low theologies has now built a new nest in Christianity as one of its low theologies as well. *Jeong*, which existed and functioned as a low theology of

Buddhism, Confucianism, Taoism, and shamanism in Korea in the past, has now enlarged the realm of its existence and function in Christianity, also as one of its low theologies. In other words, Korean Christianity today is placed in a circumstance in which it must keep an eye on the existence and function of *jeong* that seems intransigent to Christian conversion, not in the other religions but in the Christianity itself.

For too long Korean Christians have been indifferent to the reality of *jeong* that has deeply infiltrated their life, both sacred and secular. This study is basically motivated by the researcher's critical reflection on the Korean Christians' *jeongless* treatment of *jeong*. The main audience of this study is Korean pastors or church leaders who are currently involved in ministry or mission. Having them in his heart, the researcher presents three detailed motivations for this study.

The first motivation of this study is the need for the theologizing of Korean *jeong*. For ordinary Koreans, their consciousness of existence heavily depends on their feeling of *jeong*; that is, something exists because they feel *jeong* from it. Also for the Koreans, any knowledge, if its truth is to be verified, must pass through the process of *jeong* penetration; in other words, an object, whether it is personal or impersonal, is really known to them only after *jeong* is fully communicated between the object and them. Furthermore, for the Koreans *jeong* is something to be shared indispensably, that is, everywhere, at all times, and in all circumstances; as such, *jeong* constitutes a meaning of their normative life. In all this, then, Korean *jeong* is an ontological, epistemological, and ethical element that is broadly understood to be immanent in the Koreans' heart soil. Regrettably, up to now, the tremendous influence of the existence and function of this *jeong* on the Koreans has been completely ignored in the Protestant church's theological,

ministerial, and missiological concerns. As Edward T. Hall describes this unlikely situation, “culture hides much more than it reveals, and strangely enough what it hides, it hides most effectively from its own participants” (1959:53); this must be a critical challenge to the Korean Protestant church.

The Protestant church in Korea has been renowned as a successful model of the three-self method (self-propagation, self-government, and self-support) promoted by John L. Nevius.¹² However, after roughly four generations have passed since the beginning of the planting of the Protestant church in Korea, Koreans are now earnestly questioning how Christianity’s prophetic gospel is relevantly related to Korea’s ingrained cultural heritage. In response, Paul Hiebert proposes “self-theologizing as the fourth self” (1985:279); and accordingly, the researcher recognizes the precise need for the theologizing of *jeong* as one of the Koreans’ core ethnic personality qualities. Korean *jeong* is ordinary Koreans’ socio-cultural “context,” the “method” of how they live, and the “content” of their innermost world; as such, it is valuable material for theologizing (Cf. Jung Young Lee 1995:3). Thus, in this study, by attempting to theologize Korean *jeong*, the researcher searches for Koreans’ way of believing and doing mission that is “both Korean and Christian” (Cf. Darrell L. Whiteman 1984:282).

The second motivation of this study is the need for the conversion of Korean *jeong*. Undesirable in its intact form, *jeong* has permeated the church among Koreans and their Christian mission. The phenomena of control, schism, and status quo frequently occurring in the Koreans’ ecclesial and missional fields are not unconnected with *jeong*; it is because *jeong* still residing at the center of Korean Christians’ heart soil has been embodied in a negative way. At least partly, *jeong* has accommodated in itself such

“worldviewish” components of the old religions in Korea as manipulative propitiation of spirits in shamanism, hierarchical and differential ordering of human relationships in Confucianism, absence of a separately responsible self in Buddhism, and seclusion to Nature of non-action in Taoism. The ingredients of *jeong* that are derived from these colorful worldviewish constituents of the old religions have easily become fused with depraved parts of the human heart, and a newly-emerging egotism is also exacerbating the unhappy actuality of *jeong* more and more.

This malignant type of *jeong* needs to undergo Christian conversion, and in this case the conversion of Korean *jeong* signifies a radical change at the Koreans’ worldview level. Korean *jeong* that still maintains a tenacious affiliation with the worldviews of the old religions now needs to be “born again” into the new worldview of the Christian gospel. According to Charles H. Kraft, “true [Christian] transformational change, as opposed to more superficial external alteration is . . . a matter of change in the central conceptualizations (worldview) of a culture” (1979:347). The conversion of Korean *jeong* as an allegiance change at the worldview level is an essential resource for the transformation of the Koreans’ heart of control into witness, schism into reconciliation, or status quo into revival and renewal, respectively, in all the Koreans’ church and mission settings. Therefore, in this study, by solemnly requesting the conversion of Korean *jeong*, the researcher gropes for Koreans’ way of believing and doing mission that is propelled by “the goodness of the heart” as well as “the clearness of the head” (Cf. John Wesley 1987[1790]:175).

The third motivation of this study, being closely associated with the second, is the need for the “sublation (critical adoption)”¹³ of Korean *jeong*. In one way or another,

Korean *jeong* has reflected in itself Koreans' personal experiences, cultural customs, and social changes.¹⁴ Above all and as above-mentioned, it keeps an inseparable relationship with the other religions. For this reason Korean *jeong* cannot be received without any criterion to measure it in the process of its theologizing. In the case of *minjung* theology,¹⁵ because of its most primary standard, that is, the liberation of *minjung* from all sorts of oppression, it seldom has been critical in its acceptance of previous local theologies. In comparison, the Catholic Church in Korea has provided a comprehensive set of criteria (experience, culture, Scripture, church tradition, and praxis), but it has not ascribed proper attention to Scripture while uplifting an attitude of inter-religious dialogue. Therefore, in this study, as an evangelical response, by urging a critical reception of Korean *jeong* according to a synthetic set of criteria in which the supremacy of Scripture is resolutely preserved, the researcher seeks for a Koreans' way of believing and doing mission that is both humbly open to the understanding of the other religions and authentically faithful to the witness of Scripture (Cf. Lausanne Committee 1974:3).

Overall, for Koreans today, one of the most virulent threats is a ferocious wave of secularism,¹⁶ and innumerable ripples of *jeongless* social realities are diverging from the undulation of the wave of secularism. This *jeongless* secularism, to adopt Howard Snyder's suggestion, "needs to be humanized by values that come from the Christian faith and from the best virtues of the world's religious traditions; people of faith and compassion can make it happen, and the church of Jesus Christ has a key role to play" (2002:156). Thus in this study the researcher investigates how Korean *jeong* as a bridge between Christian love and other religious virtues of compassion can be "born again" as a clean and uncompromised ally for Christian mission by and among Koreans.

The Background of Problem

In this section, the researcher will present the routinization of the Protestant church, the revitalization of other religions amidst globalization, and the newly-emerging postmodern thought in Korea as ecclesial, religious, and philosophical backgrounds of the problem and then will discuss how the challenges make this study of *jeong* necessary.

The Stagnation of Conversion Growth within Protestantism

In 1884-1945, Protestantism was for virtually the first time introduced to Korean people and was successfully implanted into the Korean Peninsula. Behind this successful diffusion of Protestantism during the period lay numerous factors. First, at this time Korean people were placed in a spiritual vacuum. Neo-Confucianism was discredited because of its connections with the ruling class. Shamanism, Buddhism, and Taoism were dejected because they had been suppressed by the Chosun dynasty (1592-1910) which favored neo-Confucianism (Sang Taek Lee 1996:153). And the *Tonghak* (Eastern learning) revolutionary movement that strongly opposed the Western learning ended in a failure in 1894 (1996:127). Second, in the time of Japanese colonial rule (1910-1945), the eschatological vision of Protestantism became a replacement for the Korean people's political and nationalistic hope for liberation. Third, many Koreans also turned to Protestantism because they thought it was a Western religion and therefore could be equated with modern progress or development (Everett N. Hunt 1980:80). All this enabled Protestantism to be a "functional substitute" for the traditional religions among Korean people in 1884-1945.

In the diffusion of Protestantism in Korea in 1884-1945 the role of missionaries was truly enormous. Missionaries, such as Horace Newton Allen, Horace Grant

Underwood, Samuel Austin Moffett, Henry Gerhard Appenzeller, and Mary Fletcher Scranton, were representatives of the American revivalism of the 19th century. They had an unshakable “conversion experience” in common, which led them to “personal deep piety and missional awareness and preparation” (Hunt 1980:85). They were always eager to seize opportunities to establish confidence and thereby to preach the gospel. The two main streams of the Protestant mission were Calvinism (Presbyterianism) and Wesleyanism (Methodism). They cooperated in medical missions, education, Bible translation, and evangelism. However, they exhibited a subtle difference in their mission approaches. While the Methodist approach centered primarily on education, the Presbyterian approach concentrated on evangelism in the countryside (Kenneth M. Wells 1990:46). It is also worth noting here that Presbyterianism in Korea at this time took some strengths of Methodism as its own, such as revival services and confrontational evangelism among the people of the lower or middle classes.

Since 1884 Korean people have experienced two major social upheavals. The first occurred when Korea was incorporated into Japan by force in 1910. This drove Korean people to nationalism and anticipation for liberation; the oppressive situation also made their hearts receptive to the gospel. In 1907, for the first time a great revival movement was aflame. In 1919 came the March First Independence Movement against the Japanese colonial rule. Of the thirty-three Korean signers of the Declaration of Independence, fifteen were Christians, some of whom were prominent Protestant ministers. From 1919 onward Protestant churches in Korea faced five years of great receptivity. In 1930 the Protestant members numbered about 350,000 (Byong-Suh Kim 1985:63).

Five years after the liberation from the Japanese domination in 1945, Korean people underwent the second major social upheaval, the Korean War that broke out in 1950. During the three years of war almost all things were ruined; Korea was divided into the North and the South. This bitter experience led Korean people, especially of the South, to the perennial controversy of anti-communism versus reunification. Also after this total decimation came almost twenty years of great receptivity for the diffusion of the gospel which kept abreast of industrialization and modernization. Korean people at this time wanted to achieve a better life through whatever means available to them. Many of them came to the church in pursuit of a better life here and now. This motif of development appealed strongly not only to the poor but also to the middle-class people who had an intense sense of relative deprivation. All political injustice and economic exploitation could be condoned in the name of development. In 1970-1985 there was an unprecedented growth of the Protestant church alongside a series of explosive revival movements. In 1960 the Protestant members numbered about 1 million, in 1970 about 2.1 million, and in 1985 above 6.4 million. It is worth considering here that nearly seventy percent of all members were women and the majority of them were middle or lower-class people (Byong-Suh Kim 1985:67).

A decade later, according to the 1995 Religious Population Census of the Korea National Statistical Office, the number of the (South) Korean Protestants surpassed 8.7 million, a fifth of the total population (8,760,336 of 44,553,710). But this was the apex of the growth of the Protestant church in Korea. From 1990 onward, the general trend detected within the Protestant church has been an incipient stagnation rather than a constant growth. In retrospect, in 1985, the year of the centennial celebration of

Protestant missionary activity in Korea, most Korean Protestant leaders expected that more than half of the whole population would be evangelized by the year of 2000. Their expectation, however, was utterly shattered when they recognized that the evangelization rate had become stagnant by the year 2000. This meant that Protestantism in Korea had been affected by routinization, losing much of its power to transform the people's heart.

While the diffusion of Protestantism has remained plateaued since 1990, people of middle or lower class have become aware that the economic gap between people of upper class and themselves has gradually widened more than before. In contrast, the average socio-economic status of Protestant Christians in Korea has been on a steep ascent since 1992 when a Protestant elder, Young-Sam Kim was elected and inaugurated as the president of the Republic of Korea. This high profile, however, has functioned as a major obstacle to the diffusion of Protestantism because not a few governmental officials who had been involved in iniquities proved to be Protestant Christians. In recent times it is easily observable that since the Protestant church in Korea has been "a church of the poor" no longer, it has been "a church for the poor" no longer, either (John Driver 1997:80). Especially when Korean people had fallen into a serious economic crisis in 1997, the massive lay-off of low and middle-class workers was inevitable, which has widened the socio-economic gap.

As mentioned before, the Protestant church in Korea achieved a high rate of growth in the 1970s and kept it through the 1980s; however, in the 1990s, the church entered an undesirable phase of stagnation, which has lasted until today. Regardless of this slowdown or diminution in numerical growth, the church has emerged as a main stream of the society by absorbing a large number of converts from intellectual and

specialist groups. According to a report televised by Korea Broadcasting System (KBS) on Oct 2, 2004, the number of Protestants equals one-fifth of the whole population; (South) Korea is the second largest missionary-sending country;¹⁷ five out of the ten world's largest mega-churches are Protestant churches in Korea; 120 out of the total 255 representatives in Congress are Protestants; and 43% of the executive board members of enterprises listed on the stock market are also Protestants. However, despite this powerful presence in the Korean society, the Protestant church has not attained a good reputation from a great majority of people; the 1,200 Korean adult respondents to the KBS survey have selected as the two most serious problems of the Protestant church its self-centeredness (40.3%) and expansionism (23.9%).

After all, a more critical threat to the Protestant church than its numerical stagnation nowadays is that its enthusiastic evangelistic efforts have elicited only an attitude of indifference or skepticism from a large majority of people. Moreover, real threats, in fact, are latent inside the Protestant church itself. Mixed religious beliefs and practices still remain deep-seated among ordinary Korean Protestants. While the number of the persons of Protestant Christian heritage is increasing fast, the number of dropouts from the Protestant church is also soaring at a high speed (Cf. Gallup Korea 2004:5). All this shows clearly that the Protestant church in Korea has deviated to a certain degree from its original prophetic and pastoral functions to fulfill the felt needs of ordinary Korean people. In retrospect, from the inception of the Protestant mission in Korea the gospel was delivered to ordinary people. Ordinary Koreans who had shared the same history of sufferings and blessings were the focus of the Protestant mission. In contrast, the Protestant church in Korea today is too centralized to intimately share the gospel with

ordinary people in the midst of their ordinary lives; the overly ecclesiocentric posture of the church that hinders its “conversion growth”¹⁸ among ordinary Koreans is presented here as an ecclesial-ministerial background of the main problem of this study.

The Challenge of Other Religions amidst Globalization

Korea is now undergoing two enormous challenges: one is global and the other local. On the one hand, the global challenge of economic and social interdependence comes from globalization.¹⁹ A general cultural trend found in the process of globalization is an increasing secularization among young people who prefer to enjoy the benefits of socioeconomic development, even at the expense of their cultural traditions. On the other, the local challenge of religious resurgence comes from Korean religious traditions such as Confucianism, Buddhism, Taoism, and shamanism. A general cultural trend found in the process of religious resurgence is an increasing conversion-oriented inclination among the religious traditions, which is clear in their real practices.

In his article “Cultural Encounter: Korean Protestantism and Other Religious Traditions,” James Huntley Grayson identifies the current stage of emplantation of Protestant Christianity in Korea as “contention with other religious traditions” (Grayson 2001:66). Grayson also diagnoses that “it would appear [that] the Protestantism may lose much of its former dynamism to influence the other religions and movements of Korea” (2001:71). It has been frequently said from a religio-cultural perspective that Korea is the most Christian country in Asia, except for the case of the Philippines. But now in reality, Korean spirituality is multi-oriented rather than Christian-dominant in spite of the powerful presence of Christianity in the society; Christianity still remains culturally marginal although it might be at the top of the religious map in Korea in terms of political

and economic powers. Up to this postmodern century, religions have survived and begun to resurge, passing through the harsh ordeals of the Enlightenment (Cf. David Bosch 1991:475). Apart from implanted Christianity, “yet at the center of Korean culture are Buddhism and Confucianism along with folk beliefs mixed with shamanism and Taoism at the bottom” (Sung Hae Kim 2001:13). If this *de facto* religious pluralism is the cultural reality of the Korean society today, a new motif for the Korean Protestant church’s mission needs to be extracted from cultural Koreanness.

According to the 1995 Religious Population Census of the Korea National Statistical Office that is most recently official, the number of Buddhists recorded slightly above 10 million, which was followed by 8.7 million in Protestantism, 2.9 million in Catholicism, and 210 thousand in Confucianism; the ratio of the religious population (22.6 million) to the entire population (44.6 million) was 50.6%. This census report displays that only Buddhism functions as a visibly influential religion outside Christianity while Confucianism exists only as a titular religion. Nevertheless, the influence of Confucian “humanism” on Koreans’ inmost heart and real life is still profound and colossal. According to a survey report regarding “Koreans’ Religious Life” written by Monthly Chosun journalist Sung Kwan Cho on Jan 2000, 69% of the Korean respondents believed that they can go to Buddhist or Christian Heaven without resorting to any of these religions; 73.7% of them also believed that their future happiness depends wholly on what they are presently doing; and 86.5% of the Catholic respondents were the participants of ancestral rites (2000:197). Shamanism, Taoism, and other folk-type religions were not even considered to be the objects of the 1995 Religious Population Census. A reason for the statistical omission of Taoism is that except for the practice of

feng-shui (geomancy),²⁰ the influence of religious Taoism has been almost insignificant in the modern Korean society;²¹ a reason for the statistical omission of shamanism is that Korean shamans have not established any kind of substantial organization able to integrate them into a notable religious system. Though invisible in the official statistics, folk beliefs intermingled with Taoism and shamanism have to be given due attention because these represent ordinary Koreans' unnoticed religiosity in many aspects.

In addition, a religio-cultural peculiarity needs to be brought in for the more discreet understanding of ordinary Koreans' religiosity. According to David Chung, "the general picture of the religious tapestry in Korea is described by the 'Three Religions [Taoism, Confucianism, and Buddhism] Are One' principle"; "the same process of syncretism was involved in the coming of Christianity to the Korean society" (2001:101). For Koreans, this kind of syncretistic fusion has affected not only their mixing of different religious traditions but also their mixing of different social systems or different ideologies. The epistemology of syncretistic fusion as resisting any type of "assimilative integration" has been always predominant and is still prevalent even in this age of globalization (Cf. Whiteman 1983:375).

Recently in Korea, Confucian concern for filial piety, Buddhist and Taoist concerns for ecology, and shamanistic concern for "liberation" have been rediscovered in conjunction with the appearance of new global agenda and have won much attraction from Korean people. In an age of globalization, religious resurgence means more of the preservation of religious traditions. It means the new interpretation and application of religious traditions able to cope with the "new global trends which are giving birth to a new set of worldviews" (Howard Snyder 1995:17). Increasing concerns for social justice,

ecology, and family life among ordinary Koreans are now calling for the resuscitation of shamanism, Buddhism, Taoism, and Confucianism.

Shamanism as the oldest folk religion of Korea has long been part of the culture and consciousness of Korean people. Seen from a shamanistic point of view, shamanistic gods are supernatural, aiding and enlightening humans. A major role of the shaman called *mudang* is to mediate between persons and their gods and thereby fulfill their wishes. It is also shaman's role to exorcise *chap-kwi* (harmful spirits) or misfortunes with the power borrowed from good gods. Through the medium of shaman, shamanistic *jeong* has been cultivated between persons, shamans, and the world of gods and spirits.

In many cases, shamanistic rituals in Korea have been sponsored and attended by women, giving "power to the powerless" (Brian A. Wilson 1985:255). As a religion of the powerless, Korean shamanism has a long history of being marginalized. In modern Korea in 1974 shamanistic rituals became the target of a state-initiated anti-superstition campaign. But in the following decades, under the banner of the Popular Culture Movement, college students, social activists, and factory workers who have been critically aware of social injustice, economic exploitation, gender discrimination, and hegemony of Western culture have revived shamanistic rituals (Kwang-Ok Kim 1994:209). This Popular Culture Movement was in fact a byproduct of the political resistance movements against the illegitimate regime in (South) Korea that seized power through a sanguinary coup d'état in 1979-1980. In the midst of the civil resistance, *madang-geuk* (open-air theater) developed into *madang-kut* (open-air shamanistic ritual) that consisted of a series of protest dramas and ritual sessions intended to exorcise socio-

political problems. Since then, shamanism has come into cultural favor among many Koreans, and shamanistic rituals have been entertained in a variety of public situations.²²

According to Kwang-Ok Kim, there are several reasons to explain why shamanism has attracted so extensively many Koreans in recent decades. One reason is that shamanistic rituals are usually open to everyone, regardless of gender, age, and social status, in which the mundane words of everyday life are used, creating the mood of a Korean traditional market. Another reason is that participants in shamanistic rituals go through a special emotional experience of a new world in which they can resolve their existential problems as humans, such as inequality, oppression, and depression (1994:219). In brief, shamanism as the most marginalized but popular religious tradition in Korea has shown its credibility as an ethically tenable religion by ushering the psychologically, socially, and politically oppressed into their own symbolic world created through its rituals and thereby functioning to liberate them.

Korean Buddhism started when a version of Mahayana Buddhism was brought from China in A. D. 372. It reached its acme during the Koryo dynasty (918-1392). At the very foundation of Korean Buddhism was a thorough understanding of self-awakening of the unreality of self (*anatta*). While Korean Buddhism was addressing as its principal tasks monastic training and meditation practice, *Son* Buddhism began to take shape as a mainline Buddhist denomination in Korea.²³ Primarily through the medium of *Son* Buddhism, Buddhist *jeong* has been cultivated between persons, Buddhist community (*sangha*), and the world of the unreality of self (*anatta*).

Under the reign of the Chosun dynasty (1392-1910), neo-Confucianism replaced Buddhism as the state religion. In 1885-1945 Korean Buddhists first encountered

Protestantism. The Korean Buddhists at this time evolved a tolerant and pragmatic posture to the adjudicating Western Protestant claims. They thought that even though the core value of those claims was not verifiably true, Western Protestantism was generally conducive to a good moral life. They were basically tolerant in terms of truth-value, but more pragmatic in terms of utility-value.

On the basis of such attitude, a couple of small Buddhist backlashes were sparked by the growing Protestant influence in the country. In the mainline Buddhist community traditional *Son* Buddhism experienced revitalization; some Korean *Son* Buddhists, such as Man Gong (1872-1946), tried to restore a balance between gradual cultivation and sudden enlightenment as a response to Western Protestantism with its powerful educational and medical systems (Robinson and Johnson 1997:230), and others, such as Manhae (1879-1944), insisted that monks cannot spend all their time meditating and reading scriptures in a temple, but should produce their own food by their own labor (Mu-Woong Yom 1982:104).

The modern period brought Korean Buddhism the organization of the presently mainline Buddhist order known as the Chogye Order of celibate monks and nuns. After 1960 a Buddhist lay movement in modern Korea started and progressed slowly; by 1980 several Buddhist educational colleges had been formed, giving impetus to the lay movement (Byung-Jo Chung 1997:88). Since then, a Buddhist self-critical and self-reforming movement has gained momentum and has taken full shape under the general name of *minjung* (ordinary people) Buddhism. According to Jae-Ryong Shim, *minjung* Buddhism has challenged “structure-fitting” Buddhism by “emphasizing ability to adjust

to the rapidly changing society and giving proper attention to popular folks and global ecology” (Shim 1997:84).

For Korean Buddhists who are now entering a society of hyper-capitalism, the goal of Buddhist ecology is more of an unpolluted environment. It is a life of simplicity and self-restraint (Cf. E. F. Schumacher 1973:44-51). Ultimately this ecology is a manifestation of their spirituality. As part of the Korean Buddhist Ecological Declaration of 2001 reads, “As our hearts are clean, so can *onnuri* (the earth) be clean.” Rooted in action, this ecological spirituality is actualized and expressed through one’s deeds in daily life. Such mundane chores as garbage disposal and meal cooking are all occasions for the cultivation of spiritual awareness. In brief, with its nondualistic, nonoriented worldview, Korean Buddhism could facilely absorb certain strengths of Western Protestantism during the time of modernization. But in an age of globalization, it has found its specialty in the area of ecological life ethics.

Taoism was introduced to Korea from China in 624 A. D. at the end of the Three Kingdoms period (313-676). At this time philosophical Taoism was overshadowed by religious Taoism, which was a fusion of the immortalism of Chinese folk religion and Taoist philosophy. In general, religious Taoism took two forms: one as an official ritual for the safety of the state and the royal family and the other as an individual folk faith for longevity without sickness (Hang-Nyong Song 1986:15). The prevalence of the two patterns of religious Taoism persisted to the Koryo dynasty (918-1392). As the Chosun dynasty (1392-1910) branded Taoism as heretical to its orthodox neo-Confucianism, religious Taoism filtered down into the daily life of the populace as a submerged folk faith; instead, philosophical Taoism began to rise with the appearance of Korean Taoist

scholars who undertook an in-depth study of the Taoist ideas of Lao Tzu and Zhuang Tzu. In modern Korea, Taoism managed to survive in folk practices that were oriented toward harmonious life with nature, such as *feng-shui* (wind-water).

Taoism in Korea, either philosophical or religious, has shared a dream of becoming an “immortal” person (仙人 [Chinese]), a sage living in perfect peace, with no self interest or individual ambition, always stable in mind and not bound by anything, bearing the very heart of “Nature of non-action (無爲自然 [Chinese])” (Kyu-Yong Byun 1986:4). Through the medium of Taoist philosophies and religious practices, Taoist *jeong* has been cultivated between persons, nature, and the world of *tao* (the way of ultimate reality).

Many scholars, including Don A. Pittman, refer to the 20th and 21st centuries as a crucial “axial period” in the human history in which a huge transition from individual to global awareness is in operation (Pittman, Habito, & Muck 1996:221).²⁴ In our age today, developments in technology, science, transport, communication, politics, information, economics, and ecology are all global. Religions cannot be an exception. There can be no question of religions revitalizing themselves in response to global trends. Religions are called on to give global problems effective examples from the wealth of their convictions and practices. This is an ethical task of religions for global human society. As Hans Küng stresses, “Ethics is not the content of religion, but the test of its credibility” (1996:33).

Religious globalism is evident in several cases. Accordingly, Korean Taoism also is interacting with and raising challenges for Western physics coming closer to “the mysterious world of quantum energy” (Howard Snyder 1995:164). In the meantime, the forgotten heritage of Korean Taoism that elated a spirit of harmonization with nature and

human beings has been rediscovered afresh. In 1999, Yong Ok Kim, a renowned Oriental philosopher, lectured on “Lao Tzu in the 21st Century” for an hour per week throughout the whole year. As his 56 lectures were televised to the public by Korea Educational Broadcasting System, this aroused a nationwide interest, attracting innumerable Korean viewers’ attention to a Taoist emphasis on harmony between humans and their environment. In brief, in an age of globalization, philosophical Taoism has recently risen to the surface of social discourse on ecology and reconciliation again while religious Taoism yet remains alive in certain folk practices.

Korea has a long tradition of official inculcation of Confucian values for sociopolitical purposes. Such efforts can be traced to the early Koryo dynasty (918-1392), when a weak throne strove to ensure faithfulness among its subjects by emphasizing the virtues of loyalty (*chung*) and filiality (*hsiao*). Koreans’ sweeping passion for Confucian social values, however, started with the introduction of neo-Confucianism in the late 13th century. In its origin, Confucianism pursued the embodiment of a society of *dae-dong* (great unity) in which all sorts of social relationships are well arranged in proper order. According to Peter K. H. Lee, for the realization of this vision, Confucianism presented the virtue of *jen* (benevolence) as binding force in society (1992a:468).

During the period of the Chosun dynasty (1392-1910) the previous focus on *jen* was gradually appropriated by the Neo-Confucian stress on “the three bonds and the five relations (三綱五倫 [Chinese])” which undergirded the Chosun dynasty’s patriarchal family structure and aristocratic class system called *yangban*. The “five [bilateral] relations (*oryun*)” – the virtues of affection (*chin*) between father and son, separation (*byeol*) between husband and wife, proper order (*seo*) between elder and youngster, trust

(*shin*) between friends, and righteousness (*eui*) between ruler and subject – were demanded to practice in conjunction with the “three [unilateral] bonds (*samgang*)” of loyalty (*chung*) from subject to ruler, filiality (*hsiao*) from son to father, and fidelity (*yeol*) from wife to husband. Through the medium of the practice of the Neo-Confucian social virtues, Confucian *jeong* has been cultivated between persons and the world of the Neo-Confucian social relations. On the one hand, *sonbi* (male Confucian scholar) as an ideal man with his sense of loyalty, filiality, and social righteousness was extolled in the Neo-Confucian society. On the other, as John Duncan argues, the Neo-Confucian social structure was frequently employed in “ensuring and strengthening political control over ordinary Korean people,” and this political use of Neo-Confucian social regulations continually repeated in modern Korea (1997:53).²⁵

With the advent of an industrialized society requiring cheap labor, competition, and profits, the virtues of separation (*byeol*), proper order (*seo*), and trust (*shin*) tended to become weaker or fade away. Yet, the virtues uplifting filiality (*hsiao*) and loyalty (*chung*) were reaffirmed in a series of governmental efforts to secure their political control over ordinary people. Because of this long history of political manipulation, many Koreans are still inclined to view the “five relations (*oryun*)” in conventional, hierarchical terms in spite of the fact that several Confucian scholars have attempted to redefine Confucian social ethics in modern, democratic terms.

Since the mid-1980s, Korean society has vigorously participated in a transnational economic system; in the meantime, the value of loyalty to nation has been relatively depreciated, compared to the value of filial piety. As Tom Sine perspicaciously captures, “[T]he global economy has declared war on the family,” conscripting married

women into the work force (1999:91). According to Wi Jo Kang, “in Confucian society the family is the center of all things and the family determines the moral values, personal ethics, and norms of social behavior; the center of family is the filial piety of the descendents toward their ancestors” (Wi Jo Kang 1995:168). As a rule, filial piety consists of five sub-virtues: physical care, social-psychological comfort, respect for and consultation with parents concerning important family and personal matters, honoring and glorifying parents through the son’s outstanding achievement, and faithful observance of important ceremonial occasions such as ancestral rites, parents’ wedding anniversary or birthdays (Kwang Chung Kim, Shin Kim, and Won Moo Hurh 1995:186).

In brief, in an age of globalization, Confucianism, reaffirming filial piety, has been reshaped as filial Confucianism intended for the recovery of disintegrated families.²⁶ Today, it is explicitly observable that Confucian emphases of filial piety, family-centered life, and ancestor veneration are prevailing in the Korean society, and many Christians do observe memorial services in remembrance of deceased members of family and regularly visit graves of ancestors.

Overall, Korean Christians now are observing the fast spread of secularism, especially among the young population, and the resurgence of traditional religions. It is one thing that under the relentless global economic system in which “the winner takes all,” a multitude of Koreans become enslaved by egotism and mammonism. It is another that liberating shamanism, ecological Buddhism and Taoism, and filial Confucianism compete as paths to reconciliation with gods, nature, and other humans. Whether the causes may come from within or from outside, it is almost certain that the experiments of liberating shamanism, ecological Buddhism and Taoism, and filial Confucianism are

more of a possibility in the Korean society today. While the recent resurgence of other religions is obviously counteracting the ongoing secularization of the Korean society amidst globalization, the competitive missionary nature and practices of the other religions are also a gigantic challenge to the Protestant church in Korea, which is presented here as a religio-cultural background of the main problem of this study.

The Challenge of Postmodernism to Christian Theology

Cataclysmic cultural changes of the last century have brought confusion over values and a marked generation gap to Korean society. As a result, in Korean society today, pre-modern, modern, and postmodern elements coexist in a dynamic way: “parts of Korean society still harbor pre-modern values such as patriarchal authority and preference for male offspring; other parts are increasingly embracing modern values such as gender equality and individualism; postmodern voices are also emanating from various experiences, speaking up for ecology and liberation” (Seung-Hwan Lee 2002:6).

Since the 1970s a postmodern approach that is suspicious of authoritative definitions and singular narratives of any trajectory of human or natural events has swayed Korean society. Persons sharing this postmodern approach assume that “there are no [neutral] facts but only interpreted facts and that interpretation is conditioned by the scientist’s plausibility structure, which is largely socially and culturally produced” (David Bosch 1991:359). This hermeneutical suspicion originated from radical French social theorist Jacques Derrida who put his emphasis on the “deconstruction” of the structures of the modern world, regarding them as repressive boundaries; this has made a way for people to interpret the world around them in their own ways, based on their languages,

cultural backgrounds, and personal experiences (R. J. McGee and R. L. Warms 2000:517).

Postmodernists also assume that any totalizing theory purporting to speak for all humans and cultures invariably excludes some group, usually the powerless or marginalized. This ideological suspicion is supported by moderate French social theorist Michael Foucault who argued, “Social relations between people are characterized by dominance and subjugation and during discourse, dominating people or class control the ideological conditions under which knowledge, truth, and reality are defined”; this has stimulated people to find the missing voices of the powerless or marginalized (McGee and Warms 2000:518).

Postmodernism, as “the death of worldviews,” has been a gargantuan challenge to Christian theology (Cf. Snyder 1995:213). Diverse postmodern theologies have developed from the postmodern assumptions mentioned above. In his book Postmodern Theologies, Terrence W. Tilley identifies four types of postmodern theologies: “constructive” theology that would radicalize modern ideals such as reasoning (Helmut Peukert), “deconstructive” theology that would critique modernity’s exclusion of otherness (Thomas Altizer), “postliberal” theology that would stress the particularities of language and culture (George Lindbeck), and “communal praxis” theology that would prioritize people’s conscientious participation for justice (Gustavo Gutiérrez) (Tilley 1995:12, 45, 91, 119). While the former three types of postmodern theologies have influenced a few Korean theologians indirectly with the theologies’ emphases on the practice of communicative action (Peukert), the affirmation of coincidence of all opposites (Altizer), and the cultural-linguistic framework of particular religious

communities (Lindbeck), these postmodern theologies have sensitized them to newly-emerging issues such as ecological crisis and religious pluralism. As a representative theology of the fourth type, liberation theology has greatly influenced Korean *minjung* theologians; because of common elements easily found between the two, such as concern for the poor and emphasis on committed praxis, *minjung* theology may be called a Korean version of liberation theology (Sang-Bok Lee 1996:77).

In one way or another, the postmodern theologies Tilley discusses represent a paradigm shift in theologizing: from the modern emphasis on a self-grounding subject to the postmodern concern for otherness. But for Christians, whereas these postmodern theologies evoke the importance of sharing fellowship, they yet fail to grasp the dynamic otherness of the triune God. With this recognition, in his theologizing, J. W. McClendon focuses on the distinct Christian community of discipleship that is tightened by three biblical strands: the reign of God, the identity of Christ, and the fellowship of the Spirit (Tilley 1995:148). In all this, it has become clearer that postmodernity now demands an expanded theological paradigm in which the postmodern sense of otherness and the modern reasoning are juxtaposed, interacting with each other. Within this postmodern paradigm Christian theologians are called to take wisdom for their theologizing “not only from the familiar center, but also from tradition’s often neglected and less-explored margins” (Stephen Bevans 2004:10).

At any rate, until 1990, the Korean Protestant church had been famous for its explosive growth because of its enthusiasm for Bible studies, prayer, and evangelism. In the modern era of Korea, the Protestant mission could satisfy Korean people’s social and spiritual needs with the teaching of biblical knowledge and scientific technology. But

postmodern Korea calls for a new paradigm of mission postmodernity in which Christian mission is not merely about “teaching” but about “teaching [Korean people] to obey everything that [Jesus has commanded his disciples]” (Matthew 28:20).²⁷ Compared to the task of “teaching,” “teaching the people to obey” is a far more difficult, painstaking, and time-consuming task that should earnestly consider the people’s socio-cultural peculiarities (Cf. Ted W. Ward 1996:23).

In reality, it is the image of “Jesus the Lamb” or “Jesus the divine Logos” that has dominated within the theological circle of the Protestant church in Korea; relatively, the image of “Jesus the good Shepherd” has been less employed in theologizing (Cf. Irvin and Sunquist 2001:55). According to Justo L. González’s typologies, the Lamb can be compared to Type A (Carthage) theology characterized by Roman law and order, the divine Logos to Type B (Alexandria) theology characterized by Greek philosophy and truth, and the good Shepherd to Type C (Northeastern Mediterranean) theology characterized by Semitic history and solidarity of love. By providing the three theological typologies, González points out that “while Type A theology, modified with several elements from Type B theology, became standard theology in the West, through medieval to modern times, Type C theology was progressively forgotten” (González 1989:75). González then proceeds to propose that “the rediscovery of Type C theology” is urgently needed in our theologizing today (González 1989:123).

Stephen Bevans and Roger Schroeder also discuss the typologies developed by González in terms of Christian mission and define Type A theology as “saving souls and extending the church,” Type B as “discovery of the truth,” and Type C as “commitment to liberation and transformation,” respectively. While the three theologies show that “the

church has lived out its missionary nature in various contexts,” these also share the church’s constant missionary efforts to answer the questions of “Christ, Christian community, eschatological future, salvation, human being, and culture” (2004:34).

Particularly to Koreans, Type C theology is missiologically meaningful since it emphasizes culturally friendly Christian lives by which their peculiar cultural identity and social history might be best preserved. If the peculiarities of the Koreans’ sociocultural context are to be revisited in this postmodern age, the modern version of monolithic development cannot be persuasive to ordinary Korean people any more. Rather, the Korean Protestant church needs to present to the people a more credible version of the theological account for “transformation of both individuals and social structures that allows them to move toward increasing harmony with God, with their fellow human beings, with their environment, and with themselves” (Bragg 1987:47). The Reformed theological lens alone seems somewhat insufficient for this missional task. A more appropriate missional price is to hearken to their experiential voices as well. In short, postmodernism that allows pluralistic voices has been a huge philosophical challenge to Christian theology in Korea; the Korean Protestant church in response is on the verge of acknowledging cultural Koreanness as a promising resource for theologizing. Taken together, the challenge and response is presented here as a philosophical-theological background of the main problem of this study.

The Relationship of the Background to Korean *Jeong*

The three backgrounds aforementioned disclose three current streams within the Protestant church in Korea. First, the overly ecclesiocentric attitude of the church that is presented as an ecclesial-ministerial background betrays that the church has lost sight of

the vision of the kingdom of God. Since the good news for the kingdom of God filled with “righteousness, peace, and joy” (Romans 14:17) is to be proclaimed and lived among ordinary Koreans as well, the church that has been unconsciously raised up against this vision of God should humble itself in order to wholeheartedly serve ordinary Koreans with the gospel. This center shift will surely multiply the church’s conversion growth among the people.

Ordinary Koreans (*minjung*) are people of heart, and their hearts are deeply entrenched by *uri* (we-ness), *han* (unresolved resentment), and *jeong* (affectionate attachment). The formation of *han* is basically historical and *han* is mediated mainly through mothers’ painful narratives. In comparison, the construction of *jeong* is primarily religious and *jeong* is transmitted via social relationships, chiefly Confucian. To look into ordinary Koreans’ heart, alongside *uri*, *han* and *jeong* are in dialectic tension. While *han* dominates in the heart, the action evolves out of its exclusive inwardness. In contrast, while *jeong* prevails in the heart, the action becomes manifest in its inclusive outwardness. In this heart-action mechanism, knowledge is of the latest concern. As a Korean adage reads, “All things depend on our heart resolution (모든 것은 마음먹기에 달렸다).” Thus the church’s concern for *jeong* as a core part of ordinary Koreans’ heart can serve both as a remedy for its excessive ecclesiocentrism and as a catalyst to the conversion of the Koreans to the Christian gospel.

Second, the resurgence of exuberant missionary endeavors of other religions in Korea amidst globalization that is presented in religio-cultural relief reveals that the Korean Protestant church has been placed in a test of credibility with the other religions. Sadly, the church with its aggressive missionary zeal lost a great deal of credibility in its

encounter with people of other religions during the modern period. But in this age of globalization, the church must regain its lost credibility by referring to judgments coming from common human experiences and other religious virtues as well.

Christian mission in this mode competes against not only ultimate satanic power but also penultimate power, such as social injustice, terrorism, religious dogmatism, environmental destruction, or secularism (Pittman, Habito, & Muck 1996:232); it is not a call to negate the realities of other religions, but it might rather mean witnessing to the gospel in the living of a compassionate Christian life against any forms of dehumanization ensuing from globalization. Thus there is missional value in the church's concern for *jeong* as a virtue of compassion mediating between Christian love and the core virtues of other religions in Korea. This virtue can help the church to express Christian love to the people of other religions in a more credible way.

Third, the extensive influence of postmodernism on Korean Protestantism that is presented as a philosophical-theological background implies that the Korean Protestant church is being driven to a new missional task to integrate differing experiences into its theologizing. In modern times, reason took a supremely important role in Christian theology; it even supplanted faith as point of departure in theologizing. According to David Bosch, "the first response (propagated or practiced by Schleiermacher, Pietism, and the evangelical awakenings) was to divorce religion from reason, locate it in human feeling and experience, and thus protect it from any possible attacks by the Enlightenment's tendency toward 'objectifying consciousness'" (1991:269). As people strongly feel Jesus' love deep down in their hearts, a new community of Christian disciples is created among them; Christian mission naturally flows out of this committed

community of love (Cf. Howard Snyder 1997:9). Regrettably, early European Protestants did not have such a love-based community for missions for almost 300 years (Cf. Winter 1981:225); the history of missions (supported by European Protestants) began only with the emergence of the movement called Pietism (Stephen Neill 1964:194). Since postmodernism is not a total replacement of premodernism or modernism, at least in Korean society nowadays, in this postmodern age, the Protestant church in Korea should embrace and express feeling as well as reasoning in doing theology.

According to the teachings of Reformed tradition, conversion occurs when people listen to the Word. According to the “hermeneutic circle” of liberation theology, the starting point is not the Word but praxis. But according to the Korean epistemology, it is heart-contact that comes first. In general, to use Ernst Troeltsch’s typology, the Reformed understanding of conversion reflects a providential, Word-centered, and sacramental conversion of “church-type” rather than a voluntary, mystical, and emotional conversion of “sect-type.” What is almost certain is that it is a normal process that the “sect-type” conversion develops into the “church-type” conversion – rarely vice versa (Cf. Wogaman 1993:179). Charles G. Finney was sure that conversion or spiritual revival is initially a heart matter when he issued a very challenging statement, “Begin by looking at your hearts if you intend to break up the fallow ground of your hearts” (1835:30). Also for John Wesley, the transformation of the heart itself by the Holy Spirit, as a core process of Christian conversion, is the entrance into sanctification (Knight 2001:53).

While Korean Protestants have filled their head with a sufficient amount of biblical knowledge, what mostly occupies their heart has always been Koreanness, such as *uri*, *han*, or *jeong*. As a result, Korean Protestants have strength in terms of Christian-

knowledge, but have weakness in terms of Christian-feeling or Christian-action. They expose dissonance between the cognitive and the affective, normative elements of their faith and practice. For this split, they suffer difficulty in missionizing others, especially with the latter elements which have not been fully converted by the Christian gospel. As they attempt to evangelize others, the meanings initially communicated are feelings, such as *jeong*, rather than redemptive knowledge. In this situation, *jeong* is both threat and opportunity in the Protestant church's mission to Korean people: it can be confused with God's love, but it can be used as affective "point of contact" in a postmodern sense.

A critical problem lies in the phenomenon that, not infrequently, the *jeong* mentality is reified as desire to control, to generate schism, or to stick to status quo, even among "the churched." One of the prominent features of the way in which the Protestant church in Korea operates is the general lack of what Westerners would think of as democratic procedures, that is, the process of holding meetings to discuss agendas, to propose a couple of ideas, and to reach a decision by seeking the majority opinion. To be sure, most Korean Protestant churches, regardless of their denominational differences, have a presbyterian type of structure with an elected eldership which is normally supposed to govern the administrative affairs of the church, while the minister is usually supposed to guide the religious affairs of the church (Grayson 1995:50).

In the reality of the Protestant church in Korea, both the minister and the elders are sacrificial in serving the church. As time flows, their strong sense of responsibility for the church gradually evolves into a strong sense of *jeong* (affectionate attachment) for the church. As they are driven by their *jeong*, the church turns into "their church" and unwittingly, they feel inclined to assume a role to control the laity of their church. An

ongoing benevolent but hierarchical relationship of the elders over the laity naturally provokes a Confucian *jeong* in the congregational heart; an ongoing pastoral, but blessing-oriented, relationship of the minister over the laity also provokes a shamanistic *jeong* in the congregational heart (Cf. John T. Kim 1996:215). The congregational heart then becomes segmented along the lines of differing *jeong*-affiliations; in this stage of fragmented *jeong*-ties, any kind of dissenting opinions generating from within the leadership group, whether these are trivial or crucial, may cause schism that would infect the whole congregation. As a situation of conflict becomes intensified, a Buddhist *jeong* that would affirm only the given relational ties [as part of “dependent origination (*pratitya-samutpada*)”] at the expense of denominational polity and its proper application starts to prevail in the congregational heart (Cf. Robinson and Johnson 1997:23); this kind of congregational nature of the Protestant church has contributed to the many splits and divisions in the denominations (Cf. Horace G. Underwood III 1994:73). Once schism comes into existence, a Taoist *jeong* that would abide the status quo with no action remains a sectarian spirit in the congregational heart.

Many of the Korean Protestant churches, including the two recent cases of Young-Nak Presbyterian Church and Kwang-Sung Presbyterian Church that are equally famous mega-churches in Korea, have suffered such negative *jeong* phenomena of control, schism, and status quo.²⁸ These problematic phenomena might be due to the absence of a proper reflection on *jeong*. Thus, the church’s concern for *jeong* as an unconverted core part of the Christian heart can facilitate the church to reach conversion and to do mission in a holistic sense.

The Statement of Problem

Jeong (affectionate attachment), which still occupies a deep center of Korean Protestants' inner world and behavioral norm, has not been fully turned toward the Christian gospel; therefore, in this study, the researcher intends to identify both what elements of *jeong* align with and what elements of *jeong* do not align with Christian love and to formulate biblical and cultural guidelines for the transformation of the negative *jeong* phenomena of control, schism, and status quo frequently occurring in the Korean Protestants' ecclesial and missional field settings into the positive Christian love of witness, reconciliation, revival and renewal, in accordance with the four steps specified in Paul Hiebert's "critical contextualization" (see Theoretical Framework on p. 52).

Subproblems

The love of the triune God has been fractured within the Korean Protestant church. While God's "ultimate" love has often been ossified and distanced, being intellectually too high a doctrine, God's "intimate" love has always become intermingled with *jeong* in the Protestants' heart (Cf. Zahniser 1997:34). Thus, the first subproblem is to identify *jeong* that is still a core part of ordinary Koreans' heart mainly from an indigenous-psychological perspective and also to identify *jeong* that functions as a kind of religious virtue under the influence of the worldviews of other religions in Korea from a religious-cultural perspective.

In most cases, Korean Protestants have been equipped well with extensive biblical knowledge; they nevertheless fall short of Christian personality and praxis as clearly demonstrated in the Bible. Thus the second subproblem is to identify the Christian virtue of love that is an essential constituent of Christian character and ethos and its equivalent

sub-virtues, such as hospitality or charity (Cf. Pohl 1999:4), primarily from biblical and theological perspectives.

A “head-on” approach in evangelizing that has been most common to Korean Protestants seems unfit for Koreans’ heart soil in many respects. As an alternative, an innovative “heart-to-heart” approach²⁹ needs to be created for more effective evangelization of Koreans (Cf. Seamands 1981:79). Thus the third subproblem is to compare and contrast specific features of Korean *jeong* and Christian love, then to critically analyze Korean *jeong* that is intermixed with Christian love in the Korean Protestants’ heart and mission by examining three cases of Protestant mission communities in Korea, and then to construct guidelines for making *jeong* an ally for Christian mission by and among Koreans.

Hypotheses

Korean *jeong* is at least a part of what God has preserved in God’s “prevenient grace” for the salvation of Korean people in this time (Cf. Rakestraw 1984:196); the first hypothesis is that religions in Korea are influential and successful environment for the cultivation of Korean *jeong*.

While Korean *jeong* has been drawn from and reflects the worldviews of other religions in Korea, it also bears a close resemblance to Christian love; thus, the second hypothesis is that Christian love is in some way the “fulfillment” of Korean *jeong* (Cf. Knitter 2002:63).

Korean *jeong* provokes a missionary heart. Like a burning fire in the heart, people of *jeong* cannot contain it without sharing it. In this way the heart of *jeong* is the heart of “indebtedness” (Cf. Acts 9:20; Romans 1:14; 1 Corinthians 9:16). The third hypothesis is

that the sublation of Korean *jeong* from biblical and theological perspectives will serve as a useful source for the renewal of Korean mission.

Delimitations

Since it is almost impossible to treat in depth all *jeong* phenomena happening among all Koreans, this study will be delimited in three ways. First, this study will not go beyond the Protestant church in the Republic of Korea, noting the *jeong* phenomena are mentioned in relation to Korean Christians. Second, this study will concentrate upon *jeong* phenomena that are meaningful also to other religious core virtues and basic social relationships in Korea as well as Korean Christianity. Third, this study will provide only the most foundational and preliminary type of guidelines in the application of *jeong* phenomena for Christian mission, with anticipation that these will lead Korean Protestants to recognize fully the pros and cons of *jeong* and will also stimulate them to utilize a *jeong*-sensitive mission approach.

Missiological Assumptions

A first missiological assumption of this study is that “the men [sic] of traditional societies are intrinsically religious, that is, ‘*homo religiosus*,’ but their religious behavior forms part of the general behavior of mankind and hence is of [interest] to philosophy, to anthropology, to phenomenology, and to psychology” (Eliade 1959:15). Ordinary people in the traditional Korean society interact with their contemporary religious faiths and practices at their own selectivity. They are not only able to apply parts of these religious faiths and practices to their real life situations but also able to extract sacred meanings from their common life realities. Such religious core virtues as Buddhist compassion

(*jabi*), Confucian benevolence (*jen*), Taoist way (*tao*), and shamanistic spiritual blessing (*gibok*) naturally trickle down to their heart while making it religiously *jeong-ful*.

A second missiological assumption of this study is that Christian morality as part of Christian religiosity stresses the importance of humans' inner character and life of virtues expressed within community. According to Reinhold Niebuhr, reason and religion are two major resources for humans' personal ethic; "a rational ethic aims at justice, and a religious ethic makes love the ideal" (1932:57). For Christians, "the Bible has become the charter resource for Christian ethic as a *koinōnia* ethic, a community-creating ethic rooted in a compelling experience of the triune God" (Birch and Rasmussen 1989:194); as such, the Bible addresses virtually all the dimensions of Christian moral life in community with its concerns for moral virtue and moral obligation as well. Since Korean *jeong* represents in many aspects ordinary Koreans' inner being and way of behaving in community, Korean Christians' proper reflection on this ethical mentality is a must for the enrichment of Christian morality among ordinary Koreans.

A third missiological assumption of this study is that in the Bible there is a consistent trajectory of the triune God's mission for the redemption of fallen humanity. Whereas a great diversity is found among cultures of the world, all cultures have also maladaptive tendencies and practices; these sick parts of culture should be examined and cured by the kingdom values revealed in the Bible, such as God's love and justice, forgiveness and redemption in Christ Jesus, and comfort and reconciliation through the Holy Spirit. Accordingly, in view of such a "redemptive-movement [biblical] hermeneutic," the maladaptive elements of Korean *jeong* should also be examined and cured by the love of the triune God revealed in the Bible (Cf. Webb 2001:32).

Data Collection and Research Methodology

There are various types of data that needed to be collected for this study. In order to compile the needed data, three research methods were employed: library research, interviewing, and case study. Research in this study was performed in three stages that correspond to the three above-mentioned subproblems.

Library research and interviewing served as primary research tools to obtain the data as the researcher attempts (1) to describe the phenomena of Korean *jeong* and (2) to identify the virtue of Christian love, narrated in the Bible and also demonstrated by the church. Case study served also as a principal research tool to glean the data as the researcher tried (3) to evaluate Korean *jeong* in light of Christian love. The three-stage research was then followed by a concluding application (4) to develop biblical and cultural guidelines for the transformation of negative *jeong* phenomena into positive *agape* phenomena (see Table 1).

Table 1: Research Stages, Data Collection, and Theoretical Framework

| Research Stages | Data Collection | Theoretical Framework (Hiebert's Critical Contextualization as an overarching framework) |
|--|--|---|
| I. Describe Korean <i>jeong</i> mentality from indigenous-psychological and religio-cultural perspectives. | · Survey of <i>jeong</i> literature with qualitative interviews of sample Koreans | I. Phenomenological Analysis · Choi's Korean psychology · Allison's distinction between high religion and low religion |
| II. Identify Christian virtue of love and its equivalent sub-virtues from biblical and theological perspectives. | · Library research of Christian literature on <i>agape</i> , grace, mercy, kindness, and <i>koinōnia</i> | II. Ontological Reflections · van Engen's view of Scripture as an interwoven tapestry · Zahniser's eschatological <i>communitas</i> |
| III. Evaluate Korean <i>jeong</i> in light of Christian love by comparing and contrasting the two virtues. | · In-depth case studies of three Protestant mission communities in Korea that might be <i>jeong-ful</i> | III. Critical Evaluation · Irwin's criteria for contextual theology · Rynkiewicz's five models for doing cross-cultural ethics |
| IV. Develop biblical and cultural guidelines for making <i>jeong</i> an ally for Christian mission by and among Koreans. | · Overall application of the interpreted data to Korean Protestants' missional life | IV. Missiological Transformations · Muck's approach of speaking the truth in love to neighbors of other religions · V. Samuel's mission as transformation |

The research project was performed also with several key questions that are to be asked in accordance with the stages (see Table 2).

Table 2: Research Stages and Research Questions

| Research Stages | Research Questions |
|---|--|
| I. Describe Korean <i>jeong</i> mentality from indigenous-psychological and religio-cultural perspectives. | 1. How does <i>jeong</i> function as a core element of Korean personality and interact with Korean society and culture? 2. How does <i>jeong</i> represent Koreans' popular religiosity and thus relate to core virtues of other religions in Korea? |
| II. Identify Christian practices stemming from virtue of love from biblical and theological perspectives. | 3. What does Christian love look like if Korean Protestants begin to focus its practical use for Christian mission among Koreans? 4. What does grace, charity, hospitality, or <i>koinōnia</i> mean to Korean Protestants who compete with Koreans of other faiths for mission? |
| III. Evaluate Korean <i>jeong</i> in light of Christian love by comparing and contrasting the two virtues. | 5. How is Korean <i>jeong</i> intermingled with Christian love as understood and performed by Korean Protestants? 6. What is the negative or the positive influence of <i>jeong</i> on Korean Protestants' ecclesial life and missional practice? |
| IV. Develop biblical and cultural guidelines for the "conversion" of <i>jeong</i> for Christian mission by and among Koreans. | 7. How can <i>jeong</i> contribute to the renewal of Korean Protestants and thereby their witness in holiness, reconciliation, and shalom? 8. What differences can <i>jeong</i> make in Korean Protestants' biblical hermeneutics, ecclesiology, morality, and evangelistic strategy? |

Library Research

Library research was initially conducted at the B. L. Fisher Library of Asbury Theological Seminary in Wilmore, Kentucky from July 2003 to August 2003. The researcher found basic books and articles written on Korean culture and society, which have helped the researcher to explore the socio-cultural backgrounds of Koreanness, such as *uri*, *han*, or *jeong*. Through the interlibrary loan program, the researcher collected data related to Korean *jeong* from two Ph.D. dissertations. Joohee Kim, at Northwestern University in 1981, wrote her Ph.D. dissertation, "*P'umassi*: Patterns of Interpersonal Relationships in a Korean Village," in which she allocated the fourth chapter to the discussion of correlation between *p'umassi* (noncommercial labor exchange) and *jeong*. At Northwestern University in 2002, Kyoohoon Oh wrote his Ph.D. dissertation, "Dimensions of *Chōng* [*Jeong*] in Korean Christians," which has been directly

informative for this study. Internet research was also a useful means to collect data, which enabled the researcher to acquire several books and articles on Korean personality from bookstores and libraries in Korea. These Korean-written materials have provided rudimentary data for the researcher's investigation of Korean personality, and these raw data are well analyzed and encapsulated in Korean Psychology (한국인 심리학) that was written in 2000 by Sang-Chin Choi, professor of Chung Ang University in Korea.

Field literature survey was also performed at several university libraries and academic institutions in Korea from March to April 2004. The researcher discovered a couple of useful periodical journals. Acta Koreana that is published annually in English by Academia Koreana of Keimyung University in Taegu and Korea Journal that is published quarterly in English by Korean National Commission for UNESCO in Seoul have supplied numerous articles for the researcher's new intercultural understanding of Korean cultural traditions. Life with Spirituality (영성생활) that is published semiannually by the Catholic Church of Korea allotted a series of four issues (from the 1998 autumn to the 2000 spring issue) to the discussion of Korean *jeong*; the discourse has been a precious parallel reference to this study. In addition, the researcher found that Sung Hae Kim, professor of Sogang University in Korea, had written a series of books regarding Christian understanding of other religions in Korea from an inclusivist standpoint; the books have stimulated the researcher to ferret out the positive elements of the religious traditions as well which are embedded in Korean *jeong*.

From April to June 2005, the researcher collected books and pamphlets written by members of the Protestant mission communities which he had chosen for the case studies (see Table 3 in the Case Study section that follows). These materials usually consisted of

personal motivations and testimonies of their participation in the mission activities, and *jeong*-statements could be gained to a certain extent from these experiential voices. From July to August 2005, the researcher also conducted another research at the B. L. Fisher Library with the intention of finding biblical and theological literature on affective relation of Christian love to practices of grace, charity, hospitality, and *koinōnia*. This search was executed with the researcher's contextual concern for the diffusion of practical and missional use of Christian love among Korean Protestants.

Interviewing

Korean people have a long tradition of living with *jeong*. Even though *jeong* may originate as a psychological mentality, it relates not only to the people's emotions but also to their views of value, behavioral styles, moral consciousness, and popular religiosity. For ordinary Koreans, *jeong* is a story that carries their particular life experience; as such, *jeong* is inseparable from their life story.³⁰ They are so familiar with *jeong*, as essential part of their socio-historical biography, that they easily cannot think of it as a separate, objective concept of public discourse. Since *jeong* is mostly an experience-laden mentality for ordinary Koreans, they would feel much difficulty if they are asked to express it in definitive or generic terms. The meanings of their *jeong* experiences can be more substantially conveyed to others through their narration of particular *jeong* experiences in affective interpersonal conversation. Thus, in this study, qualitative interviewing is entailed to draw the meanings reflected in ordinary Koreans' *jeong* experiences. According to Carol Warren:

Qualitative interviewing is based in conversation, with the emphasis on researchers asking questions and listening, and respondents answering Unlike the survey interview, the epistemology of the qualitative interview tends to be more constructionist than positivist. Interview participants are

more likely to be viewed as meaning makers, not passive conduits for retrieving information from an existing vessel of answers. The purpose of most qualitative interviewing is to derive interpretations . . . from respondent talk . . . Researchers . . . frame it more substantively and interactionally, aiming to understand the meaning of respondents' experiences and life worlds (2002:83).

A main purpose of qualitative interviewing in this study is to diagnose the realities of *jeong* phenomena among Korean Protestants and to extract *jeong*-related data from their *jeong* experiences within the context of their church and mission lives. From April to September 2005, the researcher performed in-depth qualitative interviews with eight Korean Protestant Christians in consideration of balance in gender, age, church office, and ministry type (see Appendix A). A certain amount of *jeong*-related data could be obtained from this qualitative interviewing, and the collected *jeong*-data have meaningfully been used for the researcher's assessment of the influence of Korean *jeong* on Korean Protestants (see Chapter 4).

Case Study

There are several cases in which the *jeong* mentality seems to function as an undercurrent of motivation and impetus for Korean Protestants' doing mission. In order to observe *jeong* phenomena in their present mission contexts and collect *jeong*-related data through this direct observation, the researcher will use a case study research method. According to Robert Yin's definition, "a case study is an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident" (1994:13). While contrasting case studies with survey research or experiments, Danny Jorgensen delineates the traits of case studies in these words:

Case studies stress the holistic examination of a phenomenon, and they seek to avoid the separation of components from the larger context to which these matters may be related. The case studied may be a culture, society, community, subculture, organization, group, or phenomenon such as beliefs, practices, or interactions, as well as almost any other aspects of human existence The logic of the case study clearly differs from the survey research emphasis on gathering data on a large cross section of some population, or the emphasis of experiments on demonstrating causation by control and comparison of variables (1989:19).

Simply speaking, this project is a study of *jeong* as emotion, and there are no clearly manifest boundaries between *jeong* phenomena and *jeong-ful* persons in a given real life context. For this reason, it is appropriate for the researcher to conduct in-depth case studies for this emotion work. It is also effective for him to approach the meanings of *jeong* phenomena through sym-pathetic interaction with *jeong-ful* persons at their present locations. From April to June 2005, he studied three cases of Protestant mission communities in Korea that could be featured by their *jeong-ful* participants: (1) the Da-II Community founded by pastor Il-Do Choi in Seoul, Korea in 1989, (2) the Canaan Farmer's School established by elder Yong-Ki Kim in Hanam, Korea in 1962, and (3) the Onnuri Mission initiated by pastor Yong-Jo Ha in Gunpo, Korea in 1994 (see Table 3).

Table 3: Mission Community, *Jeong* Motif, and Christian Love

| Mission Community | <i>Jeong</i> Motif | Christian Love | Mission Focus |
|---|---|---|---|
| The Da-II Community founded by pastor Il-Do Choi in Seoul, Korea in 1989 | <ul style="list-style-type: none"> · <i>Jeong</i> with Rice · A community of sharing meals · Overcoming egotism | Through God's Grace to Christian Charity (com-passionate heart that is not irresponsible) | <ul style="list-style-type: none"> · Serving the urban poor in downtown Seoul · Witness in renewal of Christian heart |
| The Canaan Farmer's School established by elder Yong-Ki Kim in Hanam, Korea in 1962 | <ul style="list-style-type: none"> · <i>Jeong</i> with Earth · A community of reclaiming land · Overcoming indolence | Through God's Grace to Christian <i>Koinōnia</i> (caring communion that is not reclusive) | <ul style="list-style-type: none"> · Serving nationwide farming villagers · Witness in Christian life of shalom |
| The Onnuri Mission initiated by pastor Yong-Jo Ha in Gunpo, Korea in 1994 | <ul style="list-style-type: none"> · <i>Jeong</i> with Humanness · A community of embracing marginality · Overcoming segregation | Through God's Grace to Christian Hospitality (benevolent relation that is not cliquish) | <ul style="list-style-type: none"> · Serving foreign workers in the vicinity of Seoul · Witness in Christian life of reconciliation |

The three mission communities were very well-known and influential in the Christian society. The three case studies have helped the researcher to observe Korean Protestants' *jeong*-related mission motivations and activities from a comparative perspective (see Appendix B). This comparison not only has lessened possible bias resulting from study of a single case, but it also has provided a variety of *jeong*-related data for critical and constructive analysis of Korean *jeong* in light of Christian love.

Theoretical Framework and Literature Review

In this project, the researcher will adopt Paul Hiebert's "critical contextualization" as an overarching theory, which will be also supplemented by a set of other theories in order to explain diverse aspects of *jeong* phenomena in relevant ways, and then will give a brief outline of studies on the Koreanness of Koreans, with focus on *jeong* literature.

Critical Contextualization

An encompassing missiological framework to interpret *jeong*-related data in this study is Paul Hiebert's "critical contextualization." According to Hiebert, there have been two inappropriate Christian responses to the traditional cultures of new converts. A first historical response has been to reject all old customs as pagan. Roughly from 1800 to 1950 Western missionaries who were influenced by colonialism, cultural evolutionism, and the Enlightenment assumed the superiority of Western civilization and saw their task to civilize the people they served. They were eager to replace the people's old customs with their new ones. This approach of "non-contextualization" has usually resulted in "split-level Christianity"³¹ (Hiebert 1987:105; 1999a:20).

A second historical response has been to accept the traditional cultures of new converts uncritically, thereby allowing old customs into the church. In the first half of the

20th century colonialism began to be destroyed, and by 1970s a new anthropological emphasis that other cultures had to be understood and appreciated in their own thought forms began to emerge.³² Cross-cultural Christian workers who advocated this position stressed the communication of the gospel through the people's cultural references and demanded little or no cultural dislocation. This approach of "uncritical contextualization" has usually resulted in syncretistic Christianity (Hiebert 1987:108; 1999a:21).

For Christians who are doing cross-cultural missions today, both approaches are improper and problematic. If they attempt to go back to the approach of non-contextualization, this might be their collusion with its ethnocentrism and cultural foreignness. If they choose to stay in the approach of uncritical contextualization, this also might be their complicity with its absolute cultural relativism and syncretism. Thus, a third way to deal with traditional beliefs and practices must be sought for. Based on the epistemology of "critical realism" in which Christians affirm the absolutes of God and admit their partial understanding of these absolutes as well, Hiebert suggests "critical contextualization" as an alternative approach; the method of "critical contextualization" involves a four-step process (Hiebert 1987:109; 1999b:70).

The first step, "phenomenological analysis," is to study the local culture phenomenologically to understand it, not to judge it. The step seeks to understand the categories, references, and assumptions the people use to construct their world (Hiebert 1999a:22). In this study, the step pertains to a research task to describe the phenomena of Korean *jeong* from indigenous-psychological and religio-cultural perspectives.

The second step, "ontological reflections," is to share biblical stories with the people. The step seeks to communicate the meanings of biblical stories to the people

through relevant cultural references (Hiebert 1999a:23). In this study, the step pertains to a research task to identify Christian virtue of love and its equivalent sub-virtues, such as grace, mercy, hospitality, and *koinonia*, from biblical and theological perspectives.

The third step, “critical evaluation,” is for the people themselves to evaluate critically their old customs in light of their new biblical understandings. The step opens to the community the possibility of rejection, adoption, modification, or substitution of the beliefs or practices at stake (Hiebert 1999a:27). In this study, the step pertains to an analysis task for the researcher to evaluate Korean *jeong* in light of Christian love by comparing and contrasting the two virtues.

The last step, “missiological transformations,” is to help the people arrange the practices or beliefs they have chosen into new ways that express the Christian meanings. While seeing contextualization as an ongoing process that can lead the church as a hermeneutical community to a better understanding of what the kingdom of God in its own cultural context is about, the step seeks to guide “split-level” or syncretistic Christianity into indigenous Christianity (Hiebert 1999a:29). In this study, the step pertains to a missional task for the researcher to develop biblical and cultural guidelines for the transformation of *jeong* for Christian mission by and among Koreans.

Culture and Personality

An anthropological framework to interpret *jeong*-related data in this study is Ruth Benedict’s “culture and personality.” The “culture and personality” school developed in the United States in the 1920s. Relying upon psychological concepts and techniques, the school addressed itself to three broad themes: “the relationship between culture and human nature, the relationship between culture and individual personality, and the

relationship between culture and a society's typical personal type" (James Lett 1987:79). Especially, the school focused the concept of personality as an integrated psychological "pattern or configuration" in a given culture, taking it as a unifying theme in the study of a people and their culture (Cf. Louis Luzbetak 1988:250).

Ruth Benedict (1887-1948) was a key figure in the establishment of the "culture and personality" school. In her famous book, Patterns of Culture (1934), Benedict contended that culture is patterned and each culture has a unique pattern, which can be called a cultural configuration; she characterized the Zuni Indians of New Mexico as "Apollonian," the Kwakiutl of the northwest coast of America as "Dionysian," and the Dobuans of Melanesia as paranoid. In her in-depth discussion of culture, Benedict affirmed two essential features of culture: diversity and plasticity (or integration). When she talked about diversity found among cultures, she presented two basic causes of such cultural diversity: "each human society's selection in its cultural institutions" (1934:24) and "a longtime, complex interweaving process of cultural traits from different fields of experience" (1934:37). On the other hand, Benedict also talked about the integration of culture, through which "a culture, like an individual, is shaped in a more or less consistent pattern of thought and action" (1934:46).

Seen from this perspective of cultural diversity and integration, "the three cultures of Zuni, of Dobu, and of the Kwakiutl are not merely heterogeneous assortments of acts and beliefs; they have each certain goals toward which their behavior is directed and which their institutions further" (Benedict 1934:223). Since each culture can be understood as an integrated system within its own society, at different points in the interpretation of cultural forms and behaviors, both social history and individual

psychology are to be considered; biological interpretation should be replaced by socio-historical or cultural interpretation (1934:233). For Benedict, cultures are major determinants of personality; people are molded into their culture's dominant personality type through enculturation. Her recognition of cultural diversity may also help us to re-define each individual's behavioral normality within a society from both inter-cultural and intra-cultural perspectives (1934:276).

Benedict assumed culture as a given and tended to romanticize folk peoples as being inherently wise and living in tune with nature. On this basic assumption she claimed that each culture determines the personality of its members, but she did not specify how this process occurs (McGee and Warms 2000:207). In the late 1930s and early 1940s, psychoanalyst Abram Kardiner applied a neo-Freudian explanation to the questioned process. Kardiner argued that "primary institutions" such as child rearing influence the formation of "basic personality"; this basic personality, in turn, plays an important role in the creation of "secondary institutions" such as religion (Langness 1987:111). In the 1940s and during the Cold War, the "culture and personality" theorists became vigorously engaged in the study of "national character." In "Aspects of Personal Character in Japan," Douglas Haring identified three cultural factors as determinants of Japanese personality: "child training, infantile experience, and family situations" (Haring 1956:422). In "Japanese National Character," he traced the origin of Japanese "compulsive personality" from a historical perspective and presented the experience of a coercive dictatorship from 1600 to 1900 AD as its main cause (1956:429). In recent decades, psychological anthropology has become all the more crucial as anthropologists have turned more and more to a semiotic view of culture (Langness 1987:187).

In many cases of mission, Christians have been more concerned with visible human behavior than invisible human psyche. In this type, spirituality has been chiefly measured by visible achievements. On the contrary, Christians today are advised “to look below the surface-level cultural differences to the deep worldview assumptions” (Hiebert 1994:145).³³ Psychological anthropology may help them to trace worldviews residing at a deeper level of human psychic world. People sometimes make ethical decisions according to certain sets of rules or principles. More frequently, people experience that their behavior is merely the denotation of their personality. A people’s peculiar collective mentality not only shapes corresponding socio-cultural patterns but also directs culture change by providing “psychological laws according to which new ideas are propagated” (Luzbetak 1988:294).

In brief, Benedict’s “culture and personality” is a useful anthropological framework to analyze the personality of Korean people who are ethnically homogenous. Korean people are *jeong-ful*. In spite of their limited natural, capital resources and long history of suffering, they would like to share their *jeong*. Distinctive Korean culture has been a major determinant in the cultivation of Korean *jeong*. The affective attribute of *jeong* might be shaped by the skin contact between the mother and the child that is indispensable for child rearing in Korean family. The moral implication of *jeong* might also originate from religious traditions in Korean society. In turn, *jeong* might function as a society’s mentality to stabilize given social relationships. *Jeong* might also function as a virtuous mentality to motivate good works for the needy. Bodhisattva, Confucian sage, and shaman are all representative figures of compassion among Korean people; there is also popular belief that their *jeong-ful* deeds for others in difficulties may be admitted as

some merit by the heavenly God (*Hananim*). In this way, *jeong* has been a major source of Korean personality.

Korean Psychology

A psychological framework to interpret *jeong*-related data in this study is Sang-Chin Choi's "Korean psychology." Choi's concern for indigenous, folk, or cultural psychology started with his critical awareness of the methodological emphases of scientific psychology on objectivity and individuality from a contextual perspective. For more than 20 years Choi taught scientific psychology at Chung Ang University in Korea, but what he actually found was that his students were not able to apply the psychological concepts and theories conveyed to them relevantly to their daily life situations. Discrepancy was apparent between the teachings of scientific psychology and the socio-cultural realities of Koreans; this recognition has led him to develop Korean psychology (Sang-Chin Choi 2000:15).

In retrospect, psychology emerged as an independent branch of science when Wilhelm Wundt (1832-1920) established a psychological laboratory in Leipzig University, Germany. Wundt differentiated between scientific psychology and folk psychology. Scientific psychology was an experimental study to explain the psychological life of an individual from biological and neurological perspectives. In contrast, folk psychology was a pre-scientific study to explore the mental products created by a community of human life from indigenous and cultural perspectives.³⁴ Such mental products as specific beliefs, emotions, and values are inexplicable in terms merely of individual consciousness, since they presuppose the reciprocal action of many. Moreover, the term "folk" does not indicate humankind as a whole but, instead, it

indicates the particular cultural groups whose psychologies are being discussed. Folk psychology, then, becomes the study of mental processes typically found among members of a cultural group. Because of cultural diversity, the folk psychology of one culture can differ from the folk psychology of another, and they can also be compared with each other in terms of a group's conceptions of reality (Thomas 2001:7).

For example, among the Tikopia in Polynesia, an individual's solidarity with others is the most voluntarily entertained virtue. A unique mentality called *arofa* undergirds their generous acts of sharing with others. For the Tikopia, "grief, gratitude, moral support, pride in, appreciation of another, all these are included under this term *arofa*; in fact, this is the term for the social warmth, the social emotion, and the social continuity" (Dorothy Lee 1959:35). Though different in its formation and context, the *arofa* mentality can be compared with Korean *jeong*. As *arofa* does in the Tikopian society, so *jeong* involves Koreans' various social affairs such as gift or labor exchange, marriage life, charitable giving, friendship, ecological relationship, and even ancestor adoration.

For another example, although different Asian psychologies can stem from diverse socio-cultural contexts, Asian psychologies that are under the influence of Buddhism and Confucianism commonly hold compassionate service and contribution in high esteem. The religious traditions view ethics not in terms of conventional morality, but rather as an essential discipline for training the mind (Peter Lee 1992b:116).

According to Roger Walsh, there are three components to emotional transformation in the Asian psychotherapies: "reducing problematic emotions such as greed, fear, anger, and jealousy, cultivating positive ones such as love, kindness, joy, and compassion, and

developing equanimity” (Walsh 2000:424). Furthermore, “the Asian psychologies regard altruistic service as both a means to, and expression of, psychological well-being” (2000:426). Benevolent feelings motivate altruistic acts; in the same way, generous services transform mental habits. This kind of heart-ethic is also clearly vivid in Korean *jeong* as a collective mentality.

Unlike Wundt’s original intention to maintain both types of psychology in balance, folk psychology began to be overshadowed by scientific psychology as Wundt’s students transplanted psychology to the United States. In this new environment, psychology became naturalized and its basic foundations became intertwined with the basic assumptions of individualism. In this scientific psychology, the basic unit is individual self that is autonomous and separable from other fellow beings. For Koreans, however, this kind of individual self is a culturally foreign concept since their society is more group-oriented than individual-centered.³⁵ With this recognition, Choi proposes the recovery of folk psychology and attempts to construct an indigenous psychology of Korean people, that is, Korean psychology.

In his investigation of Koreans’ social self from an indigenous-cultural perspective, Choi formulates terms out of ordinary Koreans’ everyday communication that may be relevant to psychological research, such as *uri* (we-ness), *jeong* (affectionate attachment), *ma-eum* (one’s heart), *sim-jeong* (*jeong* of one’s heart), *han* (unresolved resentment), *che-myeon* (one’s social face), *nun-chi* (implicit eye-signal) (Sang-Chin Choi 1993:31). *Uri*, *jeong*, and *han* are core constituents of Koreans’ social self; their social self is usually communicated through their *ma-eum*, *sim-jeong*, *che-myeon*, and

nun-chi. To look into ordinary Koreans' personality, alongside *uri*, *jeong* and *han* are in dialectical tension (see Figure 1).

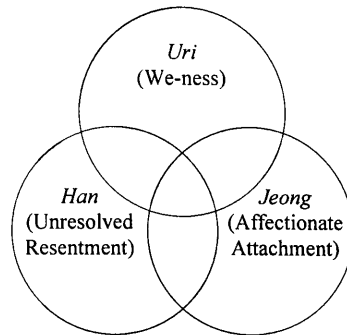


Figure 1: Korean Personality

For ordinary Koreans, the use of such words as *ma-eum*, *sim-jeong*, *che-myeon*, and *nun-chi* is always connected to the unspoken construction of *uri* (we-ness) between the dialogic partners. *Jeong* then arises as “an inter-subjective, correlated, attached feeling of affection” in dialogue (Sang-Chin Choi and Chung-Woon Kim 1998:85). By types of relationship, different prefixes are sometimes added to *jeong* in use for conversation: *mo-jeong* (mother’s *jeong* for her child), *bu-jeong* (father’s *jeong* for his child), *u-jeong* (*jeong* between friends), and *ae-jeong* (*jeong* between lovers).

At its performance in society, *jeong* (affectionate attachment) generally supports a process in which the present borders between “we” and “others” are consolidated and the present identity of *uri* (we-ness) is deepened. In comparison, *han* (unresolved resentment), as a dialectical opposite of *jeong*, generally upholds a process in which the present borders between “we” and “others” are dissolved and a new identity of *uri* (we-ness) is created in the form of solidarity among the *han*-ridden (Choi and Kim 1998:92). Thus in

this study, *jeong* as a core element of Korean personality will be described in consideration of its relation to *uri* and *han*.

Affective Religious Experience

A theoretical framework that is taken from religious studies to interpret *jeong*-related data in this research is William James' understanding of feeling as central to religious experience. Against the Enlightenment's faith in human reason, in his book The Varieties of Religious Experience, James defended that "religion with all its manifestations, as a whole, is mankind's most important function" and "experience" is "the real backbone of [their] religious life" (1902:vii).

For James, religious opinions cannot be tested fully by logic or by experiment as in natural sciences and industrial arts, since these are basically experience-laden. He instead presented three criteria for measuring religious opinions:

Religious opinions . . . can only be ascertained by spiritual judgments directly passed upon them, judgments based on our own immediate feeling primarily; and secondarily on what we can ascertain of their experiential relations to our moral needs and to the rest of what we hold as true. Immediate luminousness, in short, philosophical reasonableness, and moral helpfulness are the only available criteria (1902:21).

James (1842-1910) maintained that religious experience may relate to "cognitive beliefs, affective feelings, and normative values" (Cf. Hiebert 1999a:36; Colossians 3:9-12), but his priority was given to the affective dimension. His view that feeling is the deeper source of religion than knowing or acting was in the same line with Rudolf Otto (1869-1937), who saw that while some aspects of God can be grasped by reason, God's deeper nature, that is, God's holiness, must be apprehended by feeling.³⁶ For Otto, this kind of religious experience is directly of "*numen* (God or deity)," and the numinous or the holy is manifested in three specific types of feeling: "*mysterium* (mystery),"

“*tremendum* (awe),” and “*fascinosum* (fascination)” (Cf. Clouser 1999:54; Hughes 1996:38; Sung-Hae Kim 1986:106; Peterson, et al. 1998:22; Waardenburg 1999:59). Such intense feelings are “the evidence denying the illusion that we are able to control events, people, and ourselves totally through reason, prediction, and planning” (Killen and de Beer 1994:31).

James defined religion as an individual person’s “solemn” response to and “pure” communion with the divine (whatever they may consider the divine) in their solitude and their “passionate” reaction upon life and the universe (James 1902:35, 44, 49). He was sure that religion is fundamentally a heart matter before it is a behavior or a knowledge matter (Cf. Proverb 3:1-6). He asserted, “Religion is an infinitely passionate thing; religious feeling is an absolute addition to the subject’s range of life, [which] gives him a new sphere of power [and enables him to] accept surrender, sacrifice, and giving-up” (1902:55, 59). He also professed, “The truth is that in the metaphysical and religious sphere, articulate reasons are cogent for us only when our inarticulate feelings of reality have already been impressed in favor of the same conclusion” (1902:85).

For James, the “subliminal” realm of one’s self is a channel connected to both the realm of consciousness and the realm of the divine (1902:267). One’s “affective” union with the divine in this subliminal realm is commonly featured by “the sense of loss of all the worry, of perceiving truths not known before, and of clean and beautiful newness within and without” (1902:273). The affective religious experience first brings change into one’s being, and this is followed by change in his or her knowledge about and conduct in life (1902:532). Having the sequence in his heart, James concluded,

“Religious thought is carried on in terms of personality, this being, in the world of religion, the one fundamental fact” (James 1902:534).

James’ understanding of feeling as central to religious experience has helped the researcher to re-view Korean *jeong* as a religious feeling shaped through a long time of ordinary Koreans’ affective religious experiences. His understanding has also helped the researcher to focus on the cardinal virtues of the Koreans’ religious traditions, such as Buddhist compassion (*jabi*), Confucian benevolence (*jen*), Taoist way (*tao*), and shamanistic spiritual blessing (*gibok*), regarding these as basically affective. Thus in this study, *jeong* as a religious feeling will be described in respect of its relation to such affective religious virtues (see Figure 2).

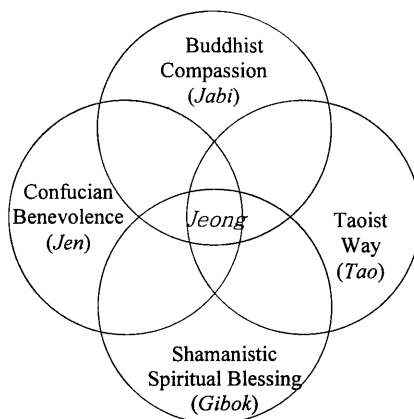


Figure 2: *Jeong* and Other Religious Virtues

As in James’ psychology of religion, in his book The Christians: Their Practices and Beliefs, Peter McKenzie adapted Heiler’s three categories for understanding Christianity from a phenomenological perspective and arranged these within three concentric circles: “the world of religious manifestations, of religious concepts, and of

religious experience” (McKenzie 1988:3). These were in sequence, that is, from outside (more observable) to inside (less observable), and the inmost “religious experience” was divided again into “basic forms” such as “awe or love” and “supernormal forms” such as “inspiration or ecstasy” (1988:295-307). In this phenomenological approach, the realm of affective religious experience was also placed nearer to “the Deity” as the ultimate center and meaning of religion. Accordingly in this study, *jeong*-related phenomena or *jeong*-related concepts will be interpreted through the lens of affective religious experience; this can be postulated as an attempt to search for their religious meanings.

Undercurrent Theology³⁷

A religio-cultural framework to interpret *jeong*-related data in this study is the concept of undercurrent theology or low theology as adapted from Norman Allison’s “low religion” and Robert Schreiter’s “popular religion.” Through his missionary experience Allison found that religion is intertwined with culture in complex ways and like “cognitive domains” in the brain, religious domains may be different culture by culture (1984:167). He used the two categories of “high and low religions,” and pointed out that missionaries focusing on high religion may easily lose sight of low religion in which ordinary people learn beliefs more through experience than instruction “at the deep psychological level” (1984:169).

Similarly, Schreiter contrasted “official religion” and “popular religion” in terms of social class, intellectual level, and degree of institutionalization, and defined popular religion as “those patterns of behavior and belief that somehow escape the control of the institutional specialists” (1985:125). He understood that one major function of popular religion is to meet ordinary people’s social and psychological needs, such as belonging,

security, or access to invisible power, and that “alongside all these variegated psychological and social relations lies a deep-seated [spiritual or religious] need for completion and salvation to be found only in God”³⁸ (1985:133, 141).

Because this project is part of contextual theologizing, the researcher adopts the categories of high and low theologies as adapted from Allison’s and Schreier’s, and uses the term “low theology” to describe ordinary Koreans’ *jeong*-beliefs or *jeong*-practices as found within each of the other religious traditions in Korea (see Figure 3).

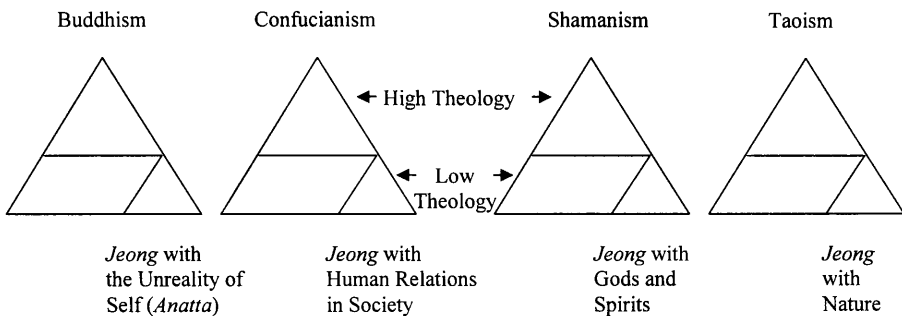


Figure 3: *Jeong* as Low Theology
(Adapted from “Primal and Folk Religions Class Notes”)

When the term “low theology” is used to describe the spiritual or religious dimension of *jeong* in this study, an “inclusivist” position³⁹ is assumed. This position facilitates Korean Protestants to re-view *jeong* as an undercurrent theology within other religious traditions and also as precondition favorable to the Christian gospel (*praeparatio evangelica*) (Jacques Dupuis 1997:131).

Scripture as a Tapestry

A hermeneutical framework used in this study to identify Christian love and its equivalent sub-virtues as revealed in the Bible is Charles van Engen’s view of “Scripture as an interwoven tapestry.” Maintaining both the “normativity” of Scripture and the

church's commitment to mission contexts, and following Bosch's "critical hermeneutics,"⁴⁰ van Engen saw the Bible as a tapestry, with the warp (vertical threads) representing the missionary activities of God interwoven in the woof (horizontal threads) representing the contextual responses of the people of God to the divine activities (1996:41).⁴¹ His view of the Bible as a tapestry reflects a mature stage of biblical interpretation in three ways. First of all, "approaching the Bible as a tapestry calls us [Christians] to affirm the Bible as a unified whole and also to take seriously the uniqueness of each biblical context in terms of its history, sociology, anthropology, and grammatical peculiarities." Second, the view of Scripture as a tapestry challenges us to "seek an intimate interrelationship of text and new contexts through the vehicle of particular themes or motifs that bridge the text's initial context with today's contexts of mission" (1996:42). Third, the biblical hermeneutics of tapestry leads us to recognize the importance of the biblical narratives which bring together text, context, and faith community via a story format for mission theology (1996:45).⁴²

As Gyu-Tae Lee mentioned above, Koreans are people of *jeong* as they live and die with *jeong*. Their *jeong*, then, is their narrative, life story, and socio-historical biography. For *jeong-ful* Koreans, Christian love, if it is taught as a set of detached, abstract, and doctrinal propositions, cannot be persuasive at all. Rather, Christian love must be presented as a set of attached, concrete, and practical virtues able to inspire them to experience it. This awareness has led the researcher to adopt van Engen's tapestry view as a hermeneutical framework to examine the practical usages of Christian love and its equivalent sub-virtues as narrated in the Bible for the purpose of helping Christian mission among *jeong-ful* Koreans.

Eschatological *Communitas*

A theological framework used in this study to interpret Christian love and its equivalent sub-virtues as historically demonstrated by the church is Mathias Zahniser's concept of "eschatological *communitas*."⁴³ A key question in Christian character formation and mission for the world today is "What kind of Christian *communitas*?" since it functions to nurture both Christians and non-Christians with love (Cf. Birch and Rasmussen 1989:71). According to Zahniser, "*communitas* has far-reaching implications for Christian discipling and the Christian term *koinōnia* is an extension of this idea of *communitas*, containing it" (2003:2).

Examples of *communitas* may vary by period or by context; Victor Turner identified three types of *communitas*: "spontaneous, normative, and ideological"⁴⁴ (1969:132). Regarding Turner's three modalities, Zahniser advised Christians both "to prepare structures for periodic normative *communitas*" and "to expect by the activity of the Spirit to see spontaneous *communitas* break into the structure of ordinary social relations," but he cautioned them "to avoid and oppose ideological attempts to institute a perpetual *communitas*" (2003:3).

Instead, he proposed a fourth modality, "eschatological *communitas*," which takes place by a combination of the faith community's preparation (normative) and the work of the Spirit (spontaneous) toward the kingdom of God (eschatological) as the direction and goal of human history, and challenges the Christian faith community "to act in terms of *communitas* values even while playing structural roles" (2003:4).

Zahniser's concept of "eschatological *communitas*" has helped the researcher re-view Christian love as a *communitas* value. Like Korean *jeong* that consolidates and

deepens a sense of *uri* (we-ness), Christian love is basically about *communitas*: at first, grace generates from the loving communion of the triune God; the grace, then, inspires a *communitas* to be created among people and continues to inspire the *communitas* to serve others with mercy, hospitality, and care. Thus, in this study, Christian love and its equivalent sub-virtues will be expounded in terms of their contextually-practiced usages and their *communitas*-creating functions (see Table 4).

Table 4: Christian Love, Contextual Challenge, and Christian *Communitas*

| Christian Love | Contextual Challenge | Christian <i>Communitas</i> |
|---|---|--|
| Grace (sacred luminousness) that “prevents, justifies, sanctifies” · Between the triune God and me | · Materialistic secularism · Shamanistic <i>jeong</i> with gods and spirits (manipulative) | · Equipped with godliness inspired by grace · Witness in life of holiness |
| · Mercy (compassionate heart) that makes one’s self incarnated Between me and my psyche | · Selfish individualism · Buddhist <i>jeong</i> with <i>anatta</i> (self is irresponsible) | · Self-emptying against egotism and expansionism · Witness in renewal of heart |
| · Hospitality (benevolent relation) that makes room for outsiders · Between me and other people | · Cliquish social connections · Confucian <i>jeong</i> with human relations (hierarchical) | · Recovery of common humanity against segregation · Witness in life of reconciliation |
| · <i>Koinōnia</i> (caring communion) that cures sick realities · Between me and environment | · Environmental disruption · Taoist <i>jeong</i> with nature of non-action (reclusive) | · Stewardship in participation against status quo · Witness in life of shalom |

Zahniser’s “eschatological *communitas*” is a useful theological framework to interpret Christian love as historically embodied by the church. Especially, the theological concept has led the researcher to realize that problems occur whenever such *communitas* values as Korean *jeong* and Christian love are reduced into part of an institutionalized structure.

Folk₂ Theology and Criteria

A theoretical framework that is taken from contextual theological studies to interpret *jeong*-related data in this research is the concept of folk₂ theology as adapted from Eunice Irwin’s “religion of folk₂ worldview.” The notion of folk₂ theology is

utilized here to explain the transition process of *jeong* from other religions to Christianity that can be divided into three stages (see Figure 4).

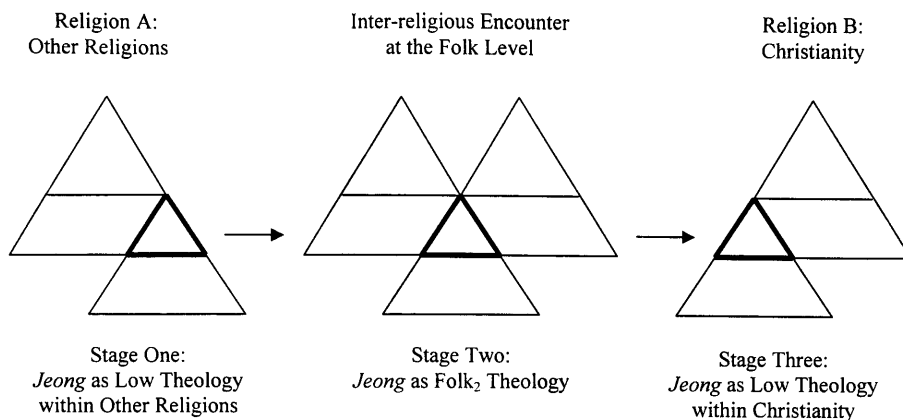


Figure 4: *Jeong* from Other Religions to Christianity
(Adapted from “Primal and Folk Religions Class Notes”)

In the first stage, as mentioned above, *jeong* existed and functioned as a low theology of other religious traditions in Korea, revealing their respective religious worldviews. Ordinary Koreans’ religiosity mediated through *jeong* was found to be in association with the religious traditions,⁴⁵ but this folk religiosity was not confined to the control of the religious specialists. They tended to express their religiosity through a serene sharing of *jeong* in their daily affairs rather than by directly resorting to such notable doctrines as Buddhist *sunyata* (emptiness) or Confucian *shindok* (慎獨, sincerity in private). In their religiosity there was “no dichotomy between the sacred and the profane” (Irwin 2001b).

In the second stage of inter-religious encounter, *jeong* existed and functioned as a folk₂ theology of both Christianity and other religions. While preserving “a significant part from” other religions, *jeong* also “freely mixed and adapted to” Christianity; the

folk₂ theology of *jeong* was “syncretistic, dualistic, peasant, traditional, marginal, and communal.”⁴⁶ While this folk₂ theology was “tied to [Korean socio-cultural] context that would be carried over and valued in [Christianity], it was also a “hang-on” from the worldviews of other religions that should be discerned later (Irwin 2001b).

In the third stage, *jeong* has existed and functioned as a low theology of Christianity since Christianity unconsciously allowed the folk₂ theology to remain as “a sub-stratum of its belief system”; “[previous] worldviews and religious experiences of the sub-stratum have been chiefly left unexamined by Christianity” assuming that “the points of disparity will be reduced over time.” As an inevitable result, Christianity in Korea has been found in a chronic split, particularly between its “doctrinal specialists” and its “[affective] practitioners” (Irwin 2001b).

Because *jeong* is found in its threefold allegiance to Korean culture, other religions, and Christianity, this *jeong* should be critically evaluated to discern “the Sodom, Melchizedek, and Abraham Factors”⁴⁷ (Cf. Richardson 1981) that are embedded in it. For the evaluation to be done in a proper way, Eunice Irwin provided five criteria: “Christians sharing in community (church), living out of the Christian faith (spirituality), understanding of the Scriptures (Bible/hermeneutics), relating the gospel to the local culture (anthropology), and being aware of life situations (history)” (2001a).⁴⁸

The work of *jeong* among ordinary Korean Protestants is still influential, but it falls short of Christian love as revealed in the Bible. For this reason, Korean *jeong* should be appropriated by the Christian love in the end and the Christian love, then, is the “fulfillment”⁴⁹ of Korean *jeong*. Overall, Irwin’s concept of “folk₂ religion” has helped the researcher to re-view Korean *jeong* as a folk₂ theology that is mixed and occupies part

of Korean Protestantism; Irwin's criteria will also serve as an effective tool to interpret *jeong*-related data to be obtained from the research of mission communities that might be *jeong-ful* in part of their motivation and operation.

Heart-felt Ethic

An ethical framework to interpret *jeong*-related data in this study is the concept of heart-felt morality as developed from Michael Rynkiewich's "five models for cross-cultural ethics." According to Rynkiewich, there are five core tasks of doing Christian ethics from a cross-cultural perspective which are to be used in an integrated way:

- (1) Begin with methodological cultural relativity; learn each culture in its own specifics while positing the values and ethics of the kingdom of God as universal.
- (2) Discover conscience and sin in culture; make the people's heart an ally for the gospel while pursuing initiative changes in their heart.
- (3) Discover type of the people's moral reasoning; identify whether it is "pre-conventional, conventional, or post-conventional (principled) type."
- (4) Discover area of the people's moral reasoning; identify whether it is characterized by "shared kinship, hierarchy, equality, or market value."
- (5) Exegete each of biblical stories while reading the whole Bible as God's story; share the meanings with the people to solve the issues at hand (2002a).⁵⁰

In his models for doing cross-cultural ethics, culture is understood as "contingent, constructed, and contested" (2002b:316). Each culture has its own history and for this cause, the moral quality of a people may be appreciated first within their particular cultural tradition and social structure. Moreover, cultures are sometimes put in a contest; through inter-cultural encounter, the strangeness of one culture may influence another. This emphasis on cultural relativity has guided the researcher to discover three salient features of Korean morality.

First, personality or character plays an important role in Korean morality. It can be said that Korean morality belongs to "conventional type" in which the "person links

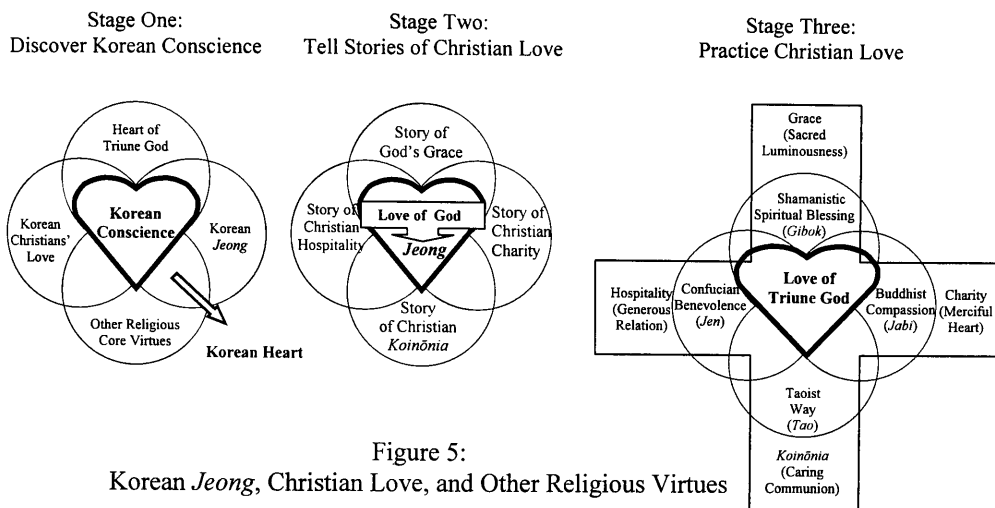
right and wrong to whether the behavior is good or bad for the person's primary group,"⁵¹ and its major social domain is "shared kinship" where such values as "solidarity and commensality" are cherished (Cf. Rynkiewicz 2002a). But this is not all of Korean morality. Its more prominent pattern, rather than "conventional type," is that people make ethical decisions according to their felt heart and this can be categorized as personality-type or heart-felt ethic.

Second, *jeong* occupies part of Koreans' conscience. *Jeong* that is felt in their heart takes part in measuring right or wrong of their action. For this relation a thorough understanding of Koreans' *jeong* is indispensable for "making their conscience an ally in the proclamation of the gospel and the process of sanctification" (2002a). Yet radical changes in their heart will come from the work of the Holy Spirit who "convicts (*elengxei*) [them] about sin and righteousness and judgment" (John 16:8).⁵²

Third, as mentioned above, *jeong* is also a moral virtue that mediates between Christian love and other religious virtues in Korea. There are areas of overlap between Korean *jeong*, Christian love, and the other religious virtues; there are also areas of difference between the three categories. A main task addressed here is to break a negative connection of Korean *jeong* with other religious worldviews and loyalty to them as its source and to relocate it under Christian worldview with the triune God as its source. This task can be done by clearly communicating stories of Christian love that carry Christian worldview.

Another task to be taken in consideration of other religious virtues in Korea is to demonstrate that Christian love is not just a theological concept but also a practical virtue able to benefit human existence that can be divided into "four sets of relationships:

toward God, one's psyche, other people, and natural environment"⁵³ (Irwin 2001b). Thus, considering both Rynkiewicz's five tasks of cross-cultural ethics and Korean culture's heavy reliance upon heart-felt ethic represented by *jeong*, the researcher has developed an ethical model for assessing Koreans' *jeong* morality in light of Christian love, which can be divided into three stages (see Figure 5).



In the first stage, Christians in Korea discover *jeong* working in Koreans' heart as an essential part of their conscience and also as a major type or area of their moral reasoning.

In the second stage, Korean Christians tell stories of Christian love in a way appealing to their *jeong-ful* heart. As a preliminary step, in a chapter of this project the researcher will explore at least two exemplary cases of Christian love that are evident in both Scriptural and ecclesial communities, especially in their ordinary life.

In the third stage, Korean Christians communicate the gospel of Jesus Christ while practicing Christian love that practically benefits Korean people's relationships with God, their self, other people/society, and natural environment.

The Gospel Spoken in Love

An inter-religious framework to apply interpreted *jeong*-data in this study is Terry Muck's approach of "speaking the truth in love." Korean Christians have a perennial task of living and getting along with Koreans of other religions who are not only "neighbors" but also "competing missionaries" in reality because of what their religions require them to be and to do (Muck 1990:21, 31). In response to this atmosphere of *de facto* religious pluralism, Muck proposes that Christians first "love their neighbors" of other faiths and then speak "the truth in love (Ephesians 4:15)"⁵⁴ (1992:14). He also adds, "More fully integrating and appreciating the role of emotion plays in theology and human relationships and inter-religious dialogue is a step we must take together" (1997:150).

Muck's suggestion is a practical guide as it challenges Korean Christians to first embrace Koreans of other faiths as *jeong-ful* dialogic partners and then speak the truth and love through *jeong-ful* fellowships. Since "what is at stake is nothing less than the credibility of Christianity as a life-embracing, problem-solving force in [this] world," it is required that Christians in Korea, either as an individual or a community, demonstrate the hope and love that are compelling within their heart (1992:159). They must shed around God's grace through their "faith working in love" (Galatians 5:6). Renewal of their heart and church must be a basis for their confident witness to the gospel. The truth must be also persuasive if it is spoken in their daily life full of holiness, reconciliation, and shalom. As Muck clarifies, "loving neighbors, building pure churches, and witnessing to the truth are all straightforward biblical principles; all three are essential to the smooth functioning of our [society, and Christians'] overall purpose through the three is to transform the world" (1990:63, 110).

Mission as Transformation

A concluding missiological framework to apply interpreted *jeong*-data in this study is Vinay Samuel's view of "mission as transformation"⁵⁵ (see Table 5 below). From a biblical perspective, transformation can be defined as "the change from a condition of human existence contrary to God's purposes to one in which people are able to enjoy fullness of life in harmony with God (John 10:10)" (Samuel 1987:257).

Table 5: Theoretical Framework and Korean *Jeong*

| Theoretical Framework | Korean <i>Jeong</i> |
|--|---|
| Hiebert's critical contextualization (missiological) | <i>Jeong</i> as both threat and opportunity to church |
| Benedict's culture and personality (anthropological) | <i>Jeong</i> as culturally patterned modal personality |
| Choi's Korean psychology (indigenous-psychological) | <i>Jeong</i> as core constituent of Koreans' social self |
| James' religious affection (religio-psychological) | <i>Jeong</i> as feeling that reflects religious experiences |
| Allison's high and low religion (religio-cultural) | <i>Jeong</i> as low theology of other religions in Korea |
| van Engen's Scripture as a tapestry (hermeneutical) | <i>Jeong</i> as corresponding virtue of biblical love |
| Zahniser's eschatological <i>communitas</i> (theological) | <i>Jeong</i> as corresponding virtue of church's love |
| Irwin's folk ₂ religion and criteria (contextual) | <i>Jeong</i> as low theology of Korean Christianity |
| Rynkiewicz's types of moral reasoning (ethical) | <i>Jeong</i> as core constituent of Koreans' heart-ethic |
| Muck's Christian truth spoken in love (inter-religious) | <i>Jeong</i> as communication channel of rapport |
| Samuel's mission as transformation (missiological) | <i>Jeong</i> as asset for community development |

The biblical vision of transformation is holistic and addresses these tasks: evangelism, social responsibility, church renewal, and stewardship of creation. The role of each local church as change agent and the meaning of the gospel for each local people and their culture are important components of Christian mission of transformation. The basic strategy is the church working for "community development"; the basic value is the church's balanced faith between "Truth (theory), Commitment to Change (praxis), and Imagination (*poiesis*)" (Samuel and Sugden 1999:231; Bosch 1991:431). Accordingly in this project, the researcher attempts to develop biblical and cultural guidelines for the

evocative use of Korean *jeong* for Christian mission of transformation among and by *jeong-ful* Koreans.

Literature Review

Studies on the Koreanness of Koreans have reflected social changes in Korea and can be categorized into four historical phases. Under the Japanese colonial rule (1910-1945) the colonizers defined Koreanness as a “peninsula temperament,” that is, “cowardly, dependent, and lacking in sense of responsibility” (Kyung-Koo Han 2003:27); at this time, the image of Korea shaped by Westerners was a “hermit kingdom” or a “country of morning calm” (Hanhee Hahm 2003:106).

During the time of development (1950s-1970s), the authoritarian regimes in South Korea depreciated Koreanness as a kind of “fatalism or defeatism” and attempted to replace it by the state-initiated “can-do spirit” for achieving economic development (Han 2003:20); in this period, Western anthropologists such as Vincent Brandt and Mortimer Dix tried to discover traditional social relationships and functions through their fieldworks in rural villages (Hahm 2003:111).

In the midst of democratization of 1980s, discourses on Koreanness became a cultural phenomenon with the thriving of the Popular Culture Movement. Previously unnoticed elements of Koreanness, including *jeong*, were rediscovered by Gyu-Tae Lee who studied Korean customs and consciousness structures and Yeol Gyu Kim who concentrated on Korean folkloric studies (Sug-In Kweon 2003:34). During this period, comparative studies between Korean and Japanese cultures also came to the fore (2003:40); Western anthropologists such as Roger Janelli and Denise Lett investigated particular features of Koreanness mostly in urban social settings (Hahm 2003:124).

In the ongoing process of globalization (1990s to present), Koreanness continues to be explored by a group of scholars belonging to the International Association for Korean Studies (국제 한국학회). On the other hand, the new context of globalization has challenged them to become aware that cultural values are also changeable in a socially dynamic situation, and thereby to re-examine Koreanness from inter-disciplinary and inter-cultural perspectives (Jung Duck Lee 2003:58).

There are three literary works that have convinced the researcher of the potential of this study on *jeong* from a missiological perspective. In his book, Koreans' Affective Structure (한국인의 정서구조) of 1994, Gyu-Tae Lee collected a bunch of *jeong* folktales and transcribed these into essays. The *jeong* stories are valuable data for this project, but it can be critically evaluated that his work is not based on an academic approach.

Two dissertations written on Thai meekness by Ubolwan and Nantachai Mejudhon in 1997 showed well that the Thai way of meekness as Thai modal personality is the best method by which to contextualize Christian evangelism and discipling in Thailand. Their works should be an assuring cross-cultural reference to this project although Thai meekness and Korean *jeong* have differing religio-cultural contexts.

In his dissertation, "Dimensions of *Chǒng* [*Jeong*] in Korean Christians," Kyoo-Hoon Oh identified seven attributes of *jeong*: "warmth, stillness, unselfishness, demanding-no-reward, stickiness, mutuality, and other-centeredness" (2002:60-67). What he found through his in-depth interviews with more than twenty Korean Christians was that "their *jeong* has three dimensions: emotional, material, and moral" (2002:137). He also discovered that the development of a *jeongful* relationship is characterized by "availability, seeking for proximity, secured sense of belonging, fear of rejection, protest

against separation, and/or angry withdrawal” (2002:224). This dissertation has firmly contributed to the researcher’s understanding of *jeong* that works within Korean Christianity. However, his account of *jeong* operates only under the framework of Confucian humanism and social structure (2002:88-102), and the religious dimension of *jeong* is not discussed at all.

Definition of Terms

In this section, the researcher will address working definitions of concepts or terms that may be crucial in understanding the logical flow of the study.

Jeong

Jeong (정, 情) is a core element of Koreanness. The Chinese character “情” is a compound word of “heart (心)” and “green (青)”; the etymological meaning of *jeong* is one’s heart that is “vital, active, and healthy” (Kyoo Hoon Oh 2002:47). For Koreans, *jeong* is “a strong emotional bond that is unconsciously shaped through [their] direct and/or indirect contact with a given [object] for a long time” (Young-Ryong Kim 1995:17). Togetherness and historicity are two major factors of their experience of *jeong*.

On the one hand, *jeong* is an affective element of Koreanness; it is an “intense feeling of endearment or longing for somebody or something” which functions to stabilize given relationships in affection and fondness. On the other hand, *jeong* is a normative element of Koreanness; it is “warmth of human-heartedness or compassionate attachment” which functions to motivate people to identify with those who suffer difficulties (Andrew Sung Park 1996:110). The moral implication of *jeong* is closely related to religious traditions in Korea. In this regard, *jeong* is defined as a strong feeling of attachment to something or someone which is religiously derivative and is also

unwittingly formed in the Koreans' heart through their long-lasting contact experiences with the given object.

Han

Han is another core element of Koreanness. For Koreans, “*han* is a critical wound of their heart that is generated by psychosomatic . . . social, political, economic, and cultural oppression; *han* is entrenched in the victims' heart, and is expressed through such [feelings] as sadness, helplessness, hopelessness, resentment, and hatred” (A. S. Park 1993:10). The formation of *han* is basically historical; suppressions from strict Confucian rules, the Japanese invasion, the Korean War, and the economic exploitation and military dictatorship in the near past are also main causes of *han* as Koreans' collective feeling (Jae-Hoon Lee 1994:138).

Han is a dialectical opposite of *jeong*. While *han* dominates in their heart, the activity of *jeong* begins to ebb. While *jeong* prevails in their heart, the operation of *han* also begins to fade away. On the other hand, “when they share their deep *han*, *jeong* may arise as com-passionate attachment” to console their *han-ful* heart (A. S. Park 1996:111). When they share their deep *jeong*, this may cause *han* in the heart of those who feel alienated from this *jeong*-relationship.

Uri

Uri is the Koreans' corporate identity of we-ness that is shaped in their heart through their common experiences of hardships, mishaps, joys and blessings in history. The solidarity of *uri* may not easily allow any assumption about persons as individuals. For Koreans, “we-are is considered to be more fundamental than I-am or you-are” (Jung Young Lee 1995:8). In their normal speech they seldom use the word “I” or “my,”

especially when a situation is involved with the presentation of *uri*; they use mostly the word “we” or “our.”

The historicity of *uri* may also not easily allow any bounded way of defining persons. For Koreans, the term “*uri*” is usually used to refer to a group of persons who are interwoven through a long time of sharing *jeong* or *han*. Their *jeong* or *han* is always communicated via the unspoken feeling of *uri* which is constructed between *jeong*- or *han*-partners.

Minjung

The term “*minjung*” may be basically described as low class people who are poor and underrepresented in Korean society. *Minjung* are ordinary Koreans who are “alienated from the society by its antagonistic social structures” (Nam-Dong Suh 1983:53); they are yet “the permanent reality of Korean history . . . experiencing the comings and goings of political powers” (Yong-Bock Kim 1983:183). Korean *minjung* are consistent in living as *uri*, not as individuals. They are also eager to share their *jeong* or *han*. They are more clearly characterized by their strong sense of *uri*, *han*, and *jeong* than by their social class.

Contextualization

Contextualization is Christian attempt to communicate Christian faith in a way that is both faithful to God’s revelation in the Bible and relevant to the people’s socio-cultural context. According to Lesslie Newbigin’s definition, “contextualization is a Christian community faithfully re-embodying Jesus’ costly identification with people in their real situations” (1989:154).

A primary function of contextualization is “to bring changes in the people’s ways of perceiving the world (worldviews), ways of thinking (cognitive processes), [ways of feeling (affective dispositions)], ways of acting (behavioral patterns), and ways of interacting (social structures)” (Hesselgrave 1991; Cf. Whiteman 1996:2).

Contextualization suggests “the experimental and contingent nature of all theology” (Bosch 1991:427). As Eunice Irwin clarifies:

Doing contextual theology is a spiritual exercise. Persons who engage in serious reflection on a particular problem or life situation maintain a faith position. This conviction motivates and assures them that by the study of the Word of God and with the guidance of the Holy Spirit they will hear the voice of God speaking truthful and powerful answers to their immediate needs (2001a).

Conversion

Conversion is the objective of evangelism, and it implies radical changes in the convert’s episteme, temperament, and lifestyle. As John Stott points out, “conversion involves the convert in at least three new and conscientious relationships—to Christ, to the church, and to the world for ‘the results of evangelism include obedience to Christ, incorporation into his church, and responsible service in the world’” (1996:23). The most fundamental source of Christian conversion is “the mutual dance (*perichoresis*) of love found in the Trinity” (Crandall 1999:36). The process of Christian conversion can be visualized as the “image of good infection” through “the gospel as God’s ultimate medicine for both our temporal and eternal health” (1999:62).

Person-to-person social networks, such as “family, kinship, friendship, neighborhood, or church networks,” are influential agents of Christian conversion (Hunter 1987:95). Affective experience is a core part of religious conversion (Cf. William James 1902:218; Rambo 1993:7-15); “insights and emotions” are also crucial

constituents of Christian conversion experience, and it is the message of God's love that brings the most cogent feeling to the convert (Crandall 1999:98, 124; Cf. Ephesians 3:19).

Syncretism

Syncretism is generally defined as “the union of two opposite forces, beliefs, systems or tenets so that the united form is a new thing, neither one nor the other” (Cf. Burnett 2002:140). In consideration of popular religion, syncretism can also be defined as “combining elements of Christianity with folk beliefs and practices in such a way that the gospel loses its integrity and message” (Hiebert 1999a:378).

Syncretism frequently occurs from a wide scale of inter-cultural contact and is usually a by-product of “fusional integration where cultural forms introduced by the dominant society become fused with meanings from the subordinate society” (Whiteman 1983:375). In contrast, “indigenous Christianity is the expression of Christian meanings in forms that are culturally appropriate for the [new converts]” (1983:415). In order to guide syncretistic Christianity into indigenous Christianity, it is needed to re-view syncretism as a process of integration, not as an end-result.

Worldview

Worldview is “the central set of concepts and presuppositions more or less widely shared by the members of a culture” (Whiteman 1983:478). People in different cultures often have different worldviews. As a people's mental map, worldview “relates to ways of [their] perceiving and explaining reality.” Worldview “provides [them] with emotional security, validates [their] cultural norms,” and “monitors culture change” (Hiebert 1985:47).

Because worldview is the “storehouse of meanings” in a culture, “Christian transformation of a culture must be primarily concerned with changing the worldview themes of the culture” (Burnett 2002:228, 243). Telling worldview themes revealed in the Bible is an essential task of Christian mission. Allegiance change from the people’s previous worldview to the biblical worldview will bring about profound changes in their relationships with God, their self, other people, and nature.

Significance of the Study

Korean *jeong* has always been a prevailing social phenomenon in Korean popular culture. It has been recently rediscovered as a valuable academic topic by a few scholars in areas of Korean culturology or indigenous psychology. Its influence on Korean Christians’ church life has been also studied by a Christian scholar in area of pastoral counseling. In comparison with the previous scholarly works, the focus of this project is Christian mission; this project will be the first dissertation written on Korean *jeong* from a missiological perspective.

This research will be significant for Christian mission by and among Koreans in three ways. First of all, by critically analyzing Korean *jeong* as a core constituent of Korean personality and culture, this study will explore the pros and cons of Korean *jeong* for Christian mission. On the one hand, this study will require Korean Christians to discard the negative aspects of *jeong* to be found without any hesitation. On the other, this study will also guide them to keep the strengths of *jeong* to be found firmly in their heart; in this way it will facilitate them to be Christian and Korean in the Korean way.

Second, by presenting Korean *jeong* as a mediating virtue between Christian love and other religious cardinal virtues in Korea, this study will provide an alternative way

for Korean Christians' inter-religious encounter. Naturally leading them not to directly judge other religious beliefs and practices, this study will be contributive to soothing antipathy from other religious practitioners; in this way this study will maximize the opportunity of conversion among Koreans of other religions.

Third, by proposing the practical use of Christian love as a missional response to Korean *jeong*, the study will help the missional efforts of Korean Christians to be persuasive among newly-emerging Korean secularists. Serving as a new reference to theological studies done by Korean Christians, this study will also attract them to launch detailed studies on Korean *jeong* in areas of biblical hermeneutics, church leadership, congregational worship, small group, pastoral care, evangelism, or missionary training.

CHAPTER 2

KOREAN *JEONG* IN CONTEXT

In this chapter, the researcher will delineate how *jeong* interacts with Korean society and culture and then will recount how *jeong* relates to other religions in Korea, especially in view of their cardinal virtues. Sang-Chin Choi's "Korean psychology" and Norman Allison's "low religion" will serve as major theoretical tools to describe Korean *jeong* from cultural and religious perspectives.

Jeong and Korean People

For Koreans, *jeong* is not only a psychological element that stems from their heart-to-heart communication but also a social entity that "emanates from and ripens through continual contact and interaction among family members, friends, and neighbors" (Cheong-Soo Suh 1996:40). *Jeong*, as a governing principle of their socio-psychological relationships, is entwined with a portion of their conversational terms and life stories. The researcher here will explore the meanings of *jeong* for Korean people in its relation to their self, language, life experiences, and social institutions.

Jeong and Koreans' Social Self

In Korean society which is under the strong influence of in-group identity, the self is usually understood in its relational context. It is easily observable that "the self is symbolically and signally created between social beings" in intimate relationships. The true self arises in its dynamic interaction with other social beings in the group. The Korean term for human is *in-gan*, which is derived from two Chinese words, 人 (person) and 間 (between). For Koreans, a human being exists between persons, and their self is basically social rather than individual (Cf. A. S. Park 1996:74f).⁵⁶

Recognizing the need for the theorization of Koreans' social self from an indigenous-psychological perspective, Sang-Chin Choi has investigated Koreans' experience and representation of self in their ordinary social relationships. Assuming that people's psychological phenomena are not set apart from their linguistic realities, first of all, Choi has explored terms in use for Koreans' daily conversation that may be pertinent to the study of their social self. He has discovered such words as *uri*, *jeong*, *han*, *ma-eum* (one's heart), *che-myeon* (one's social face), and *nun-chi* (implicit eye-signal). Then, he has constructed a psycho-social structure of Korean selfhood, in which he differentiates between in-depth psychology (*jeong*, *han*, and *uri*) and social psychology (*che-myeon* and *nun-chi*) (see Figure 6).

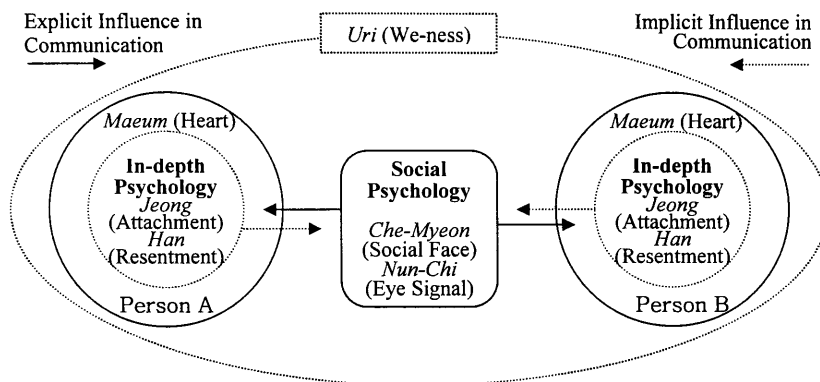


Figure 6: *Jeong* and Koreans' Psycho-Social Structure
(Taken from Sang-Chin Choi 2000:40)

Ma-eum as Inter-Subjective Heart. In modern Korean speech, both *ma-eum* (one's heart) and *sim-jeong* (*jeong* of one's heart) are used to refer to Korean selfhood. The term *ma-eum* is a Korean expression whereas the similar term *sim-jeong* originates from two Chinese letters, 心 (heart) and 情 (affection). *Ma-eum* or *sim-jeong* may be understood as the equivalent of terms such as mind or psyche (Choi and Kim 1998:85). However, in Korean society, *ma-eum* or *sim-jeong* does not first mean one's intellectual

perceptivity or one's transcendental soul. The terms are primarily spoken of to refer to one's felt heart that can be shared with others through interpersonal communication. An example can be drawn from Choi's fictional description, which shows well the functional use of *sim-jeong* (*ma-eum*) in the communication between Koreans in a conflict situation:

(Person A has made a request to his friend Person B, with which Person B has not complied.)

A: Why didn't you do it? It wouldn't have been a big problem for you, and you could have done it without any great trouble. I'm very disappointed.

B: Yes, I know your *sim-jeong* (*ma-eum*), but you also have to take my *sim-jeong* (*ma-eum*) into consideration. I don't mind helping you at all, and I really made an earnest effort to do so, but it wasn't as easy as you thought.

(This is followed by an explanation of the difficulty, after which A accepts the apology of B.)

A: I understand your *sim-jeong* (*ma-eum*), but you also have to understand my *sim-jeong* (*ma-eum*). It was really important for me and apart from you I don't have anyone with whom I can discuss this problem (Choi and Kim 1998:86).

Ma-eum or *sim-jeong*, as one's experienced heart which may engender various sorts of emotional responses (*gam-jeong*), is an inter-subjective entity that promotes the relational activities of Koreans' social self.⁵⁷ The request of the understanding of one's *ma-eum* or *sim-jeong* sets a kind of emotional interdependence between the interlocutors as a precondition for conversation. According to Choi's observation, "[this request] is related to the activating of common past experiences that have accumulated through a long time of interpersonal contacts in affective mutuality; the grammar of the uses of the word *ma-eum* or *sim-jeong* is always connected to the unmentioned [construction] of *uri* (we-ness)" (Choi and Kim 1998:87). In the example above, this request is associated with the friendship between the two (*u-jeong*). Within the friendship of *uri*, one should always be prepared to respect the *ma-eum* of the friend. In normal Korean discourse, one should

avoid saying, “I don’t understand your *sim-jeong*,” since the statement is a very risky way to destroying the friendship of *uri*.

Uri as In-Group Matrix. *Uri* is a kind of collective mentality in which one’s definition of self is frequently part of the in-group identity. In the context of *uri*, one’s personal concerns easily become subordinated to the in-group goals. *Uri* is also characterized by one’s intense emotional attachment (*jeong*) to the in-group. *Uri*-consciousness distinguishes sharply between in-groups and out-groups. Korean people generally perceive *uri*-groups as an essential part of their lives and feel inclined to see themselves and their relationships with others as embedded in the *uri*-groups (Cf. Harry Triandis, et al. 1998:335).

On this basis, Sang-Chin Choi conducted an empirical study in 1990 to examine the psycho-social meanings of the word *uri*. Choi chose 60 undergraduate students who were attending universities in Seoul, Korea as the sample for his research. He raised five open-ended questions to elicit their experiential understanding of the term *uri*, and their answers were treated as descriptive data (see Table 6).

Table 6: Empirical Analysis of *Uri*
(Taken from Choi 1990:9-17)

| <i>Uri</i> -Questions | Top Three Answers |
|---|---|
| 1. What does the word <i>uri</i> signify to you? | Affection, intimacy, warmth, or comfort (55%) / Oneness, sameness, or bonding (16%) / Grouping or collectivity (13%) |
| 2. What is your most cherished <i>uri</i> -group? | Family members living together (27%) / Friends in a long term relationship (16%) / Student colleagues in my department (15%) |
| 3. How does <i>uri</i> -consciousness affect your life? | I need to follow the majority opinions or decisions (31%) / Concede to the group to attain harmony (28%) / Efface my uniqueness (23%) |
| 4. How do you respond to a new <i>uri</i> -member? | I feel closeness with the person (33%) / Multiply contact opportunities (25%) / Expect a more favorable relationship (18%) |
| 5. How is <i>uri</i> -group formed and fortified? | Through emotional bonding, togetherness, or security (38%) / Sacrifice or altruism (16%) / Interdependent sharing (11%) |

As the survey result shows, the most salient psycho-social meaning of *uri* is that it serves as a matrix, within which persons share naturally their “affection, intimacy, warmth or comfort (55% in Question 1)” with one another. In turn, this kind of emotional exchange functions “to conglomerate the persons affectively (38% in Question 5)” into an in-group. For this cause, for Koreans, the boundary to divide between in-group and out-group is basically psychological; other social boundaries cannot be a primary deterrent to the interaction between in-group and out-group. Rather, it is clear that what constitutes the pith of Koreans’ group cohesion has to do with such “configurational forces” as *jeong* or *han* among in-group members (Sang-Chin Choi 1990:8).⁵⁸

Nunchi toward Insiders. *Nunchi* is a composite Korean word of *nun* (eye) and *chi* (skill). In the common interaction between Koreans they generally tend not to require the interaction partner to clarify her or his intention in spoken words. They rather prefer to use their *nun-chi* to figure out the partner’s hidden motives and needs. In this case *nunchi* can be defined as eye-perception (눈치 채기, *nunchi-chaegi*), with which one attempts to see through the partner’s *ma-eum* (heart). *Nunchi* actions may begin with reading other situational cues, but must proceed to fathom the partner’s *ma-eum*. This kind of eye-skill is not uniquely Korean, but the Korean *nunchi* seems more concentrated on conjecturing the partner’s heart feelings (*sim-jeong*).

For Koreans, *nun-chi* also functions as a form of eye-signaling (눈치 주기, *nunchi-jugi*), representing their somewhat reserved, implicit, and passive pattern of communication. Their selves are so relationally and hierarchically entangled that they are frequently found in their in-between situations where indirect communication may be preferred. According to Sang-Chin Choi’s observation, “Koreans seldom expose their

thoughts or feelings openly to others; the covert interactional processes of *nunchi* are not used primarily to get attention to the *nunchi* actor's unilateral agendas, but one's *nunchi* signs are employed mostly to maintain a warm, smooth relationship among the group, of which the *nunchi* actor is a part" (1992a:3).

What should be pointed out here is that one's performance of *nunchi* actions presupposes a relational basis among those in interaction, and the foundation for the *nunchi* relation has been identified as one's *uri*-group (1992a:6). It thus can be said that for Koreans, the meanings of the *nunchi* signals are encoded and decoded mostly within the context of *uri*-group. In this way, *nunchi* communication is oriented toward in-group members rather than outsiders. The affective moods and motivations of the in-group, such as *jeong* or *han*, should be influential over the *nunchi* interactions.

Chemyeon toward Outsiders. Whereas one's *nunchi* communication is turned toward those within close relationships, one's *chemyeon* consciousness is oriented toward those outside intimate connections. The Korean term *che-myeon* comes from two Chinese words, 體 (body or frame) and 面 (face or surface). Literally speaking, *chemyeon* is the *appearance* of one's self. In its cultural actualities among Koreans, *chemyeon* stands for their social face. According to Sang-Chin Choi's study, the term *chemyeon* has both visible and invisible dimensions. When Koreans "express their social face (체면 차리기, *chemyeon-charigi*)," this action is related not only to their inner virtues and intentions but also to their social statuses and roles (1992b:7).

A virtuous person, who was idealized in Confucian Korea, is expected to keep up his or her *chemyeon* by behaving with genuine intentions and also in a prescribed manner as defined by his or her position. On the contrary, *chemyeon* will be lost if one's

behaviors are found in public to be inconsistent with social norms and positions. Once *chemyeon* is lost, Koreans feel that this blemish will damage their authority (*ui-eom*, 威嚴), credibility (*ui-shin*, 威信), and influence (*che-tong*, 體統) in society (Choi 1992b:8).

In comparison with *nunchi* that shows differing manifestations between in-groups and out-groups, *chemyeon* fluctuates according to types of relationship. In close interpersonal relationships, such as friends or sisters, *chemyeon* is not considered to be important. For example, if *chemyeon* is to be observed rigidly among intimate friends, the relationship will be strained in a very short time. In this case, the function of *chemyeon* seems at odds with the activation of *u-jeong* (friendship). However, in formal or hierarchical relationships, the feeling of *chemyeon* becomes intensified, preponderantly on the part of the superior (Choi 1992b:9). Like *nunchi*, *chemyeon* is also contingent upon the perception of others. However, while the emphasis of *nunchi* is more self-effacing, the emphasis of *chemyeon* is more self-saving. At this point, it is also worth noting that *chemyeon* can be seen as both virtue-attached (*jeong* with moral virtues) and position-attached (*jeong* with social positions), making Koreans' social self multi-layered.⁵⁹

Han from Inner Wounds. The Korean concept of *han* has been translated in various ways: "bitterness and anger, frustrated hope, unfulfilled wish, unrequited or unresolved resentment" (Cf. Andrew Sung Park 1993:15-20). Seen from a psychological perspective, *han* can be described as a combination of human emotions, such as "indignation, regret, sorrow, resignation, and estrangement" which are condensed together in dynamic interactions (Cf. Jae Hoon Lee 1994:2). Some elements of *han* can be seen in many other countries and there are similar concepts in other Asian countries.

However, when these wounded feelings are fused into one complex psychological reality, *han* forms a uniquely Korean mentality of bitterness.⁶⁰

Sang-Chin Choi defines “*han* as Koreans’ inmost emotional fabric which constitutes the foundational source of their social self” and also contends that “*han* represents a story in an individual’s life that is triggered by a traumatic experience or event occurring either at a personal or socio-structural level” (1994:1). Emotional or behavioral responses to the calamity that are brought into a person’s *han*-story may vary phase by phase. According to Choi’s study, for Koreans, their *han*-story typically goes through four stages of development in which their *han* is often transformed into creative emotional energy:

- (1) Reactive Phase: A tragic event happens and the person’s experience of it provokes raw emotions of anger, fury, vengeance, and hostility.
- (2) Transitional Phase: The person starts to accept the event internally and the raw emotions also begin to turn into feelings of frustration and remorse.
- (3) Reflective Phase: The person asks, “Why did this happen to me?” and seeks to find comfort, mostly by joining affective religious rituals.
- (4) Transcendental Phase: The person’s heart becomes peaceful by seeing beyond himself or herself others in difficulty (1994:7-9).

Choi’s open-ended survey that was administered to 92 Korean college students also shows two important points regarding the interaction between *han* and *jeong*. First, most of his respondents (86%) answered that “when persons are full of *jeong*, they become more susceptible to the experience of *han* and also tend to restrain aggressive feelings within themselves rather than to vent these.” Second, the vast majority of the respondents (87%) also answered that *han* must be differentiated from *won* (vengeance, 怨 [Chinese]) (1994:10-12). It can be inferred from these answers that *jeong* works as an emotional palliative among Koreans, particularly mitigating the revengeful attributes of *han* and thereby making their *han*-ful heart a durable socio-psychological entity despite

its deep wounds. Compared to *han* generating from *won* (*won-han*, vengeful feeling, 怨恨 [Chinese]), it is *han* generating from *jeong* (*jeong-han*, hurtful feeling, 情恨 [Chinese]) that works more convincingly in Koreans' heart.⁶¹

In dialectical tension, *han* and *jeong* together compose the main source of Koreans' deep psychology. While *han* navigates their heart to embrace the realities of suffering, it is *jeong* that “releases their *han-ful* [heart] from its self prison to envisage the greatness and limitlessness of divine forgiveness, mercy and affirmation; *jeong* nudges *han* to transcend its suffering by inviting it to partake in a divine vision for bounteously affectionate life” (A. S. Park 1996:153).

Jeong to Mutual Dependency. Koreans are people of *jeong* and their personality is *jeong-ful* (warm-hearted). Koreans' *jeong-ful* personality was recognized apparently by early Westerners who came to this “hermit kingdom.” Charles Dallet (1829-1878), William Griffis (1843-1928), and Homer Hulbert (1863-1949) equally described that “the great virtue of Koreans is their innate respect for and daily practice of sharing *in-jeong* (humanness), and mutual assistance and benevolent hospitality among themselves are distinctive national traits” (Deok-Su Choi 1997:130). Methodist missionary Henry G. Appenzeller (1858-1902) reported, “Koreans are an exceedingly quiet and peaceable people . . . from highest to lowest, kind and courteous with a natural curiosity which [is] never intrusive” (Everett Hunt 1980:59). Presbyterian missionary James S. Gale (1863-1937) stated, “Koreans live apart in a world of wonder, something quite unlike our modern civilization, in a beautiful world of the [heart]” (Eung-Jin Baek 1993:58). After a prolonged stay in Korea (for 23 years), Presbyterian missionary Horace G. Underwood (1859-1916) also wrote:

[The Koreans] are neither as phlegmatic as the Chinese nor as volatile as the Japanese. Without the stolid conservatism, often amounting to impregnable obstinacy, of the one or easy adaptability, amounting to fickleness, of the other, calmly weighing pros and cons, they are willing to accept change if it is really good and receive what is new without too rashly discarding long-established beliefs and customs In character the Korean people are naturally friendly. To those who inspire them with respect and confidence they are the soul of generous hospitality The Koreans, considering them as a people, have good minds Their sense of humor is keen and appreciative even among the lowest classes (1908:45-51).⁶²

At this time, despite their perennial experience of poverty, unhealthy life condition, and sorts of oppression, Koreans were generally found to have “uncalculating disposition,” to show a “tendency to conceal their real motives and feelings under silent communication,” and yet to be “cheerful in the face of disaster” (Cf. Kyung-Koo Han 2003:15).

The early Westerners’ impressions of Korean people were revisited by their descendents living in Korea in March of 1977 when the Chosun Ilbo began a series of Saturday morning articles about “Koreans as Seen by Foreigners” as a response to Gyu-Tae Lee’s Saturday columns about “Koreans’ Affective Structure.” In one way or another, these articles revealed that Koreans are characterized invariably by their *jeong-ful* personality. In an article, Presbyterian missionary Horace G. Underwood III wrote, “Korean people tend to place highest value on maintaining good relationships with people within an in-group; they regard those who ignore personal claims resulting from past cooperation or help or from acquaintance as *bi-ingan-jeok* (impersonal or inhumane [or *jeong-less*])” (1977:8). In another article, Anglican chaplain Clifford Smart also recorded, “Loneliness is something Korean people hate and fear; during my staying in a Korean village, I was never allowed to be by myself, even for a few moments, and this

was due to . . . the belief that it is the proper way to look after a visitor” (1977:27). As these experiential accounts imply, the virtue of *jeong* (affective attachment) still remains deep-seated in Koreans’ heart and is expressed typically through their cohesive gathering, bonding, and sharing.

For Koreans, such adjectives as *chak-han* (good), *chin-jeol-han* (friendly), *chin-geun-han* (intimate), *in-gan-jeok* (humane), and *da-jeong-han* (amiable) represent parts of the meaning the adjective *jeong-ful* carries. *Jeong*, as a theme, frequently appears in Korean poems, novels, popular songs, and soap dramas (Cf. Kyoo-Hoon Oh 2002:48-57). For example, in his well-known poem to Koreans, “Azalea,” So-Wol Kim expresses their *jeong* in this repeated verse: “When you leave me behind, feeling burdensome to see me, I will silently let you go” (A. S. Park 1996:112). The “silence” here is paradoxical and signifies one’s undesired release of the *jeong*-partner, that is, yet in a strong feeling of attachment to the partner left in the heart.

According to Young-Ryong Kim’s observation, *jeong* is a socio-psychological entity that holds Koreans to be “warm down deep in the heart, enduring through non-verbal communication, unselfish in material sharing, sticking to relationship, mutual within the group, helping without demanding reward” (1995:15-20). Kyoo-Hoon Oh adds “other-centeredness” to these attributes of *jeong*, noting, “In almost all social interactions Koreans are more concerned about what *others* would feel than what they now feel” (2002:66). As mentioned in the preceding chapter, through his qualitative interviews with more than twenty Korean Protestant Christians, Oh has discovered that *jeong* works also in their ecclesial lives⁶³ and their *jeong* involves three dimensions: “emotional (sharing warmth of the heart), material (exchanging gifts), and moral (helping those in

difficulties)” (2002:136-208). He also has clarified through the interviews that as a *jeong-ful* relationship develops, “the ground sentiment is attachment,” which can be found to be universal, but here, is undergirded by “(1) seeking for availability, proximity, and senses of security and belonging, (2) fearing rejection and protesting against separation, and (3) withdrawing in an angry heart [*jeong-han*],” and that while *jeong* functions as one’s attachment to “the virtues of commitment, obedience, self-sacrifice, care, and sharing,” this also shows “a tendency to exclude those who are not in the *jeong-ful* relationship” (2002:209-225).

A *jeong-ful* person, on the one hand, is prone “to adjust to and/or compromise with the given realities rather than attempt to change these” and is also inclined “to sympathize with others”; on the other hand, a *jeong-ful* person exposes weakness in “distinguishing between right and wrong” and also deficiency in “demonstrating a proper concern for social reform” (Oh 2002:275). For the Korean interviewees, *jeong* is their preference to remain mutually dependent; their “*jeong-ful* self is fully sensitive to mutuality, but lacks senses of independence, autonomy, and individuality” (2002:265). In this vein, it can be said that like *han*, *jeong* is also deep-seated in the Korean heart called *ma-eum*, and the *sim-jeong* (*jeong* of one’s heart), then, operates to attach the heart to the socio-psychological need of mutual dependency, which is expected to be satisfied mostly within the *uri*-group.

As described above, Korean *jeong* may be seen as friendliness (*chin-jeol*) or interference (*gan-seop*) by outsiders, and also as humanness (*in-jeong*) or attachment (*gyp-chak*) by insiders. Although *jeong* can be defined narrowly as “affectionate attachment” that binds the *jeong*-sharers to “mutual dependency [*uri*],” the socio-

psychological realities of *jeong* would be more complex than what can be explained with this single definition, waiting for a thorough academic analysis. In response, understanding *jeong* as a core part of Koreans' deep psychology, in 1991, Sang-Chin Choi attempted to investigate the psychological structure of Korean *jeong* and its socio-cultural functions by conducting survey research. Five open-ended questions were given to a sample of 36 university students living in and around Seoul, Korea, and their answers were treated as descriptive data (see Table 7).

Table 7: Empirical Analysis of *Jeong*
(Taken from Choi 1991:3-9)

| <i>Jeong</i> -Questions | Four Major Answers |
|---|--|
| 1. What ideas come to your mind as you hear such words <i>jeong</i> and <i>jeong-deul-da</i> (<i>jeong</i> is entering [the heart])? | Proximity (Space): Experiencing good and bad times together Historicalness (Time): Long duration, reminiscence, or childhood Heartedness (Personality): Warm, soft, comfortable, or caring Interaction Partner (Relationship): Understanding, trust, or toleration |
| 2. What conditions do you identify, under which a <i>jeong-ful</i> relationship begins, develops, and deepens? | Sharing joys and sorrows [<i>han</i>]: Sharing sufferings or same lots Long-term <i>uri</i> contact: Prolonged time-span or repetitive experiences Favor and being embraced: Experience of kindness or reconciliation Similarities: Same feelings, ideas, concerns, hobbies, or backgrounds |
| 3. What behavioral characteristics of persons who are full of <i>jeong</i> (<i>jeong-ful</i>) do you identify? | Altruism: They are not self-interested, but willing to help others. Tenderness: They are susceptible to empathy and sympathy. Foolhardy-Kindness: They are overly unskillful and uncalculating. Concern for others: They show considerable concern for others' affairs. |
| 4. What behavioral characteristics of persons who are "hard-to-attach - <i>jeong-to</i> " do you identify? | Hypocrisy: They are deceptive, not genuine or honest or sincere. Arrogance: They are too self-confident to listen to others. Profit-Calculation: They are always interested in material gains. Perfectionism: They seldom expose their own weaknesses or defects. |
| 5. What advantages or disadvantages of a <i>jeong-ful</i> relationship between persons do you identify? | Advantages: They can depend on each other's <i>ma-eum</i> / Share advices or solutions / Have a <i>uri</i> -group identity / Be committed to each other. Disadvantages: They need to sacrifice themselves / Accept undesired requests / Consume emotional energy / They decide without rationality. |

As the results show, for Koreans, four essential domains that constitute their experience of *jeong* are "space (proximity), time (sharing history), personality (heartedness), and relation (interaction partner)" (Question 1). The best condition for the development of a *jeong-ful* relationship is "sharing sorrows [*han*] and joys (同苦同樂

[Chinese])” (Question 2). *Jeong-ful* persons are those who are “not self-interested but willing to help others” (Question 3), whereas *jeong-less* persons are those who are “deceptive, profit-calculative, and too self-confident to listen to others” (Question 4). While a *jeong-ful* relationship functions to “bind the *jeong*-sharers to a group of *uri* who are dependent on each other’s *ma-eum*,” this also requires them to “sacrifice themselves in time, emotional energy, concern areas, or material resources” in consideration of the *jeong*-partners (Question 5). In addition, although the interviewees pointed to such negative aspects of *jeong* as “connivance, irrationality, unfairness, and absence of a problem-solving mechanism” (Sang-Chin Choi 2000:70), under the influence of their *jeong-ful* epistemology, they didn’t say anything about *mi-un jeong* (hateful *jeong*) or the exclusive and cliquish grouping that a *jeong-ful* relationship might bring about.⁶⁴

Choi’s study on Korean *jeong* in 1991 was furthered by his students, Ga-Yeol Park who, in 1995, examined the effect of the empathic tendency of *jeong* on the behavior of helping and Jang-Joo Lee who, in 1998, investigated the socio-psychological functions of action modalities in a *jeong-ful* relationship. Park found through his survey research of 365 undergraduate students living in and around Seoul, Korea that empathy and altruism are the two major tendencies in their *jeong* interaction, and that the higher the level of empathy from their *jeong* becomes, the stronger their motivation to help others in need becomes (1995:23-28).⁶⁵

Lee also discovered through his survey research of 74 undergraduate students attending a university in Seoul, Korea that their *jeong* actions are featured by “frequently contacting and giving assistance to the *jeong*-partners, and considering attentively the partners’ *ma-eum*,” and that the most significant and pivotal function of the *jeong*

behaviors is “to provide emotional support, especially in times of need,” which is “very similar to the role of a family as the prototype of Koreans’ *uri* groups” (1998:26-31).

Summary. Koreans’ self is basically relational and, as such, social. Their social self is composed of at least these six socio-psychological entities: *ma-eum* (or *sim-jeong*) as in-between (or inter-subjective) heart, *uri* as in-group identity, *nun-chi* communication among insiders, *che-myeon* consciousness toward outsiders, *han* that broods over sufferings, and *jeong* that leads to reciprocal interchange. *Ma-eum* (or *sim-jeong*), which can contain *uri*, *han*, and *jeong* as its deep psychologies, represents Koreans’ inner world.

Han and *jeong* are found to be in dialectical tension, and *jeong* functions to ameliorate the retributive attribute of *han*. It is *uri* identity that draws a solid line between in-group and out-group. Within the in-group, the deep psychologies may be shared comfortably and *nun-chi* communication also may be utilized actively. *Che-myeon* consciousness activates sensitively in situations of confrontation with out-group persons, where the deep psychologies are to be concealed inside the heart.

Uri and *jeong* are both sides of a reality. While *uri* group serves as the most favorable and appropriate environment for the growth of a *jeong-ful* relationship, it is *jeong* that affectionately attaches persons to the socio-psychological need of mutual dependency (*uri*). Overall, Choi’s description has been very helpful for this project, since this treats the multi-faceted components of Koreans’ social self. However, it must be also pointed out that he discussed neither the religious dimension of *jeong* nor *jeong* as intimate attachment to non-human or ecological objects, such as land, house, and village.

Jeong and Korean Society

As core part of Koreans' social self, *jeong* exposes both universal and culture-specific attributes, that is, it is common humanness at one point, but is particularly Korean attachment at the other. Underlying their mode of thought, emotion, and behavior, this deep psychology also has configured their personality in a uniquely Korean pattern. The cultivation of *jeong* has been influenced by many environmental factors; of these, culture has been the most efficacious determinant. Some elements of *jeong* have been transmitted "through language and the modeling of behavior when conditions permit persons to communicate through shared language," "by living in the same historic period," and "when persons are sufficiently proximal to hearten each other" (Cf. Harry Triandis and Eunkook Suh 2002:135). These factors, including other geographical influences, can be regarded as universal in the development of personality in a given society, but the formation of Koreans' *jeong-ful* character also has reflected culture-specific factors associated with socialization processes in early childhood and customs of exchanging human or material resources at a village level⁶⁶ (see Figure 7).

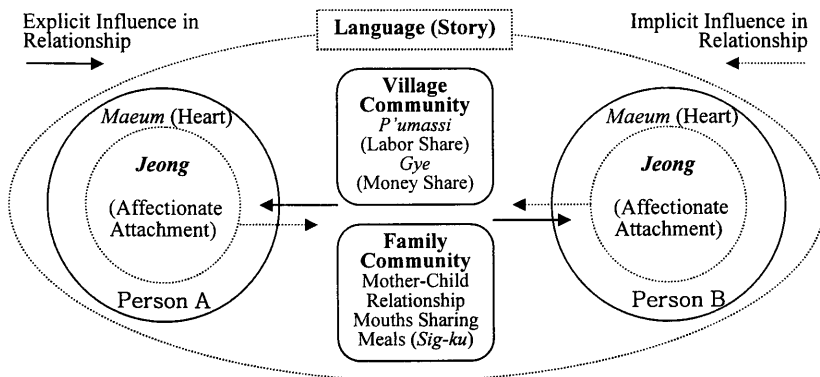


Figure 7: *Jeong* and Socio-Cultural Factors

In Korean society, two primary institutions that involve shaping *jeong* are family and village communities. The Korean mother-child relationship which is tightened by *mo-jeong* (mother's *jeong* for her child) is the epitome of Koreans' *jeong* ties; *mo-jeong* is characterized by unconditioned empathy, care, and sacrifice. A family is called *ga-jok* (household, 家族) or *sig-ku* (食口 [Chinese]); the latter, in its literal meaning, denotes "mouths sharing meals," that is, "those who share *bab* (steamed rice) from the same cauldron" (Dong-Sun Kim 2001:196). As Sang-Chin Choi notes:

In a Korean family, no separate individual exists but *uri sig-ku* (our family). The family members, who are attached to each other affectionately under the strong influence of the parents' unboundedly downward *jeong*, take sameness, oneness, and mutual acceptance and dependency continuously as their foundational mode of relation and interaction. Their habitual exercises of using same blankets and kitchen utensils fortify their sense of unity as an *uri* group. For Koreans, while their *uri*-identity is not confined to the boundary of their family, their other *uri* groups are found in many respects to be the extension of their family. The pattern of acquiring this kind of collective character is very similar in both cases, where the clear manifestations of *jeong*-interchange are observed equally (2000:378).

Especially in traditional Korean society, village community called *ma-eul* played a key role in Koreans' social activities. People in the village were knitted together closely by voluntary customs such as *p'umassi* (non-commercial labor exchange) and *gye* (communal fund-raising), which represented their *jeong-ful* relationships. Their generous act of sharing meals at seasonal festivals or village rituals sometimes went beyond the realm of kinship; this was a feast of hospitality for the whole villagers including visitors. As Vincent Brandt describes:

Providing food and drink for others is a recognized way to acquire prestige At any kind of ritual, cooperative work group, or economic transaction – and often at informal meetings or even a chance encounter – something will be served if it is at all possible. People in the village constantly are being treated by others and reciprocating to the best of their

ability. On those occasions, when large amounts of special food are prepared (for example, when a pig is killed), neighbors, friends, and others to whom the household is obligated are all invited to come and share. If a work group in the fields or on the beach has stopped to eat and drink, passers-by will be asked to join in . . . [I]t would not be an exaggeration to say that the sharing of food . . . does have a symbolic meaning as part of a continuing secular ritual of solidarity (1971:151).

Minjung theologian Sok-Hon Ham compares Koreans' *jeong-ful* character to seed, calling them *ssi-al min-jok* (people of seed-spirit).⁶⁷ Ham explains that like seeds which are scattered and rooted in the earth and as such, pro-ecological, Korean people are sensitive to their community and environment. He also contends, "We Koreans can still feel the faint stream of benevolence flowing underneath our wounded heart, which was bestowed originally by *Hahn-nim* (God); because of this *jeong-ful* stream remaining in our heart, we are apt to esteem mutual resonance, pursue an interconnected life, and sympathize with the pain of others" (Ham 1983:324; Cf. Jae-Soon Park 2000:159-161). As Ham claims so, Koreans have lived with the *jeong-ful* heart and as a result, a significant portion of their language, life story, family and village communities have become saturated with the spirit of *jeong*.

Jeong-ful Terms and Stories. *Hahn-geul* (Korean language), as phonetic symbols and not as ideographs, is full of vividly emotional expressions, such as *ae-ganjang-i-nockneunda* (애간장이 녹는다, heart-liver-are-melted) and *o-jiang-yugbu-ga-jjijeojinda* (오장육부가 찢어진다, five-internal-organs-and-six-viscera-are-ruptured). The phrases are frequently used in a deep relationship of *jeong*; that is, parents say so to their children whose behaviors are felt to be fairly deviant from their expectations. For Koreans, the kind of verbalizing their *ma-eum* (heart), needless to explain, is "*jeong-ttaemune* (정 때문에, because of *jeong*)," which is usually spoken when Koreans feel heavily-obligated

to do something for their *jeong* partners. Composing part of their peculiar cultural codes for communication,⁶⁸ these idiomatic expressions reveal the strength of the affective dimension of Korean language.⁶⁹

Defining *jeong* as “a magical lubricant in maintaining smooth relationships,” Cheong-Soo Suh contends, “Not only does it reveal itself in the sizable body of Korean vocabulary related to emotion and affection but it often gives a hand to shaping the contour of syntax” (1996:40). Suh details his argument in these ways:

- (1) Koreans like to share not a single but a bunch of greetings with their neighbors, since the well-being of their *jeong-ful* partners is dear to their hearts. Once they first ask, “Are you peaceful?” this is usually followed by asking again, “How about your joy (*jaemi*)?” “Don’t you have any troubles?” “Have you eaten a meal?” and “Are you going somewhere?”
- (2) The frequent use of “blanket” (indefinite) quantifiers has its root in a Korean notion that precise counting is not compatible with ever warm and generous *jeong*. For example, Koreans prefer to use expressions such as *du-seo-neo-gae* (about two, three, or four pieces) and *seo-neo-daet-saram* (about three, four, or five persons) in the market situations.
- (3) The culture of *jeong* finds its way into highly elliptical Korean sentences, which operate on the assumption that the meaning of the omitted portion can be recuperated through a sympathetic understanding begotten of *jeong*. The subject of each sentence is seldom spoken by the interlocutors unless their relationship is put in a highly formal context.
- (4) In the case of a complex sentence, Koreans speak the clause of a cause first before stating that of a decision. The use of such an ascending order of expression is informed by the culture of *jeong* in which Koreans desire to minimize the possible shock for the other party by avoiding the direct broadening of a negative message to him or her. (1996:41-50)

According to Joohee Kim’s report from her interviews of sixteen Koreans, “there are two most common linguistic expressions employed with their concept of *jeong*:

jeong-i-deulda (정이 들다, *jeong* is entering [one’s heart]) and *jeong-eul-juda* (정을 주다,

one gives *jeong* [of the heart])” (1978:76). Kim first expounds the term “*jeong-i-deulda*”:

In the expression of “*jeong-i-deulda* (*jeong* is entering),” the agent of the verb “*deulda* (enter)” is *jeong*. In other words, *jeong* is supposed to occur without active action of the human will. This in turn implies its passive,

gradual, and unconscious development on the part of the humans involved in *jeong* relationship. In this case, *jeong* does not necessarily always coincide with affection. Rather familiarity that needs time plays a more profound role in determining *jeong* relationship. [Koreans differentiate two types of *jeong* that is entering: *miun-jeong-i-deulda* (미운 정이 들다, hateful *jeong* is entering) and *goun-jeong-i-deulda* (고운 정이 들다, lovely *jeong* is entering).] Even *miun jeong* (hateful *jeong*) is strongly connected with the aspect of familiarity of *jeong* in such a way that the hateful moments of *miun jeong* are recognized as temporary and will be subdued eventually by *goun jeong* (lovely *jeong*). (1978:76)

Pointing out that the category of one's *jeong* objects includes not only other persons but also palpable things, intangible values, nature, other creatures, and supernatural beings, Kim then elucidates the term "*jeong-eul-juda*":

In the expression of "*jeong-eul-juda* (one gives *jeong* [of the heart to someone])" or "*jeong-eul-buchida* (정을 붙이다, one attaches *jeong* [of the heart to something])," the agent of the verb "*juda* (give)" or of the verb "*buchida* (attach)," though not specified here, obviously indicates human beings. In interpersonal *jeong* relationship, Koreans distinguish between *oneun jeong* (오는 정, *jeong* that comes [from the other]) and *ganeun jeong* (가는 정, *jeong* that goes [to the other]). In these cases, *jeong* is under the control of the will of a human being who is involved in the relationship, connoting more affection than familiarity. (1978:77)

As Kim's empirical analysis shows, for Koreans, *jeong* always carries a blended sentiment of both familiarity and affection, that is, the mood of familiarity prevails in the relationship of "*jeong* is entering" while the motivation of affection dominates in the relationship of "one gives *jeong*."⁷⁰ The subtle difference can be explained also in their opposite linguistic expressions: *jeong-i-nagada* (정이 나가다, *jeong* goes out [of one's heart]) and *jeong-eul-tteda* (정을 떼다, one detaches *jeong* [of the heart]). It is one thing that "when '*jeong* goes out,' one will feel 'distance' that is passively incurred"; it is the other that "when 'one cuts off *jeong*,' this will entail rather a provocative feeling of hatred" (Kim 1978:78).

On this basic understanding of the two key terms, “*jeong* is entering” and “one gives *jeong*,” and their underlying affective meanings, “familiarity and affection,” Kim goes on to study other popularly-used Korean terms for general emotions occurring in interpersonal relationships and their semantic affinity with *jeong*. Hereby she develops the following taxonomical domain of *jeong*-related terms (see Table 8).

Table 8: Terms in Semantic Relationships with *Jeong*
(Taken from Kim 1978:79-82; approximate English translation)

| Terms for <i>Jeong</i> Interchange | Connotation | Terms for <i>Jeong-ful</i> and <i>Jeong-less</i> Feelings |
|--|-------------------------|---|
| <i>Jeong</i> is entering (정 이 들다) <i>Jeong</i> is attached (정 이 붙다) | Increase of Familiarity | <i>Gakkaum</i> (가까움, closeness), <i>Chingeun</i> (친근, friendliness), <i>Chinmil</i> (친밀, intimacy) |
| One gives <i>jeong</i> (정 을 주다) One attaches <i>jeong</i> (정 을 붙이다) | Increase of Affection | <i>Sarang</i> (사랑, love), <i>Joaham</i> (좋아함, liking), <i>Aechak</i> (애착, attachment), <i>Ttatteudham</i> (따뜻함, warmth) |
| <i>Jeong</i> goes out (정 이 나가다) <i>Jeong</i> is detached (정 떨어지다) | Decrease of Familiarity | <i>Seoun</i> (서운, dissatisfaction), <i>Seopseop</i> (섭섭, disappointment), <i>Seomeokseomeok</i> (서먹서먹, unfamiliarity) |
| One cuts off <i>jeong</i> (정 을 끊다) One detaches <i>jeong</i> (정 을 떼다) | Decrease of Affection | <i>Mium</i> (미움, hatred), <i>Mujeong</i> (무정, heartlessness), <i>Naengjeong</i> (냉정, coldness), <i>Bijeong</i> (비정, inhumanity) |

Kim’s ethno-lexicographic study clearly tells us that many emotional terms in Korean language (*hahn-geul*) are related to *jeong* at the meaning level⁷¹ and as such, *jeong* is a crucial affective variable in Koreans’ interpersonal relationships. What Kim emphasizes through her study is that although *jeong* is not fully immune from the influence of hierarchy, *jeong* relationship in Korean society is more characterized by “dyadic orientation” than by “group orientation,” and that “*jeong* reflects the dyadic [dependency] of Koreans in such a way that this dyadic [affective attachment] can be expanded almost endlessly apart from the condition of a specific group identity” (1978:92).⁷² As she perspicaciously pinpoints the two realities of Korean society, the basic unit of Koreans’ social interactions is their dyadic relationship, and it is *jeong* that propels each dyadic set of two persons to an intense socio-psychological need of mutual

dependency, which can be grasped obviously not only in Koreans' linguistic expressions of *jeong* but also in their life stories associated with *jeong*.

In his collection of essays, *Koreans' Affective Structure* (한국인의 정서구조), Gyu Tae Lee conveys *jeong* stories to his readers with the intention of arousing them to the potential of *jeong* for the smooth functioning of the society. Lee portrays multiple aspects of Korean *jeong* in his essays, where he also carries *jeong*-related manners, customs, events, and stories (see Table 9).

Table 9: Koreans Living with *Jeong*
(Excerpted from Lee 1994:61-165)

| Description of <i>Jeong</i> | Example of Living with <i>Jeong</i> |
|---|--|
| <i>Jeong</i> as the very expression of one's clear and pure heart | As the literal meaning of <i>jeong</i> (green heart) denotes, it has been a long tradition that Koreans drink clean water drawn up from a deep well. |
| <i>Jeong</i> as the zone of unconditioned toleration | In <i>jeong-ful</i> places, Koreans may feel security and comfort. In <i>jeong-ful</i> relationships, they are free of blame for any kinds of offense. |
| <i>Jeong</i> as cohesive sympathy beyond personal profits | Koreans are like a ball of soybean malt (<i>meju</i>) in which the soybeans are squashed, fermented, and then attached together indiscernibly. |
| <i>Jeong</i> as repaying with the heart despite indigence | As missionary Horace N. Allen cured a penniless patient, in return, the Korean cleaned up the hospital everyday, revering Dr. Allen as his father. |
| <i>Jeong</i> as warm consideration of domestic (and wild) animals | In Korea in 1959, novelist Pearl S. Buck saw that a farmer drove an oxcart loaded with bundles of rice straw while yet sharing the burden on his back. |
| <i>Jeong</i> as personification and constant care of trees | This is a Korean custom. When a baby is born, on Mar. 3 (lunar calendar), the father plants a pine tree on the hill, taking it as the symbol of his baby. |
| <i>Jeong</i> as human propriety over constitutional law | King Injo (1595-1649) ruled that a <i>jeong-less</i> daughter who had divulged her father's larceny to the judicial official was put to death instead. |
| <i>Jeong</i> as generous grant of an opportunity for repentance | Shinkook Kim, a chief servant of King Injo, detected a worker embezzling the royal assets, but allowed him a chance to make up the loss overnight. |
| <i>Jeong</i> as extended care of the friend's bereaved family | As Hang-Bock Lee (1556-1618) was sent to exile and died there, his intimate friend, Gyeong-Se Jong, looked after Lee's bereaved family. |
| <i>Jeong</i> as distribution without causing conflicts in a village | Usually, the rich cook more <i>bab</i> (steamed rice) than is needed for the family; the poor also volunteer to provide labor for the rich and the village. |
| <i>Jeong</i> as wooden floor (<i>maru</i>) or paper door (<i>changhoji-mun</i>) | In a traditional Korean house, the living room is just a wooden floor, fully open without walls; the paper door is also pervious to <i>jeong</i> -interchange. |
| <i>Jeong</i> as filial piety shown in the <i>Story of Shim Chong</i> | Chong was brought up by her blind father; in return, she sold herself as a sacrifice while offering the money to the Buddha for her father's healing. |

The smoothening function of Koreans' *jeong* is not restricted to the relationship between persons as this also works for their good relationship with other living creatures.

Lee notes, “Koreans’ belief in a mountain god is the ultimate basis of their humane co-existence with mountain animals; whenever they celebrate a mountain god ritual (*sanshinje*), they leave portion of the ritual food for the mountain animals in anticipation of the mountain god’s additional favor” (1994:86).⁷³ The influence of religious faiths and practices in *jeong* stories is evidently immense, and the *Story of Shim Chong* is an exemplary case of this:

Once upon a time, long ago during the Koryo dynasty (918-1392) in Hwangju County, in the village of Tohwadong (Peach Tree Village), there lived a poor blind man, the family name of whom was Shim. He had no children even though he was over the age of 40, so he and his wife Kwak prayed to gods to give them a child at the Buddhist temple everyday Lady Kwak died right after giving birth to her daughter Blindman Shim begged some milk for her child Chong from door to door As time passed, Shim Chong grew up and was able to beg for herself and her father One day a Buddhist monk saved Blindman Shim from the stream, and he heard the monk saying, “You can see everything if you give 300 bags of rice to the Buddha and prayed to him with a true mind and heart everyday” After hearing all this, Chong promised the monk that she would offer 300 bags of rice to the temple She prayed to “God” of the heaven and the earth, the sun, the moon, and the stars, saying, “Please restore my poor father’s vision and I will sacrifice myself for any faults he may have committed; please give me 300 bags of rice” She sold herself as a sacrifice to the sailors to get 300 bags of rice At the age of 15, she threw herself into the sea called Indang However, the King of Heaven ordered the Dragon King of the Sea to attend upon Shim Chong The Dragon King returned her to a pond in the palace annex, where she awoke and emerged from the lotus flower. Accepting that Heaven had sent her to him as a consolation for his lost empress, the emperor married her According as she requested in consideration of her father, the emperor held a banquet for the blindmen from all of the eight provinces of Korea After one hundred days of banquet, the father and the daughter were reunited again at long last. The father regained his lost sight when he heard the daughter confessing, “I have been returned to life again by virtue of the King of Heaven, who was moved to tears by my sacrifice for you” (Alan C. Heyman, trans. 1990a:50-67; 1990b 57-67).

The *Story of Shim Chong* is a story of filial piety as the daughter’s *jeong* in return for the blind father’s early care of her (*bu-jeong*). This is a story that is balanced by deep

jeong as well as deep sadness. While purporting to validate the Confucian ideal of filial piety, this story also drifts into shamanistic beliefs or Buddhist practices.⁷⁴ As this story implies, for Koreans, such faithfulness to one's basic *jeong* relationship is a way to reach the heart of Heaven. For the same cause, King Injo prohibited his judicial officials from interrogating the family members of one who was suspected of a crime in order to prove him guilty (Lee 1994:96). Moreover, the main arena for the smoothening function of Koreans' *jeong* is not only their family but also their village community, as Lee introduces this case:

Our traditional farming village was poverty-stricken. According to a statistical survey under the Japanese colonial rule (1910-1945), landowners occupied only 10% of the village residents while the absolute majority of them were either tenants (40%) or day laborers (50%). Despite this miserable contour, the village was maintained in a relatively stable socio-economic status, which can be explained by *jeong* as a voluntary way of distributing wealth and labor among the villagers. Because of *jeong*, those who were rich prepared more *bab* (steamed rice) than was needed for their own family. Because of *jeong*, those who were poor also shared labor joyfully in others' household affairs. When a baby was born, people gathered rice for the sake of the child's well-being and used it for helping those in need . . . In our story of the creation, the Creator made human beings with bones and flesh and in the last stage, divided their *ma-eum* (heart) into ten sections, saying, "The three are yours, but the remaining seven are reserved for others" (1994:109-117).

For Koreans, *jeong* is precious like "warmth of ashes in an inner room brazier; people can barely detect the existence of fire at a glance, but they become aflame with deep yearning for the warmth as soon as they leave it" (Lee 1994:137). *Jeong* is also like "glue made from the tendons and beak of a legendary phoenix living in the Taoist heaven" as this *jeong* attaches one's *ma-eum* (heart) to another's inseparably" (1994:139). As Lee visualizes it, "Korean *jeong* embodies such a state of 'one heart and body between the two (一心同體 [Chinese])' that your heart is found in me while

simultaneously my liver is found in you” (1994:140). Because of the “attachment” of *jeong*, separation should be one of the most unbearable heart pains for *jeong-ful* Koreans who would like to express their ardent longing for the *jeong* partner with whom they have been obliged to part in the form of a poem:

When Heaven granted me life, it was for me to serve my lord.
 Heaven knows, for sure, my fateful tie to him.
 As I am still young and my lord still cares for me,
 I don't know where to compare my unfathomable love for him
 I would rather die to be born again as a butterfly.
 Fluttering over flowery twigs, I shall alight on every blossom.
 Carrying the fragrant pollen on my wings, I shall fly to my love.
 What though he doesn't know it's me, so long as I can be with him
 (Written by Chong Chol in 1588; Sung-Il Lee, trans. 1994:93).⁷⁵

To be sure, the stories of *jeong* did not end in the past as Koreans today experience the tenacious stickiness of *jeong* in their present lives also. The daily TV drama, “Letters to Parents (부모님 권상사),” which was televised by Korea Broadcasting System in the first half of 2005 and was also acclaimed nationwide with the nearly 40% of average viewing rate, is an indirect evidence of this. The source materials of the drama are *jeong-ful* relationships between family members, friends, and neighbors who live in a rural community in the vicinity of Seoul. The axis character of the drama is a family leader who writes a letter unto the deceased parents once per week, reporting in it to them the details of what happened to the family and the village and also asking for their experiential wisdom in the unresolved problems. Unlike the case of ritual ancestral veneration, this letter, even though it is sent to the parents now in heaven, has caused no troubles to Korean Protestants, transmitting a notable cultural message that the parents are gone, but their *jeong* remains a powerful appeal to each of the hearts of the

descendants. In short, Koreans' *jeong* is foundational to the set of ongoing events happening in their families and neighbors.

Jeong-ful Families and Villages. As described above, for Koreans, *jeong* is a feeling of denial at separation, which they fear to suffer at all. Their *jeong* that would repel any symptoms of alienation might derive from their custom of child-rearing. Their family might be a primary social institution where *jeong*, as a strong feeling of attachment, is shaped first between the newly-born child and the caring mother. It is also probable that the kind of incipient *jeong* is reinforced as they live as a community of *sig-ku* (literally, "mouths sharing meals"). It seems, then, that the fortified *jeong* is further enriched by their practice of *p'umassi* (voluntary labor exchange) and *gye* (reciprocal fund-raising) in a village setting; and as well, is deepened by their direct and/or indirect involvement in religious activities that foster a virtue of compassion. While reserving the investigation of the correlation between Koreans' *jeong* and their religious virtues for the next section, the researcher here will depict concisely their manner of child-raising, identity as *sig-ku*, and social customs of *p'umassi* and *gye* as the seedbed for the forming and growing of their *jeong* and *jeong-ful* relationships.

According to Janelli and Yim's field report, "for the Koreans, the ideal family structure is a patrilineal stem family that is perpetuated through primogeniture; when an eldest son marries, his bride joins the household and remains there with her husband and his parents" (1982:29). The eldest son's lineal family (큰집) maintains a superior tie with each of other brothers' collateral families (작은집), but as Joohee Kim points out, "the hierarchy characterizing [this kinship tie] does not govern the behavioral norm of an individual member in his or her actual interpersonal relationships with other kin members,

which are determined basically by the pattern of dyadic interaction” (1978:68). While a sort of hierarchy works among the interaction between the two, it is their sharing of *jeong* that bolsters the dyadic relationship. It seems certain that the mother-child attachment in a family is the prototype of the dyadic relationships of *jeong* among Koreans.

An important part of the parental role in a Korean family is expressed by the phrase *eom-bu ja-mo* (strict father and benevolent mother, 嚴父慈母 [Chinese]). In order to keep up a position of authority and respect, fathers are expected to be somewhat emotionally distant from their offspring, so the paternal role is generally found to be “task-oriented in its stress on guidance, instruction, and discipline.” The maternal role, on the other hand, demonstrates fervent intimacy between the mother and each of the children as she functions mostly as their “emotional monitor and healer within the family” (Cf. Ronald Rohner and Sandra Pettengill 1985:525). It is interesting to see that “as Korean youths’ perceptions of parental control increase, so do their perceptions of parental warmth,” and “this is true for both fathers and mothers” (1985:527). In other words, there is a robust psychological mechanism between their perceptions of parental control and parental warmth, which enables them to interpret even their fathers’ strict control as the expression of “low neglect,” and this unusual receptivity can be explained partly by their accumulated *jeong* with fathers as well.⁷⁶

A Korean family is a community which is interwoven affectively and cohesively by a set of *jeong* relationships among the members. The buttressing pillars are both the father’s and the mother’s *jeong* with the children, but it is clearly the latter that influences first and foremost the personality of the baby newly born into the family. Through close observation of infants’ actions, responses, and recognitions, psychoanalyst Daniel Stern

has found that what is laid down in early childhood is not a series of developmental stages leading to autonomy in which “each successive phase of development dismantles the preceding one” but rather “a progressive accumulation of senses of [interpersonal] relatedness” (1985:33). For Stern, “the world of the infant is all about dyadic interaction at the interpersonal and intrapsychic levels,” and “the infant’s strong feelings and important representations are forged not necessarily by the very acts of being fed or put to sleep . . . but rather by the manner in which these acts are performed” by the mother as a primary caretaker (1985:104). He thus proposes that “interaffectivity may be the first, most pervasive, and most immediately important form of sharing subjective experiences” and the infant’s “affective attunement” to the mother, which is indispensable in the development of a sound sense of self, may also be the archetype of the infant’s interpersonal relationships to be experienced later on (1985:132-161).⁷⁷ The kind of affective intimacy between the mother and the child is also a marked feature of early childrearing in Korean family, as Janelli and Yim describe it in these words:

During their first two years, children receive a great deal of affection and nurturance from both parents. Infants and toddlers are seldom separated from their mothers and never left unattended. No crib or cradle deprives the child of physical contact with its mother, with whom it sleeps and on whose back it travels, held in place by a blanket wrapped around both mother and child Crying quickly brings attention and soothing efforts, and very often a mother’s breast as well During these early years, children are hardly punished at all Children do not receive such indulgent treatment after their second year (1982:31-32).⁷⁸

Brandt highlights the characteristic of Koreans’ childrearing from another perspective, saying, “[P]arents see no point in encouraging their children to be independent or self-reliant but instead place greater emphasis on dependence, obedience, and cooperation” (1971:173). As a result, Korean children never cultivate a strong sense

of autonomy or personal identity; instead, they view themselves primarily as extensions of their parents. To be sure, this identification is just part of the *jeong-ful* connections between the children and the parents, which are typified not only by affectivity but also by reciprocity. Janelli and Yim explain this mutuality, saying, “Children are initially dependent on their parents, and in return parents are ultimately dependent on their children; parents need care and support during old age as well as ritual sacrifices in the afterlife” (1982:35).

As Janelli and Yim’s field report on childrearing in Korean family implies, for the Koreans, family is the place where their *jeong* (emotional attachment) is shaped first through their “inter-affective” relationships with parents in early childhood. An-Jin Yu, a reputed scholar in Korean child education, inquires further into the function of traditional Korean family to socialize children by examining extensive materials and interviewing 572 Korean women over the age of 50. In Yu’s comprehensive but detailed description of child education in traditional Korean society, the researcher has identified several features that might be informative for understanding the correlation between *jeong* and Korean family:

- (1) Childrearing is basically the role and duty of the female members in a family. Especially in the early stages, mothers and grandmothers are the primary caretakers (1990:66).⁷⁹
- (2) During the antenatal period (from pregnancy to birth), viewing the unborn child as a personality, the parents are required to practice antenatal training that can help the unborn child grow well. Part of the father’s antenatal training is to keep his heart in immaculateness by piling up good deeds such as saving a butterfly from the spider’s web and restoring a fallen tree. Painstaking efforts in antenatal training are demanded on the part of the mother, since the temperament of the unborn child depends heavily on the heart of the mother (1990:193).⁸⁰
- (3) Children (1 to 3 years old) begin to sense, accept, and learn the world around them mostly through their affective interactions with caring mothers. The breast-feeding method of “holding the baby to the left” is

emotionally satisfying, since the baby can hear the mother's heart pulsate in the posture. Besides, the manner enables the mother and child to touch each other's skin, to gaze at each other, and to talk together, which are important in the child's mental and emotional development. The kind of breast-feeding is a basis of Koreans' *jeong-ful* (friendly and hospitable) character (1990:280).⁸¹

(4) Children (3 to 5 years old) experience a shift from the mother's breast to the grandmother's lap. The grandmother is generous in weaning the child and in toilet training. She does not forget to encourage and praise her grandchild in the course of training. As a Korean saying reads, "the grandmother has to become a semi-shaman and semi-physician in caring for the grandchild." After this phase, children (5 to 7 years old) learn sociality from their extended family and their peer group. They (7 to 13 years old) then come to learn an appropriate role in society (1990:359, 460).⁸²

Above all, traditional Korean society enjoined a good attitude of the heart (좋은 마음가짐) on parents taking care of children (up to the age of 3), since the parents' affective role was thought to be very influential in the shaping of the children's personality. In the course of "inter-affective" contacts, the parents' *jeong* entered the children's heart (*ma-eum*) gently; the incipient *jeong* of the children's heart then became enhanced gradually through their daily experiences of living as members of *uri sig-ku* (our family).⁸³ According to Byung-Ho Chung, "while the influence of modern values such as freedom and competition increases in Koreans' workplace today, as far as the family is concerned, traditional values such as parental [affection] and filial piety are still widely emphasized" (2001:123). Likewise, Janelli and Yim report, "Rather than a change in fundamental values, the appearance of rising self-interest is due to newer associations not morally sanctioned by older cultural norms and the relative weakness of newer capitalist legitimating ideologies in contemporary Korea" (2002:298).

Through a survey research of 2,348 Koreans, Jael-Yeol Yee classifies their social networks (*yeonjul*) into four types in terms of contact frequency and duration: "strong

and long ties (family), weak but long ties (kin and alumnus), strong but short ties (neighbor and co-worker), and weak and short ties (hobby club and civic organization)” (2000:337). Yee then compresses the four into two categories in terms of network content: instrumental ties (kin, alumnus, hobby club, and civic organization) and emotional ties (family, neighbor, and co-worker) (2000:349). As this empirical analysis implies, living or working together in the same place seems a major factor for the development of strong ties among Koreans and the core of their strong ties seems emotional inter-dependency (*jeong*).

As mentioned above, Korean family may be called either *ga-jok* (the household of the same clan) or *sig-ku* (the household of the same cauldron). The term *ga-jok* first means blood-ties to Koreans, representing their inborn, vertical, and formalistic family relationships. In comparison, the term *sig-ku* first means rice-ties to them, representing their acquired, horizontal, and informal family relationships. When Koreans speak of *uri sig-ku* (our family), the objects are not confined to the blood-tie members but may comprehend the whole persons who share meals under the same roof of the house (Cf. Dong-Sun Kim 2001:99). Co-residence, common experiences of sorrows and joys, senses of we-ness and inter-dependency, and acts of mutual assistance are the core elements of *sig-ku* (mouths sharing meals). As Koreans continue to live as a community of *sig-ku*, the germinal kind of *jeong* that is shaped in their early childhood becomes strengthened.⁸⁴

For Koreans, sharing meals among one’s family members is usually extended to other kin members during the times of ancestor rituals, annual feasts such as the New Year’s Day (설날) and the Full Moon Harvest Day (추석), and special life-cycle events of an individual such as wedding, funeral, and the sixtieth birthday (ষষ্ঠ) (Cf. Hyoung Cho

1975:26-27). Typically in traditional Korean society, the habit of sharing meals is broadened also to village neighbors in the forms of *p'umassi* (labor share) and *gye* (money share), through which one's *jeong* relationships amplify beyond the boundary of the family to the village community as the basic social unit for farming and serving the village gods (Cf. Kwang-Kyu Lee 1987:18-19; 1993:146-158).⁸⁵

P'umassi and *gye* are two prevailing forms of voluntary associations which have contributed partly to the cultivation of Korean village as a community of *jeong-ful* sharing.⁸⁶ According to Joohee Kim's explanation, "*p'umassi* originally referred to the labor-exchange system in an agricultural setting, but has become a general term denoting varying types of reciprocal activities in a village" (1981:2). The term *p'um-assi* (labor-share) comprises the activities of giving, receiving, and repaying in sequence. Accordingly, the performance of *p'umassi* is always involved with two different parties offering and returning. It is frequently observed that *p'umassi* occurs between the main and the branch household, among kinship members, between friends, and between neighbors (Cf. Kim 1981:90). Above all, *p'umassi* is reciprocal, as Kim exemplifies:

What is offered in general takes the form of the favor, benefit or benevolence, which can be either material or non-material, and can presuppose either balanced or unbalanced return. Thus, just as exchanging gifts on such formal occasions as weddings and funerals is termed *p'umassi*, so is sharing rice cake with others whenever one happens to make it. Along the same line, just as it is the manifestation of *p'umassi* for one to serve food and drink to those who have come to help extinguish a fire at his or her storehouse, so is to return one's concern to a friend who has taken a look at his precious, freshly sprouted garlic field by doing the same thing (1981:42).

By its non-commercialism *p'umassi* must be distinguished from economic exchange in the modern market system. As Kim observes, "*p'umassi* entails obligations and duties of reciprocation mainly between the two individuals involved; the behavior of

p'umassi is motivated by feelings binding the two in interaction” (1981:4).

Differentiating “*p'umassi* performed by *jeong*” and “*p'umassi* motivated by role”

(1981:49),⁸⁷ Kim concentrates her study of *p'umassi* among villagers in Kisan, Gyeonggi

Province, Korea on the former and argues that the elemental structure of their *jeong*

relationships is dyadic and asymmetric:

One prominent feature of *jeong* that bears significantly upon *p'umassi* is that *jeong* is based primarily on a dyadic relationship. As a popular Korean expression, “*oneun jeong, ganeun jeong* (*jeong* that comes, *jeong* that goes, meaning that *jeong* is returned when it is given) well embodies this point, *jeong* performs its functions primarily in a context involving two individuals. Just like *p'umassi, jeong* . . . develops between two individuals in asymmetric relation [where one is found to be in urgent need of the help from the other or vice versa], and horizontally transcends group boundaries. The two persons engaged in *jeong* relation are not exclusive to others vis-à-vis themselves. Each can seek another *jeong* relationship with a different individual (1981:54).

After revealing the basic structure of their *jeong* relationships, Kim discusses how their performing of *p'umassi* can be seen as the sharing of their *jeong*:

A *jeong* relationship is initiated by undertaking *p'umassi*. As *jeong* grows, the frequency of *p'umassi* increases and its expectations become higher. Likewise, as *p'umassi* continues, *jeong* becomes intensified. In most cases, villagers perform *p'umassi* because mere words cannot always prove the existence of *jeong*. When the expectations of *p'umassi* are successfully met in *jeong* relationships, the feeling of *gomaum* (gratitude) is elated. In contrast, when *p'umassi* is not fulfilled properly in *jeong* relationships, the feeling of *seopseop* (disappointment) tends to become magnified. Unlike *gomaum*, the feeling of *seopseop* is readily verbalized. This is probably for the reason that one tends to react more sensitively toward the fear of being cut off from a *jeong* relationship This in turn demonstrates how deeply the *jeong* emotion is rooted in the minds of the villagers (1981:57).

Understanding their *jeong* relationships as the motivations of sharing *p'umassi*,

Kim presents “mutual dependency and informality” as the very contents of *jeong*:

Mutual dependency here designates the tendency of the relationship to become personalized. A strong sense of intimacy does not allow the intrusion of a business-like relationship. In performing *p'umassi*, therefore,

the idea of calculating what is actually being reciprocated is excluded. When *jeong* comes to behavioral manifestations, mutual dependency takes the form of informality. In the presence of *jeong*, i.e., mutual dependency, one is less formal and less restricted, and can even be indulgent. Impoliteness is often accepted with a mild joke. One does not have to be worried about proper behavior and circumspect speech. Korean society is well known for its hierarchy based on age, sex, and generation. However, it is also discovered that the hierarchical formality is manifested only when there is loose or thin *jeong* in the relationship (1981:59).

The existence of *jeong* between the villagers in sets of dyadic, asymmetric relationships greatly influences the pattern of behavior in the vertical order which is originally demanded as a social norm, and in the process, the mode of behavior in the mutual dependency and informality from *jeong* gradually occupies the center of the relationships instead.⁸⁸ While their senses of mutual dependency and informality from *jeong* uphold their *p'umassi*, it is their *p'umassi* that extends their familial *jeong* to the village dimension. In this way, *jeong* correlates with *p'umassi* in the context of village and the kind of correlation is also discovered in the case of *gye* (money sharing).

Coupled with *p'umassi*, *gye* (契 [Chinese], literally meaning “form a connection”) is another important voluntary organization in the village community. As Young-Gwan Kim defines it, “*gye* is a mutual saving association that functions as a system of financial assistance and improvement among villagers” (2003b:34). Everyone who joins the association of *gye* has equal rights and obligations, regardless of age or social status. Every member of *gye*, usually around ten, contributes a fixed amount at each monthly meeting over a long period of time, one or two years. By its purpose, the association of *gye* may be categorized into three types: “*young-nong gye* (*gye* for upgrading farming facilities in the village), *sang-bo gye* (*gye* for mutual saving in preparation of funerals),

and *chin-mok gye* (*gye* for helping the members in their practical needs)” (Kwang-Kyu Lee 1987:18).

Since the association of *gye* pursues harmony between personal and communal values, each participant, in this sense, is a public person who shares both profits and losses. While the primary function of *gye* is “to provide each member with a large sum of money,” it is also worth noting that “the relationship of *gye* becomes strengthened by the regular gatherings and reciprocal participation” (Hyoung Cho 1975:27). The leader’s personal integrity is required to secure this financial association, but as in the case of *p’umassi*, the underlying motivations of *gye* are also the feelings of mutual dependency and intimacy from *jeong*, which first bring emotional support to the members and thereby bolster up this financial sharing. It thus can be said that while *jeong* is enriched by *p’umassi* and *gye*, at the same time, this *jeong* works as a sort of compassion in these voluntary village associations, characterizing the relationships among the participants to be interdependent and intimate rather than hierarchical and formalistic.

Summary. As Koreans have lived with *jeong*, their *jeong* not only has composed core part of their social self but also has interacted with their culture and society in many ways. First of all, their *jeong* relationships have influenced Korean language (*hahn-geul*) to coin numerous *jeong-ful* terms, such as “*jeong-i-deulda* (*jeong* is entering)” and “*jeong-eul-juda* (one gives *jeong*), which carry the meanings of familiarity and affection in communication. Their *jeong* experiences also have produced an abundant amount of *jeong-ful* stories, such as the *Story of Shim Chong* who willingly attempted to repay her father’s *jeong* with her sacrifice and the story of King Injo who set the rule of humane *jeong* over the rule of impersonal law.

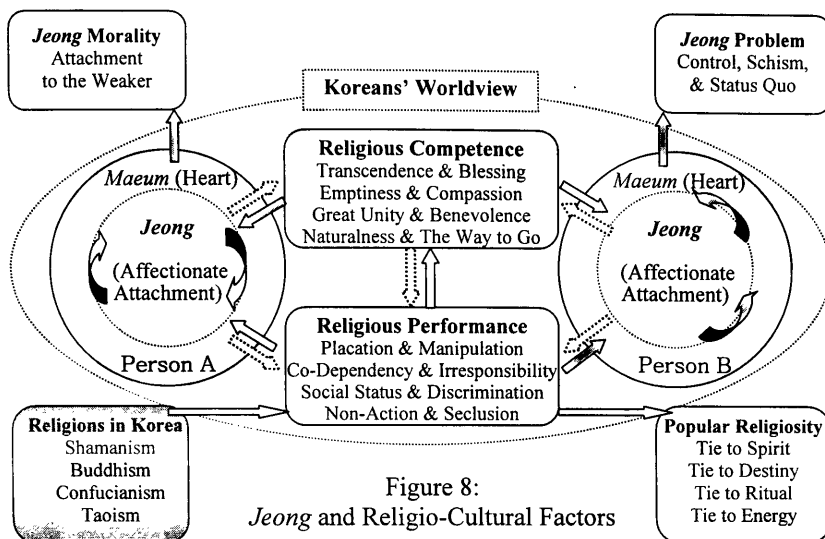
Second, their *jeong* relationships are established first in the family and then are expanded in the village community called *ma-eul*. The benevolent mother in child rearing is a major factor for shaping *jeong* in their hearts. Their *jeong* is then enhanced as they continue to live as a community of sharing all the boarding and lodging elements (*uri sig-ku*). *P'umassi* (labor share) and *gye* (money share) are two principal voluntary associations that have characterized Korean village as a community of *jeong-ful* exchange. As Joohee Kim emphasizes repeatedly, the root pattern of their *jeong* relationships is dyadic, that is, whenever one is found to be in situations of needs and difficulties, the other feels deep compassion to help.

Overall, while mutual dependency and intimacy are the two fundamental senses that are usually felt from their *jeong-ful* relationships with family members and neighbors, the kind of spontaneous compassion with or attachment to the weaker person in an interpersonal relationship as mentioned above might originate from their *jeong-ful* encounters with religious traditions. Thus, it can be suggested, tentatively, that their *jeong* works as a prime motivator not only for their socio-psychological relations with other human beings but also for their relations with moral, spiritual worlds.

Jeong and Religions in Korea

The quintessence of Koreans' *jeong* is demonstrated as this *jeong* works as a sort of compassionate attachment to the weaker person or object in a *jeong* relationship. The moral attribute of their *jeong* might stem from their *jeong-ful* involvements with religious traditions throughout the history. On this assumption, the researcher here will explore how Koreans' *jeong* has represented their popular religiosity and also how their *jeong* has reflected the cardinal virtues of their religious traditions. For Koreans, shamanism,

Buddhism, Confucianism, and Taoism have supplied some central elements of their worldview. Of these, shamanism and Buddhism are two main pillars that have supported it (see Figure 8).



The worldview of ancient Korean people was shamanistic as they believed that it was necessary to maintain consonance between the world of humans and the world of gods to build an ideal society. According to Hee-La Na's study, "the Dangun myth of Old Chosun (10 B.C. to 2 B.C.) and the founding myths of the Three Kingdoms (1 B.C. to 7 A.D.) show that the humans cannot exist alone, but live in, and more clearly identify themselves through, harmony with the worlds of gods and nature" (2003:13; Cf. J. H. Grayson 1989:239).

The world of gods as believed by ancient Koreans was henotheistic. Na argues, "The Heavenly God was considered to be the supreme God [above all the other gods and spirits], responsible for prosperity and fertility and in charge of all important human

affairs, including human destiny” (Na 2003:14; Cf. Tae-Gon Kim 1972:22). Accordingly, shamans and their rituals were also considered to be absolutely necessary by ancient Koreans to attain human goals through communion with the gods and spirits.

The shamanistic worldview was challenged by the Buddhist worldview for virtually the first time in the sixth century as Buddhism which was introduced to the Three Kingdoms began to shift the Koreans’ attempt to find their life solutions in the other worldly being into their concern to achieve a thorough contemplative awareness of the human being. The Buddhist teaching even claimed that “the Heavenly God is a finite being wandering in the world of delusions and also subjected to transmigration” (Na 2003:26). However, the Buddhist beliefs did not become the sole worldview that replaced the existing shamanistic one. Since then, the two belief systems have worked as the two roots of Koreans’ worldview in dynamic tension between this world (*i-seung*, 現世) and that world (*jeo-seung*, 來世 [Chinese]).⁸⁹

One salient feature of Koreans’ worldview is that they seldom beheld this world and that world as totally separate ones. Their understanding of the two worlds is “monistic rather than dualistic; for them, the two are relational to each other in a harmonious connection” (Cf. Seok-Su Kim 2001:108, 131, 149). However, their view on life and death also reveals subtle differences among the religions (see Figure 9).

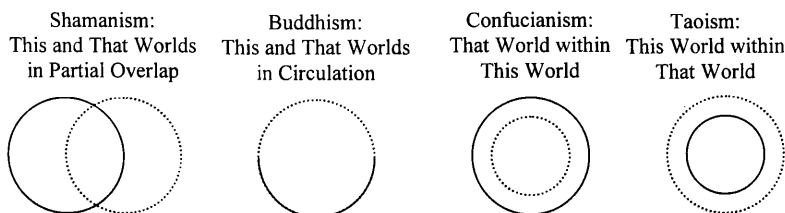


Figure 9: Koreans’ View on Life and Death

Seen from a Korean shamanistic standpoint, this world and that world are overlapped partially. When a person dies, it is believed that “the person’s body (*baek*, 魄) decays in this world, the person’s spirit (*gui*, 鬼) often remains between this and that worlds [because of *won* (unfulfilled vengeance) or *han* (unresolved resentment)], and the person’s soul (*hon*, 魂 [Chinese]) ascends to that world” (Yong-Joon Cha 1998:391). Both the person’s body in the grave and the person’s in-between spirit are the objects of their ancestral and/or shamanistic rituals for the coming three years and for the next four generations, respectively, whereas the person’s soul is regarded to be incorporated as a godly being (*shin-myeong*, 神明 [Chinese]) of that world who is placed under the Heavenly God and other superior gods.⁹⁰

Korean Buddhists seem to hold two positions regarding life and death. On the one hand, from a radically philosophical perspective, they articulate that “death is appearance, not reality” (In-Bok Lee 1997:102). On the other hand, they also believe in *samsara* (cycle of existence); that is, “when an individual dies, her or his soul continues to exist and will be born into a different body again and again until the individual attains the enlightenment (*nirvana*)” (Joon-Sik Choi 1996:6). Furthermore, they add the concept of heaven and hell to their belief of transmigration. For example, Kihwa (1376-1433) argued, “Heaven and hell, in fact, do exist; people pursue good deeds, keeping their hearts on heaven and avoiding doing bad deeds for fear of hell” (Cf. In-Bok Lee 1997:103).

In the case of Korean Confucians, their basic emphasis is put solely on the present social order of this world wherein the matters of that world, including ancestral rites, seem to be absorbed. For example, “Do-Jeon Chong (1337-1398) denied the Buddhist belief in reincarnation, insisting that nothing exists after death” (Lee 1997:103). In

contrast, for Korean Taoists, it is rather that world that comprehends this world within itself as they frequently seek to live beyond the boundary of the present social system of this world, that is, to live in the realm of “immortality” (神仙界 [Chinese]) (Cf. Hang-Nyong Song 1986:13).

According to Joon-Sik Choi’s observation, “average Koreans who appear to have an unusually strong attachment to this world for the most part seem to understand death as having a negative meaning”; their perception of death as expressed in funeral and ancestral rites is related to all of the four religious traditions, especially to the shamanistic and Buddhist assumptions of death (Choi 1996:10, 12-15). In-Bok Lee also contends that it is Christianity’s eschatology that has worked as a revolutionary challenge to Koreans’ strong attachment to this world (Lee 1997:113; Cf. Choi 1996:22).

Another consideration for grasping Koreans’ worldview is that they have embraced the world around them as an object of feeling through the heart, rather than that of knowing with the head. Their worldview is affective as this has reflected their heart relationships with the world in many respects. More than anything else, their religions are agencies central to their heart contacts with the world here and beyond. A significant part of the primary components of their worldview, i.e., their strong attachment to this world and also to the spirits wandering between this and that worlds, have come from their affective religious experiences. As J. S. Gale (1863-1937) addressed a farewell party in 1927, “Korea saw . . . that religion was of the heart . . . the union of the heart with God; Confucianism, Buddhism, Taoism, and shamanism – I honor the sincerity, the self-denial, the wisdom, the humility, the devotion that was back of the first founders . . . of the soul” (Cf. Eung-Jin Baek 1993:59).⁹¹

The researcher here notes that religions in Korea are neither mere socio-psychological mechanisms created unilaterally by humans nor superstitions deprived in their totality, since they have rather constituted together “the world of the sacred that shows itself reciprocally with the states [of heart] of its participants” (William E. Paden 1992:106). It is taken for granted that all religious traditions represent their own ideals, at the same time demonstrating their measurable practices. To explain this principle, Robert Schreier uses Noam Chomsky’s distinction between “competence” and “performance” observed in the process of language learning (Cf. Schreier 1985:114). While competence is matched with unseen ideal, performance corresponds to actual practice. In other words, even though a religious tradition looks totally deprived, it still contains some usefulness in its ideal. Therefore, it is no wonder that this principle, as a kind of the equivalent of Norman Allison’s classification between high and low religions, can also be applied to the study of religions in Korea in this section.⁹²

On the one hand, religions in Korea can be seen from the perspective of ideal competence. Shamanism attempts to solve the problems of this world by building ties to the gods and spirits of that world through the practices of temporary transcendence (or trance), and the sort of pursuing spiritual solution that starts first in the participant’s heart is called *gibok* (seeking blessing). Buddhism highlights the doctrines of *sunyata* (emptiness) and *anatta* (no self), and advises people to become aware of the dependent co-arising (*pratitya-samutpada*) of this and that worlds where the causes of this world are transposed into the results of that world and to live with the heart of compassion (*karuna* or *jabi* [Korean]) accordingly. Confucianism accentuates the cultivation of benevolence (*jen*) in the heart as the basic ethos for establishing a society of great unity called *dae-*

dong (大同 [Chinese]) while viewing that world as a mere extension of this world. Taoism holds that this world inheres in that world, and cherishes an attitude of the heart to live in tune with the way to return (*tao*, 道) to the naturalness (自然 [Chinese]) of that world. For Koreans, when their *jeong* becomes jointed with the religious aims and virtues, this *jeong* develops into their *jeong* morality, that is, their compassionate attachment to the weaker person or object in a *jeong* relationship.

On the other hand, religions in Korea also can be seen from the perspective of practical performance. Shamanism is often reduced into a human attempt to placate those believed to be gods and spirits to satisfy human desires and, in most cases, this evolves into a manipulative relationship of the shamans over the gods, the spirits, and the clientele. Buddhism often ascribes the results of this world to the causes of that world while admitting the two worlds in circulation as the substance of all and this kind of confusing the means and the end undermines an individual's sense of responsibility. Confucianism often becomes lopsided toward the emphasis on one's social status and role while neglecting to foster one's moral capacity and virtue and as an inevitable result of this, the society is fragmented by class discrimination. Taoism often takes only the form of non-action (無爲 [Chinese]) as separated from naturalness as its meaning, which mostly results in one's evasive seclusion from the society.

For Koreans, when their *jeong* is attached to the religious realities in performance, this *jeong* develops into part of their popular religiosity, that is, their sense of ties to the shamanistic spirit, the Buddhist destiny, the Confucian ritual (禮), and the Taoist energy (氣 [Chinese]) in the heart. Worse than all, in case their *jeong* becomes fused with depraved parts of the human heart in the process, this *jeong* falls into the trap of problems

such as control, schism, and status quo. Thus, postulating the influence of Koreans' religious faiths and practices on their *jeong* manifestations, the researcher here will discuss briefly how each of the four religions has shaped their *jeong* as core part of their morality and religiosity at the popular level.

Jeong and Shamanism in Korea

It has been said by many scholars that “shamanism is the root of Koreans' heart which seeks ‘to resolve *han* and share blessing (복은 나누고 화는 푸시게)’ through their intimate ties to spirits” (Cf. Sung-Hae Kim 1998a:11). Edward R. Canda has identified three themes that are common to the diverse manifestations of shamanism in Korea:

The first theme is that of harmony. Korean shamanism emphasizes the importance of maintaining, protecting, and restoring harmony in relationships between human beings and the spirit-filled natural ecology. The individual is understood to be interdependent with his or her human kin and community as well as the spirit powers of nature The second theme is that of ecstasy (*shin-myeong*). *Shinmyeong* literally means experience of the spirit's descent upon the person. The shaman experiences this first during his or her initiatory illness (*shinbyeong*) caused by spirits who wish to transform him or her into a shaman. After his or her initiatory *shin-naerim* [降神] *kut* and training under a master shaman, he or she learns to apply the resultant power to the healing and advising of his or her clients The experience of *shinmyeong* reveals that human beings and the realm of the divine can have intimate contact and that this contact is a source of healing and joy The third theme is that of practical service. The shamanistic preoccupation in Korea is primarily with providing benefits and healing to people Since people's health and well-being are dependent upon harmony with the spirit powers, the shaman's primary task is to safeguard or restore correct relationships (1989:4-5).

As Canda points out, first of all, the harmonious relationship between humans and spiritual beings is focused in the beliefs and practices of Korean shamanism. Since it is believed that the welfare of spirits directly influences humans' daily lives, it is also believed that the most urgent task of Korean shamanism is to console *han-ful* spirits.

Sung-Hae Kim clarifies, “The starting point of Korean shamanism is to recover human sick realities; from a Korean shamanistic perspective, seeking blessing (*gibok*, 祈福 [Chinese]) does not first mean seeking material gains but seeking a restored human condition through the power and help of spiritual beings” (1998a:259). Korean shamanistic practitioners have sustained an affective tie to the world of spiritual beings, through which they have soothed *han-ful* (resentful) spirits and thereby have brought renewed homeostasis to their life currents. Whenever a shaman is possessed by a spiritual being (*shin-myeong*, 神明) during the performance of *kut* (ritual), the shaman’s experience of ecstasy motivates the participants to be compassionate to the spiritual being. Each *kut* has to be practiced with all their hearts and their *chi-sung* (致誠, devoted heart) is the shortcut to get into the shaman’s ecstasy. In the process, the shaman’s experience of *shin-myeong* is transferred into their experience of *shin-baram* (spirit-wind). As Dong-Il Cho defines it, “*shin-baram* is a social manifestation of the sacred experience of *shin-myeong*” (1997:70). When Koreans speak of *shin-baram*, they refer to a psycho-social phenomenon: they feel that their spirit is elated and everything is going well. *Shin-baram* can be regarded to be part of their popular religiosity, that is, as their sense of *jeong-ful* tie to spirit in their social locations.

Second, a shaman’s experience of ecstasy in Korean shamanism is emotionally contagious. The Chinese letter 巫 (*mu*) as a whole visualizes “a scene of the dancing of a shaman in trance” (Sung-Hae Kim 1998a:16). The etymological understanding of the word 巫 also shows that it represents “a dancing shaman in community (人 and 人) who is linking that world (*jeo-seung*) to this world (*i-seung*) (工)” (Dong-Sun Kim 2001:109). According to Yeol-Gyu Kim’s observation, “a shaman dancing in trance, going back and

forth to this world and that world over and over again, induces the *kut* participants to experience an emotional pell-mell first and then a purified emotion” (2003:384). Kim also observes that a shaman’s dancing in trance (接神 [Chinese]), while it may develop into ecstasy (脫靈) or possession (入神),⁹³ indicates a conscious status of his or her *ma-eum* (mind or heart). Kim thus says:

No matter how remote and transcendent it may be, it should be embodied through individual experience The sensual experience of shamans sometimes goes so far as to be assimilated into surrealistic beings. In other words, something surrealistic that has moved into one’s body is sensed with the body. A shaman turns the shaman at the moment he or she feels rather than he or she realizes. He or she feels that the object of his or her belief is not away from himself or herself but feels that it rests in his or her own physical body (Yeol-Gyu Kim 1976:37).

Ecstasy, in this context, is a purging experience of *momju* (guardian spirit) or other spirits through which (or whom) a shaman is equipped with the ability to release debilitating emotions. Ecstasy is also contagious as a shaman’s experience of it imbues the participants’ hearts with empathy and rapture. Although ecstasy in a shamanistic *kut* evokes these shared feelings among the participants, there is also another factor working for their emotional unity in the *kut* ritual. In fact, a shamanistic *kut* does not happen suddenly; *dangol* (client) is always involved with it (Cf. Hung-Youn Cho 1987:13).⁹⁴ *Dangol* is a client who maintains a rather long relationship of *jeong* with a shaman. While a shaman in trance does exercise authority which comes from his or her *jeong-ful* (affective) tie to the guardian spirit or other spirits over the clients, the efficacy of a shamanistic *kut* is secured mostly by the clients who endorse it. It frequently happens that “the authority of a shaman is determined by the *jeong-ful* (intimate) relationships between the shaman and his or her *dangol* (clientele)” (Yeol-Gyu Kim 1976:33).

Third, a *kut* in Korean shamanism is performed for the purpose of restoring right relationships with godly beings and thereby bringing practical solutions to the problems of human beings at hand. Human frailty is taken for granted while there is no clear concept of evil in Korean Shamanism. As Joon-Sik Choi notes, “Korean shamanism’s concept of human evil and suffering is extremely simple: the source of all evil and misfortune lies in the resentment harbored by departed souls against the living” (1992:12). Don Baker also adds, “To adherents of Korean shamanism, when evil occurs, it is our own fault, for the spirits cause trouble only when we have failed to treat them properly; Korean shamanism, though it lacks a moral code, can therefore give rise to muted feelings of guilt in this way” (2001:6).

When Korean shamanists often invoke *Cheonji-Shinmyeong* (天地神明 [Chinese]) in their prayers, this name represents all the godly beings in the shamanistic pantheon, where Koreans’ High God called *Hahn-nim* may be included, but this High God, in reality, has no immediate role and function in enriching their emaciated life conditions (Cf. Sung-Hae Kim 1995a:365; 1998a:99).⁹⁵ Rather, it is spirits who (or which) still keep *jeong-ful* ties to the clients that are first summoned to the practice of *kut* since these spirits are considered to be both the firsthand causes of and the key solutions to their problems at present. Tae-Gon Kim has counted at least 273 different names for godly beings in Korean shamanism, but most of these are helpful rather than harmful. Kim has found only 16 names for harmful spirits, but these are disease-bearing, playful, hungry, and restless spirits who (or which) have no real evil intent (1972:22; 1991:244). The placation of these resentful spirits is a matter of primary importance in a shamanistic *kut*.

However, without any proper recognition of *Hahn-nim*, the practice of *kut* may easily fall into the manipulation of a shaman over spirits who (or which) bear only limited kinds of power or over clients who simply desire to get practical solutions. The shaman may engage the guardian spirit or other spirits who (or which) hold a lingering attachment to the clients for the purpose of solving their critical problems. The spirits may undertake their passive role in the problem-solving mechanism, but it also seems that they have no substantial power to influence the development of both the shaman's and the clients' character. Morality in Korean shamanism is limited to having a heart of compassion to *han-ful* (resentful) spirits and suffering clients; the shamanistic compassion here means both the shaman's and the clients' *jeong-ful* (affective) attachment to the problem-solving process in which their character development is seldom upheld by their *jeong-ful* (intimate) relationships with the spirits.

Manipulation may easily come out of a shaman's practice of *kut* whenever spirits which (or who) have possessed the shaman are observed to be powerless in shaping him or her into a person of adequate character. As *jeong-ful* relationships between a shaman and his or her clients continue to grow, the shaman's ingenuity to utilize the spirits for his or her own purpose is then transferred unwittingly into the clients' desire to control others in *jeong-ful* relationships with them. Their desire to control *jeong* partners for their own purposes eventually occupies a habitual center of their *jeong-ful* hearts, characterizing these to be not only compassionate but also manipulative. *Jinogui kut* (진오귀궐, ritual for sending restless spirits off to the other world) is a good example to show how *jeong-ful* (compassionate and manipulative) the relationships of shamans, spirits, and clients in Korean shamanism have been.

Jeong and Jinogui Kut. The spiritual realm after human death is most earnestly dealt with in shamanism, compared to other religious traditions in Korea. It is generally believed by ordinary Koreans that when a person dies, his or her spirit may enter the other world, normally in three years. It is also believed, however, that the dead person's spirit may wander between this world and the other world even after three years because of "the *han* (unresolved resentment) and uncleanness (不淨 [Chinese]) which the spirit bears from the former life journey and also because of the remaining *jeong* or regretful *han* (悔恨) of the bereaved to the dead person" (Cf. Antonetta Bruno 1995:45).

According to Sun-Gyeong Park, "*jinogui kut* which consists of a grand scale of 12 or 24 *geori* (stage) is a three-day long ritual intended for ushering the spirit of a dead person into the other world and thereby protecting the bereaved from the malicious influence of the spirit who will be otherwise restless in this world" (2001:201). In Korean shamanism, *jinogui kut* has been practiced as both burial and memorial services for a dead person. Although the 12-staged pattern of *jinogui kut* may vary by region, the *kut* has these three components in common: "the stage to ask for the favor of good spirits, the stage to purify the previous life of a dead person in this world, and the stage to appease the dead person's *han-ful* spirit" (Cf. Antonetta Bruno 1995:50-58).

Jinogui kut usually begins with "a couple of sessions to call godly beings to the *kut* site (迎神儀禮 [Chinese])," such as *Seongju* (the family tutelary divinity), *Jeseok* (the tutelary divinity of fortune), and *Bari Gongju* (the ancestress of all shamans) (Kwang-Kyu Lee 1993:98). It is worth noting here that the myth of *Bari Gongju*⁹⁶ whose major role is to guide the spirit of a dead person to the other world is to be narrated by a shaman in one of the sessions (Sung-Hae Kim 1998:116). The *kut* then proceeds to "a few

sessions to wash away the vestiges of the dead person's unclean or convoluted life journey in this world (淨化儀禮)" (Kwang-Kyu Lee 1993:99; Cf. Lu-Ci Hwang 2001:58).

In one of the sessions, a shaman in séance often recites this sort of *muga* (shamanistic song) to the dead person's spirit:

Do not hear the voices of this world, but hearken only to the voices of that world May *Yeolsuwang* [the spirit-caring divinity] untie all things that have been entangled with what you did in this world Even though you can feel the *jeong* of the bereaved to you at every ridge and at every bend, be not burdened with it while roving over them. Go and take your way to that world. They will soon clear off their remaining *jeong* to you (Geum-Hwa Kim 1997:379).

Finally, the *kut* reaches "several sessions to mollify the dead person's *han-ful* spirit and thereby to send it off to the other world in peace (送神儀禮)" (Kwang-Kyu Lee 1993:101). This time a shaman invokes the *han-ful* spirit. Once possessed by the spirit, the shaman acquires the power to communicate to the bereaved in lieu of the spirit.

According to Bou-Yong Lee's observation:

In this *jinogui kut* for a dead man, a female shaman wears the clothing of the dead person when she is possessed by the spirit and appeals in cries to his bereaved family members to assuage his resentment [*han*] in life. This emotional appeal, often while kneeling, of the dead man by way of the shaman, helps wash away the emotional residue deposited in the unconsciousness of the bereaved family members By letting the dead man resolve his resentment through communication with his bereaved family members, the shaman sets them free from their guilt complexes Most of them weep in this communication with the deceased man through the shaman (1970:18).

The climax of the *kut* is when a shaman tears top-down a piece of long cotton cloth in two, which signifies that the spirit of a dead person is now sent to the other world. The *gil-gargi* (길가르기, way-dividing) session is then ornamented with another session of serving the spirit with food. In the performance of *jinogui kut*, we can easily see "a spirit's persistent inclination to retrograde to this world" (Yeol-Gyu Kim 2004:5). Laurell

Kendall points out, “The existence of restless spirits in the shamanistic middle zone shows that the spirits are still bound through an affective tie to this world, which hinders their liberation to the other world” (2002:2). Through his participant observation of *jinogui kut*, Alexandre Guillemoz contends, “The *han* of restless spirits must be dissolved so that they may take their proper place in the family lineage of the other world” (2002:3). In the practice of *jinogui kut*, restless spirits are those whose destiny is to be sustained by the living, and in many ways, the ritual betrays Koreans’ *jeong-ful* (compassionate and manipulative) relationship with their *han-ful* (resentful) spirits.

Jeong and Buddhism in Korea

Korean Buddhism has been found mostly in the tradition of *Son* (meditation, 禪 [Chinese]), a branch of Mahayana Buddhism which puts a stress on monastic life and meditation training. The *Jogye-jong* (曹溪宗) that is currently the largest Buddhist order in Korea has centralized in the *Son* tradition since its reorganization in 1941 (Cf. J. H. Grayson 1989:190).⁹⁷ The harmonious relationship between humans and the true self (眞我)⁹⁸ is concentrated in the *Son* beliefs and practices. Korean Buddhists’ perennial search for the true self has been undergirded by three Buddhist doctrines: emptiness (*sunyata*, 空), dependent co-arising (*pratitya-samutpada*, 緣起), and compassion (*karuna*, *jabi* [Korean], 慈悲). The three doctrines equally imply “the unreality of an independent self (*anatta*, 無我).” For this cause, the Buddhists may be influenced to negate “their own temporal senses and concepts of self (假我)” by the doctrines whenever they try “to cultivate their *ma-eum* (mind or heart) (修心)” on the doctrinal grounds in order to achieve enlightenment (*nirvana*). Meanwhile, their *ma-eum* may also be attached to the

Buddhist *dharma*, no-self, but the manifestations of this attachment to *anatta* may vary by each of the three doctrinal emphases.

In the first place, emptiness which has been a major doctrine of Korean Buddhism implies the unreality of self from an ontological perspective. As the very content of Buddhist metaphysics, emptiness “does not mean that nothing at all exists, but rather, that all things lack intrinsic reality, intrinsic objectivity, and intrinsic identity [within this ontological category]” (Corrado Pensa 2001:39). With regard to the issue of self, it can be asserted that emptiness helps to free us from our “substantial apprehension of self (實我)” and to draw us to experience our breakthrough to the truly selfless self, which may be accepted to be the equivalent of *nirvana*. However, it can also be indicated that emptiness may make “all beings reduced into one” because of its non-differentiation, make all experiences void “without anyone seeing or without anything being seen” because of its selflessness, and make all relationships irresponsive because of its impersonality (Cf. Ueda Shizuteru 2004:24-37).

In comparison, what really exists within the ontological reality of emptiness is “only a combination of ever-changing physical and mental forces or energies, which may be divided into five groups or aggregates of matter, sensations, mind (imagination), perceptions, and mental formations (五蘊: 色受想行識)” (Walpola Rahula 1974:20). The existence of a sentient (*jeong-ful*, 有情) being here may be defined only in an accumulated set of temporal correlations with the continuous flowing of the five aggregates. Korean Buddhists often say, “Emptiness is the five aggregates (空即是色) and the five aggregates are emptiness (色即是空)” (Cf. Hee-Sung Keel 1984a:145). Their saying means that selflessness is the way to recognize the world as it is, and the world of sentient beings is

the basis to reach the awakening of selflessness. Both ways are affirmed here, but it seems that Korean *Son* Buddhists have preferred this way through emptiness to the other way through *jeong-ful* engagement with suffering people.

The focus of *Son* meditation (參禪) in Korean Buddhism is on the experience of emptiness. The *Son* meditation begins with a belief that “the seed of Buddha’s mind or heart (佛性 or 如來藏) is hidden in human mind or heart (人性)” (Cf. Sung-Hae Kim 1996:54). Here it is confirmed that not only thirst but also wisdom may be stored in human nature. Walpola Rahula notes, “All the four [sacred] truths (四聖諦: 苦集滅道) are found within the five aggregates, i.e., within ourselves; there is no external power that produces the arising and the cessation of suffering (*dukkha*)” (1974:42). Ik-Jin Koh also records, “Buddha’s mind [or heart] can be attained through *Son* penetration into human nature [內觀自性], but the *Son* quest for wordless truth is far more transcendent than the sutra-centered approach [不立文字]” (1983:12; Cf. Hee-Sung Keel 1993:16). *Hwadu* (the *Son* master’s initial question which triggers the disciples’ longtime *Son* meditation, 話頭) has been the most favored communication method by Korean *Son* practitioners, which should be responded with the whole of their *ma-eum* (mind or heart) in meditative silence. A heart-to-heart communication (以心傳心 or 心心相印) has accordingly been developed among them (Cf. Kang and Rhee 1989:34).⁹⁹

There are several features of Korean Buddhists’ solitary engagement with the doctrine of emptiness in meditation which may influence the *jeong* of their hearts. First of all, there is no differentiation between good and evil in the ontological nature of the *Son* experience of emptiness. Hee-Sung Keel argues, “The *Son* experience is essentially about selflessness, and transcendental wisdom on emptiness which can be compared to the

Christian God renders all moral convictions and activities meaningless and void” (1988:31).¹⁰⁰ Second, there is no separately responsible individual in the ontological nature of the *Son* experience of emptiness. Bock-Ja Kim contends, “The individual or the particular is emptied out for the sake of the universal selflessness whereas in [Christianity] the individual or the determinate is worked out in being elevated to the Absolute” (1998:13). Third, there is no personal communication partner in the ontological nature of the *Son* experience of emptiness. John N. Findlay claims, “[The state of emptying everything] depresses the whole range of ordinary experience and human relationships in the self-endorsement of our impersonal life, and thereby, it tends to magnify the evils and to build a society of rigidity” (1961:407). It thus can be said that, at least partly, the three aspects have permeated Korean Buddhists’ *ma-eum* (heart), characterizing their *jeong-ful* heart to be selfless in silence, i.e., irresponsible, especially in confrontation with moral decision.

In the second place, dependent co-arising which has been a major doctrine of Korean Buddhism implies the unreality of self from an epistemological perspective. Dependent co-arising is a cause-and-effect formula of 12 interdependent factors to explain how life arises, exists, and continues in a circle of this world and that world.¹⁰¹ It has been generally interpreted that the first two factors, ignorance (無明) and volitional actions (行), pertain to the past (過去世) while most of the remaining ones refer to the present (現世) except the last two, birth (生) and decay and death (老死), which point to the future (來世), and that a person’s continuity between the eons may be conserved by the third factor, consciousness (識 or 心) (Cf. Hee-Sung Keel 1984a:55). Dependent co-arising has informed Korean Buddhists that what a person has to suffer in the present (苦)

is caused by what the person ignorantly acted out in the past (業), and here, the person's consciousness of self is always contingent on the previous causes. The causality formula that arouses both the notion of "the unreality of a presently separate self (*anatta*, 無我)" and the importance of "weaving meritorious actions (功德 or 續善)" for one's better future or even liberation (解脫) has also prevailed among ordinary Koreans (Cf. Dong-Shin Nam 2003:53).¹⁰² As they have frequently defined their *jeong-ful* relationship with others as a karmic tie called *in-yeon* (因緣), this represents part of their popular religiosity, that is, as their *jeong-ful* tie to the karmic destiny.

Dependent co-arising, on the one hand, has served Korean Buddhists as an epistemological basis for their moral conduct as this has led them to contemplate their life in terms of interdependence. Under the view of dependent co-arising, they have thought that all sentient beings are interrelated, equal to one another in the sense that "when this is, that is; when this is not, that is not" (Cf. Walpola Rahula 1974:53). It has been usual that they are motivated to heap meritorious actions by this interpretive tool of interdependence. It has been also taken for granted that their "awakening into dependent co-arising generates compassion for others" (Bock-Ja Kim 1998:3). It seems, however, that the requirements of compassion are boundless because the karmic causes of suffering are also countless. As Don Baker points out, "the moral frailty of Korean Buddhism lies within itself, that is, in the idea that everything evil which befalls us is our own fault, since we have created it through our own ignorance and our actions which resulted from that ignorance, either in this life or in previous lives" (2001:9).

On the other hand, dependent co-arising has also driven Korean Buddhists to accept their life in destiny. Under the notion of dependent co-arising, they have

understood that since the five aggregates as the whole of existence are subject to constant changes, what actually continues to reside through the eons is not a person as a distinctly enduring being, but the person's action itself which conditions his or her consciousness and feeling. As Joanna R. Macy notes, "what is determinative [here] is not a doer, but a doing; the self is not [our] own, neither is it that of any others, and it should be regarded as brought about by action of the past" (1979:44). Walpola Rahula also adds, "According to dependent co-arising, even the very idea of free will [in Christianity] is not free from conditions" (1974:55). The influence of this deterministic understanding of human life has been immense upon ordinary Koreans who are not able to get aided easily by a transcendental kind of wisdom to be gained through meditation. Their response has been mostly to surrender themselves to the karmic destiny called *in-yeon* or to seek help from such Buddhist salvific figures as "Gwaneum (the Bodhisattva of compassion) and Maitreya (the Buddha of friendliness)" (Cf. Jon Covell 1980:15). Accordingly, their *jeong-ful* (compassionate) heart has been shaped to be selfless, that is, passive as destined to the causality of *in-yeon* or passive as waiting for external assistance.

In the third place, compassion¹⁰³ which has been a major virtue of Korean Buddhism implies the unreality of self from an axiological perspective. Korean Buddhists have generally maintained that "for a person to be perfect, he or she should develop two qualities equally: wisdom (般若 or 智慧) that stands for the intellectual side of the mind, and compassion that represents the emotional side of the heart" (Walpola Rahula 1974:46). In comparison, it is compassion that has been known to be the highest value of Buddhism by the popular in Korea because this virtue has been symbolized to them

memorably through visible images or compelling stories of merciful Buddha and of self-sacrificing Bodhisattvas (Cf. Clarence Hamilton 1964:68).

For most of the *Son* practitioners in Korea, it has been wisdom all the time from which compassion derives because of this sequence: once a person obtains wisdom suddenly, then, the person's thirst or craving ceases to function; once the person becomes free from selfish desire or hatred, then, his or her heart becomes full of compassion (Cf. Walpola Rahula 1974:43). In comparison, for the popular Buddhists, it has been compassion all the way that consummates wisdom, and one's enlightenment should be achieved through the gradual cultivation of compassion. Whether it is to be found through wisdom or to be developed through practice, it has been common to both groups that the meaning of compassion consists in one's selfless concern for others.

A *jeong-ful* (compassionate) relationship between celibate Buddhists and lay followers has gradually evolved through sharing an act of charity called *bosi* (*dana*, 布施): while the celibate have supplied the laity with *dharmic* teachings (法施), the lay people have provided the celibate with material necessities (財施) (Cf. Jae-Mun Seok 1998a:185). The act of *bosi* as the most active and apparent expression of Buddhist compassion is grounded upon the ideal of the Bodhisattva's selfless (other-centered) life. It thus can be said that the Korean Buddhists' participation in *bosi* has influenced their *jeong-ful* (compassionate) heart to be selfless (other-centered) in giving. It is also worth noting that as the general pattern of Korean Buddhists' practice has been featured by *dono-jeomsu* (sudden awakening and gradual cultivation, 頓悟-漸修), so their *jeong* relationship has been characterized by the orderly processes of beginning with destiny (*in-yeon*), developing through sharing (*bosi*), and ending in wordless release.

Jeong and Dono-Jeomsu. Monastic life in Korean Buddhism may be roughly divided into five parts in sequence: “the life of humility, of labor, of service, of gratitude, and of meditation” (Cf. Suzuki 1965:4). Korean Buddhists in *shanga* (monastic order, 僧伽) choose a life of “renunciation and solitude” that is gently but firmly ordered by rules (戒律). They are required to observe the rule of strict poverty and follow the rule of silence as well. They are also demanded to keep the five precepts¹⁰⁴ and other rules specified by each *shanga*, and the meaning of these rules lies in the practice of compassion (*jabi*) (Won 2004:653; Seok 1998b:64). Their way is one of great austerity in every aspect of their life, and “the main purpose of this ascetic training is to promote meditation” (Young-Seok Moon 1997:47).

The Korean Buddhists uplift the practice of meditation, but they also acknowledge the necessity of a compassionate life for enlightenment. The Jogye Order with almost 12 million lay members idealizes subitism (sudden, perfect awakening) in meditation, but in reality, the solid foundation of its monastic life is rooted deeply in the tradition of *dono-jeomsu* (sudden awakening and gradual cultivation) as represented by *Son Mater Pojo Chinul* (1158-1210) (Cf. Jae-Ryong Sim 1981:14). According to Hee-Sung Keel, Chinul’s *dono-jeomsu* has three phases: “*hae-o* (enlightenment by understanding, 解悟), *jeom-su* (gradual cultivation), and *jeung-o* (enlightenment by realization, 證悟)” (1984b:92).

In the first phase, the practice of *dono-jeomsu* as suggested by Chinul starts with searching for inward illumination, that is, the seed of Buddhahood planted in one’s *ma-eum* (mind or heart). In Susim Gyeol (Secrets on Cultivating the Ma-eum, 修心訣) written between 1203-1205, Chinul emphasized, “All sentient beings everywhere are endowed

with Buddha's wisdom and virtue" (Robert Buswell 1991:99). In the second phase, once the Buddha-nature of one's *ma-eum* is sensed suddenly, then, this initial awakening (*hae-o*) should be followed up with the gradual cultivation of compassionate thoughts, feelings, and actions (*jeom-su*). Chinul noted, "[Yet] the beginning-less habit-energies are extremely difficult to remove momentarily, so [one] must continue to cultivate while relying on the initial awakening" (1991:102). In the third phase, the subsequent empirical cultivation must reach the full realization of emptiness (*jeung-o*) through the *Son* method that "one's *ma-eum* has neither shape to be observed nor form to be seen, and the words and speech are cut off there" (無念修 or 無心修) (1991:114).

What really matters in the practice of *dono-jeomsu* is one's relationship with the true self (the Buddha-nature that is hidden in the heart). As Korean Buddhists have lived with the practice which at many points reflects the triple doctrines of dependent co-arising, compassion, and emptiness, the *jeong* of their heart has also been patterned after the meaning common to these, that is, selflessness. Meanwhile, their *jeong-ful* heart has become non-oriented (or non-dualistic) and compassionate, and their *jeong* relationship has also become other-centered and wordless.

Jeong and Confucianism in Korea

Confucianism in Korea has been taught as a means for both moral cultivation and social politics (Cf. Chong-Hong Park 1963:6). In the Confucian beliefs and practices, the harmonious relationship between the individual and the society is highlighted. As Confucius (孔子 551-479 B.C.)¹⁰⁵ did, Korean Confucians have envisioned a society of great consensus or unity in which benevolence (*jen*, 仁)¹⁰⁶ prevails in all social relationships. They have held that there is a sequence in Confucian ethics, that is, from

the individual to the society (修己治人, first cultivate yourself and then you can edify others).¹⁰⁷ With regard to the virtues of an individual, they have underscored benevolence (*jen*) and righteousness (*eui*, 義). The virtue *eui* connotes the “oughtness” of a situation; it is a categorical imperative to diffuse benevolence (*jen*) in the society.¹⁰⁸ The virtue *jen* is oriented toward its great use in the society.

Korean Confucians have viewed that human nature is fundamentally good, and “disharmony within the human community is the equivalent of evil” (Don Baker 2001:2). They have thought that one’s self-discipline for the sake of keeping his or her proper role and status in the society is a mark of a virtuous human being called *seonbi*.¹⁰⁹ For them, it is shameful if their behaviors are found to be in contradiction to the rituals of society (*ye*) because their personal identity is always defined through their social relationships and this also would mean that they have failed to nourish the virtue of benevolence (*jen*) in the heart appropriately (Cf. Kwang-Ok Kim 1996:205). In particular, during the period of the Neo-Confucian Chosun (1392-1910), it was *ye*, rather than *jen*, that functioned as a governing principle over one’s position in the network of hierarchical social relationships. Although Confucianism is now criticized for its lack of concern for “the study of material objects (格物致知),”¹¹⁰ its influence upon human relations among Koreans has been enormous. *Jen* and *ye* have been contributive to shaping their heart to be *jeong-ful*, that is, warm-hearted and differential, and this can be detailed in three ways.

First of all, Korean Confucians have generally agreed that the virtue *jen* is not only moral but also heavenly-endowed. In retrospect, Confucius was convinced that he was following the Decree of Heaven (天命) while he practiced *jen*.¹¹¹ He was conscious of values higher than moral ones, but his motivation was bound more cohesively to the

experiment of *jen* in the society than to the guidance of Heaven (Cf. Yu-Lan Fung 1948:47). Similarly, Mencius (孟子 371-289 B.C.) mentioned, “Our nature is what Heaven has given to us, therefore, when we know our nature, we also know Heaven” (Cf. Wei-Ming Tu 1979:9). He proposed wholeheartedly that “all humans are endowed innately with the feelings of commiseration (惻隱之心), of shame and dislike (羞惡之心), of modesty and yielding (辭讓之心), and of right and wrong (是非之心), which are the four beginnings (四端) of moral virtues, benevolence (*jen*, 仁), righteousness (*eui*, 義), propriety (*ye*, 禮), and wisdom (*ji*, 智)” (Cf. Yu-Lan Fung 1948:69).

According to Mencius’ explanation, the practice of *jen* is not caused by such a motivation to become a superior man (君子) as in Confucius’ teaching; it is rather stimulated by “one’s unbearable, spontaneous heart reaction (不忍人之心),” in this case, one’s natural feeling of commiseration from confronting another human being fallen into an urgently miserable situation¹¹² (Cf. Jung-Keun Shin 2002:207). As Jullien points out, “for Mencius, the practice of *jen* is prompted primarily by our empirical contact with other human beings in difficulties; it is actuated neither by our own moral reasoning nor by our consultation with Heaven” (2004:25).

Under the strong influence of Chu Hsi (朱熹 1130-1200), Korean Neo-Confucians replaced Heaven by the cosmic principle, *li* (理), and with the concept of *li*, they could preserve that human nature is essentially good.¹¹³ Nonetheless, they needed to elucidate the origin of selfish inclinations in the heart which may drag them into acting contrary to the harmonious work of *li* (Cf. Don Baker 2001:13). In response, Hwang Yi (1501-1570) argued, “Our innate virtuous instincts (the four beginnings, 四端) are generated by *li* while our affections (the seven emotions of joy, anger, sadness, fear, love, hatred, and

desire in the Book of Rites, 七情) are engendered by *ki* (vital force)” (Cf. Sa-Soon Youn 1985:5). In comparison, Yulgok Yi (1536-1584) contended, “All human feelings, whether the four beginnings or the morally ambiguous seven affections, are generated by *ki*, although at most times *li* rides along to provide direction” (Cf. Jong-Ho Bae 1988:19). For both, “a feeling that works against the web of selfless harmony in the society is evil,” and it is our responsibility to discipline and control all our feelings in accordance with the harmonious pattern of *li* (Cf. Don Baker 2001:16).

Yak-Yong Chong (1762-1836), a *silhak* (pragmatic learning) scholar and Catholic convert, criticized Neo-Confucians for their philosophical abstraction of the Heavenly Lord (上帝 or 天主) into the impersonal principle *li*. Chong indicated that “because *li* lacks intellect, free will, and compassion, it cannot be considered a personified being capable of thinking, feeling, and exercising authority over people in the world” (Cf. Young-Bae Song 2001:87). He instead affirmed that the Heavenly Lord watches over human beings to reward the good and punish the evil, saying:

The reason people cannot openly commit transgressions, however, lies in the fact that they are on guard with care, and they tremble in fear . . . The noble person remains in a dark room and would not do wrong because he senses the invisible Sovereign of High who sees through the heart . . . There is no moral ground for the practice of sincerity in private (慎獨 or 誠意) without this recognition (Cf. Song 2001:89).

Korean Confucians, on the one hand, have validated *jen* to be a Heaven-endowed or *li*-patterned virtue.¹¹⁴ The Classical Confucians have asserted that human nature as heavenly-endowed is fundamentally good, and the Neo-Confucians have claimed that evil may arise only from the interaction of *li* and *ki* in the heart. They both have maintained that humans can control the emotional expression (*jeong*, 情) of the heart by nurturing the given nature (性). As they have strived to cultivate the natural feeling of

commiseration (惻隱之心) into the virtue *jen*, this self-cultivation has influenced the *jeong* of their heart to be warm (or humane) to a person in trouble.

On the other hand, Korean Confucians have weighed the value of *jen* mostly in terms of its practical contribution to harmony within the society per se.¹¹⁵ As a matter of fact, their moral assessment has always been oriented toward the goal of a society of great harmony (大同). In conformity with this standard of social harmony, they have discerned right and wrong. They have also emphasized that *jen* must be carried out in one's life and activity harmonious with others in the family, in the village, and in the nation. For them, to keep one's status and role in a harmonious way means to adopt a proper manner and decorum (*ye*). Upon this consideration, they have preferred the practice of "edification through rituals (*ye-chi*, 禮治)"¹¹⁶ to that of "sincerity in private (*shin-dock*, 慎獨 or 誠意)."¹¹⁷ As they have executed *ye-chi* in almost every social affair, their experience of the rituals intended for the respect of others has influenced the *jeong* of their heart to be receptive for the sake of social harmony.

Second, ordinary Koreans have experienced the distinctiveness of Confucian culture through complicated rituals. In Neo-Confucian Chosun, propriety (*ye*) consisted of rites of passage (冠婚喪祭), calendrical rites, and attitudes, manners, and etiquette in daily communication and formal relationship, which were expounded in the Chu Hsi's Household Rituals (朱子家禮), the Book of Rites (禮記), the Order of Rites (儀禮), and the Chosun's Five Rites (國朝五禮儀) (Cf. Kwon-Jong Yoo 2002:391). Confucian rituals have provided opportunities to edify the participants with Confucian morality.¹¹⁸ Through the refined rituals, Koreans may have developed proper inner posture able to master selfish emotions and desires (Cf. Kwang-Ok Kim 1996:206).

Furthermore, Confucian rituals have molded unconsciously the habitual pattern of Koreans' social relationship. It is easily observed that they often use such words as *ye-eui* (禮儀) and *ye-jeol* (禮節) in conversation, which literally mean "cultivated courtesy." The terms refer to a proper form of behavioral engagement that should reflect gender, class, and age differences between interacting agents. For Korean Confucians, this propriety of behavior is not just moral but also "religious" since they have believed that it derives from the cosmic order of *li* or from the nature of Heaven (Cf. Jae-Hyuck Lee 2003:269). Like the concept of natural law, *ye-jeol* is not humanly-contracted but heavenly-patterned in its origin and function, and as such, it has constituted part of Koreans' popular religiosity, that is, as their *jeong-ful* (intimate) tie to ritual.

In general, Confucian rituals have been structure-fitting among Koreans, carrying the dominant ideologies and conditions of the society to the habitual center of their behavior. Meanwhile, unforced, implicit forms of communication skills have been developed between the two (or more) persons in an asymmetric power relationship because of the Confucian emphasis on the embodiment or nourishment of *jen* through the practice of *ye*. Social harmony has been prioritized for this case, and eye and facial expressions (*nun-chi* and *che-myeon*) have also been favored as a result by Koreans (Cf. Seung-Hwan Lee 2004:17). These gestures can be either the signals of one's internal disposition or the symbols of one's external position, while these have influenced the *jeong* of Koreans' heart to be adaptive to rituals.

Third, ordinary Koreans have been found to be more position-attached than virtue-attached in interpersonal relationships. In retrospect, Mencius' socio-politics was rooted in human relationships (人倫) when he recounted five basic human relationships

(五倫).¹¹⁹ For him, the five human relationships are moral in the sense that these have to be sustained by virtues such as “affection, attention to separate functions, justice, proper order, and fidelity,” whose fundamental meaning is human-heartedness (*jen*). Similarly, in the Book of Rites, the five human relationships are described to be reciprocal, rather than hierarchical:

Kindness in the father, filial piety in the son
Gentility in the eldest brother, humility and respect in the younger
Righteous behavior in the husband, obedience in the wife
Humane consideration in elders, deference in juniors
Benevolence in rulers, loyalty in ministers and subjects
(Cf. Yu-Lan Fung 1948:297)

However, in the Chosun society where human relationships were regulated more by formal rituals than by moral virtues, a hierarchical understanding of these prevailed.

Jae-Hyuck Lee notes:

For the Korean Confucians, the same principle governing the natural world (*li* or Heaven) produces both five human relationships (*o-ryun*) and behavioral appropriateness (*ye-jeol*) Therefore, the demand of ethical practices in one’s everyday life must be arranged by the same universal principle The reason a child should be dutiful toward his or her parents is not just because the virtue of filial piety (*hsiao*) is morally recommendable or appreciable in an aesthetic sense, but because this virtue is the correct property naturally embedded in the specific relationship The hierarchy found in real human relationships contains the seed of sacredness. Neo-Confucianism of Chosun dynasty explicitly excavated this point (2003:271).

For ordinary Koreans, their life in society has primarily not been a matter of cultivating virtues in the heart, but that of aligning their behaviors fittingly with rituals which may mediate the hierarchical structure of society. This behavioral mode of “submitting to propriety (*ye*) without first enhancing benevolence (*jen*)” has led them to become more position-attached than virtue-attached in interpersonal relationships, since “*ye*, unless it is guided by *jen*, may make the practice of it arbitrary, leaving plenty of

room for ideational and strategic maneuvering” (Jae-Hyuck Lee 2003:276). This habit also has influenced the *jeong* of their heart to be differential by types of relationship, from which differing kinds of *jeong* relationships have diverged, but not without cases of conflict and schism.

Jeong and Geuk-gi Bock-ye. *Geuk-gi bock-ye* (克己-復禮) has been the *raison d'état* of Confucian practice in Korea. According to Confucius, *jen* contains the two complementary principles of *chung-seo* (忠-恕): “do to others what you wish yourself (*chung*)” and “do not do to others what you do not wish yourself (*seo*)” (Cf. David Noss 2003:43). The two principles correspond to the practice of a twofold task, “to conquer yourself (*geuk-gi*) and return to propriety (*bock-ye*),” through which *jen* is embodied not only in the individual but also in the society (Cf. Sung-Hae Kim 2002:68).

The task of *geuk-gi* is practically identical to that of *su-shin* (self-cultivation, 修身), and as such, it demands a duty to train oneself with the virtue of *jen*. According to Wei-Ming Tu, the task of *bock-ye* means “to bring oneself in line with *ye* (禮),” that is, “to submit to the rituals of society since *ye* refers generally to norms and standards of proper behavior in a social, ethical, or even religious context” (Wei-Ming Tu 1979:6). He also detects a creative tension between *jen* and *ye*:

As a sort of inner morality, *jen* may give purpose to *ye*, and *ye* can be conceived as an externalization of *jen* in a specific social context As a Confucian ideal, *jen* is universalistic rather than particularistic, but in real process through which *jen* is concretely actualized, particular considerations in the realm of *ye* do exist *Ye* signifies the fact that a person lives in society. In other words, a Confucian always carries out his or her moral self-cultivation in the social context *Jen* needs windows to expose itself to the outside world; otherwise it will become suffocated. Similarly, *ye* becomes empty formalism if *jen* is absent. *Ye* without *jen* easily degenerates into social coercion incapable of conscious improvement and liable to destroy any true human feelings (1979:12).

In Confucianism of Korea, the tension between *jen* and *ye* has meant the tension between Confucian conviction and Confucian practice. On the one hand, Korean Confucians have emphasized beliefs and virtues, such as Heaven, *li*, the four beginnings, the inherent goodness of human nature, the five human relationships, filial piety and loyalty, and sacredness of the four books. The most crucial task within the conviction category has been self-discipline (*geuk-gi* or *su-shin*) that is concerned with the cultivation of virtues as the source of social goods. The Koreans' cultivation of benevolence (*jen*) in the heart has configured their *jeong* to be humane in a Confucian sense. However, as Philip Ivanhoe points out, "this character consequentialism carries weaknesses in getting the immediate results of behaviors into the society" (1991:56). Though cosmic in its capacity, Heaven or *li* has remained a principle far away from the process. The conviction category has also remained an area ambiguous to Koreans today (Cf. Byong-Ik Koh 1996:197).

On the other hand, Korean Confucians have concentrated on actual behaviors and daily practices such as ancestral memorial rites, care of parents, seniority deference, primogeniture and patrimonial rights, endogamy prohibition, family gathering at ceremonies, and compilation of clan genealogies. The most significant task within the practice category has been "returning to propriety (*bock-ye*)." Through the practices, they have arranged themselves in the proper places of society. This habit of returning to propriety has permeated Koreans' heart, shaping their *jeong* to be receptive and adaptive to the conventions of society. The ideal of *jen* has often faded in the practices, but *ye* has continued to perform in their interpersonal communication skills such as *nun-chi* and *che-myeon*, sensitizing the modus operandi of these to its rules. *Ye* has continued to work in

their *jeong* relationships, characterizing these to be differential. Today, it is evident that the practice category has survived largely among Koreans regardless of their religious affiliations (Cf. Koh 1996:199).

Jeong and Taoism in Korea

Taoism, with the ideas of Lao Tzu¹²⁰ and Chuang Tzu,¹²¹ flowed into Korea during the Three Kingdoms period (313-676 A.D.). By the time of the Koryo dynasty (918-1392), the practice of *feng shui* (wind-water, 風水) became part of the populace's religious life. The Taoist traditions have managed to continue among Koreans today without creating any full-fledged religious cult (Cf. Hang-Nyong Song 1986:17). In the Taoist beliefs and practices, the harmonious relationship between humans and nature is centralized. The ideal Taoist is expected “not to strive for anything artificial (*wuwei*, 無爲) but to let spontaneity (*ziran*, 自然) that means nature itself be the rule in every affair of living” (Jong-Eun Lee 1986:20). The naturalness may be attained when the Taoist follows the way (*tao*, 道)¹²² that admits no worldly desires, or the Taoist may realize the way through a life of naturalness.

According to Sung-Hae Kim's evaluation, “it is Taoism that has upheld the equality of all beings and the freedom of individuals among Koreans; the mythic character of Taoism, however, has hindered them from concretizing its utopian spirit into a truly democratic style of government in human organizations” (2001:15). The positive and negative manifestations of Taoism in Korea can be detailed in three ways. First of all, Taoism has guided Koreans to hold a high view of nature. On the one hand, Korean Taoists have thought that nature is the very source of their wisdom for human life because it reveals the *tao*. For example, through the practice of “keeping the *ma-eum*

(mind or heart) in the *tao* (守一 or 心齋),” they have learned the transforming power of the *tao* from water that gradually trims a harsh stone, changing it into pebbles, and in the end into sands. On the other hand, they have believed that nature is a mysterious world where all that really exists is *ki* (vital force, 氣). What has been important for their pursuit of long or immortal life is therefore to “let *ki* permeate through the body in balance (氣功).” It has been usual that this practice is facilitated by expanding “the realm of vacancy (虛)” in the body and also in the surrounding space (Cf. Maeng 1994:73).

For Koreans, nature has been a playground for their “leaping into the world of boundless *tao*” (Cf. Francisca Cho 1998:161). It is their *jeong-ful* (intimate) relationship with nature that has shaped their aesthetic sentiment (*meot*) to be simple, pure, and natural like the motion of the *tao*. It is also their *jeong-ful* (affective) tie to nature that has formed their playful taste called *pyung-ryu* (wind-flow, 風流). Hang-Nyong Song reports, “Koreans have liked to convert their sorrowful life in society into a *jeong-ful* (joyful) one by drinking, singing, and dancing in tune with the flow of the *ki* of nature” (1999:149). This *pyung-ryu* represents part of their popular religiosity, that is, as their *jeong-ful* tie to the *ki* of nature that may evoke *heung* (merriment) in the heart (氣通感應).

The ultimate being in Taoism is the *tao*, as the Tao Te Ching (Chapter 42) reads, “*Tao* gives birth to one, one gives birth to two, two gives birth to three, and three gives birth to ten thousand beings” (Cf. Chen 1989:157). According to the Taoist cosmogony, “there was non-being in the very beginning (Chapter 40 of the Tao Te Ching)” (Cf. Kay Keng Khoo 1995:277). *Tao* is this non-being, from which comes the one as the origin of being. The one is often called “the *ki* of *tao* (道氣) or the *ki* of origin (祖氣)” (Sung-Hae Kim 2003:35). The two and the three are stages in the growth of the one to become all

beings in the world. In the stage of the two, the original *ki* bifurcates into *yin* (陰) and *yang* (陽).¹²³ In the stage of the three, the union of the two vital forces generates a material element.¹²⁴ Through this harmony of *yin* and *yang* all beings in the universe come to be. By the same principle all beings in nature are preserved and long-lasting. Here, nature has no defect since it contains the *tao*; nature is always self-sufficient and as such, it is not an object of human care (Cf. Kedl and Halverson 1996:224). Moreover, as Fred Alford observed, “it is Taoism that has most profoundly affected Koreans’ non-view of evil; Taoism has taught them that what appears to be a fundamental opposition to humans who stand on one side or another is actually part of the whole, namely, the *tao*” (1997:236).

Second, Taoism has led Koreans to embrace those in the margins of society (無名人). The central teaching of Lao Tzu and Chuang Tzu is that “the working of the *tao* is naturally merciful” (Sung-Hae Kim 2001:5), as the Tao Te Ching (Chapter 77) reads, “The [*tao*] reduces those who have surpluses to supplement those who are deficient” (Cf. Chen 1989:223). Since “the only motion of the *tao* is to return” (Cf. Joseph Shih 1981:195), if a person’s movement goes to its extremes of development, it is natural for the person to execute a reversion to its original status, as the Tao Te Ching (Chapter 16) reads, “Now things grow profusely, each again returns to its root; to return to the root is to recover life” (Cf. Chen 1989:94). Jin-Seok Choi understands that “the *tao* is not an ontological substance but a movement of relations which reject any notion of a center” (2002:37), as the Chuang Tzu (“Where Is *Tao*?”) reads, “There is nowhere [*tao*] is not to be found; it is in some lesser being [like] the weeds” (Cf. Thomas Merton 1965:123).

For Korean Taoists, the *tao*, as “the mother of ten thousand beings” (Chapters 1 and 52 of the Tao Te Ching), is not competitive but all-embracing,¹²⁵ and their mission as a Taoist sage [真人] is to decentralize themselves to non-action so that others may flower in their own *tao* and *te* naturally; that is, as the Tao Te Ching (Chapter 57) reads, “I do not act, hence the people transform by themselves”¹²⁶ (Cf. Sung-Hae Kim 2003:58). They have been eager to learn the ideal of “natural transformation through non-action (無爲自然)” from “the examples of water which is situated in places shunned by many others (Chapter 8 of the Tao Te Ching), and of the void of a hub or a vessel which allows it to be a container (Chapter 11)” (Cf. Kim 2003:60). They have envisioned that people of all sides can communicate with one another naturally through their own *tao* and *te* (Cf. Kim 2003:157). As they have strived to follow the decentralizing movement of *tao* in the heart first, their *jeong* has also taken after it. Thus, Koreans of this Taoist *jeong* show a tendency to remain in the margins in consideration of others.

Third, Taoism has brought *ki* practice to Korean people. From long ago, Koreans who respect nature have viewed that *ki* is a vital energy which permeates all forms of existence in nature. They have believed that heaven and earth breathe *ki* into nature, and human beings take *ki* from nature through respiration and preserve it in the body. They have been concerned with the circulation of *ki* in the body and in nature as well. They have been interested in the effects of the interaction of *yin* and *yang* on health, happiness, and longevity. They have understood that a sick person has weak *ki* whereas a healthy person has strong *ki*, and after humans die, their *ki* no longer exists in the body. While a few have resorted to *seondo* (*ki* practice in nature in pursuit of immortality, 仙道), the

other majority have utilized *feng-shui* with the intention of promoting an eco-friendly life condition (Cf. Hang-Nyong Song 1986:14; Sung-Hae Kim 2003:389).

Chang-Jo Choi detects that “*feng-shui* in Korea has been more related to the selection of geography, such as the land ‘at the foot of mountains and adjacent to streams (背山臨水),’ than to the divination of *pa kua* (the eight trigrams, 八卦)”¹²⁷ (1986:36). Choi then argues that *feng-shui* in Korea started with a purpose of common goods, but has often become captivated by a selfish use:

In Korea, there were only a limited number of locations in which all of the elements correspond to the ideal *feng-shui* landscape. These places were considered to store a sufficient amount of *ki* able to exert an auspicious influence on the fate of an entire village people. This kind of *feng-shui* was called *yang-gi* (陽基). Later on, *feng-shui* has been deteriorated by the egoistic motivation that an individual himself or solely his family want to flourish, to the practice of *eum-taek* (陰宅) to choose burial sites (1986:42).

For Koreans, land has been an indispensable component not only for their farming but also for their eco-friendly life. Although land is now seen through the perspective of economic values because of its scarcity, in previous times, it was also regarded to be an essential matrix for their harmonious life with the *ki* of nature. Even today, whenever they recollects their *ma-eul* (home village), it always refers to the land in a relationship of *jeong* with them for long time. As Yeol-Gyu Kim visualizes:

The mountain behind with its ample breast wide open and the stream standing in front with its long-stretched arms – with these, our *ma-eul* [village] becomes a cozy nest. The breast of our mother, nature, and her arms open to embrace us – that’s it. This land is the place for the perfect cohesion, protection, and anchoring of our being in nature. . . . Narrow alleys circle around house by house, and low mud walls and hedges leave much room for sharing *jeong* like the exchange of *ki* (1997:140).

The practice of *feng-shui* has prevailed in Korea because of its mountainous topography. As Koreans have selected sites for houses, locations of villages, and burial

grounds from the standpoint of *feng-shui*, their profound aim has been to live in unity with the *ki* of nature. By the administration of *feng-shui*, they have been facilitated to establish a *jeong-ful* (intimate) relationship with nature, especially with their home land enclosed with hills and waters.

Jeong and Muwi Jayeon. *Wuwei ziran* (*muwi jayeon* [Korean], not-interfering while being in nature) has been the pith of the Taoist ethic in Korea since it came to leave a valuable and indelible mark on Korean literature. Many of the poems written by the Chosun dynasty scholars reflect the Taoist *wuwei ziran*, as Jong-Eun Lee (1986:21) provides these examples:

The blue mountain and the green water exist by themselves.
Between them I too exist by myself.
With them I will grow and age by myself.

- Shi-Yeol Song -

Having nothing to do all my life, I loitered among mountains and rivers.
I became a master of rivers and lakes and forgot all about the world.
Now the river, the mountain, the wind, the moon are all my friends.

- Nangwongun -

Abandoned in nature, I become a friend with the seagulls.
Letting the fishing boat float on, I blow my jade pipe with gust.
In my thought, there's no enjoyment on earth greater than this.

- Song-Gi Kim -

I have forgotten fame; I have forgotten riches.
I have given away and I have forgotten all brothers of the world.
I have forgotten even myself; why should others not forget me?

- Kwang-Uk Kim -

For the Taoists, *wuwei ziran* was the most compelling way to free them from worldly desires such as honor and wealth. They sought to attain the state of *zwa-mang* (sitting in oblivion, 坐忘) by forsaking their secular identity and becoming one with

nature. Living with nature, they expressed their ardent longing for *shin-seon* (Taoist immortal, 神仙) in their poems, as Lee (1986:26) gives these examples:

The lake is clear like a mirror and I feel a transcendental joy arising in me.
I go around the mountain and pull the boat under a pine tree.
If I encounter *shin-seon* here, I will stay on and play in their company.
- Chuk An -

A lonesome pavilion stands by the sea; it is clean like the white sand.
Shin-seon sojourned here and what lies today is even more wonderful.
I drink all day long in deep feeling, forgetting everything.
- Guk-Gi Kim -

I hear light footsteps treading the sky.
This is the upper world where *shin-seon* resides.
I ascend the sky astride a crane; the human world is seen like a tiny hole.
- Shi-Seup Kim -

However, since nature was always wordless to them, their transcendental seclusion to it often degenerated into a kind of escapism called *muwi dosik* (workless pleasure of eating and drinking, 無爲徒食). Their poems also exposed this escapist propensity, as Lee (1986:24) supplies these examples:

When awakened, I drank once more and lay down in drunkenness.
Oblivious to all worldly glory and shame,
I will pass my whole life in drunkenness, never waking.
- Cheon-Taek Kim -

Whether there's a barrel of wine or not, let us play and play again.
It is difficult in this world to see the blooming of flowers.
Therefore, let us play without stopping.
- Su-Jang Kim -

As examined above, there were many Korean Taoists who sang of mountains, forests, and rivers in their total seclusion to nature. When they pursued solace away from their social reality in their poems of nature, these have conveyed an escapist attitude to Korean people, and accordingly, the *jeong* of their heart has resembled it. Thus, Koreans of this Taoist *jeong* show a psychological inclination to remain reclusive.

Summary: Dyadic Jeong. Koreans have kept longtime, fervent relationships with the shamanistic spiritual beings, the Buddhist true self, the Confucian human society, and the Taoist natural world. They have responded to the religious beliefs and practices mostly with their heart. Gradually, they have internalized the religious experiences in their heart. While their *jeong* has reflected the experiences, in turn, these have deepened its contents. The process of interactions can be unfolded in three ways.

First, the interaction of Koreans' *jeong* and their religious experiences has brought about popular religious phenomena such as *shin-baram* (*jeong-ful* tie to spirit), *in-yeon* (*jeong-ful* tie to destiny), *ye-eui* (*jeong-ful* tie to ritual), and *pyung-ryu* (*jeong-ful* tie to energy). *Shin-baram* is the ordinary people's expression of the shamanistic ecstasy. *In-yeon* is the ordinary's interpretation of the Buddhist teaching of dependent co-arising. *Ye-eui* is the ordinary's observance of the Confucian rituals. *Pyung-ryu* is the ordinary's enjoyment of the Taoist energy-flow.

Second, the interaction of Koreans' *jeong* and their religious experiences has planted a moral feeling of compassion in their heart. Their *jeong-ful* (compassionate) heart has been shaped by their affective attachment to a shaman who seeks to resolve *han* and share blessing, to a Buddhist who is self-sacrificing in giving, to a Confucian who acts unbearably what he (or she) ought to do for the society, and to a Taoist who likes to be in the margins in consideration of others. The compassionate will of *jeong* to live for those in difficulties is an element that aligns with Christian *agape* (committed love).

Third, the interaction of Koreans' *jeong* and their religious experiences has caused some deleterious inclinations in their heart. Their *jeong-ful* (manipulative, irresponsible, differential, and reclusive) heart has been formed by their intimate attachment to a

shaman who is able to placate spirits of limited powers, to a Buddhist who has no substantial self-identity, to a Confucian who is adaptive to the society's hierarchical relations, and to a Taoist who prefers to live in seclusion to nature, respectively. This kind of *jeong-ful* heart which does not align with Christian *agape* is prone to the problems of control, schism, and status quo.

It is worth noting here that even though each of the four religious traditions posits an ultimate being, such as *Hahn-nim* in shamanism, Emptiness in Buddhism, Heaven (or *Li*) in Confucianism, or *Ki* of *Tao* in Taoism, for Korean religionists, these ultimate beings have not been the primary objects of their *jeong-ful* relationships at all. For this cause, each of the religious traditions has been found chiefly in a dyadic set of *jeong-ful* relationships, that is, between humans and spirits, between humans and the true self, between humans and their social relations, or between humans and the natural world. It thus can be proposed that the dyadic relationships are morally groundless unless these are practically aided by the ultimate beings. It is accordingly indicated that the limitations of dyadic *jeong* makes itself short of Christian *agape* which is featured by triadic (with God) relationship. This will be detailed in Chapter 3.

Overall, *jeong* which functions to attach Koreans affectively to their socio-psychological need of mutual dependency is molded first through their familial relationships. Their *jeong* is then fortified through their village customs of reciprocal sharing, and then, is enriched through their in-depth religious experiences. A critical contextual challenge comes from the fact that Koreans' moral frailty lies in the dyadic structure of their *jeong* relationship, whether it is social or religious.

CHAPTER 3

LOVE IN SCRIPTURE AND THEOLOGY

Through a comprehensive study of *jeong* in the Korean cultural context in the previous chapter, it has become apparent that *jeong*, with its popular religiosity, morality, sociality, and problematic traits, is deep-rooted in the habitual center of the Korean heart as a result of its long history of interactions with Korean social customs and religious traditions. As a constructive assessment of the *jeong* phenomena, in this chapter, the researcher will identify Christian virtue of love from biblical and theological perspectives, with a hypothesis that the psycho-social manifestations of Koreans' *jeong* are to be fulfilled by Christians' love as a new source of their *jeong-ful* heart. Charles van Engen's view of Scripture as an interwoven tapestry of both God's missionary activities and the people's faith responses and Mathias Zahniser's concept of eschatological *communitas* will serve as major theoretical tools to depict how love is revealed and responded in the Bible and has been understood and practiced by Christians. Thus, the meanings of biblical stories of love will be construed in the point of its *communitas*-creating value oriented toward the kingdom of God, and the practical contents of Christian love will also be suggested in the light of a God-mediated triadic relationship.

Love Revealed

Biblically speaking, love is relational first within the persons of the Trinity, and then, it is relational between God and the creation. Love is also relational between God and humanity. Since humans are created in God's image, they have an innate inclination to love and an inborn desire to be loved. Love is primarily a matter of the heart; it is a matter of the will as well as the head (Cf. Brady 2003:265). Especially, we Christians are

commanded to love in both Testaments of the Bible. We are to love because God loves us first, by grace. In order to confirm the biblical witnesses of love, in this section, the researcher will take the studies of the usage of love terms in the Bible and the relationship between God's love and human love as preparatory steps, and then, will discuss God's triune and gracious love.

Love Terminology

The two principal words in the Old Testament that are translated into love in English are *ahab* (אהב) and *hesed* (חסד). According to Katherine D. Sakenfeld, the verb *ahab*, together with its noun form *ahabah*, is used over 200 times to refer to love between human beings, e.g., Jacob's love for Rachel in Genesis 29:18, to love of concrete objects such as "wine and oil" in Proverbs 21:17 or normative qualities such as "truth and peace" in Zechariah 8:19, to human love for God as demanded in Deuteronomy 6:4-5, or God's love for individuals or groups, e.g., God's love for Jacob/Israel in Isaiah 43:4 (1992:376).¹²⁸ The noun *hesed* is used approximately 250 times to refer to an act of kindness, mercy, or faithfulness between intimate individuals, like Jacob and his son Joseph in Genesis 47:29, or in secondary relationships, e.g., between Ahab and the Syrian ruler Ben-hadad (1 Kings 20:31), or in the covenantal relationships between God and people as illustrated in Exodus 20:6 and Jonah 4:2 (1992:379).¹²⁹

Observing that *hesed* in the Old Testament is not associated with inanimate things but it always involves persons within established relationships,¹³⁰ Nelson Glueck summarizes the meaning of *hesed* in its secular usage as "human conduct in accord with a mutual relationship of rights and duties" (1967:54). Glueck also stresses the reciprocal and obligatory character of *hesed* in its religious usage for persons in relation to each

other and to God (1967:69). While the mutuality of the relationship between God and the recipient of *hesed* remains central to his analysis, Glueck does view God's *hesed* as a gift in the covenantal relationship (1967:102).¹³¹ In comparison, Katherine Sakenfeld recognizes that *hesed* is offered and received mostly in an asymmetric relationship, and that *hesed* is usually acted out as unilateral assistance in a situation of special need. Hence, Sakenfeld describes four features of an act of *hesed*:

First, the help of another is indispensable; the person in need cannot perform the action. Second, help itself is essential; the needy person's situation will turn drastically for the worse if help is not received. Third, the circumstances dictate that one person is uniquely able to provide the needed assistance; there is no ready alternative if help is not forthcoming from this source. Fourth, the person in need has no control over the decision of another who is in a position to help, and there are no legal sanctions for failure to provide help. The potential helper must make a free moral decision, based fundamentally on commitment to the needy person within the relationship (1992:378).

Compared to *ahab*, *hesed* is more frequent in its use but more limited in its meaning. The subtle difference of meaning between *ahab* and *hesed*, however, may not be overstated because the Old Testament love passages, whether these are of *ahab* or *hesed*, are convergent on a biblical testimony that human love is derivative of the divine; that is, experiencing God's love which compels people to live with love is indeed the foundation of human love. As Sakenfeld writes, "from an Old Testament point of view any human loyalty, kindness, love or mercy is rooted ultimately in the loyalty, kindness, love or mercy of God" (1992:380).

What is notable in the Old Testament love events between persons is that God's presence, in one way or another, is implied in their loving relationships, structuring these to be triadic. An example can be drawn from the book of Ruth. The story is about steadfast love and the central relationship in the book is between Ruth and her mother-in-

law Naomi. It can be easily perceived from reading the story that Naomi is a person obedient to God's providence (Ruth 1:8, 13) and this faithfulness to God serves as a basis to elicit Ruth's committed decision to be with her and her God wherever she goes (Ruth 1:16-17). The story is then interwoven with the relationship between Ruth and another pious person Boaz,¹³² and their loving relationship has an extensive impact on God's salvation history as well as their own familial heritage.

Another example taken from the book of Samuel is the narrative of the friendship between David (Ruth's great-grandson) and Jonathan. What really precedes their fellowship is David's unshaken, experiential confidence in God's saving power (1 Samuel 17:34-36, 45), by which "the soul of Jonathan was bound to the soul of David, and Jonathan loved him as his own soul" (1 Samuel 18:1). Their unswerving friendship lasts beyond Jonathan's death as David remains faithful to Jonathan by protecting Jonathan's son (2 Samuel 9:6-7). There are similar cases. The Jericho woman Rahab's merciful treatment of the Israelite spies is triggered by her approbation of what God has done for the Israelites (Joshua 2:9-12). The poems of romantic love in the Song of Songs cannot be understood properly without ratifying that "sex and the desire for intimacy are part of the divine ordering of creation" (Brady 2003:35).

The two primary sources for love terms in the New Testament are the *ἀγάπη* (committed love) and the *φιλία* (friendship) word groups.¹³³ According to William Klassen, words from the *ἀγάπη* group, such as *agapao* (to love), *agape* (love), and *agapetos* (beloved or dear), occur 341 times and are found in every book of the New Testament; the use of the *ἀγάπη* words is most frequent in the Pauline and the Johannine writings (1992:384). Words from the *φιλία* group, mostly *philein* or *philos* (love in

intimacy), appear over 75 times in the New Testament; the *φιλία* terms are also represented by “a variety of compounds of more specific meaning: *philagathos* (loving goodness), *philotheos* (lover of God), and *philoteknos* (loving a child)” (1992:385).

For Christians, *agape* in the New Testament is in effect a “holy word” as it is almost exclusively applied to the whole range of their faiths about God’s loving plan for the whole cosmos to be carried out in Christ (Ephesians 1:10; Colossians 1:17). Yet, it is a “pre-Christian word” and is often used in a quite “profane” way; for example, in Luke 11:43 the verb *ἀγαπάτε* means nothing more than “to prefer” (Furnish 1972:221). In comparison, *philia* in the New Testament is regarded chiefly as consisting of mutual respect, trust, care, and goodwill between virtuous persons; it is a high and noble “ethical feeling” shared by two persons as it may be said to connote “friendliness, brotherliness, hospitableness, benevolence, humaneness, and cordiality” (1972:223, 227). While its semantic overhang is usually found to be horizontal, *philia* often overlaps *agape* at the meaning level; for example, in John 21:15-17 *φιλεῖν* replaces *ἀγαπᾶν* the third time Jesus asks about Peter’s love (1972:226).

The New Testament love terms compose theology, for God is defined as love (1 John 4:8, 16), and ethics, for all of the Christian commands can be summed up in the imperative to love (Romans 13:8-10; Corinthians 13) (Cf. Carson 2000:29).¹³⁴ The love words denote first a life-recovering action that may flow from God to everyone in the world (John 3:16), and then, the mandate to love within the family (Ephesians 5:25) or within the church (1 Thessalonians 4:9), or to love the neighbor (James 2:8-17) or the enemy (Luke 6:35). Through a thorough investigation of the New Testament love command, Victor Furnish provides several insightful findings. First, the summons to love,

as the norm of the kingdom, do not arise from within the natural affections of the one commanded but from God (1972:69). Second, God's love for humans constitutes their community of love (1972:148); God's command to love is a call to their repentance, forgiveness, and responsible action (1972:217). Third, God's love for us and our love in response are "the two segments of *one* grand continuum of love" as 1 John 4:19 reads, "We love, because [God] first loved us" (1972:158).

It is also witnessed in 1 John 4:9-10 and Colossians 1:19-22 that the story of Jesus Christ, his personality and salvific work, provides the content and rationale for Christian love as both a disposition and an action. Timothy Jackson understands that "God's most significant act, most complete self-disclosure is the incarnation, life, death, and resurrection of Jesus, and Jesus is the medium and the message, the means and the end, of God's redemptive love" (1999:9). Hence, Jackson contends, "[In Jesus Christ and through the Holy Spirit,] the divine indicative (who God is and what God has done) remains the touchstone of all human imperatives (who persons should be and what they should do)" (1999:10, 14). For Jackson, love in the New Testament shows "progression from the mutuality of the Golden Rule to the cross of Christ" (1999:7). Like the Good Samaritan in Luke 10, Christians are now "urged by the love of Christ" (2 Corinthians 5:14) to demonstrate love without expecting any return.¹³⁵

The most striking aspect of the New Testament love practice between persons, whether it is reciprocal or unconditional, is that Christ's presence is implied in their loving relationships, fashioning these to be triadic. When Jesus addresses his commandment of love to the disciples, he first accentuates the importance of their intimate union with him for bearing fruits of love (John 15:5). He then bestows the new

love commandment upon them in a triadic formula: “as the Father has loved me, so I have loved you; *abide in my love*” (John 15:9); “love one another *as I have loved you*” (John 15:12). The new source of Christians’ love is now their friendship with Christ (John 15:14). Accordingly, their love is testified by their habit of being familiar with Christ and his way. The parable of sheep and goats in Matthew 25 expresses this point most dramatically; in the end, the righteous will be distinguished by their habit of practicing love with “the [compassionate heart] of Jesus Christ” (Philippians 1:8).

Taken together, love terms in both Testaments of the Bible are used to refer to God’s sacred or humans’ secular disposition, action, or relationship of committed affection and/or reciprocal familiarity. While the accurate meanings of the love words can be traced in each context of the love passages, we see a reality in the Bible that God’s love does not supersede human loves in totality. To the contrary, God demands us to love, *because God is love*, and we do love, *because God first loves us*. As the “*indicative-imperative*” sequence implies, the true embodiment of our human loves should be grounded upon our intimate experience of “God’s love which cannot be abstracted in any case from the sovereignty, justice, and holiness of God” (Carson 2000:11). Our love for God is given as “the greatest and first commandment” and our habitual practice to love God “with all our heart, soul, mind, and might” is pivotal to our proper relations with ourselves, other humans and creatures (Matthew 22:38; Deuteronomy 6:5).

In short, triad is the root metaphor for our loving relationships as Christians. It is God of love who enables and requires us to be participants of God’s love and to love ourselves and all things in ways appropriate to our and their relations to God (Cf.

Gustafson 1984:146).¹³⁶ Especially in the New Testament, it is Jesus Christ with the Holy

Spirit who affectionately and friendly guides us to live by “faith working through love” (Galatians 5:5-6, 24-25).¹³⁷

Divine Love and Human Love

The Bible addresses both our being and our doing as humans created and nurtured by God of love. As aforementioned, through telling the stories of God’s love for humans and their response to it in each context, the Bible states that love is relational between God and us before it is relational between us and others, and the love of God as seen in Jesus and experienced with the Spirit is the ultimate/intimate source of our disposition, intention, and action of love for others. Bruce C. Birch argues that morality in the Old Testament is clearly observable in the narratives of the relationship between God who is affirmed to be sovereign, holy, righteous, and lovingly faithful and Israel as the people of God who are empowered to live their life in *imitatio Dei* (1991:37, 125).¹³⁸ Recognizing “community as the chief architect of character” (1989:81), Birch also leads us to interpret Christian virtue of love from the perspective of community, saying, “[T]he key term for Christian ethics is community that is extended to encompass the well-being of all creation; [love as] self-sacrifice exists for the sake of [love as] mutuality and community and it accepts suffering in order to forge or retain redemptive bonds” (1989:70).¹³⁹

Richard B. Hays suggests three focal images as guidelines for synthetic reflection about morality in the New Testament: “Community (the church as both a countercultural community of discipleship and the primary addressee of God’s imperatives), Cross (Jesus’ death as an act of self-giving love and also as the *imitatio Christi* for the church to follow), and New Creation (the eschatological framework of life in Christ and through the Spirit)” (1996:196).¹⁴⁰ Hays adds, “We can recover the power of love only by

insisting that love's meaning is to be discovered in the New Testament's story of Jesus; New Testament ethics will speak of love, so long as this term is understood as a subheading under the more fundamental categories of [community,] cross, and the kingdom" (1996:203).¹⁴¹ Wolfgang Schrage points out, "For Jesus, too, love is grounded in being loved and has the nature of a response; Jesus speaks of neighbors concretely as victims of robbers, tax collectors, people who are hungry and sick, just as he describes acts of love as first aid, table fellowship, feeding and healing" (1988:68, 81). Schrage further says, "For Paul, 'to live in accord with love' (Romans 14:15) means the same as 'in accord with Christ Jesus' (Romans 15:5); Christian love constitutes concrete ethics 'both in the flesh and in the Lord' (Philemon 16) and also with reference to one's proper role in each social context (Romans 13; Colossians 3)" (1988:211, 214).

In his book Love Walked among Us, Paul E. Miller gives us a fresh look that to see Jesus is to see what love looks like. For example, Miller retells the story of Jesus, a widow and her only son who has died in Luke 7:11-17:

Jesus sees a woman who is half-dead The widow . . . has entered a living death, cut off from life, from hope. Jesus knows this, and he experiences her pain. His heart went out to her. Literally he was moved with compassion. Jesus enters this woman's world, feeling what it's like to be in her place. "Don't cry," Jesus tells her Jesus stops the funeral by quietly touching the coffin What Jesus does next is pure, raw power for good. He says, "Young man, I say to you, get up!" The once dead, young man obeys Jesus, sits up, and starts talking. The crowd is filled with awe and praises God Jesus walks him over to his mother and restores her to community. He isn't distracted by his own miracle – he remembers the person. He cares for both the son's physical need and the mother's emotional need Jesus shows both tenderness and strength Jesus has shown us how to love: look, feel, and then help. If we help someone but don't take the time to look at the person and feel what he or she is feeling, our love is cold. If we look and feel, but don't do what we can to help, our love is cheap. Love does both (2001:26-30).

For another example, Miller retells the story of Jesus, a woman, and the Pharisee Simon who has invited Jesus to dinner in Luke 7:36-50:

[I]n this incident, a woman who has lived a sinful life washes Jesus' feet. She takes the small jar of perfume she carries around her neck and pours it over Jesus' feet. Every eye is now on Jesus. The scene is very intimate and personal . . . Sensing his heart of love, she weeps at his feet. Her heart is broken by sin – all her previous ways of getting love seem so empty compared with this man, this merciful and gracious lover of people. While looking at her, Jesus says to Simon, "Do you see this woman?" Jesus wants Simon to stop judging and start looking . . . By aligning himself with this woman, Jesus opens himself up to Simon's disdain. Jesus lets her sins go, but in the process takes on the stigma of her reputation. He pays a price to forgive her . . . She can go in peace . . . Jesus welcomes the woman into a new kind of community, one based on forgiveness. With no hint of self-righteousness, Jesus brings a message of mercy to the woman. Jesus is both compassionate and honest (2001:50-54).¹⁴²

We may feel both the women's affectionate attachment to their lost son and lost self-identity and Jesus' self-giving love for them when we hear from the stories that their gut-feelings of sorrow and regret are refined through Jesus' compassionate touch of their heart. We may also confirm the truth that "love builds up [community]" (1 Corinthians 8:1) when we perceive in the stories that their broken relationships are reconnected through their proximal contact with Jesus as God's love sent to them. In this trajectory of redemption, love is narrated to be emotional as well as relational, and human as well as divine in the Bible, and it is in Christ Jesus that our love as humans may be reconciled with God's love in a creative way. For Christians, to speak of their love is to speak of their life "in Christ" (Galatians 2:20);¹⁴³ what is prerequisite for their practice of love is to have "the mind of Christ" (1 Corinthians 2:16), and interchangeably, to submit to "the law of the Spirit of life in Christ Jesus" (Romans 8:2). Laying particular stress on the indissoluble link between Christ and the Spirit (1 Corinthians 12:3; 2 Corinthians 3:16-17), Paul Jersild says, "[T]he Spirit-relationship in the community of faith is marked by

their sense of intimacy and emotional intensity, [and] what distinguishes Christian experience of the Spirit from other religious experience is the person, Jesus Christ, as the model of love, divine and human (1 Corinthians 12-13; Philippians 2:1-11)” (2000:87).

The relationship between God’s love and human love has been a constant concern in the studies of love (ethics). In his book Christian Love, Bernard Brady suggests three statements that are essential to a Christian understanding of love: “(1) God is love and God loves; (2) Humans love; (3) The full meaning of human love is found through participation in God’s love” (2003:266). Brady also identifies five characteristics of the content of love in the Bible: “affective, affirming, responsive, unitive, and steadfast” (2003:267-272).¹⁴⁴ His work provides a solid framework for theological discourse on the historical manifestations and debates of love.

In his book The Four Loves, setting aside “liking for the sub-human,” C. S. Lewis focuses his discussion on four kinds of human love: “affection between parents and offspring (*storge*), friendship for each other (*philia*), desire between man and woman (*eros*), and charity for those who are not naturally lovable (*agape*)” (1960:25, 53, 88, 131, 177).¹⁴⁵ For Lewis, whereas God’s love is bestowed upon humans consistently as “gift-love,” the human loves, functioning chiefly as “need-loves” to be satisfied psychosocially, physically, and/or morally, can be “glorious images of God’s love” or “seeds of germinating a demon” (1960:20, 83). He cogently argues for the indispensability of God’s intimate intervention in our love-relations, saying, “If we cannot *practice the presence of God*, it is something to practice the absence of God” (1960:192).

In their book Kingdom Ethics, Glen Stassen and David Gushee intend to reclaim Jesus Christ for Christian ethics today by re-visiting the Sermon on the Mount (Matthew

5-7) (2003:11). Stassen and Gushee discover Jesus Christ announcing the reign of God and his way to “make disciples” (Matthew 28:19-20) in the Sermon on the Mount (2003:31). They espouse Robert Guelich’s “grace-based/prophetic interpretation of the Beatitudes” (Matthew 5:3-10); they agree that “the Beatitudes are spoken to disciples on the basis of the coming of God’s grace, already experienced in Jesus, at least in mustard-seed size (Matthew 13:31), and [the virtues, as a corollary of God’s grace, are related to their prophetic participation in the kingdom]” (2003:34). They highlight the Sermon’s focus on the virtues of the kingdom people nurtured by their faith in God’s redemptive love (2003:49), and on this ground, propose that “the pattern of the Sermon is not twofold antitheses but *threefold transforming initiatives*” (2003:133). They find 14 triads in the Sermon (Matthew 5:21-7:11). Each triad can be unfolded like this: the first element reiterates the traditional piety (“you shall not kill”); the second element diagnoses the current vicious cycle (nursing anger or saying, “you fool!”); but there is also a third element that describes the transforming initiative (“go, be reconciled”) (2003:142).

For Stassen and Gushee, the Sermon offers a realistic view of the world and realistic solutions to its problems, but it is not about human striving toward high ideals; rather, “it is the way of grace – the way God takes toward us in Christ, and the way we can participate in God’s grace mediated through the community” (2003:136). They take righteousness which means the restoring of just relations among us, personally and socially, and with God as a major theme of the Sermon. They also embrace peacemaking as a core task of the kingdom, considering it as developed by both groups of Christian ethicists: pacifists and just war theorists (2003:173). Accordingly, they juxtapose love (character) and justice (practice) as the two central norms of the kingdom ethics while

placing the embodiment of these in the story of God's redemptive initiatives as elucidated in the triadic hermeneutics.¹⁴⁶ As Joel B. Green points out, "We would find ourselves remade – or, rather, in the process of being remade – according to the scriptural pattern of the world as the place where God is graciously active and actively seeking and empowering faithful living" (2003:56).

Love is not "an ideal"¹⁴⁷ once it is substantiated into a righteous relation in its immediate context and is also actualized into an alternative story of community building sprouted from the far wider narrative of God's renewal and/or reconciliation of the whole creation (2 Corinthians 5:17-21; Ephesians 2:4-22, 4:12-16; 2 Peter 3:13-14; Revelation 21:1-3). In this perspective, Stassen and Gushee present four major Christian definitions of love: "sacrificial love, mutual love, love as equal regard, and delivering love" (2003:328).¹⁴⁸ They choose the account of delivering love as most pertinent to Christians' socio-ethical reading of Jesus' cross as well as the command of "love your enemies" in the Sermon (Matthew 5:43-48) as participants of the kingdom (2003:340, 342), and expound it by telling four dramatic emphases in the parable of the Good Samaritan:

- (1) Love sees with compassion and enters into the situation of persons in bondage: A (Jewish) man fell into the hands of rebels. A Samaritan as the third member in the triad saw the man with compassion and went to him.
- (2) Love does deeds of deliverance: Compassion was seen in the Samaritan's nine deeds of deliverance, which freed the man from bondage.
- (3) Love invites into community with freedom, justice and responsibility for the future: The Samaritan arranged a *just* community for the man, paying for three week's care and promising to pay what else would remain.
- (4) Love confronts those who exclude: The "example narrative" of Jesus [as the third member in the triad] was more realistic than allegorical, confronting the *Jewish* lawyer with the necessity of doing the same as the compassionate *Samaritan* did (2003:334-339).

Stassen and Gushee acclaim the cross where "God's love for us is *proved*" (Romans 5:8) as the culmination of delivering love (2003:343). By locating the practice

of love within the realities of the kingdom, they “refuse to draw any hard-and-fast distinction between love and justice, and anchor both in the delivering activity of God [of love] in an often loveless and unjust world” (2003:325).

Theological discourse on love has generally evolved out of distinguishing types of love. The three most prominent types are “*agape* (committed love), *eros* (preferential desire), and *philia* (friendship); *storge* (natural affection) and *amor sui* (self-love)” are sometimes identified as a fourth and a fifth (Timothy Jackson 1999:54). In retrospect, the debates of love in Greek philosophy converge on the two kinds, *eros* and *philia*. In Plato’s Symposium, gods including Zeus are portrayed rather as restrainers of humans, and *eros* is described as a human desire to possess the other missing half of their original being, by which they are always found to be unsatisfied (Cf. Alasdair MacIntyre 1998:52).¹⁴⁹ In his Nichomachean Ethics, Aristotle lifts up *philia* as a virtue essential to human relations and explicates three causes from which humans may feel *philia*: “kindness, utility, and similarity” (1911:184). It seems, however, that his account of *philia* precludes the possibility of friendship between God and humanity and of friendship with people unlike and/or inferior to us (Cf. Stassen and Gushee 2003:51).

In general, in the Christian tradition, what actually determines the authenticity of love is one’s relationship with God, and one’s love for God is foundational for all other loves including natural sorts of affection (*storge*). Self-love (*amor sui*) is merely a matter of addendum, while the credibility of love is to be verified by one’s self-sacrificial act for others, and this act of *agape* (charity) is avowed consistently to be a God-sustained virtue. In his book On Christian Doctrine, St. Augustine affirms “charity (*caritas*)” as “the motion of the soul toward the enjoyment of God for [God’s] own sake, and the enjoyment

of one's self and of one's neighbor for the sake of God" (1958:88). In Summa Theologiae, Thomas Aquinas equates "charity (*caritas*)" to "one's friendship with God," and emphasizes that one's intimacy cemented with God directs all other virtues (1974:7, 33).¹⁵⁰ Martin Luther prioritizes God's love for us over our love for God, and catches the paradox of love; that is, we are commanded to love, yet true love is something we cannot do on our own efforts without "God who must do it in us" (1961:104). In Works of Love, Søren Kierkegaard calls for a radical return of love to God who is all love for us, declaring "the God-relationship" to be "the middle term" for our love-relations:

There really is strife between what the world and what God understand by love The world can never get through its head that God . . . not only becomes the third party in every relationship of love but essentially becomes the only loved object, so that it is not the husband who is the wife's beloved, but it is God, and it is the wife who is helped by the husband to love God, and conversely, and so on. The purely human conception of love can never go further than mutuality: that the lover is the beloved and the beloved is the lover. Christianity teaches that such a love has not yet found its proper object: God. The love-relationship is a *triangular* relationship of the lover, the beloved, love – but love is God. Therefore to love another person means [with every sacrifice] to help him [or her] to love God and to be loved means to be helped (1962:124).

Love activists, such as Martin Luther King, Jr. and Mother Teresa, share a theological stance to ground their self-sacrificial charity for others on their intimate friendship with God,¹⁵¹ by which their love eventually turns out to be a perfecting cause of human affection, rather than a disposing one, and also to be a unitive force for human community, far from being a disruptive one against it. We may glimpse here two modes of love entangled in a God-sustained triad: divine as well as human, and self-giving as well as interactive. What is indubitable in the triad is that our love is governed by God who graciously invites us to a communion of forgiving, healing, and empowering, and as such, it is also continuously challenged to conform to the love of God.

Seen from a diachronic perspective, a debate about Christian understanding of love was launched first by Anders Nygren when he argued in 1930s that “*agape* and *eros* are different attitudes to life, different tendencies, which are in actual conflict with each other” (1953:56). For Nygren, *agape* is not applicable to the cases of speaking for human love since it is definitely about God who is love; “*agape* is God’s nature and way of dealing with us, and the supreme manifestation of God’s *agape* is the cross of Christ” (1953:146). In stark contrast, he views that “*eros* is essentially and in principle self-love that alienates humans from God, and love for God and love for one’s neighbor can alike be reduced to this egocentric love” (1953:216). He criticizes Augustine for “adopting Neo-platonic *eros* as the means of discovering Christian *agape*” and thereby combining the two into an “acquisitive” kind of *caritas* (1953:460, 482), but applauds Luther for cutting apart the *caritas*-mixing and thereby restoring it to “God’s *agape* which has descended to us in Christ” (1953:695). It seems, however, controversial when he sees humans only in their passivity throughout, and claims that “*agape* excludes all self-love and Christianity does not recognize self-love as a legitimate pattern of love” (1953:217).

Colin Grant indicates that Nygren’s “emphasis on the uniqueness of *agape* is questioned today because this understanding neglects immediate physical, erotic love, obscures the mutual love of friendship, and perpetuates a sense of hierarchical superiority in giving” (1996:3). In the first phase, one form of dissatisfaction with Nygren’s exclusive position results from “his depreciation of the concrete physical reality of human love” and also from “his devaluation of the human, and in particular, of the self of the beloved” (Grant 1996:4). In response, for example, Sigmund Freud takes the other extreme by beginning his psychological investigation of human self with *eros* instead of

agape. To paraphrase it, “*eros* is the Freudian touchstone, the instinct of love and life that stands opposed to the instinct of hatred and death” (Cf. Timothy Jackson 1999:58). There is also a sound plea for balance between the legitimate concerns of *eros* and *agape*: “Paul Avis hopes to encourage the spontaneity of *eros* in such a way that its excesses are checked and then guided by the benevolence of *agape*” (Cf. Grant 1996:6).¹⁵²

In the second phase, another form of discontent ensues from the fact that Nygren does not talk about *philia* in his exposition of love, which otherwise may serve as a middle term for the true relation of *eros* (love for the self) and *agape* (love for the other). Proponents of *philia* (mutual love), such as Edward Vacek¹⁵³ and Gilbert Meilaender,¹⁵⁴ censure him for “treating the lover as self-sufficient or self-enclosed, that is, as a one-way giver who is immutable, invulnerable and unwilling to receive,” and instead, suggest that “love is to be a living relation, that is, a reciprocal bond of community whose vitality consists in the back and forth exchanges” (Grant 1996:8). For example, in his book Love, Human and Divine, Vacek distinguishes three different types of love, saying, “We may love the beloved for the sake of the beloved (*agape*), for our own sake (*eros*), and for the sake of a relationship we have with the beloved (*philia*)” (1994:158). He then asserts *philia* to be the most complete Christian love, saying, “In *philia*, unlike pure *agape* and *eros*, there is a communal life which, so to speak, circulates between the members” (1994:286). Much of the discussion of *philia* suggests that the vulnerability of one’s own and the sensitivity to the other’s needs are two chief impetuses for the bliss of the give and take of true reciprocity. It would seem, however, that “the vulnerability and sensitivity required to elicit and sustain the mutuality of *philia* are, in fact, the vulnerability and sensitivity of *agape*” (Grant 1996:10).

In the third phase, a suspicion with the Enlightenment assumption of human dignity, freedom, and equality is brought into Nygren's insistence on the distinctiveness of *agape* as reflecting the grace of God from above. By the Enlightenment suspicion, the vertical dimension of *agape* (charity) is displaced as a hotbed of hierarchy, and Gene Outka's account of *agape* is a moderate example of this.¹⁵⁵ In *Agape: An Ethical Analysis*, Outka defines the content of human *agape* (neighbor-love) as "equal regard," which involves both "the agent's commitment to the well-being of the other" and "the agent's a priori viewing of the other as irreducibly valuable" (1972:10). By presupposing the rational principle of equal regard with which able to validate self-regard and other-regard at once, he makes a proper space for both "self-giving" and "mutuality" (1972:169), but leaves virtually no room for God's *agape* for us (1972:50). It seems that his humanistic agenda for "justice-defined *agape*" allows no integral necessity for God's forgiveness through which our renewed life is enabled (Grant 1996:14).

After all, we confront the two realities of love in the above debates: "God is love and God loves" (Nygren) and "humans love" (the critics). Humans are lovers by nature. However, they are lovers only secondarily, being first and foremost the beloved of God by grace. As Grant remarks, "from the perspective of the gospel, *agape* (altruistic love) is a reality of humans that reflects the reality of God who forgives their sins; it is because God is *agape* that they are challenged to pursue that way" (1996:17). God's love (*agape*) does not nullify human loves (*eros*, *philia*, *storge*, and *amor sui*), but it informs them. The human affections and inclinations are to be nurtured by way of the God-relationship since they depend on God's *agape* for their genesis and ordered continuance. The full meaning of human loves is therefore to be found in a continuum of God's redemption.

In Love Disconsoled, Timothy Jackson supports the priority of *agape*, defining it as “the in-breaking of the Sacred, the very power that created us,” as “a gift of God’s grace that transforms natural instinct,” and as “a commandment given by God, the root of all virtue and obligation” (1999:28, 62). For Jackson, *agape* supposes that God has first loved us humans in creation, in Israel, in Jesus, and in the ministry of the Holy Spirit (1999:1-31, 175). He claims that in the absence of the Christian God, actual *agape* would not arise, and owing to God’s initiative *agape*, ethics may have another dimension beyond the three realms of “character, action, and effect: eternity that interpenetrates our selves and situations” (1999:128). He also reveals that *agape* is often embodied as a chastened Christian love¹⁵⁶ in our fractured and sinful society, and such love is “disconsoling,” a love made after the model of the kenotic life and death of Jesus Christ.¹⁵⁷ As he delineates it, this *agape* is to be shared in a God-sustained triad:

On the one hand, strong *agape* accepts the vulnerability that accompanies any effort to identify with and serve other people, [and] the active promotion of another’s good entails running risks and making sacrifices precisely so that the other may be safe and well. The giving does not run in only one direction, of course. We are all needy Our finitude is . . . what makes giving and receiving possible On the other hand, strong *agape* does seek a kind of perfection; it strives to uphold . . . the holiness of God, in a conditioned and flawed world [T]he strong *agapist* . . . is confident that loyalty to God cannot mandate murder, cruelty, or any other form of injustice. Looking to eternity’s entrance into time for a model of virtue, Christians see in the cross the limit of love’s disconsolation – both its extreme form (Jesus’ suffering death) and its outer bound (Christ’s sinless obedience) (1999:229-230).

For Christians, *agape* (altruistic love) is something more than human capacity or project. The primal source of *agape* is revelatory and theistic as the conversion of humans in their spiritual, psychological, social, and ecological relations is planned and executed by God of *agape*.¹⁵⁸ The demonstration of *agape* at the human level

presupposes the God-relationship which mediates between human predicament and God's gratuitous care. The meaning of human love is then to be found in a trajectory of God's delivering love. When we experience God's forgiving love for us in Christ and suffering presence with us in the Spirit, this is the locus where we are truly empowered to love. In short, we love, because God is love and God loves us first. Coupled with the divine love, the relational mode of our love as Christians is triadic. Through our intimate tie to God, the love of God nurtures our nature to love, rather than destroying it.

God's Triune Love

We read two causes for all our love in 1 John 4:7-13: "for God is love" and "since God loved us so much." The love passage is given in a Trinitarian formula: that is, the originating love is God, and the love of God is enacted in the Father's sending of the Son to be "the atoning sacrifice for our sins" and of the Spirit to be "the one [who] testifies the truth [of love] in us" (1 John 5:6). In the Old Testament, although there is no direct reference to the expression or idea of the Trinity, God is confessed as Yahweh who is also the God of love. Ronald Crandall notes:

Without question, God is the God in relation. The highest that [a person] is called to is being what he [or she] is in the relationship of love – love for God (Deuteronomy) and love for [others] (Leviticus 19:18). The image of God in [humankind] is found most in [their] capacity to love with heart, soul, and might (Genesis 1:26, 2:24). The image of love is the image of unity in diversity. The image of God portrayed by the Old Testament is the image of unity in diversity (1969:66).

There is no established doctrine of the Trinity in the New Testament, but there are the three: the Father, the Son, and the Spirit. The Gospel of John is a clear evidence of these when it articulates: "the Word was with God and the Word was God," "the Word became flesh and lived among us," "the Father and the Son are one," "the Son is in the

Father and the Father is in the Son,” “the Father sends the Son,” “the Father sends the Spirit,” “the Father and the Son send the Spirit” (John 1:1, 1:14, 10:30, 14:10, 14:26, 15:26, 17:8). In Pauline epistles, there are also passages to speak of the three in Trinitarian formulas (Cf. Romans 15:30; 1 Corinthians 12:4-6; 2 Corinthians 13:13; Galatians 4:4-6, Ephesians 2:18; Colossians 1:3-8; 2 Thessalonians 2:13-14; Titus 3:4-7). From the three in conjunction with the Trinitarian formulas, a Trinitarian ground plan is inferred: it is in Jesus that God’s love is really disclosed in the full sense (Romans 8:28-30; 2 Corinthians 4:4; Philippians 2:6; Hebrews 1:3), and those who accept Jesus as Lord are granted fellowship with God through the agency of the Holy Spirit (Romans 8:16, 14:17; 1 Corinthians 3:16, 6:19, 12:3). We are then allowed to grasp the loving relationships within the persons of the Trinity (the immanent Trinity) through this love of the Trinity which is active in creation and human history (the economic Trinity).¹⁵⁹

As described above, Timothy Jackson’s advocacy of *agape* and Edward Veccek’s exaltation of *philia* may represent the two major branches of recent Christian love ethics. William Danaher assesses their approaches from the Trinitarian perspective of Jonathan Edwards. Danaher points to a critical omission in Jackson’s theological explanation of *agape*, saying, “Aspects of a Trinitarian account of *agape* are present in Jackson’s argument that ‘*agape* is not causally possible without the grace of God mediated by the Son and the Spirit,’ but he does not explore the inner relations of the Trinity” (2004:226). Danaher goes on to say, “Jackson emphasizes Christ’s atoning love on the cross to the extent that his proposal breaks free of a coherent Trinitarianism; he denies the necessary connection between *agape* (the cost of disconsolation) and immortality (the consolation of communion intended by the very being of the Trinity)” (2004:228). Danaher also

points to Vacek's neglect of appreciating the inner relation of the Trinity as the fountainhead of *philia*, saying, "Vacek limits his understanding of *philia* to the relation between God and humanity; he views that 'God's creative, salvific, and sanctifying activity cannot be complete without our cooperation'" (2004:232). Danaher then asserts Edwards' perception of love to be thoroughly Trinitarian, as focused not only on the economic Trinity but also on the immanent Trinity, saying, "In Edwards' thought, God's love originates in the triune relations of God and flows out to the creation with infinite abundance; he speaks of the love of the triune God in terms of 'benevolence, complacence, and friendship' [that may convey] the nuance of each of the words *agape*, *eros*, and *philia*" (2004:233).

In Narratives of a Vulnerable God, William Placher understands the biblical narratives, particularly the Gospel stories about Jesus to reveal that God has more to do with love than power. From this perspective, Placher talks about God of love in three ways: "God is the one who loves in freedom, and in that freedom God is vulnerable, willing to risk suffering; God is eternal in the sense that future, past, and present cohere in the life of God without conflict; the Trinity represents the mutuality and equality of love, not the hierarchy of power" (1994:15, 38, 75). In line with Stanley Hauerwas ("*be the church*") and Kierkegaard ("the God-relationship") rather than Robert Bellah ("biblical traditions' and civic republicanism"), Placher then asserts that the church as a distinctive community stands for the society "mostly through the distinctive stories they tell, the stories of a vulnerable, eternal, and triune God" (1994:177).

In retrospect, according to Edmund Fortman, the main thrust of the Nicene Confession (325 A.D.) was to verify the full divinity of Jesus, and the Nicene-

Constantinopolitan Creed (381 A.D.) which affirmed belief in the Holy Spirit as “the Lord and Giver of life, who proceeds from the Father, who together with the Father and Son is adored and glorified” was admitted as authoritative in the East and the West (1982:97).¹⁶⁰ In the East, the Cappadocians, Basil the Great (d. 379 A.D.), his brother Gregory of Nyssa (d. 394), and Gregory of Nazianzus (d. 390) upheld “the Spirit’s full divinity by explicitly calling the Spirit God, and made a further contribution to the Trinitarian theology by viewing the divine hypostases as the *perichoresis* (dancing around)¹⁶¹ of the three really distinct subjects” (1982:81).¹⁶²

In the West, Tertullian of Carthage (d. 220) was the first to actually use the term “Trinity” in his writings, e.g., “Trinity of one divinity, Father, Son and Holy Spirit” (Fortman 1982: 112). Augustine of Hippo (d. 430) adopted the Latin word “*persona*,” which was used by Tertullian and could be compared with the Greek term “*hypostasis*,” and insisted that there is no distinction in God according to substance (Godhead). Nonetheless, “he indicated clearly enough that the Trinity of God is not just an economic Trinity but also an immanent Trinity” (1982:150). He suggested that all the divine actions and operations *ad extra* are to be attributed to the entire relations of the Trinity *ad intra*. His important contributions were two kinds. First, he regarded the Spirit as “the common charity by which the Father and the Son mutually love each other” (1982:146).¹⁶³ Second, he searched for vestiges and images to the triune God, in the world of creatures (Romans 1:20), strikingly within the nature of the human soul (Genesis 1:26). He captured a couple of triads reflecting the triune life of God, e.g., “that of lover, beloved, and their love, and that of the mind remembering, understanding, and loving God” (1982:153). As William La Due evaluates it, the approach that Augustine innovated through his acute and

sensitive analysis of the operations of the human soul on the analogy of the inner relations of the Trinity may “open up for Christians a spectacular portrait of the triad of interrelated individuals in the divine nature” (2003:54). A more precise appraisal than this, however, would be that “Augustine used the relation of the three persons as a [psychological] analogy rather than an [existential] predicate, exposing a tendency toward modalism” (Colin Gunton 1997:42).

The renaissance of Trinitarian theology in recent centuries is indebted to Karl Barth’s rediscovery of the doctrine of the Trinity. In Church Dogmatics (2/1), Barth characterizes revelation as the “Christ-event,” which is grounded in the historical existence of Jesus, and is also related to the inner life of the triune God (1975:262). He (CD 2/1) understands that “God is Lord active in this event, [as] the revealer, the act of revelation, and the revealed; Father, Son and the Holy Spirit” (1975:263). He (CD 1/1) proposes that the three are “the one self-revealing God in a threefold repetition” (1975:402). He (CD 1/1) explains the inner relations of the Trinity revealed through “Christ-event” as “the three modes of being in the one essence of God” (1975:370).¹⁶⁴

For Barth, the historical Christ event is the concrete particular manifestation *ad extra* of the eternal life and activity of the Trinity *ad intra*. He (CD 2/1) is sure that this God “lives and loves in freedom,” and we cannot think of God’s freedom and love separately (1975:352). He (CD 1/1) attributes freedom to the unity of the Godhead, that is, “the One who is free, ontically and noetically” (1975:307). By extension, he (CD 2/1) ascribes love to the threeness of the Godhead, that is, “God who acts as the loving one in fellowship” (1975:275). As Paul Collins perceives it, “the essence of God’s being in Barth’s Trinitarian theology is act, a dynamic act of the divine [free] will which is

expressed in the divine life as love, fellowship, and triune relationality” (2001:101).

Barth’s rediscovery of an event of communion in the Trinity may be contributive to the “upbuilding” of a truly Christian community.¹⁶⁵ It seems, however, that his strict emphasis on the lordship of God may also impel us to turn into passive agents who are always commanded to love with no sufficient intimate empowerment.

In The Trinity and the Kingdom, Jürgen Moltmann relocates Barth’s theological discourse of the Trinity on the horizon of the kingdom and makes a drastic shift from the focus on God’s freedom to God’s love. Moltmann first finds the primal meaning of God’s freedom not in Barth’s concept of lordship but in friendship, saying:

It is this interpretation of freedom as power and lordship over possessions which is being theologically employed if we assume as our starting point that God reveals [God]self as the Lord The triune God reveals [God]self as love in the fellowship of the Father, the Son, and the Holy Spirit. [God’s] freedom therefore lies in the *friendship* which [God] offers men and women, and through which [God] makes them [God’s] friends Through [God’s] freedom [God] does not speak as Lord, but listens to [them] as their Father (1981:56).

Moltmann then presents the biblical teaching of “God is love” as the foundation of the eschatological hope, since this means “God’s self-communication to the world by virtues of self-differentiation and self-identification” (1981:57). He points out, “Love cannot be consummated by itself, and if God is love, God is at once the lover, the beloved and the love itself” (1981:58). While the love of God can be locked up in the intra-Trinitarian love, i.e., “love of like for like” in Barth’s account, in Moltmann’s thought, the love of God is “creative, vulnerable, and redemptive” as it is addressed also to “the like in the other” (1981:59). Hence, he guides us to see in hope the love of the triune God who “liberates and delivers us through suffering” in our midst (1981:60).¹⁶⁶

In The Promise of Trinitarian Theology, Colin Gunton holds that *perichoresis* is not an analogy to God's inner life, but "a kind of univocal principle" applicable to God's economy of creation, redemption, and reconciliation and also to our human, material world featured by otherness and diversity (1997:xviii). Gunton identifies "person, relation, otherness, and freedom" as the four central concepts of the principle of *perichoresis*, picturing "a person in free relation to the other" (1997:11). He criticizes Augustine for reducing the vital being and doing of the Trinity into a sort of immanent Trinitarianism, e.g., by downplaying the role of the Spirit in the age to come and also in the formation of an organic Christian community, or by detaching the unitive function of love in the Trinity from the concrete love of the incarnate Son (1997:51).¹⁶⁷ He favors the Cappadocian Fathers, and propounds that "the being of the church should echo the dynamic, visible reality of *perichoretic* interrelations between the three persons who together constitute the deity" (1997:80).

For Gunton, in creation, there is an existential link between God and humans, *the image of God*, which means that "the human person is one who finds his or her being in free relation with the other," that is, in the community of mutual love, "like God but in dependence on God's giving" (1997:113).¹⁶⁸ Another reality of the created world in which we live is that "it is always contingent upon the triune God's conserving and redeeming action" (1997:156).¹⁶⁹ Gunton also extracts "a non-coercive concept of social unity," more specifically, "of a social order of human love and freedom" from "the *perichoresis* of the triune God who calls all into reconciled relationship with God through Jesus and in the Spirit," and argues for "the indispensability of the God of love and freedom and the church worshipping this God for the good ordering of all societies"

(1997:177).¹⁷⁰ He assures us that the act of Jesus' atonement is efficacious for the creation's reconciliation with God (Colossians 1:15-23), and that "our human calling is to [facilitate] the whole creation to praise its Creator by proper relationality and by loving care" (1997:182, 192). As he clarifies, this is an ethic of "our sacrifice, that is, our living in a dynamic of reciprocal giving and receiving – the living sacrifice which echoes the Trinity in time; [the promise is that] all true human fellowship of love [will be] achieved through the gift of the *perichoresis* of the triune God in eternity" (1997:205-206).

In *The Social God and the Relational Self*, Stanley Grenz discusses how Christian understanding of the Trinity can be a solution relevant to the postmodern desideratum of social self through an in-depth investigation of the concept of the *imago Dei* from anthropological/theological perspectives (2001:xi). In reference to Leroy Howe's reading of the *imago Dei* that "human beings are created for community," Grenz reconceptualizes it as "the divinely given human calling to be the image of God as a social reality" (2001:15). By surveying the history of Trinitarian theology in recent centuries, he observes a shift in the thought from immanent to economic Trinity, which, he thinks, enables anthropological reflection wherein "the triune life becomes the final touchstone for speaking about human personhood" (2001:57). This corresponds to another paradigm shift from the modern unitary (psychological) self (first-person-centered, inward-turned, self-mastering, self-expressive, therapeutic, and autonomous) to the postmodern relational (social) self (multi-subjective, decentered, fluid, interconnected, socially-constructed, and reflexive) (2001:86, 96, 135-136).

In response, taking creation as the key starting point rather than the fall, Grenz explores the tradition of Christian view of the *imago Dei*, and classifies it into three

consecutive groups: “the *imago Dei* as structure (something within the substantial form of human nature, such as rational mind, free will, and moral faculties, e.g., love), as relation (mirror of human being’s position before the face of God, responsive love in the light of Christ), as goal (the destination of humankind in God’s eschaton, the divinely implanted potentiality or direction or hope for immortality in the human heart)” (2001:141-181). Of the three, he considers the third to be most tenable to both the biblical vision and the postmodern challenge because of its focus on “a communal understanding of relationality,” that is, human being who is encoded to be a community of love ultimately toward God (2001:182). He parallels the biblical meaning of the *imago Dei* with the salvation-historical trajectory, that is, from “a creaturely representation of God (Genesis 1:26),” through “Christ as the true *imago Dei* (2 Corinthians 4:4),” to “the new humanity [of Christians] which is headed by Christ (1 Corinthians 15:44-49) and entails the transformation of all their relationships into a new type of community (Colossians 3:9-11; Ephesians 4:22-24)” (2001:202, 209, 224, 252).¹⁷¹

For Grenz, the *imago Dei* mediates between the relationality of the triune God and the relationality of human being; the reading of Genesis 1:26-27 from the standpoint of Genesis 2:18-15 suggests that the relationality denotes “the interplay of sameness and difference in a bonded community” (2001:301). He understands that sexuality (gender, not marriage or sexual expression) cannot be limited to this penultimate age, since it lies at the heart of human identity, insinuating the need for the loving communion between the like and the other (2001:302). The bonded community of intimate love between male and female not only reverberates the *perichoresis* of the triune God who is beyond male and female but also predicts the *imago Dei* as the new humanity, as he elucidates it:

[T]he *imago Dei* is not merely relational; it is not simply the I-Thou relationship of two persons standing face-to-face. Instead, it is ultimately communal Whatever community emerges, human sexuality understood in its foundational sense – the incompleteness that draws humans out of isolation into bonded relationships – is at work. The sexuality gives rise to the primal male-female relationship – marriage. Yet more important is the role of sexuality in bringing humans into community with Christ, and with his disciples in the fellowship of the church But more important, it is this connection that will eternally draw humankind into participation in the very life of the triune God [through] the Spirit [T]he pathway between humankind as male and female and the *imago Dei* leads inevitably through the church as the prolepsis of the new humanity. And the relational self is likewise the ecclesial self (2001:303).

Like Emil Brunner, Grenz posits love, in particular, “the love found at the center of the triune God” as the principal cause to create community among humankind (2001:313). On this premise, he notices that “humans fulfill their purpose as destined to be the *imago Dei* by loving after the manner of the triune God” (2001:320). He then claims that the clear meaning of the *imago Dei* is to be caught in the narratives of the ecclesial self (church) as the new humanity in communion with triune God (2001:328). He also accentuates the role of the Holy Spirit who converts “a people-in-relationship” into “the ecclesial persons-in-relationship imbued with the character of Christ,” his love that encompasses self-giving, sensing-with, bonding-to, and sharing-with (2001:334).

In short, the source of our love is traced back to the triune God who is love. Grenz reminds us that the biblical statement of “God is love” first refers to “the intra-Trinitarian relationship within the eternal God” and then describes “the way God interacts with the creation” (1994:93). Michael Rynkiewich understands “the personhood of the Trinity essentially as a communion of loving relationships” and identifies “the love of the triune God as self-giving, other-embracing, and relationship-building” (2004:135-136). The social nature of the Trinity informs us that our self as the *imago Dei* is oriented toward

relationship or community, and our life is “the life-in-relationship or the life-in-community” (Grenz 1994:98). Community is not merely an aspect of our life, for God directs God’s love to all creation. More than anything else, love builds up community.¹⁷² A community of love is created everywhere the love of God flows.¹⁷³ Especially, Christians are affirmed as the new humanity in fellowship with the triune God, and our task as Christians is to seek to live in community with the world around us, e.g., “other persons, land, and environment” (Rynkiewicz 2004:142).¹⁷⁴ Our intimate relationship with God who is love is indispensable for keeping our community in tune with the character and purpose of the triune God.¹⁷⁵

God’s Gracious Love

Love has its foundation not only in the heart of God who is love but also in the action of “God who first loves us” (1 John 4:19). The love of God is expressed to us through the divine sending of God’s self in the Trinity. The self-giving love of God is demonstrated to us in the *missio Dei* as “God the Father sending the Son, the Father and the Son sending the Spirit, and Father, Son, and Spirit sending the church into the world (John 20:21-22; 1 John 4:10, 13)” (David Bosch 1991:390).¹⁷⁶ The divine love is embodied in “the activity of the triune God, Creator, Redeemer, and Sanctifier for the sake of the world,” and the church is privileged to participate in the movement of God’s love toward all creation (Bosch 1991:392).

In The Difficult Doctrine of the Love of God, D. A. Carson draws our attention to five distinguishable ways the Bible speaks of the love of God: “the intra-Trinitarian love of God (John 3:35, 14:31), God’s providential love over all creation (Genesis 1), God’s salvific love toward the fallen world (John 3:16; 1 John 2:2), God’s preferential love for

the elect (Deuteronomy 7:7-8; Ephesians 5:25), and God's covenantal love with God's own people (Exodus 20:6; John 15:10)" (2000:16-20).¹⁷⁷ Carson wholly admits that "God's unconditioned sovereignty and the responsibility of human beings as the bearers of God's image are mutually compatible" (2000:52). On this hermeneutical axis, he guides us to see how "God's love *elicits* our love" in each of the five categories of the divine love, and says, "God's love turns our hearts toward the very being of the triune God, calls us to faith and God-centered kingdom priorities, compels us to live for Christ and others, reconciles us with God, and disciplines us to be congenial and obedient to God" (2000:83). He perceives God to be not impassible but affable by the character of love, and suggests that our love is to be underpinned by God's love (2000:29, 41).

When God *first* loves us, this love of God is called grace. In The Transforming Power of Grace, Thomas Oden describes grace as "an overarching term for all of God's gifts to humanity, all the blessings of salvation, all events through which are manifested God's own self-giving love" (1993:33).¹⁷⁸ Oden puts an emphasis on the function of grace to enable "freedom from bondage to sin, freedom for living a life that is blessed" (1993:22). He extracts five kinds of grace from the church's multiple interpretations of it hitherto, "*prevening* grace, *convicting* grace, *operating* or *justifying* grace, *cooperating* grace, and *preserving* or *habituating* grace," and asserts that "the work of salvation at every step remains God's own act, leading first to [regeneration] and repentance, then to forgiveness and justification, adoption and union with Christ, and sanctification of the whole of one's life" (1993:46, 58). He also underscores grace which conveys the palpable history of the divine-human covenant,¹⁷⁹ and exhorts us to "view [our] own personal story of grace in light of the cosmic-eschatological history of grace" (1993:174).

God of gracious love forgives and empowers us to become loving persons. In Responsible Grace, Randy Maddox contends that in John Wesley's practical theology, God's revelation in Christ and God's revelation in creation are combined into a continuum of God's initiative, self-giving love (1994:28).¹⁸⁰ According to Maddox, Wesley understood that "God the Father of holy love relates to humanity as Creator/Sustainer, Provider, and Governor/Judge," "the Son of pardoning love as the Prophet, Priest, and King," and "the Spirit of healing love as the inspiring Physician" (1994:63, 94, 118, 121, 140). Wesley underlined the grace of the triune God is "the accompanying effect of the divine energies present in our life through the Spirit," restoring and enhancing "our *response-ability*" (1994:55, 86). Considering "*prevenient* grace to be God's initial move toward fallen humanity," Wesley was certain that "the rejuvenation of humanity [through God's gracious love] involves transformation of all four relationships that are constitutive of human life, in other words, inner holiness of our tempers balanced with outer holiness in our relationships" (1994:69, 83, 90, 132, 146, 159).¹⁸¹ Wesley's theological convictions were immersed deeply in the concept of "*responsible grace*," by which he could yield "a creative integration of the *juridical* and *therapeutic* emphases of Western and Eastern theologies" (1994:23, 142, 256).¹⁸²

In comparison, Martin Luther condensed the grace of God into his stress on "justification by faith alone." Luther held that "grace is first a word of pardon," that is, "justification in Christ by an imputed righteousness," and regarded "sanctification as an automatic process produced by justification" (Jesse Couenhoven 2000:71). For Luther, "justification means that God is God" both in creation and redemption (Paul Althaus 1966:118). He depicted God as "the Creator of our bodies and souls, our Protector by day

and by night, and the Preserver of our lives” (Luther 1958:47). He identified Christ’s righteousness as “alien righteousness [which is] instilled in us through faith in Christ, without our works by grace alone” (1957:299). He was convinced that after being justified by faith, a believer is indwelt also by the Spirit, who “does not permit the believer to be idle but drives him [or her] to the love of God and to the practice of love toward all people” (1963:155). In The Bondage of the Will, he adamantly stated, “[Human being’s] ‘free-will’ without God’s grace is not free at all, but is the permanent prisoner and bondsman of evil, since it cannot turn itself to good” (1957a:104). It is clear that Luther’s theological focus was on “what has been done on the Christian’s behalf,” rather than “what the Christian does” (Couenhoven 2000:72).

As for the grace of God, John Calvin (Institutes 2.2.17) posited two kinds: “general grace” which is universal, resistible but non-salvific, and “special grace” which is for the elect only, irresistible and salvific (1960:276). Calvin (Inst. 2.2.27, 3.24.6) had a firm conviction that human being’s saving faith is a gift of God from the sovereign “regeneration” to “perseverance” (1960:287, 971). Nonetheless, as Bosch points out, “Calvin did not interpret the emphasis on God’s initiative in any rigid way; God’s action did not militate against human responsibility, which was upheld very forcefully” (1991:250). Peter A. Lillback claims that for Calvin, “it is God’s covenant that highlights God’s grace; the covenant is not just the binding of God to humans, but it is also the binding of humans to God” (2001:166). Calvin (Inst. 3.11.1) was fully aware of the two greatest redemptive benefits in the covenant: “justification by faith in Christ alone and the sanctification of the Spirit” (1960:725). By the very fact that God binds Godself to the human will in this bipartite covenant of pardon and power, he (Inst. 3.6.2, 4.20.15)

declared that the covenant life of the believer should manifest “pure piety” toward God and “sincere affection” toward others (1960:685, 1503).¹⁸³ Lillback argues that in Calvin’s understanding of God’s covenantal grace, “the letter of the law may become the gospel [good works] when the Holy Spirit works along side of Christ’s free justification” (2001:193).¹⁸⁴ Sanctification was Calvin’s primary concern, and what he accentuated in a somewhat legalistic sentiment was that God can accept the good deeds of human being by reason of the covenantal grace.

God’s grace is inseparable from God’s love expressed in Jesus Christ, and the pardoning grace of Christ is granted to be efficacious toward all creation through his self-giving love at the cross. In The Cross of Christ, John Stott assures us that “Jesus was not killed, but died, giving himself up voluntarily to do his Father’s will [and] revealing our sin, God’s love, and his salvation” (1986:62, 83). Stott accepts that human sin is utterly incompatible with God since God is God of “holy love,” and that “before the holy God can forgive us in sin, some kind of ‘satisfaction’ is necessary” (1986:108, 110, 129). He understands that God of holy love satisfies *Godself* through sacrificing Godself for us, and it is *God in Christ* who becomes our ‘substitute’ at the cross (1986:123, 156, 160). He elucidates the salvation (or atonement) of sinners in four images which equally disclose God’s initiative self-giving love in bringing us to an intimate relationship with God and thereby to an awareness of God’s new creation: “propitiation (of God’s wrath upon us) in temple, redemption (of our captivity to sin) in market, justification (of our guilt) in court, and reconciliation (of our alienation from God) in family” (1986:192, 202, 212, 256). He endorses Gustav Aulen’s view of “the atonement as a cosmic drama in which God in Christ does battle with the powers of evil and gains the victory over them,”

and urges us Christians to live as “a community of worship and love” under the cross and by the Spirit (1986:228, 263, 283). Stott is sure that “the cross is the means of our sanctification” because the holy love of God displayed at the cross “characterizes our response to evil-doers today” (1986:310, 350).

God’s gracious love in Christ is multiplied throughout the world through God’s people as they are sent to its every corner and forefront as a community of holy love empowered by the comfort of the indwelling Spirit. In the Old Testament, the Spirit is described as the source of life and power (Ezekiel 37:5; Judges 6:34). The New Testament builds on this ground and highlights the Spirit’s role in Jesus’ ministry, in the kingdom of God, in the life of individual Christians and their communities, and in the missional situations (Matthew 12:28; Acts 4:31, 10:19; Romans 8:4-6, 9; 1 Corinthians 12:8-11). Veli-Matti Kärkkäinen notes that the Spirit is the Person named the “other Paraclete” (John 14:16); the title carries not only forensic meanings of “advocate and prosecutor” but also other meanings, such as “comforter, intercessor, and exhorter” (2002:35). Kärkkäinen affixes two explanations of the context-sensitive role of the Spirit to the ongoing pneumatological talks,¹⁸⁵ saying, “Walking the path of the Spirit, even though it is a highly personal journey, is essentially a communal event; *as the bond of love*, the Spirit unites us with the rest of the church, and *as the eschatological gift*, with the purposes of God’s coming new creation” (2002:176).

Clark Pinnock is convinced that “the Spirit indwells the church to endow it *sacramentally* and *charismatically* for worship and witness” (1996:7).¹⁸⁶ Pinnock states that “as Jesus was empowered, the church is empowered for its mission by the Spirit; outward forms are not enough – the power must be at work in us (Ephesians 3:20; 2

Timothy 3:5),” yet in a sensible way by outsiders (1996:119). He is also assured that “our created spirit is touched by the uncreated Spirit (Romans 8:9); the Spirit pours the love of God into our hearts (Romans 5:5), stirring a passion for God in us with the purpose of our following Jesus and becoming like him” (1996:163, 166). He reads a conclusive purport of the twofold grace of justification and sanctification in *discipleship*, and remarks that “it is our vocation to be God’s witnesses to the kingdom and to be partners in the mending of creation; the Spirit is empowering us to engage in the struggle for renewal and to hunger for the kingdom” (1994:113). As Craig Keener points out, “the Holy Spirit who makes us the *many gifted, fruitful* body of Christ summons us to evangelize the world together and worship God together” (2001:208).

The Bible teaches that the Spirit indwells every believer; phrases, such as “the pledge of the Spirit” (2 Corinthians 5:5), “the seal of the Spirit” (2 Corinthians 1:22), and “the temple of the living God [Spirit]” (2 Corinthians 6:16), imply the Spirit’s work of regeneration. The Bible also speaks about “the baptism with the Spirit” (Acts 11:16) and “the infilling of the Spirit” (Acts 4:31), which mark the Spirit’s endowment of power for worship and witness. French L. Arrington suggests that “the indwelling presence of the Spirit” is the beginning of our faith journey en route to “being filled with the Spirit,” and *glossolalia* (gift of tongues) can be considered [a] sign of the initial filling of the Spirit” (1981:9).¹⁸⁷ Arrington maintains that as Scripture instructs, “being filled with the Spirit should be a continual state or a habitual pattern [of the heart] for Christian living (Ephesians 5:18)” (1981:7). The Spirit-filled life should demonstrate Christ-like character; “the fruit of the Spirit” (Galatians 5:22-23) must be growing in the life of every Christian. Arrington is certain that “being Spirit-filled was the normative experiences of

the believers in the early church, enabling them to exalt Jesus as Christ and bring people to the Lord (Acts 1:8, 2:36, 11:24)” (1981:10).

God of gracious love liberates the church by sending it into the world (Matthew 28:18-20; John 17:18). Howard Snyder says, “Liberating the church means freeing Christians to be a community of believers that serves as an agent of the kingdom of God” (1983:131). Snyder adds, “Its task is to win people not just to the church but to the full kingdom and economy of God; this comes about through the regenerating work of the Holy Spirit in human lives” (1983:124). Christians are the inheritors of Jesus’ gracious charge to his disciples to seize his mantle of mission. They are the “ambassadors of Christ” to the world (2 Corinthians 5:20). Inagrace Dietterich notes, “Missional communities are formed by God’s empowering presence; the Spirit creates and sustains them [by illuminating] their identity (who they are), their character (how they are), their motivation (why they are), and their vocation (what they do)” (1998:142). The church is apostolic (sent-out),¹⁸⁸ and the church itself is mission equipped with “an account for the hope that is in it” (1 Peter 3:15). Paul Stevens writes, “The church is the sent agency whose mission is motivated by the sending God who calls and empowers, so the mission is to belong to God, to be God’s people, and to join God in caring activity on earth” (1999:199). God’s gracious sending engenders our sincere allegiance. Mathias Zahniser reminds us that “the Spirit carries out mission with sensitivity, self-effacement, and empowerment of others [with grace] (Luke 4:18-19); in other words, the responsibility of people involved in mission is cooperation with the Spirit (Acts 15:28)” (1989:80).

In short, God first loves us and God’s gracious love is an amazing story of God’s salvation toward all creation.¹⁸⁹ By God’s self-giving love in Jesus at the cross and

through the indwelling Spirit we may experience God's pardon and power. God's initiative love works through the faculties of our consciousness, e.g., our conscience (Romans 2:15), eliciting our faith. It operates through the divine-human covenant by which we are responsible for our decision. God acts faithfully to the covenant of grace, by which God forgives our sin and enhances our response-ability in toto, including our inborn and socially nurtured inclination to love. Christian conversion is primarily a matter of our heart response.¹⁹⁰ Jesus says to his disciples, "Ask, search, and knock [God's grace]" (Luke 11:6). The Spirit inspires us to enjoy God's love, regenerating our heart. The Lord is now standing at the door of our heart, knocking at it (Revelation 3:20). Once it is responded fittingly, God's grace endows us with true piety and affection. When we rest in God's love for us, we grow to imitate God's holy love; we can't help but radiate this holy love to others. Whereas "it is possible to meet people's needs without loving them, Christ-like love should be the cornerstone of the church's holistic ministry (Colossians 3:14)" (Sider, Olson, Unruh 2002:132). Love begets love and Love shines love. Our intimate relationship with God in Jesus and through the Spirit does not abrogate, but purifies our love for others; "it will surely fulfill the deep need for perfect love, acceptance, and attachment" (Cf. Cameron Lee 1998:211).¹⁹¹

Love Responded

The integral meaning of our love as Christians can be redeemed through participation in God's love as seen in Jesus and experienced with the Spirit. When we love God, our character is nurtured in accordance with God's holiness. Our capacity to love is strengthened when we accept God's love for us, other humans and creatures. As shown in the previous chapter, a God-absent dyadic structure of Koreans' *jeong*

relationships with spirits, themselves, other humans, and nature may have prevented them from growing in their moral personality, responsible self-identity, non-differential sociality, and eco-friendly stewardship. Christians, however, have lived in the reality of the kingdom of God. Since the reign of God permeates every sphere and margin of their lives,¹⁹² their efforts to bear witness to God in holiness, to renew their divided heart by compassion, to reconcile their broken society through hospitality, and to pursue ecological shalom with creation care are all the kingdom concerns.¹⁹³ Thus, in this section, the researcher will present God-led holiness, compassion, hospitality, and creation care as the practical contents of Christians' love in response to the contextual challenge of Koreans' multifaceted *jeong* relationships.

Holiness

The experience of salvation through God's grace is accompanied with repentance or conversion as turning from a life featured by rebellion, pride, and sin to a life marked by obedience, humility, and love (Isaiah 55:7; Malachi 3:7; Matthew 3:2; Acts 3:19). Richard V. Peace draws several findings from the usages of the words *shubh*, *epistrepho*, *metanoia* in the Bible: "the meaning of conversion is 'turning,' which always has to do with God; it focuses on the person's decision in the heart, which comes from faith; it confirms the regenerating work of the Holy Spirit, without which evangelism becomes manipulation" (1999:352). Peace observes that the drastic conversion of Paul is composed of "insight, turning, and transformation that affect who he is, how he relates to Jesus, and what he does within his culture (Acts 26:18)" (1999:101). He also reads in the Gospel of Mark that the nourished conversions of the Twelve are characterized by their faith journey of six stages: "the calling of them by Jesus the Teacher, their lack in faith

and the Prophet, their repentance and the Messiah, and their recognition of Jesus as the Son of Man, of David, and of God” (1999:280). He integrates the content of Paul’s conversion and the pattern of the Twelve’s conversions, and thereby proposes “process evangelism” that centers on the person in a spiritual journey, the Christian as a loving friend, and the Spirit as the active agent” (1999:281, 310).

Christian conversion cannot be relegated to a onetime avowal of “faith in Christ” or a problem-solving mechanism since it is related to God’s mighty work to convert our character, values, and lifestyle. Ronald Sider, Philip Olson, and Heidi Unruh define conversion as “an inner spiritual renewal that changes external behavior,” and add, “That is possible only in the power of the Spirit who transforms broken people into vessels for God’s love to spill over onto others to bring wholeness to the whole community (2 Corinthians 1:4)” (2002:55).¹⁹⁴ Joel Green also writes, “We are, according to 1 Peter, called to work out the nature of holiness as aliens in the world here and now; if we are different from this world, it is because all our dispositions, commitments, allegiances, behaviors, lives rest ultimately in a God who is different” (2000b:90-91).

Christian conversion is “experimental” in the sense that it generates character development as its practical outcome in a way that the experiential knowledge of God turns one into a participant in what is known. Richard B. Steele argues that “John Wesley and Jonathan Edwards were in substantial agreement about the way in which the divine grace shapes Christian character” (1994:xiv).¹⁹⁵ For Steele, Wesley and Edwards took it as their important task “to rehabilitate the Reformation’s emphasis on God’s grace” amid the contemporary challenge of faculty psychology (1994:18).¹⁹⁶ They grounded their theological reflection of saving faith in the indwelling Spirit of God while at the same

time giving full weight to the Spirit's nurturing of all three components of the human soul's (or self's or heart's) faculties, that is, into a constellation of right belief, goodwill (or moral habit), and "gracious affection (or holy temper)" (per Wesley) (1994:19, 35).¹⁹⁷ They thought that "if a person is to attain virtue at all, the person must experience regeneration by the power of God; the regenerated person is to acquire by grace the truly pious disposition, and will passionately perform the commanded works (Matthew 7:16-20, 12:33; Luke 6:43-45)" (1994:63). Far from negating "the affective springs of virtue in the human heart," they affirmed that "if the virtuous affection of the heart is fixed on God (the First Table of the Decalogue), it will be extended to the neighbor (the Second Table)" (1994:340). Moreover, they became aware of the probability of "rotten trees" and/or "rotten fruits," and devised criteria for "testing the spirits," that is, for discerning "true virtue (or holy affection)" (per Edwards) from hypocrisy (1994:64). They were sure that the utmost and inmost determinant for the cultivation of our human faculties is our *whole* relationship with God of holy love through which we are endowed also with "gracious affection" or "true virtue."¹⁹⁸

Jonathan Edwards maintained that there are basically the two, "the cognitive understanding" and "the conative inclination," in the human soul, and further subdivided the inclination into "the volitional will" and "the affective heart" (Steele 1994:20). In A Treatise Concerning Religious Affections, Edwards argued that "true religion, in great part, consists in holy affections" ensuing from one's authentic piety to God, and contrasted 12 ambiguous/spurious "signs" of regeneration with 12 distinguishing signs of truly gracious and holy affections (1817:13, 37, 97).¹⁹⁹ Above all, he was convinced that the gracious love of the triune God transforms our heart, saying:

The scriptural representations of conversion strongly imply and signify a change of nature, such as, being born again, having a divine seed implanted in the heart, [and] being made partakers of the divine nature All grace and goodness in the hearts of the saints is entirely from God God gives God's Spirit to be united to the faculties of the soul, and to dwell there *after the manner of a principle of nature*: so that the soul, in being endued with grace, is endued with a *new nature*, but the nature is an *abiding* thing A sense of *humiliation*, not legal but *evangelical*, by a discovery of the beauty of God's holiness and moral perfection, is from the special influences of the Spirit of God, implanting and exercising supernatural and divine principles. All the exercises of grace are entirely from Christ The soul has life communicated to it, so as through Christ's power to have inherent in itself a *vital nature* [Christ] does not merely live *without* it, so as violently to actuate it, but he lives *in* it, so that the soul also is *alive* Christ is not in the heart of a saint in a sepulcher, as a dead savior that does nothing; but as in his temple, one who is alive from the dead. The soul of a saint receives light from [Christ] of righteousness in such a manner, that its *nature* is changed, and it becomes properly a luminous [being] As it is with spiritual discoveries and affections given at first conversion, so it is in all subsequent illuminations and affections of that kind, they are all *transforming* (Romans 12:1-2) (1817:206, 235-236, 284).

Edwards was also certain that God is distinguished first by God's holiness, so the people of God are to be distinguished first by their "holy tempers." Regarding God's holiness as the premise of our piety to God, he said:

Holy persons, in the exercise of *holy* affections, love divine things primarily for their *holiness*; they love God, in the first place, for the beauty of God's *holiness*, or *moral* perfection, as being supremely *amiable in itself*. Not that the saints, in the exercise of gracious affections, love God *only* for God's holiness; all God's attributes are amiable and glorious in their eyes; they delight in every divine perfection; the contemplation of the intimate greatness, power, knowledge, and terrible majesty of God, is pleasant to them. But their love to God for God's holiness is what is most *fundamental* and *essential* in their love *Love to God* for the beauty of God's *moral* attributes necessarily causes a *delight in God* for *all* God's attributes (1817:154).

In order to support his proposal of the people of holy tempers, Edwards drew the examples of David, Paul, and John from Scripture, whose lives were featured conspicuously by "an humble and fervent *love* to God, a sweet and melting *gratitude* for

God's great goodness, an holy *exultation* and triumph of soul in God's favor and faithfulness, a *grief* for their own and others' sins, an affectionate and tender *love* for others, and an *earnest desire* for God's reign, and a deep *feeling of being loved* by the Lord" (1817:21-24).²⁰⁰ He likened Christian heart of holy tempers to Mary's broken alabaster box out of which precious ointment poured on Christ's feet, filling the whole house with a sweet odor, and stated, "A truly Christian love, either to God or humans, is a humble broken-hearted love like this." (1817:233). For him, truly Christian affections are dynamically *particular* virtues²⁰¹ since these are always directed by the Spirit's illumination through Scripture on the one hand, and these also compel the believer to live a life of holy love *visibly* and constructively in the society on the other (1817:180, 297).²⁰² Hence, he concluded by asserting that the practice of holy love is "the chief of all the signs of grace, both as evidence of the sincerity of professing Christians to the eye of others, and also to their own conscience" (1817:298, 311).²⁰³

Similarly, John Wesley, according to Gregory S. Clapper, charted Christianity as the "religion of [right] heart (*orthokardia*)" to be energized by the parity of "*orthodoxy*, *orthopraxis*, and *orthopathy*" (1997:19). Wesley held that "tempers" in our hearts are the true indicators of our religiosity, and that these need to find expression in our actions (1997:21). He perceived "repentance, faith, and love" to be "orientations of our hearts" on a journey to become Christians (1997:95). He laid a particular stress on "an entire change of our *tempers* and *lives*," that is, "our showing that we had 'the [heart] that was in Christ' (Philippians 2:5), by 'walking as he walked (1 John 2:6)'" (1985[1783]:465). He was certain of the influence of our repentance, faith, and love on our tempers and lives. Concerning our experience of repentance, he wrote:

We may learn hence a lesson of *humility*: not to think of ourselves, particularly with regard to our understanding, “more highly than we ought to think; but to think soberly,” being thoroughly convinced that we are not sufficient of ourselves to think on good thought; that we should be liable to stumble at every step, to err every moment of our lives, were it not that we have “an anointing from the Holy One” which “abides with us”; that “there is a spirit in [human being] which gives wisdom, and the inspiration of the Holy One which gives understanding (Wesley 1985[1784a]:585).

Wesley described our faith as “a divine evidence or conviction of things not seen, particularly of God and of the things of God that enables us as God’s servants to *fear* God, to flee from all sin, and to work righteousness” (1987[1788a]:497). More than that, he equated our faith with a journey toward “the perfect love of God,” and exhorted us, “who already *feel* the Spirit of God witnessing with our spirit that we are children of God, to walk in the glorious *liberty* of the children of God, in all the good works whereunto we are created in Christ Jesus, to ‘go on toward perfection, toward God’ (Hebrews 6:1)” ([1788a]:500).²⁰⁴ He added, “Religion [of faith] is no less than living in eternity, and walking in eternity; and hereby walking in the love of God and [human being], in *lowliness, meekness* and [*gratitude*]; this, and this alone is that ‘life which is hid with Christ in God (Colossians 3:3)’” (1987[1788b]:58).

For Wesley, the biblical view of the sublime goal of life is a life of love. He said, “A step above eloquence is knowledge; faith is a step above this; good works are a step above that faith; and even above this, is suffering for righteousness’ sake; nothing is higher than this but Christian *love* – the love of our neighbor flowing from the love of God” (1986[1784b]:300). He saw love as nothing more or less than holiness insofar as the two virtues equally signify our “living with God of holy love,” representing an array of our “holy tempers.” His working canon, so to speak, was that “without *holiness*, no one shall see the Lord” (Hebrews 12:14), and on this scriptural basis, he asserted that

“true Christianity cannot exist without both the inward experience and outward practice of justice, mercy, and truth; this alone is given in morality” (1987[1790]:174). He believed that “the loving God respects [our] lives and tempers rather than [our] ideas; if [our] heart be filled (by the grace of God and the power of God’s Spirit) with the *humble, gentle, patient love* of God and [neighbor], God will not cast [us] into everlasting fire because [our] conceptions are confused” ([1790]:175). He was sure that “true religion, in the very essence of it, is nothing short of *holy tempers*” (1985[1784b]:306).

In short, our experience of God’s gracious love in Christ necessarily leads us to our *whole* turning to God by the transforming power of the indwelling Spirit in and among us. Christian conversion is not a dissipating one-time solution, but it is *the* call to “become participants of the divine nature” (2 Peter 1:4). It is the call to our holiness in a *new* journey toward God of holy love.²⁰⁵ Howard Snyder conclusively says, “This is the heart of our vocation, for it is the call to the heart of God; it is the call to love God with all our heart and thus to love our neighbors as ourselves; it is the central, the capacitating, the essential equipping call” (2004b:16).²⁰⁶ This is the call led by God of holy love, and as such, it is not manipulative, but always illuminative.

Compassion

Scriptures teach that God desires us to show compassion (Hosea 6:6; Matthew 9:13). Compassion is primarily an attribute of God (Ephesians 2:4), denoting God’s faithfulness to God’s gracious relationship with people despite their defection (Psalm 78:38). It implies a sort of solidarity; it has to do with feeling together, suffering together (Isaiah 53; Matthew 9:36). Compassion is a strong motivation to help others in distress concretely (Matthew 14:14). Vishai Mangalwadi insists that “compassion for suffering

persons and concern for the glory of God were the prime motives of Jesus' service; Christ's compassion was a prophetic compassion as he stirred the stagnant pool of mercy (John 5:9), and as a result, died as a 'serious troublemaker threatening the establishment of the society' (John 19:21)" (1987:103, 197, 205). Waldron Scott also argues that "the New Testament sees the ministry of compassion not only as an individual obligation, but as a corporate endeavor of the church, to be carried out first of all within the church itself (James 2:15-16; Acts 16:16-18; Galatians 6:10)" (1987:208). Scott confirms compassionate services lying at the heart of the church's missional engagement with the society throughout its history, and awakens Christians today to a sound sense of the potential of their works of compassion for "their own validity as the people of God and the transformation of their society" (1987:209-216).

In A Theology of Compassion, Oliver Davies refers to compassion as "the kenotic ontology of the human self," that is, the "self-emptying" of the human being which mediates transition from the realization of "the I's self-possession" to the appreciation of "the other I's self-possession" (2001:45). For Davies, the human being's self is ontologically compassionate, and the compassionate self is both self-affirming and other-embracing in dialectical mutuality (2001:36). He attempts to root the historical embodiment of the compassionate human self in "the ultimately infinite personal other;" he recognizes the compassionate God of Christianity as "I AM (God's self-identification as Trinitarian relation) WHO I AM (God's self-giving in history)" (Exodus 3:14) in the incarnation of Jesus as "the compassion (kenotic love) of God" (Luke 1:78) (2001:161-163, 223, 241, 256). He defines the meaning of the word *compassio* as "fellow-suffering"

or “suffering with,”²⁰⁷ and asserts that “where the self is compassionate, the image of God is [reenacted] in us” (2001:233-234, 249).

For Christians, compassion means having a loving heart that is fixed on *God’s descending (decentering) movement* toward humanity, consummately in Jesus (Philippians 2:5-12), where our self may “be found in him” (Philippians 3:9), and is also “called to be made his own” (Philippians 3:12). It is not merely a sort of selfless other-centeredness, but it is principally *the self’s single-heartedness* toward “God who is merciful, even to the ungrateful and the wicked” (Luke 6:35-36). Stanley Hauerwas says, “Sanctification implies that there is a kind of singleness that dominates our [hearts, and] the breadth of the Christian life depends on how the [loving] will of God or the nature of discipleship is understood [in this manner]” (1975:214). Henry Nouwen also notes, “Nothing in the Gospels is as impressive as Jesus’ single-minded obedience to his Father; from his first recorded words in the Temple (Luke 2:49) to his last words on the cross (Luke 23:46), Jesus’ only concern was to do the loving will of his Father” (1981a:46). This was truly the heart of compassion. Jesus began his ministry with hearing God say to him in the fullness of the Spirit, “You are my Beloved” (Mark 1:10-11); he lived as the Beloved who “was taken, blessed, broken, and given” for the blessings of others (1 Corinthians 11:23-24) (Nouwen 1992:27, 41). Clifford Williams diagnoses “the drive for self-justification” and “the impulse to live outside the self” equally as motives to undermine singleness of the heart, and presents a twofold way of restoring one’s divided soul to it: “offering self-surrendering praise to God and being aware of moral beauty in other people” (1994:30, 44, 121, 124).

Through revisiting the beliefs and practices of the early monastics, Roberta C. Bondi informs us that for them, being a Christian means being a *compassionate* (not compulsive) person who *loves as God loves* (1987:107). Bondi discovers some core elements of their spiritual journey in pursuit of cohesion to the heart of God: perfection, love, humility, compassion, and prayer in solitude. She notes, “They sought to ‘be perfect’ (Matthew 5:48), and for them, to be a perfect human being is to be a fully loving person, loving God, and every bit as important, loving God’s image, the other people who share the world with us” (1987:17). She further says, “As they understood it, an ability to love is the very goal of the Christian life, and if love is its goal, humbleness (Matthew 11:29) is the path to it, which means a way of seeing other people as being as valuable in God’s eyes as ourselves” (1987:18). However, as she evidently points out, they were *never ‘selfless’* in striving to love God and neighbor in their heart; “none of the mind-set of ‘selflessness (absence of the agent-self)’ has to do with humility as we meet it in their texts” (1987:44). She then adds several insights from their spirituality. Two of these are as follows: first, they thought that “the church is the body of Christ, so that God’s love entails our love of the whole body, *myself included*” (1987:29);²⁰⁸ second, they was convinced that *only God can turn self-righteousness (legalism) into compassion* (patient, hopeful love), [and] in fact, growth toward perfect love through our *prayer in solitude* moves us increasingly into a deeper compassion for other people’s human frailty (1987:22, 76, 90, 108).

Donald McNeill, Douglas Morrison, and Nouwen posit compassion as the antithesis to competition, and affirm that “God’s own compassion constitutes the basis and source of our discipleship of showing compassion” (1982:2, 7). They find the deep

emotional connotations of compassion in the Greek verb *splangchnizomai* (to be moved in the entrails) and the Hebrew noun *rachamim* (the womb [of Yahweh]), and lead us to see that “God’s compassion becomes visible in the *healing* stories of the New Testament (Matthew 14:14; Luke 7:13)” (1982:17). They emphasize that “the compassion Jesus offers challenges us to unmask the illusion of our competitive selfhood and instead to be taken up into a *new self* with him” (Philippians 1:23-24); the compassion incorporates us together into a Christian community with deep senses of “belonging, solidarity and patience” (Philippians 2:1-4, 4:11-14) (1982:20, 57, 59, 92).

Though we can be naturally compassionate, *radical* compassion must be prompted by God. Nouwen draws our attention to the value of prayer in solitude (as different from loneliness) for the empowerment of our compassion by narrating stories of desert spiritual leaders, such as “Anthony who was made a compassionate person through solitude” (1981b:33, 77). Thomas Merton also wrote in his diary, “It is in deep solitude that I find the gentleness with which I can truly love my brothers [and sisters]; the more solitary I am, the more affection I have for them” (Cf. Nouwen 1975:42). Nouwen describes *solitude* as “holy ground” where our selves are remodeled in Christ’s own image, and as transformed selves, are called to reach out to others (1975:41, 44; 1981b:32). He notes, “Whereas pity suggests distance, even a certain condescendence, and sympathy implies an exclusive nearness, compassion means to become close to the one who suffers, willing to become *vulnerable ourselves*” (1972:56; 1994:104).²⁰⁹ He elucidates this active meaning of compassion, saying:

Our real self-identity is not on the [center] of our existence where we can brag about our specialties, but in the [edges] where our solidarity with all people is recognized . . . Compassion is not without confrontation, but this confrontation needs to be a humble confrontation . . . Not detached

observation, but compassionate suffering – that is the vital source of all authority The discipline of compassion is voluntary displacement through which we remind ourselves that we do not belong to the world The intimate relationship between compassion and poverty helps us to see how difficult compassion really is In Jesus, God becomes a displaced God (Philippians 2). As human beings, we cannot *truly* live out our compassion without experiencing the divine compassion The power of the Spirit renews our heart, liberating us from becoming victims of our moods (Titus 3:5) To pray to God for others is to give them the same right we have received, namely, to stand before Christ and share in his mercy (1977:15-18).

In short, compassion flows from God’s “downward mobility” “to become flesh and live among us” (John 1:14) in which our human self is affirmed and is also called to surrender (Nouwen 1981c:13). We may build up our ego, but we should allow God to transform it into a compassionate heart. The compassionate heart makes itself *responsible* for the suffering of others since it is led by God of mercy for all. Solitude is the holy mountain on which each individual soul is directed to be single-hearted toward God and thereby to be compassionate toward others;²¹⁰ it is also the soil of fecundity on which community is woven together and can grow to maturity.

Hospitality

Once our innermost self is made compassionate, according to Henry Nouwen, then, it is “our vocation to convert the *hostis* into a *hospes*, the enemy into a guest and to create the free and fearless space where brotherhood and sisterhood can be formed and fully experienced” (1975:66). Hospitality is a biblical term (e.g., “*philoxenia*” in Romans 12:13)²¹¹ which “can offer a new dimension to our understanding of a healing relationship and the formation of a re-creative community in a world so visibly suffering from alienation and estrangement” (1975:67). Hampton Morgan says, “God’s kingdom has a special manifestation in the practice of hospitality and authentic fellowship among

Christians” (1998:535). Inagrace Dietterich also states, “Through the practice of hospitality the church participates in God’s peaceable kingdom; such hospitality indicates the *crossing of all boundaries* (ethnic, economic, political, gender-specific, social, educational) by being open to and welcoming of the other” (1998:177).

Scripture provides stories of hospitality that can deepen and broaden our grasp of the nature and scope of our relationships to our fellow human beings. For example, the memorable experience of Abraham and Sarah who unwittingly showed their hospitality to the messengers of the Lord (Genesis 18:1-16) tells us how crucial our obligation is to welcome strangers in our home who may carry precious tidings and gifts with them (Hebrews 13:2). Jesus also found welcome and care in the home of open-hearted Mary, Martha, and Lazarus, and ministered grace to them (Luke 10:38-42); however, he repudiated the Pharisaical reification of hospitality associated with the rigid purity system plus a faultfinding attitude (Luke 11:37-54). As Mortimer Arias reminds us of the scriptural emphasis on it, “hospitality was a distinctive mark of Christians and Christian communities (Romans 15:7, 16:2, 16:23); it was essential in the Christian mission and the growth of the emergent churches through homes of Christians and well-disposed friends (Acts 2:46, 9:43, 12:12-27, 18:1-3)” (1982:70).

In Making Room, Christine Pohl traces how hospitality as “a way of life fundamental to Christian identity” has become neglected, and unfolds the history of its oblivion among Christians in four stages (1999:x). In the first phase, by the people of God in Scripture and in the early church, *hospitality to strangers* was understood clearly as “a highly valued moral and life-giving practice, an important expression of kindness, mutual aid, neighborliness, personal, face-to-face, gracious welcome, and response to the

life of faith in God (2 Kings 4:9; 1 Thessalonians 3:12)” (1999:4, 26, 31). For them, “hospitality or sharing meals, regularly intertwined with prayer and/or worship, was a significant context for *transcending status boundaries*, prefiguring the presence of God of all and also counteracting the social stratification of the larger society by providing a modest and equal welcome to everyone” (1999:19, 30). Especially, the Israelites “were to view themselves as aliens or sojourners [as different from aimless wanderers] in their own land, for God owned the land and they were to be its stewards and caretakers, living by God’s permission and grace” (Leviticus 25:23) (1999:27).²¹² For the early Christians, “Jesus was a gracious host” par excellence as he “welcomed all to the feast in the kingdom of God” by giving his life (Luke 14:15-24), and even identified himself with each of the needy (Matthew 25:31-46) (1999:16, 21, 29).

In the second phase, by the end of the Middle Ages, “hospitality provided by church and family households was increasingly detached from connections with needy persons and was reserved for those of equal or higher rank,” though “Christians established many hospitals and monastic communities able to care for strangers” (1999:7, 44). Sadly, “most provision for the poor was done at the gate, not within the house; the socially transformative potential of hospitality was lost” (1999:51). In the third phase, roughly from the time of the Reformation to the 18th century, the practice of hospitality was ascribed primarily to the civic spheres and leaders, and as a result, “the sacramental character of hospitality was diminished and it became mostly an ordinary but valued expression of human care” (1999:53).²¹³ Thereafter, in the fourth phase, hospitality to strangers as a Christian practice has almost disappeared within the realm of household and church. Except for some religious communities of hospitality, it has remained mostly

a matter of commercialized hospitals, hospices, and hostels, of specialized relief institutions, or of bureaucratic welfare systems, where “the person-to-person bond between provider and recipient seems much more limited” (1999:57).

In response, Pohl proposes to recover the forgotten Christian tradition of barrier-breaking hospitality by “reclaiming the household, the (local) church, and the hospitable community as the overlap of these two as key sites for ministry to serve the world” with Christian hospitality, while also advising us to “recognize the adequate role of government and larger organizations in provision and protection” (1999:58, 188).²¹⁴ She suggests that “a first step in making a place for hospitality may be to make room in our hearts,” and then, we need to “nurture it as a habit and a disposition by telling stories about it” (1999:153, 172). In reference to Victor Turner’s work on “*liminality*, *communitas*, and status reversal,” she conclusively remarks that “most gracious hosts are, in some way, marginal to the prevailing social structures” frequently characterized by hierarchy, discrimination, and/or exclusiveness; “transformative hospitality finds its most effective location on the edges of society, where it is offered by hosts who have a sense of their own alien status” (1999:106, 124; Cf. 1995:124).

In comparison, in Exclusion & Embrace, Miroslav Volf interprets the cross of Christ as “God’s self-donation for the enemies and their reception into the eternal communion of God,” which motivates us “to give ourselves to others, welcome and embrace them, and to readjust our identities to make space for them, prior to any judgment about others” (1996:23, 29). Volf also relates the cross which is the “*self-giving of the one for many*, not against many,” to the creation of “the *body* of Christ in the Spirit with many *discrete members*” (1996:48). He acknowledges the need for us Christians “to

take a distance from our own culture in the [intimate] allegiance to God to yield space in us to receive others” (1996:51). He claims that “the human self is never without a center,” which should be “de-centered” by Christ of self-giving love in order to admit the other in it” (1996:64, 69, 71). For him, as the tragic story of Cain in Genesis 4:1-16 tells, it is also problematic if “human being excludes himself or herself *by his or her own action of exclusion* from all relationships – from the land below, from God above, from the people around” (1996:97).

Volf understands victims as the primary agents of the kingdom, saying that their conversion by God’s gracious love has to do with “creation of the kind of social agents equipped with the kingdom values and therefore capable of participating in the project of authentic social transformation” (1996:114, 118). He feels confident that they are eager “to practice forgiveness,” “to let others come in” and join their loving fellowship with God, and to entrust “the memory of their wounds to God” (1996:119, 126, 134). He guides us to capture the scene of the father in Luke 15:11-32 “who refuses to construct his own identity in isolation from his sons and thereby reconstructs their broken identities and relationships” with his open heart and arms (1996:165). In all this, on the one hand, he reminds us that either our self-identity or our Christian community, once it is de-centered by the triune God of self-giving love, may be all-embracing, not divisive or hierarchical or exclusive; for example, “the very identity of each gender [as reflecting the Trinitarian relation] may not be ‘without the other’” (1996:176, 189). On the other hand, he affirms that *Christ’s embrace* of sinful humanity on the cross is the way to fulfill “justice, truth, and peace” simultaneously, and as such, it is the model for us to follow in

seeking for reconciliation among us suffering from difference, dissension, schism, and conflict (1996:193, 233, 275).

In short, hospitality represents the Christian identity as “resident aliens”²¹⁵ whose mission is to bring peace and hope to the society from its margin and thereby to facilitate the people to come near to (the kingdom of) God. It exemplifies the Christian task to “speak the truth in love” (Ephesians 4:15) across cultural, religious borders. It is structure-reforming, rather than structure-fitting, as each Christian family, church, or mission community works for healing the broken society through the peculiarly righteous practice of welcoming/caring for strangers and forgiving/embracing enemies by virtue of God’s boundary-crossing, self-giving love (Leviticus 19:18, 33-34; Proverbs 25:21-22; Matthew 5:43-44; Romans 12:20). It denotes an enduring disposition of the Christian heart: first, “to see each person as the one for whom Christ died,” and then, “to see the person before me as the one for whom Christ left the ninety and nine” (W. Paul Jones 1994:9). It thus can be affirmed that hospitality, as an action which stems from the disposition nurtured by “the Spirit of Christ in whom there is freedom” (2 Corinthians 3:17), is not oppressive, but always liberating.

Creation Care

Scriptures notify us that nature does not run for itself, neither does it bear in itself the salvific power with which it is able to turn over the natural destiny of human beings. Rather, they assure us that it is created and sustained by God, and is also to be cared and healed by the people of God. They articulate a simple and clear-cut concept of creation care, as R. J. Berry summarizes it in two points:

- (1) The earth belongs to God (Psalms 24:1) by God’s creation (Job 38:4; Psalms 19:1), sustaining (Matthew 6:26), redemption (Colossians 1:15-30),

and power to purify (Genesis 6:7; Psalms 104:29); it is the theatre of God's work (Genesis 9:12-17; Hosea 2:21-22; Matthew 5:45). Creation is "good" and intrinsically valuable (Genesis 1:31; Job 38-41; Psalm 148:1-10; Matthew 10:29); it is separate from God (Genesis 2:20), connected to God by God's word (Genesis 1:3, 6, 9; John 1:1-5; Hebrews 1:3), and saved from reification by the incarnation (Mark 4:41; Ephesians 1:22; Philippians 2:10-11). When our Savior/Lord returns, the present world order will be renewed, not replaced (Romans 8:21; 2 Peter 3:10; Revelation 1:17-18, 11:18, 21:1). God "gathers up all things in Christ, things in heaven and things on earth" (Ephesians 1:10).

(2) God has entrusted God's creation to us as God's managers (Genesis 1:26-28; Psalms 8:6-8, 115:16) or gardeners (Genesis 2:15). We are answerable to God for God's trust (Leviticus 25:3-5, 14-17; Luke 12:42-48; 19:12-27, 20:9-18), not as preservationists but as responsible stewards (Genesis 9:10; Matthew 25:24-30). Our relationship with creation has been disrupted by the fall (Genesis 3:1-7; Romans 5:12). "We know that the whole creation has been groaning in labor pains until now; the creation waits with eager longing for the revealing of the children of God" (Romans 8:19, 22). Between the times of Christ's first and second coming, we Christians are responsible before God for creation, exercising our proper role as God's caring agents (2000:177-183).²¹⁶

Steven Bouma-Prediger claims that "authentic Christian faith requires ecological obedience and what is integral to it is to care for the earth" (2001:14). In response to the charge that "Christianity is the culprit in the ecological crisis," Bouma-Prediger suggests to us Christians that "we must learn to read the Bible with new eyes open to its hidden ecological wisdom" (Cf. 2001:67-86). He attempts to exposit the meanings of the five biblical passages (Genesis 1 and 6-9; Job 38-41; Colossians 1:15-20; Revelation 21-22) in terms of Christian ecology by questioning: "Where are we?" "With whom does God make a covenant?" "Who is at the center of things?" "Who holds the world together?" "What does God's good future look like?" The answers are: "The earth created by God is our home; God covenants with God's faulted people and groaning earth; God is at the center, absorbing the pain of human suffering; All things subsist in cosmic Christ; The future is a renewed heavenly earth, a world of shalom" (2001:96, 99, 105, 110, 116). He

points out that “our character (what kinds of people we are) is central to the care of the earth,” and hopes that “we are all drawn by God to become persons of love and gratitude” who are willing to undertake the healing of the groaning world (2001:160, 187).

William P. Brown argues that “creation imparts some discernible moral ethos and prescriptive contexts to human beings (Romans 1:20)” (1999:19). For Brown, as Creator, God first prepares *place* for creatures, and pronounces God’s covenantal relation with them; “as God’s stewards of creation, human beings are to emulate the *covenanting* God,” with recognition that “without God’s blessing, the [earth] appears only as [a place of chaos] struggling for dominance and control, and primacy and honor” (1999:58, 225). Through an expository explanation of Genesis 1:1-2:4a and 2:4a-3:24, Isaiah 41 and 44, Proverbs 8:22-31, and the story of Job, he guides us to see the triad of God, people, and the earth which serves as the place for “the garden, the tabernacle, the family, and the wasteland communities” (1999:133, 229, 271, 317). He insists that “ecology is of both nature and community; creation in the Bible deals not so much with infinite *space* as with *place* conducive for moral agency, and it is *like* a household,” where the moral life of the individual or the community is formed and placed to flourish” (1999:382, 406-407). He conclusively adds, “Creation is all about preservation and transformation, stability and fluidity, pathos and praise, inviolable connections and irreducible differences, the universal and the particular, all in a dynamic coherence in God” (1999:409).

In comparison, having a hermeneutical suspicion of the utilitarian reading of creation, the Earth Bible team led by Norman Habel rereads the Bible from the perspective of the earth, in other words, in reference to six principles of eco-justice: “intrinsic worth of the earth community, interconnectedness of all living things, earth as a

subject capable of raising its voice, all components of the earth as part of a dynamic cosmic design, partnership of responsible custodians to sustain a balanced and diverse earth community, and the earth community resisting injustices from human hands” (Habel 200:24). For example, Adrian Leske contends that “Jesus’ saying in Matthew 6:25-34 demonstrates that ethical behavior consists in learning the manner and heart in which God loves and preserves God’s creation” (2002:15). Leske finds the principles of intrinsic worth and interconnectedness as Jesus teaches his disciples to learn from other members of the earth community how God takes care of God’s creation (2002:17). Hence, he says with confidence, “Jesus’ teaching not only deals with the divine-human relation, but it also implies that God cares for all other members of God’s kingdom, be they birds or flowers; the whole earth community is tied together, so the healing of earth comes with the healing of humanity” (2002:26).

Glen Stassen and David Gushee identify three problematic approaches to an ethic of creation care: “the anthropocentric type that places humans at the center, endorsing their dominion over other creatures, the biocentric that gives no special status to human beings, considering them just one species, and the theocentric that leans toward a distant, ultimate God” (2003:435-437).²¹⁷ Instead, they present “a covenantal and Trinitarian type of creation care – in which people are remade to be responsible for creation by the gracious love of the triune God, and their intimate relationship to God is the pivotal axis of their constant care for creation en route to its new creation – as the one fitting to the biblical witness (2003:440). As William Dyrness rightly states:

Creation, in its present condition, cannot sustain itself We must manage the earth on a more human scale [T]he centrality of human responsibility in creation care is linked with the future and unlimited power of transformation that is the grace of God Creation must not be

seen only as a set of relationships; it is also an unfinished project A renewal the New Testament claims is in view with the coming of Christ. Because of Christ and the presence of the Holy Spirit as firstfruits of the new order, human activity can reflect this redemptive reality. Human efforts can result in substantial healing, and this is especially true as these center on and grow out of a proclamation of the gospel that expresses God's intention to bless the whole world All creation is now called to account before the Creator's intervention in Christ. His presence through the Holy Spirit anticipates the day when God will "make all things new" (Revelation 21:5) (1997:119-120, 133).

Howard Snyder leads us to see humanity persistently misunderstanding creation because of the pervasive influence of sin upon them. Snyder warns us of the distorted view of what he calls "romanticism," and exposes its limitations in these words:

Romanticism embodies both truth and error. Since all creation in some sense "images" God's beauty and creativity, we do resonate with the beauty of nature But this is only half the story The biblical worldview is not romantic; it recognizes the transitoriness of nature (Isaiah 40:8) [T]he created order *is* a source of beauty and truth – the beauty that comes from God's profuse activity and the truth of creation's beauty and sublimity – and also the truth of its violence, fallenness, and bondage to death. We can enjoy and glory in the beauties of nature and yet see that something is deeply wrong in the created order – a creation-wide disease only God can heal (2005a:4-5).

Snyder also communicates to us the biblical promise that "God the Trinity wills to heal all creation; new creation in Jesus Christ by the Spirit creates the firstfruits-community that *lives now* the new-creation life in the hope of the kingdom of God coming in fullness" (2005a:21). For him, "creation care is our holistic mission" since it is not only intended for "ecological" shalom with "God, with ourselves and each other, with other creatures," but it is also grounded in the character of the triune God, i.e., "self-giving in behalf of the other" or "the diversity-within-unity" (2005a:18, 23). He suggests that "creation care is essential for [our cogent and] effective mission in today's world" because it means that "salvation is so big as to heal the whole of creation, restoring all

things” (2005a:26). Hence, he reminds us Christians that “we have a stewardship to fulfill – a stewardship of creation . . . if we are genuinely concerned with God’s world, we will want to see the Holy Spirit . . . not only stirs our hearts but also heals our land” (2005a:29).

In short, the earth is created by God as a place for fellowship, not for seclusion. It is precarious as itself; it is always contingent upon God’s provision for its sustenance and eschatological future, namely, new creation. On the one hand, it is significant to God as God’s property and covenant partner, and has worth and value apart from its service to humanity. It can be found by human beings to be a world of “order, beauty, and surprise” (Snyder 1995:249). On the other, it is also dependent on humans in that it is groaning because of their sin, and is to be cared and healed by them. It awaits good stewards, not recluses, who are led by God to experience God’s new creation of them in Jesus Christ through the Holy Spirit and thereby to participate in the triune God’s economy to restore the whole creation to shalom. It thus can be said that for Christians, creation care is not simply about becoming united with nature, but radically about shattering the chains of decay and death hung on it to resuscitate it – by the redemptive power of God.

Summary: Triadic *Agape*

Love as revealed in the Bible and understood by Christians represents a triadic relationship in which God of love is centered. Taken together, love terms in the Bible, such as *ahab* and *hesed*, *agape* and *philia*, convey the meanings of committed affection and/or reciprocal intimacy in our sacred and secular relationships, and love events in the Bible in one way or another imply the presence and intervention of the triune God. For Christians, *agape* (altruistic love) is something divine, presupposing the God-relationship.

Nevertheless, they understand that God's love does not abrogate human loves (*eros*, *phila*, *storge*, and *amor sui*), but nurtures these through the God-relationship. Two primary sources of our authentic love can be identified. One is the triune God who is love; the social nature of the Trinity instructs us that the life of human beings created in the *imago Dei* is innately oriented toward relationship or community. The other is God who first loves us; we are now allowed to experience God's pardon and power by God's self-giving love in Christ on the cross and through the indwelling Spirit in our heart. Our intimate tie to God in Christ and through the Spirit enables and requires us to be responsible for others and to love them in *imitatio Dei*.

God's love for us is responded to when we receive it wholeheartedly. Our experience of the gracious love of the triune God is accompanied with our *whole* turning to God. When we love God, our character is nurtured in accordance with God's holy love; this is the call to our holiness in a new journey toward the kingdom of God (Hebrews 2:11). Our witness to the gospel here consists in our living with God of holy love. When we embrace God's love for us, our capacity to practice love is fortified. Our prayer in solitude is the way our ego is affirmed and is also transformed by God into a compassionate heart which is fixed on God's "downward movement" toward suffering humanity. Once our self turns into the heart of compassion, then, it is our vocation, preferably as a Christian community, to forgive and welcome others, including strangers and even enemies. The work of hospitality is structure-reforming, reconnecting the fragmented society from its margin. We also recognize the earth that is created and is to be sustained by God as the place for our loving fellowship. Our proper role as God's

caretakers is to participate in the triune God's eschatological project to restore the entire creation to shalom.

Through the discourse on love in Scripture and theology hitherto, it has become clear that Christian love is derived from the character and act of God; it is featured by the grace-response relationship; it is not the replacement of human nature to love but its empowerment; it is a *communitas*-creating virtue on the margin; it is related to the cosmic plan of the kingdom of God. Particularly, in response to the contextual challenge of Korean *jeong*, it also has become apparent that Christian love is characterized not by a dyadic but by a God-mediated triadic relationship; as its practical content, God-led holiness is not manipulative but always illuminative, inward as well as outward; compassion is not "selfless" but self-responsible for the other; hospitality is not oppressive but boundary-crossing; creation care is not reclusive but nature-resuscitating.

In all this, it can be affirmed that Christian love is a new source of Koreans' *jeong-ful* heart as the Christian's intimate, affective relationship with God in Jesus and through the Spirit in no way abolishes Korean *jeong*, but refines and fulfills it. Like Korean *jeong*, Christian love displays a strong psycho-social dimension through its expressions in human life; it also demonstrates morality, that is, an aspect of committed act for those in difficulties. In particular, the God-relationship of Christian love makes itself *agapaic*, that is, self-sacrificial for others according to the goodwill of God, by which it can correct such negative *jeong* manifestations as manipulation, irresponsibility, exclusive grouping, and seclusion. It is thus suggested that a creative integration of the two, Korean *jeong* and Christian *agape*, is to be pursued for holistic Christian mission by and among *jeong-ful* Koreans.

CHAPTER 4

WARM-HEARTED CHRISTIANS IN MISSION

In Chapter 1, the researcher proposed *jeong* as a sort of folk₂ theology that still occupies a deep center of the Korean Christian heart, considering it as both threat and opportunity to the Christian mission. In Chapter 2, he has identified the relational structure of Korean *jeong* as dyadic, with its implications in a moral feeling of compassion, popular religious manifestations, and problematic character traits. In Chapter 3, he has also made it clear that the relational structure of Christian love is triadic, and the love of God fulfills our inborn and cultivated inclination to love. To mention it more specifically, his aim has been to reveal that Christian love in its essence, capacity, depth and breadth is the fulfillment of Korean *jeong*. While Korean *jeong* seems incommensurate with Christian love at a glance because of the premise of the particular religious backgrounds different from each other,²¹⁸ it can also be suggested that the two are communicable to each other since the primary agents are people who are able to be intercultural in their heart-response regardless of their “impermeable” beliefs and practices, as well as by the Christian affirmation of all human beings created in the *imago Dei*, i.e., born with God-planted nature to love.

On the basis of such communicability, in this chapter, the researcher intends first to show that Korean *jeong* is not replaced as a whole by Christian love, but is intermingled with it by recounting eight qualitative interviews of Korean Christians (see Appendices C and E), and then, to investigate how Korean *jeong* can be constructively integrated with Christian love in the mission activity of *jeong-ful* (warm-hearted, 마음이 따뜻함) Koreans by presenting three Korean missional communities as competent cases of

doing mission in both Korean and Christian ways (see Appendices D and F).

Simultaneously, he will analyze the effectiveness of the three communities for the church's compassionate praxis and the usefulness of Korean *jeong* for cross-cultural ethics in reference to Eunice Irwin's five criteria and Michael Rynkiewich's five models, respectively.

Research Results

As explained in Chapters 1 and 2, *jeong* is a major component of the culture and personality of Korean people, and the characteristic of *jeong* is dyadic, communal, compassionate, and narrative. Koreans are ethnically homogeneous, but their society is culturally polycentric since it is constitutive of numerous dyadic sets of *jeong* relationships. The researcher's academic concern for Korean *jeong* was triggered when he became aware of the potential of this other-centered psycho-social entity for Christian mission by and among Koreans in the 2001 Spring class of Contextual Theology. Since then, for over four years, he has observed many decisive evidences that support his research project. For example, during his second three-month stay for field research in Korea in 2005, he journaled these reflective thoughts on the correlation of Korean *jeong* and Christian mission by encountering *jeong-ful* (warm-hearted) Christians in either a direct or indirect way:

- (1) Eul-Hee Cho, a missionary to Japan, emphasized in a Christian Cable TV seminar that enthusiastic passion is not sufficient; we should proclaim the gospel to Japanese with *consistent passion*. It was thought that the persistence of meticulous *jeong* could be refined as such.
- (2) Jung-Gil Hong, the senior pastor of Nam-Seoul Grace Church committed to caring for autistic children, repeated in the Lord's Day sermons that love is not rational calculation but *holy profusion*. His reference to love was reminiscent of profuse *jeong* as a possibility.
- (3) Gyeong-Dong Jang, a revivalist serving Central-Gate Church, preached that Ruth was blessed because she acted out as a faithful

daughter-in-law, feeling deep *jeong* to her mother-in-law Naomi. He added that feeling compassion is the gateway to showing love.

(4) Sung-Cheol Lee, a professor in business administration, was baptized into the church several years after his Buddhist mother's kind permission for him to attend it with his Christian wife at the time of their marriage. His faith journey began, yet in allegiance to his *jeong*-relations.

(5) The successful experiment of one-to-one and small group Bible studies in Onnuri Church and Sarang Church had been a prime factor for their explosive growth. However, much effort also had been made to realign their communities diverging along the line of emerging *jeong*-relations.²¹⁹

In 2000, one year before the researcher's design of this study, Sung-Hae Kim already collected several essays written by Korean Christians about their "*jeong-ful* life and harmonious love."²²⁰ Gwang-Il Jung, who had been ministering to a remote rural community of mixed religious affiliations for ten years, stressed the necessity of a rather long period of keeping a good *jeong*-relationship with the villagers so as to be accepted as their friendly neighbor. Jung said, "For the first two years, I needed to convince them of my intention to live with, not to 'convert' them; I have found that *jeong* has entered their life and even death as they have lived with land, earth, wind, and people, and they are now attaching their *jeong* to God" (2000:14). Jong-Geun Choi testified that he came to realize the love of God through his mother's weeping *jeong* for him at every accidental turn of his life journey, and that "when he lost his sense of *jeong* in the monastic community, he lost his ability to love others around him" (2000:20). Eun-Sook Kim described her life in the church and society as an amalgamation of tiny *jeong*-events (2000:30). Deborah Ha defined human being as "an earthen jar containing *jeong* at its center" (2000:45). And Soon-Nam Yoon admonished us to attach our *jeong* to God of intimacy like we had been pretty familiar with enjoying *bab* (steamed rice) (2000:63).

Jeong is deep-rooted in the Koreans' heart as it has worked chiefly in the domain of their ordinary life, and is far more pervasive in its usage for their social discourse and

relationship than *sarang* (love). The diffusion of Christian love among them should be a relatively short story, compared to the millenia-long itinerary of *jeong* with them. The old *jeong* represents the Korean heart while the new love epitomizes the Christian heart. God is Creator of both *jeong* and love. As Love begets love, so *Jeong* begets *jeong*. A *jeong*-relationship between persons and/or objects can be seen as the elementary constituent of a *jeong-ful* community. *Jeong* may increase or decrease in proportion to its proximity to the *jeong-ful* fellowship. Since *jeong* has carried its pros and cons through the vicissitudes of the people's moral life, it can also be claimed that Christian love is an alternative source so as to refresh *jeong* in their heart. Thus, postulating that Korean *jeong* may be intermixed with Christian love in the heart, in the next two sections, the researcher will delineate the results from the interviews and case studies, and at the same time and in a brief manner, will examine the mode of the integration of *jeong* and love from an inter-cultural perspective.

Eight Interviews

The researcher held an interview with Yong-Tae Kim on May 17, 2005 after Kim lectured about the transitional state of conjugal relationship in Korean society at Hallelujah Community Church located in Bundang, Gyeonggi Province, Korea. In the interview of Kim, he pointed to the problem of conflicting *jeong*-relationships in Korean family nowadays, ascribing it to a critical issue of Christian family life:

Traditionally, under the strong influence of Confucianism, the most pivotal social unit of family was the father-son relationship by which the identity of familial lineage was to be preserved. The dyadic relationship was vertical in its structure, and was also considered to be superior to other relationships, e.g., between husband and wife, mother and child, brothers, and sisters. The morality and conscience of family members were considerably bound to expectations and obligations in service to the familial prosperity through the father-son amity. The husband was free

from reproach for his extramarital relationship, but his wife was restricted to the enjoined purity rules. The (first) son, as a central figure of the household, was desired to “get” by both his mother and his wife. The peculiar kind of conflict between the two has been unresolved up to now. In contrast, in recent decades, the previously dominant trend has changed into an emphasis on the parent-child relationship as the extended family system has turned into a nuclear kind which necessitates more intensive intra-familial bonding and support. Yet, in this pattern, relationships between husband and wife, sisters and brothers are regarded as secondary to the parent-child interaction. Throughout their familial life, Koreans have been eager to attach their personal identity to their family community, which has caused their weak, somewhat deficient self-identity. The biblical teaching on the husband-wife relationship to be tightened by God of intimacy in Genesis 2:18-25 is a story which has far-reaching implications for the affirmation of different individual selves in God’s harmonization. As such, it should be heard and applied by Korean Christians so as to redress the marginalized status of their conjugal relationship for many reasons. Now, proper concern must be shown for this dyadic relationship in the family (YK:1).²²¹

Two days later, on May 19, 2005, the researcher had another interview with Gui-Ok Kim who was attending Logos Church in Gimpo, Gyeonggi Province. He came into contact with her because her extended family members as a whole had launched the Bountiful Goodness (*Seon-Bu*, 善富 [Chinese]), a family-size scholarship foundation five years ago. In this interview, she detailed the opening stage, purpose, and activity of the *jeong-ful* (warm-hearted) Christian family association:

Our ministry of giving started when our father, a pious church leader, suggested to all of us in his birthday celebration in 2000 that since we had experienced many blessings by the grace of God, we should share these with others, quoting the words of 1 Timothy 6:18: “[We] are to do good, to be rich in good works, generous, and ready to share.” We all agreed “to be rich in good works (*seon-bu*).” As a matter of fact, his suggestion was motivated by his compassion for church leaders in his rural hometown whose children were suffering from the insufficient financial support for education. Each month we collect a little amount of money for the scholarship fund from each family member. Youngsters are also actively participating in the donation. Special endowment in each case of experiencing God’s particularly gracious event is encouraged and welcome. We are serving the students by supplying some money for their tuition four times per year. We do know that the money is only a small

sum, but we feel very happy whenever we see God's love flowing through our heart to them. This is our experience of joy we really want to share with other Christian families. On our part, day by day, we anticipate God's new grace with full recognition that all of us have become one family in the heart filled with God's bountiful goodness (GK:2).

At the end of June, 2005, the researcher was scheduled to meet Gab-Sook Goh who was faithfully serving the Lord as an active member of Nae-Su Church in Seoul and also as a support administrator of two Korean missionaries to Asia. It was a serendipity for him when Goh showed up together with H. S. Kim, a missionary to U people in C area. Through the lengthy conversation with the two Christian sisters in a joint mission for Christ and his kingdom, he could confirm their dyadic relationship bound to the robust love of God as well as the efficacy of their way of doing mission based on *jeong-ful* (warm-hearted) love for the people. The talk began with Kim:

They are also a marginalized people like us Koreans. Their socio-cultural customs, e.g., patriarchic family structure, are similar to ours. Because of their constricted life conditions under the government's suppressive surveillance, they prefer one-to-one relationship. From my repeated experiences, I can say that the most persuasive way of evangelization here is to treat them with our earnest heart. They are frequently found to be deceitful, but with no directly harmful intention. They are not precise time-keepers due to their cattle-breeding cultural atmosphere where seasonal changes are only a major concern of framework for the living plan. It takes a prolonged span of time for them to have trust in us. They always hear of us through our generous heart. I have worked among female college students while studying, boarding and lodging with them. I have made it a rule to pray two and a half hours per day since I felt it necessary to do so in order that their heart full of fear and guilt resulting from their stiff religious scruple could change into a Christian one filled with love and freedom by the gracious intervention of the triune God. We have communities in three locations, and our friends come to the fellowship every Friday through the Lord's Day. During the vacation, they are with us all the time or they leave for their home villages with a missional purpose. At first, they considered my living with them as a kind of religious duty or charity. As time passed, to my surprise, they gradually opened their heart toward the gospel mediated through my compassionate heart. I am not equipped well with mission strategies. All that I can do is "to share their sorrows and joys (同苦同樂 [Chinese])," living together with

them in a place and asking for God's bounteous love for them. My stomach is weak; I have never skipped their food at any mealtime for over five years. My spot for sleeping in the small house has always been the last choice. This way of my presence and practice has enabled me to save the money offered by the supporters. Until the people achieve the right to worship the triune God in public, I think that our mission is primarily not a matter of the amount of our money but that of the sincerity of our heart before God and toward them. Accordingly, they do see now the hope for the society not in their economically developed future but their heart becoming honest and loving (HK:3).

This was not the whole of their story. Goh made up for the other half²²² by telling her experience in having assisted Kim's mission for the last five and a half years:

Eight years ago, we went on a short-term mission trip to S city in C nation, which provided a momentum for our intimate relationship. Several months later, Kim left for her field training in preparation for becoming a missionary, and I volunteered to be one of her supporters. After two years, she requested me to sign up as her support administrator on her application for a missionary position of the T mission agency. This was the actual starting of my spiritual growth as I have participated in all the weekly intercession prayer meetings for her. I have managed her bankbooks here and newsletters sent from the field. I distribute the updated news about her to the 120 supporters every three months, which should be a cumbersome job without feeling deep compassion to her. In stead of her, I have attended some important events of her family and have greeted her parents suffering from diabetes at the New Year and the Full Moon Harvest Day, since our hometown, which is three and a half hours of driving distance away from my current residence, is very near to hers. Whenever she forgot to write the newsletter, I contacted her to grasp her work situation and then to impart it to the supporters, taking these as my own responsibility. I admit that she truly has been living a God-centered life despite her rather tight financial statement. However, I also have become aware that she is not good at keeping a friendly relationship with her supporters. We both know well that we are different from each other at many points of our character and way of life. Nonetheless, our relationship has been maintained more closely than that of real sisters by the grace of God to embrace our weaknesses in forgiveness and empowerment (GG:4).

Roughly two months ago, on April 28, 2005, the researcher could seize an opportunity to talk with Sang-Ehil Han²²³ who had allotted two chapters of his Ph.D. dissertation for the discussion of *han* and compassion. In the dialogue, Han articulated

how the context of Korean *han* and *jeong* could influence both the content of our Christian soteriology and the method of mission. He was well versed in Korean heart through his more than four decade-long life experience, incorporating it in this neatly-addressed theological discourse:

For Koreans, *won-han* [vengeance-] is negative, but *jeong-han* [compassion-] is positive. Through the medium of *jeong-han*, they may facily feel intimacy to the incarnation and suffering of Jesus. In their community, there is no “visible” individual because of *jeong*, and the problem occurs whenever they are “bound to *jeong* (정에 얽매인)” and thereby act out solely in favor of their *jeong*-sharers and with no proper consideration of the society’s common good. They brood intense anger from their disappointing *jeong*-relationship; they work “with all their heart (혼신의 힘을 다하여)” once their existence is recognized as significant by their prime *jeong*-community. *Jeong* is non-verbal as it mitigates bad feelings in the heart for long. It often comes to expression through *han* as our compassionate heart-response to the wounds and difficulties of others. I think that behind the Korean church’s explosive growth in the past lay the good function of *han* and *jeong*. For example, previously, churches in a village shared their ministries and worship services with one another, evidently with little concern for bringing the people into their own congregations. However, today, each individual church’s mission and social activity seem to be used as a means for the purpose of fattening up its own gathering. Both extremes are problematic. As our *jeong-han* becomes stronger than is needed, we need to be aware of the danger of the increasing exclusiveness within our *uri*-community. On the other, as our *jeong-han* becomes less expressive than is normally expected, we also need to be cautious of the deepening sickness of our heart in its intemperate storage of injurious memories and feelings. I claim that God should be centered in our heart of *jeong-han* so that the psycho-social manifestation can be one acceptable to God and also curative for our human infirmity. I also contend that since our *jeong-han* may carry our sinfulness at a deep level, it is more effective if we deal with the matter of our salvation from the perspective of lifetime sanctification than from that of onetime justification. I am saying about God’s gracious love that enhances our response-ability in our heart and also dictates its concretization in each sphere of our real lives. We need the master-narrative of the triune God to be heard in ever new ways, in which God has been showing God’s compassion to us in our desperate human predicament through the whole of Jesus’ incarnate life, death, resurrection, and enthronement always intimately inspired by the Spirit. The master-narrative also conveys the master-heart of Jesus to us. The issue at hand is how God’s love becomes rich in our heart, saving us from our cognitive

self-assertion of an easygoing entrance into “the heaven.” I am not blindly defending a sort of emotionally gushing conversion with no life change. Rather, I am speaking about the character and purpose of God which should lie at the root of our heart, by which our “inward holiness” may become united to our “social holiness.” God’s master-narrative should strike our heart of *jeong-han* in its archetypical dimension. The neo-Confucian or the Enlightenment reason can be a solution only superficial to the profound psyche which is associated with the individual, the small community, and the social structure at large. I firmly believe that our proper response is our “holy temper” led by God (SH:5).

After two days, on April 30, 2005, the researcher obtained permission to interview Y. H. Choi who was preparing for another career as a missionary after her graduation from S Theological Seminary in Korea in 1999. The questions given to Choi were about her conversion, church life, and motivation for deciding to become a dedicator in mission. In her answers, she carefully narrated a gradual shift in her faith journey from the life of obligation bound to familial *jeong* to that of fellowship underpinned by Christian compassion:

In my childhood, our house was located next to the church in J city, J province which my father served as the pastor and I also attended without omitting a single worship service. I received the gift of tongues in the second year of my middle school stage. During the period of my high school, I participated in all the summer and winter Bible study or prayer camps. I envied my church friends for their practice to repent of their sins before God, which was always strange to me. I was pushed to enter the seminary, burdened with a feeling of obligation that after all, one of the three children in our family should succeed to this ministry assigned to it by God. I felt leery about having any kind of suspicion about my father’s teachings on faith. When I refused my seminary friends’ insistence on my becoming a missionary to China, I felt very sorry to God for it. After the graduation, I studied two years more at E University, where I could begin to change my stereotypic image about missionary by encountering Professor Jeon, a sincere Christian who taught mission studies, and other faithful mission practitioners from YWAM & Mission Korea. I devoted myself to mission, and in 2003, I went to the Philippines for my one-year field training, where I found that I was for virtually the first time alone in solitude free of any burdensome feeling to my family. Until then, faith had always meant a sort of obligation to me. In retrospect, while studying around Seoul, three hours of driving distance away from my father’s small

church, I had to go down to the church every weekend for the seven years in 1995-2002. The helping ministry was too laborious, demanding for the pastor's first daughter to undertake only for this cause. However, when I was alone in the mission field, I learned to ask God what I could not understand, coming to realize that this behavior could not be rude at all to the loving God. I also met many who wept and prayed for my mother getting a cancer operation far away. The precious value of my previous "burden" began to dawn on me again and more clearly than before. In fact, I felt ineffable joy once I joined the worship, prayer, and play of my Sunday school pupils in my *Father's* church. I still do not have any dramatic kind of conversion experience; I can feel my heart being filled with God's compassion bit by bit (YC:6).

About a month later, on June 3, 2005, the researcher was allowed to see Kee-Moon Yoo who had been serving Chun-Sung Church in Seoul as the senior pastor for 35 years since its establishment in 1970. Yoo was renowned in the Presbyterian Church of Korea for his ministry of harmony (화목, 和睦 [Chinese]), especially between the pastor and the elders.²²⁴ He was very hospitable to the interviewer; the dialogue was held in his home in a very *jeong-ful* (warm-hearted, 정겨운 or 정다운) atmosphere:

One of the buttressing pillars of my ministry is the relationship with the elders, particularly with the senior elder. I think that once the leadership of the session is in harmony, the movement of the whole congregation also will be in harmony. We have constructed a relationship of candor and intimacy in which we can read each other's unmentioned intention in the heart. For me, what is most fundamental to our Christian life is not to differentiate between clergy and laity, but to accept each other equally as a human being before God. I can be a public person in the session, preaching, and administration, but apart from these settings, I treat each of them as my elder brother/sister or younger brother/sister according to age. I have no authority to "wield" in such *jeong-ful* (warm-hearted) fellowship. Rather, it is the elders who have always advanced, protected, and advertised me. I feel weighty responsibility for all of how the church is going, especially for the matters of the people's salvation and our proclamation of the gospel. These are our compelling tasks as Christians, and in our lives, we do need proper tenderness. I avoid sitting in the upper place, yielding it to anyone who is older. I am sure that it is the person himself or herself, not the position, that determines who we are. We call each other elder or younger brother (呼兄呼弟 [Chinese]) in consideration of both age and order of becoming a member of the session. Actually, the difference is meaningless since we understand that any elder brother first

should serve the rest in lowliness, first kneeling, confessing, and forgiving. In the church, any good doer is always the first confessor. We may indicate each other's fault in the session with justice, and we have made it our habit of love to go in person and apologize to the "faulty" member for our "judging." I know that young people are not familiar with routine frameworks of reference in their social activity, but we are trying to put ourselves in a trajectory of re-forming our Christian fellowship as a model beneficial to their sociality. Compared to our body, our church community consists of justice as steady bone and love as soft flesh. We recognize our sense of fairness as a valuable guide to reach our reasonable consensus, but the bone of justice alone looks not beautiful. Beyond this, by virtue of love, we pardon, embrace, and shelter one another. We all have been led to the tacit rule of *just love* permeating our heart and life currents. Our *jeong-ful* (warm-hearted) relation is the leadership that governs our church. It is also contagious, attracting the attention of many young pastors in our Pyeongyang Presbytery which is composed of more than 200 churches. Recently, we elected five new elders, and they practiced three-day fasting in Ganhwa Prayer Center. The fasting was not easy but very fruitful for them, their families, and our church. At the "lunchtime" of the third day, their wives joined them to pray together. The wives were moved to feel deep compassion to their fasting husbands. By the final "time for dinner," all the senior elders came to encourage and accompany them on their way back to home. Our hearts became full of unfathomable warmth. Harmony has dominated over us, our families and church community. The husband/wife unity has been just a part of the more grand scale of reconciliation. Heart-to-heart communication has been also enabled to operate among us. We are truly *jeong-ful* partners in doing ministry for God's glory; our session is a mere part of our loving fellowship that continues day by day (KY:7).

The arrangement of the interview plan was constantly a responsive kind which could be actualized through the information of source persons available from a *jeong*-network and then through opening a *jeong*-relationship with each of them. The researcher did not hurry the eighth interview only so as to finalize it on a managerial timetable because he intended to align the process of interviewing with the method of *jeong-ful* (warm-hearted) engagement. He waited with eager anticipation for the eighth person, who was eventually brought to him after several months. On September 22, 2005, he was visited by Woong K. Park, who spoke much about Christian love and mission task:

In many cases of missional practice, Korean Christians are nowadays observed to be task-oriented with no appropriate emphasis on the significance of their character for performing mission. In the Greatest Commission of Matthew 28:18-20, we read not only Jesus Christ's command to "make disciples" but also his promise to "be with us always." It is clear that Christ did not say about the dyadic relationship between us and the missional task, but he announced his intimate involvement in it lest both our heart and the mission should become unloving and/or barren. Indubitably, the commission represents a triadic relationship to be filled with God's plentiful provision. Suffering peoples at every corner of the world, I first mean, in our neighborhood, are now requesting us Christians to show them our pure love. Our mission may be motivated by our spontaneous feeling to care for others in difficulties, like *jeong*. However, the kind of compassion alone is not sufficient; first of all and foremost, our heart must be abundant in being loved by the triune God. If those who have not been equipped with an active sense of being loved by God become dominant in our community, the outcome would be disruptive to it. The feeling of commiseration in Confucianism may be appreciated to a certain degree, but this feeling soon will dry up in a bleak life condition unless it is sustained by God's continuous grace. Here is my unshakable conviction. The fecundity of our mission should result from our loving heart remade by God of bounteous love (WP:8).

In short, through the interviews above, we can roughly catch some ingredients of the Korean Christian conscience, by which the Christian heart may be relative to other sorts across cultures (Rynkiewicz's Step 1). These are the traditional religious virtues, *jeong* (compassion), God's loving heart and the Christian understanding of it (Step 2). The type of moral reasoning is not simply "pre-conventional," "conventional," or "principled," but blended, tempered, and *hearted* (Step 3). *Jeong-ful* (warm-hearted) Christian relationship or community for mission is added to such categories of the area of moral reasoning as "shared kinship, hierarchy, equality, and market value" (Step 4). Personality or "character" (not merely virtue) ethic intended for nurturing a moral *agent* in a holistic way is proposed as relevant to Korean Christians; that is, by the grace of the triune God, they are remade a community of *warm-hearted agents* as both practitioners

and storytellers of Christian love, who are fitting to the loving purpose and holy character of God and thereby able to work for God's kingdom with *all* their heart (Step 5).²²⁵

To analyze it again, the heart (*ma-eum*) of Korean Christians consists of both Korean *jeong* and Christian love. They often say, “*Jeong* deepens (정^이 깊어간다),” and “Love overflows (사랑^이 넘친다).” They also speak about “*jeong*-detached person (정^이 떨어진 사람) and “person short of love (사랑^이 부족한 사람).”²²⁶ Like ordinary Koreans, they regard the former as an irrevocable kind of naming since *jeong* is a matter of basic humanness for them; in comparison, they consider the latter as a changeable case because the lack of love is a Christian affair, a matter of repentance for them. If we can mention the two that now regulate the Korean Christian conscience in theological terms, Korean *jeong* may pertain to the category of general grace or revelation while Christian love to that of special grace or revelation. In its psycho-social manifestations among them, the *jeong* dictates these more widely and deeply than the love does. Nevertheless, it is uniquely the love that compels them to experience forgiveness and empowerment, whereas the *jeong* tends to cover up their fault and thereby to amalgamate good and evil into itself. Thus, it can be affirmed that a constructive integration of the two may be achieved through the personality ethic from an agent perspective whose main task is to tell their heart the stories of the love, not to direct “bounded sets” of doctrines (Cf. Hiebert 1994:112).

Three Cases

The researcher has studied the three cases of the Canaan Farmer's School, the Da-II Community, and the Onnuri Mission. The first mission community has concentrated upon the character training of Koreans in a Christian way through the medium of *heurg*

(earth). The second community has awakened them to a sense of Christian compassion by sharing *bab* (steamed rice) with urban homeless people. The third has focused on building up fellowship of Christian love among foreign workers by showing *in-jeong* (human-heartedness). The researcher has observed that each of the three is not simply a Christian household or a local church, but it is the overlap of these in its composition and function; it is not only adaptive to the felt-needs of the receptor people but also counter-cultural, echoing the kingdom values at the margin of the society. He has found a mature stage of the integration of Korean *jeong* and Christian love in all the three's missional endeavors, which will be unfolded in three sub-sections.

The Canaan Farmer's School. Internet was a marvelous tool for the researcher to collect some basic information about the mission communities. In April 2005, the Canaan Farmer's School maintained two websites at <http://www.kor-canaan.or.kr> and <http://www.2canaan.or.kr> (currently, <http://canaan.wcm.or.kr>). From the former, he could obtain these English-written materials regarding the 1st Canaan Farmer's School in Hanam, Gyeonggi Province:

(1) Preface: The Canaan family is highly concerned with the future. The Bong-Ahn Ideal Village [was] founded in [1931] . . . in a time when the future of Korea was unclear and in [poverty and] dismay [under the Japanese colonial rule]. With a purpose to enrich Korea as [an independent] nation, the people of the Bong-Ahn Village faithfully worked for [laying] a solid foundation [upon which the] future generations would be able to build. The [1st] Canaan Farmer's School was established in 1962 by Yong-Ki Kim [with his] patriotic and religious philosophies. The school . . . values the well-being of [each] individual within the Korean society, and constantly promotes peace and justice throughout the [whole society]. While [cherishing] international recognition and mutual respect, we wholeheartedly dedicate ourselves to serving the Korean people [in anticipation of their prosperous future].

(2) Founder: Kim always had one dream in his life, to make Korea into a nation of freedom and prosperity. He worked non-stop with a Bible in one hand and his farming tools in the other. He devoted his life [to] the

rehabilitation of the [wounded] people from Japanese imperialism, and planted new hope for a blessed country in the [hearts] of Korean farmers. (3) History: Kim was born in Namyangju, Gyeonggi in 1909. In [1931-1946,] as a young man, Kim settled the Bong-Ahn Ideal Village in his hometown, [which functioned as a movement to awaken Koreans to a sense of independence in the face of the Japanese invasion. Until his death in 1988,] he carried on reclaiming wastelands and established the Sam-Gak Farm in Seoul in 1946-1950, the Eden Community in Yongin, Gyeonggi in 1950-1954, the [1st] Canaan Farmer's School in Hanam in 1962, the [2nd] School in Wonju, Gangwon in 1973, the Canaan Youth School and Hyodo (Filial Piety) School in both locations in 1980. The four schools are active to the present.

(4) Goal: The School will bring up leaders [who are able to work for a harmonious society in their own places. The participants will learn the worth of labor (근로), service (봉사), and sacrifice (희생) which symbolize the ethos of the cross through experiencing a communal life to till a farming land. We desire that Koreans live as a blessed people of Canaan who are characterized by their freedom, frugality, honesty, solidarity, attitude to learn, hope for a thriving nation, and faith in God. We are certain that family is the basic unit of our society, and we understand filial duties as the most important part of our familial life. We also recognize our simple life as the best way to our blessed life.]

(5) Process: The School provides three training programs. Adult Class of three or five days is open to all over age of 18. Youth Class of three or four days is open to all students in middle and high school during their vacation time. Hyodo School is one-day-long seminar. Groups are preferred, and individual applicant is required to present a reference letter from the employer, any public officer, a clergy person, or a graduate from the School. [Daily schedule consists of exercise, lecture, table fellowship, and field activity, and the lecture covers such themes as the nature of human being, the meaning of home, stewardship in money and health, economy of the global village and Korea, and blessed living.]

Elder Yong-Ki Kim is said to have inherited diligence from his father Chun-Gyo Kim and altruism from his mother Gong-Yoon Kim. As his title *Il-Ga* (one household, 一家 [Chinese]) signifies it, his vision was to build up a true Christian family that might serve as an example for the entire Korean society to emulate in extension. Kim found the meaning of human life in *human being at work*, and took the words of 2 Thessalonians 3:10, "Anyone unwilling to work should not eat," as the motto for his family community in frontier movement. His perennial concern was to make barren land fertile. He quested

for the future of the nation in the people of the *new heart*, and believed that for the desperate Koreans, the way to abundant life consists in farming, more fundamentally, their honest relationship with *heurg* (earth or land). He also emphasized the importance of each person sincerely undertaking his or her particular role and task in each proper social locale. His new heart movement (*새마음운동*) through reclaiming the fallow land in a small town eventually became a stepping stone for the nationwide New Village Movement (*새마을운동*), by which Korea could demonstrate an unprecedented, rapid economic growth called “the miracle of the Han River” during 1970s.²²⁷ With his wife Exhorter Bong-Hee Kim, he regularly woke up 4:00 a.m., went to bed 10:00 p.m., and worked at least four hours for each meal. Despite his quite compact day life, he wrote in odd minutes many books with the sturdy intention of providing references for re-forming the Korean society.²²⁸ For example, in *참살길 여기에 있다* (*Here Is a True Way to Life*), he elucidated his positions about the welfare of farming village, the joy of labor, the equality of every vocation, and the construction of personality civilization (1965:64, 130, 223, 267). Considering *heurg* (earth or land) as part of God’s grace, he noted:

To a sufficient degree, the Taoist thought reflects the vestige of the protagonists’ realization of what human life is and what the cosmos is, but it also betrays a tendency to live in seclusion away from the present life situation I think that life cannot be vain in any case since . . . we can know clearer who God is and also can come closer to God through Jesus Christ revealed in the Bible than other sages of the past ages who thought of God simply as a remote, queer, and transcendent Being. We today may encounter the intimate God who is capable of indwelling the center of our hearts *Heurg* is our benevolent mother producing life nutrient and our warm home full of joyful flowers. When a person died, we frequently say, “The person returned [to dust], *돌아가시었다*.” It is manifest that we are born of and return to *heurg*, where our ancestors are also sleeping There is humanness in farming because it enables us to enter the bosom of loving, blessed nature This is the world where we can be endowed with the power of beautiful landscape, the sensitivity to blessed life, the generosity for labor, and the *jeong* of yellow *heurg* and where persons of

earnestness, wholeness, and humbleness only can gain access I have another reason for choosing farming as our essential way for living, which is religious: God bestows blessings upon us human beings through nature We need not only *heurg* but also God; we have no choice but to believe that we will return not only to *heurg* in death but also to God the Creator in eternity (1965:110-111, 138-141, 165, 279).

In addition, from the second website mentioned above, the researcher captured some supplementary information about the 2nd Canaan Farmer's School in Wonju, Gangwon Province, which can be recounted as follows:

- (1) The [Biblical] Meaning of Canaan: Land of hope and promise and of recovery and blessing, and place of milk and honey and of God's reign
- (2) The Purpose: It is to serve people by becoming a living model of happy life in warm [family-like] and pious [Christian] community, providing a training ground for molding proper character, advancing an eco-friendly farming technique and diffusing it among rural village farmers, and heightening the nation's self-help.
- (3) The Personal History of Yong-Ki Kim: In 1919, Kim witnessed the non-violent March First Independence Movement at the age of 10, so he decided to become an active participant in the successive movements. He went to Manju, China right after his graduation from Gwangdong Middle School in 1928, but years later, he came back to his hometown to find what he could do for his people from his place there. He started his service project by binding himself to *heurg*; his family launched a Christian farming community with 12 other Bong-Ahn village people. In 1931, for the first time in Asia, Kim devised a method able to store sweet potato for 12 months. His motive lying behind this invention was to show sweet potato – which also could be harvested even in such deserted mountainsides once strenuous efforts had been made to cultivate these – to be an alternative kind of staple food for Koreans who had suffered starvation from a perpetual shortage of rice production and the Japanese confiscation of it. In 1966, he won the Magsaysay Award for Social Public Service. In 1973, he established the 2nd Canaan Farmer's School of 150,000 *pyeong* (1 hectare equals 3,000 *pyeong*) on a side of the Chiak Mountain. In 1980, he opened the Bock-Min (Blessed People, 福民 [Chinese]) Training Center. He passed away on August 1, 1988, and was laid to rest there in God's comfort and peace.
- (4) The [Profile] of Canaan Farmer's School: The School is a complex of family house, church precinct, farming field, and training institution. It has adopted labor exchange customs, *doore* and *p'umassi*. At the School, [hosts and guests] are united to a big family. Through sharing their respective experiences, a strong emotional tie begins to shape among them. In this warm-hearted, receptive atmosphere, rules are kept and learning is

caught. Since 1962, the School has trained about 637,000 (357,000 at the 1st and 280,000 at the 2nd School). [The trainees have been made up of white- and blue-collar workers, specialists of various sorts, students, religious leaders, agricultural villagers, and governmental officials. The contour of their composition has ranged over difference by region, age, educational background, and religion. Hosts are always ready to serve first those who are brought to the land by God in such menial tasks as bathroom cleaning and garbage disposal. Including the Lord's Day service, they devote seven-day worship to God. They love God, they love *heurg*, and they love *saram* (people). As they tell their life stories candidly, this often results in the conversion of some guests to the Christian faith. They nowadays grapple with the Korean people's heart hardened by the "concrete culture" far distant from the honesty and tenderness of *heurg*.]

(5) *Bockminism*: [Blessed people are those who are called by God to live a life of shalom with God and others in the God-given land. They are trained in community to conform to the objective and character of God through the medium of *heurg*. They] labor at least four hours for a meal . . . They beautify their inmost heart, prior to their outward appearance . . . They strive to heal broken communities and to gratify God, the Creator and Redeemer . . . They are distinguished by their heart and act. They are not verbose but faithful in work. . . . They are not self-assertive but humble in company . . . They are not addicted to worldly profits but clean-hearted toward the happiness stemming from God . . . [They are innovators of culture by virtue of their pioneer heart] . . . They are peacemakers of society conflicting between generations, ranks, religions, and the poor and wealthy . . . They do not waste even daily necessities. They wear simple and practical clothes and shoes . . . They are willing to observe moral norms for harmony and prosperity in family at close hand and society at full length . . . They do have a threefold mission to work with *heurg* (근로), serve people (봉사), and sacrifice themselves for God's kingdom and righteousness (Matthew 6:33) (희생).²²⁹

Two weeks after the on-line inquiry, on May 2, 2005, the researcher could come into contact with Se-Taek Oh,²³⁰ who is a former chaplain of the 2nd School and is also known as the best disciple of Elder Kim. Oh told his firsthand experience of living in the School in an impressive way and was warm-hearted during the talk all the time. The dialogue was the beginning of building a good relationship with the Canaan family. With much favor, Oh promised to arrange the further plan of visit to them. The questions were

about the features, founding leader, Christian values, and contributions of the farming community; these were answered in narrative form:

The School itself was a Christian social movement to change the heart of Koreans. It had great influence on the society in 1960s-1980s. The movement became aflame especially when problematic soldiers were converted into laudable ones through their 15 days of living with Elder Kim in the Canaan Farm. President [Jung-Hee] Park visited the peculiar place and found his ways to reconstruct poor Korea in the community's double concentrations on the development of farming village and the cultivation of Korean character. Elder Kim was a forerunner of the times. During the Japanese colonial period, the major industry of Korea was farming and Kim intended to regain the Korean people's self-esteem by erecting a self-supporting village. As the society started to move in a second-industrial phase around 1960s, he fortified his aim to edify the people's heart with Christian values. He extracted such virtues as justice (diligence and integrity), equality (frugality and simplicity), and happiness (fecundity and welfare) from "God's kingdom and righteousness" in Matthew 6:33, his most cherished biblical passage. Christians gradually joined the School's mission both as its learners and supporters. Pastor Jung-Gil Hong and Jin-Hong Kim, initiator of the Doore Community, are the cooperators who embraced Elder Kim as their spiritual mentor at the outset of doing ministry Sadly, it seems to me that the School has lost much of the power to transform the society since 1990s, because of some limitations that might ensue naturally from its direct-line-family-centered leadership now in the absence of the spiritual giant At first, it was not necessary to provide educational programs since the guests could feel the abundance of life by seeing the example of Kim who lived in simple outfit, diet, and residence – with an attractive personality. For the 15 days, they together raised flowers, planted trees, reclaimed arable land from the waste mountainside. They together made bread and ate it at one table. They shared their life experiences every morning and night. Guests of other faiths began to soothe their alleged antipathy to Christianity once they heard the stories of the Canaan family who had lived not for themselves but for the nation's independence and the people's prosperity. Some said, "The Canaan's Jesus is worth believing in." Others took part in Kim's prayer early morning In the Bong-Ahn Ideal Village stage, the Japanese force suppressed Kim's community because of their Christian faith. However, they soon were granted freedom neither to worship at the Shinto shrine nor to change their Korean family name into Japanese one. Such negotiation was made between Kim and Endo, a Japanese colonial officer of the second-high rank as Kim introduced his method able to preserve sweet potato for a year. The village functioned as a shelter for some Korean leaders under the Japanese chase. Kim was proficient in speech. He was a gifted storyteller since, I think, he always sought to live

in accordance with God's will The name "Canaan," which was drawn from his reading of the Bible, has no connection with other models in Israel in its origination He used songs for his evangelical narration. He wrote the words of 19 songs in tune with Korean melody. The theme of his message was concise and decisive: "Born again so that you can work as a human being." He was pretty good at opening the guests' heart with compelling stories. He himself was an exemplary person. He committed his whole self and family to God. [Until the time of liberation in 1945,] he did not let his children study at school for two reasons: "The nation is impoverished, and there is the Bible from which we can learn God and the [created] world." He said, "Let's discover our own mission for which we are sent by God to this land (땅) – in this *heung* (흥)." The family worshipped God every morning, and went to the hill to sing the national anthem and to state their missional tasks to encourage the farmers, to protect the poor, and to serve the people with the gospel Then, the audience was led to feel deep compassion to him and his community. Love also predominated over the heart of the guests, who came to conceive in common, 'I have known up to now that Christians' belief in Jesus is only their way to the heaven; since I see Kim's Jesus here, I am convinced that if I believe in Jesus, I also can become a person like Kim.' They were willing to entrust their sinful past and habit to Jesus After the dynamic community turned into an educational institution, cases of radical Christian conversion have decreased in number. Moreover, the society also has undergone shifts in many areas which have made the School's agenda and strategies somewhat outdated As mentioned above, Kim continually asked, "What is the heart of God who sees through the problems of our age?" In response to the problem of poverty, he spoke about prosperity in 1960s-1970s. In the next decade, he also addressed the issues of human rights and ecological preservation. His vision was open-ended. He was a man of piety. In his prayer room, he prayed four hours each day (two hours before breakfast and the other two before dinner). He had a habit to read the Bible thoroughly. I think that his heart dedicated to serving the people in each transitional phase of the society was nourished with God's ever new plan and love – by this habitual piety Recently, the School has diffused the model among several countries in the Third World, where it is functioning mostly as a sort of [economic] development project, and as such, it is proved not fully effective [in a truly Christian sense]. Approaches which are more relevant to each local context and cultural trend [and more holistic to God's purpose and character] than the current way should be pursued (SO:9).

On June 8, 2005, the researcher called on Chan-Ran Kim, the [second] daughter of Elder Kim and director of the Il-Ga Foundation located south of Seoul. As he requested a permission to study the case of the School with a prepared letter, Kim gently

said, “I trust person rather than document.” During the conversation, she discreetly designated her relationships with other family members in proper order in consideration of their specific statuses and roles. She was other-centered in communication, and cordially expressed her unforgettable experience of Elder Kim as a father. At intervals, she added how to make the example of her father alive for Korean people today:

My father was a friendly person to those near to him. I was born late and grown with relative freedom, [compared to my older brothers and sister]. To a significant degree, I inherited an assiduous lifestyle from my father. Since my age of six, I worked four hours for a meal. He let me work as much as he loved me. I labored in the land with my father, shined his shoes, and massaged his back in his full timeline. In the end, the heart’s concentration on work overcame the flesh’s weakness. My father continued to pray four hours a day until one month before his death. He was not busy. He did not want to be busy at all. His priority task was to pray to God. He did love to talk with God. Only after this, he moved to his another task He was open-hearted toward Catholic nuns and Buddhist monks like he welcomed non-Christian people. He was never judgmental over other faiths. He was unshaken in his faith, but allowed the meanings for which people of other faiths were seeking. He was held in respect by some of their leaders. He was often invited to speak about his thought and way of life at (*Won*) Buddhist temples, where he used to say, “Your religious faith is really good at almost all points, but I think you need to add one thing more.” He was always straightforward (never snobbish) in his relationship with others since he was made humble before God in advance. His storytelling stirred the hearts of audience from the bottom, including a man with a heavy criminal record. He did not lecture on his own philosophies, but witnessed to the Bible – through his life that was consistent in word and deed In his speech, he detailed a person’s worth and role in the family and society. He began his evangelical exhortation with praises of the person, and then, put one thing more for the person in a compassionate way Korea was an “underdeveloped” country at that time. Eighty percent of the people were engaged in farming. They were diligent, honest, nature-friendly, and capable of sharing, but they did not have a vision, the strong will to live well. My father proposed it – the way to live well which is both Korean and Christian. Jung-Hee Park, the new leader of the emerging regime, came to see my father one day in 1962. Before the visit the military government’s staffs required many things, so my father replied at great risk, “Tell your head not to come here if the matter will be going like this.” All the demands were withdrawn, and we prepared eight kinds of sweet potato food for Park. As Park tried the food, my father interrupted and clarified, “Since there is a

law here, I would like you to follow it.” Park [known as a Buddhist] agreed and my father prayed to God for the meal for ten minutes, with these contents: “Change Il-Sung and Jung-Il Kim in North Korea into a pastor and an elder of the church. Bless our people from the Baekdu Mountain [in the far northern end] to the Halla Mountain [in the far southern end].” The prayer was a courageous statement that went beyond the anti-communism policy. My father expounded how his farming community could live a blessed life, and suggested the application of this model for Park’s governing the nation. Park asked, “How can I help you?” “It is enough unless you disturb us,” my father simply answered Korea is now proceeding toward a “developed” society that is highly competitive and segmental. If this is the case, my father would advise, “Be honest, be humble, be steady, and be responsible in proper place.” I diagnose the main cause of the society’s problems as education that is lopsided to the child’s first-class success in educational competition. The mother is sacrificed, the husband is sacrificed, the grandparents are sacrificed, and the neighbors and the village community are sacrificed only for the child’s successful education. Then, the child may enter a tertiary or more advanced school, get a job, and marry, but there can be no sense of family in the marriage life. The husband and the wife ignore each other. They neglect their parents. Their family as the basic social unit shatters My father emphasized the role of Christians to integrate the society in harmony and prosperity. As he recommended the life of a Buddhist taking a wooden gong and a hoe in both hands, so he demonstrated the life of a Christian with the Bible and a hoe in the hands. Most of the people serving this foundation are those who experienced my father at their young age and decided to revere him as their mentor. Like him, we are concerned with bridging over the field and the academy, the past and the present of the School, and over the Christian practice and the social need We recently have assisted a course at Seoul Women’s University. The purpose is to diffuse the strengths of the life and thought of Mentor *Il-Ga* [Yong-Ki Kim] among the younger – not through the “apologetic” of the family themselves but through the voice of other influential leaders in the middle zone I am sure that his example should be effective for today insofar as this is caught in relevant ways, since he told and practiced common truths such as: “anyone unwilling to work should not eat; anyone who feels hunger should recognize the hunger of others.” I have found some hope in their receptive heart (CK:12).

The researcher could acquire some related materials from the Il-Ga Foundation, which consisted of introductory brochures, course books, booklets from seminars, summaries of interviews, and works by Elder Kim and his offspring, both written and tape-recorded. The materials have helped him to discover several hidden events that

happened around Kim and to understand the footprints and remaining tasks of the School from multi-disciplinary perspectives. These have assured him that the School is an ongoing story among Korean people with the founder's remarkable fidelity to God and self-giving affection for the people and land. These can be briefed as follows:

(1) 가나안으로 가는 길 (On the Way to the Canaan Community) written by Yong-Ki Kim (1968), and 분과토의 I & II (Group Study I & II) (The Il-Ga Foundation, ed. 2002a and 2002b): Elder Kim's father came to believe in God when Kim was sick at the age of three and any *kut* for Kim's healing proved ineffective. His father received a paper from a road evangelist, which recorded John 3:16. The father noted the words "eternal life," which he thought to be a far broader concept than the Confucian "social arising of a person in obedience to Heaven (順天者興 [Chinese])." Kim learned from the Christian father that the practical meaning of filial piety consists in serving parents in their lifetime – also with the heart (1968:22, 30). At the age of 19, after his return from Manju, China, Kim prayed God at the Mani Mountain, known as the place where King Sejong had prayed Heaven for three days and experienced the shaking of the mountain. Kim's prayer continued for 40 days, but nothing happened outwardly. Nevertheless, Kim could feel his heart filled with deep faith in God (1968:58). In other pages, Kim noted: "The Bong-Ahn Village developed day by day. The organic bonding of the community among different families was made possible only by the power of our faith in Jesus who is the model of our labor, service, and sacrifice" (1968:91, 296). "The purpose of our labor is to make 'a fair balance between our abundance and others' need' (2 Corinthians 8:13-14). Without the heart of voluntary sharing, there will be no hope for us, our neighbors, and the whole society. This heart should be inspired and enlivened by the faith" (1968:137, 300). "One time I came near falling into the trap of communism, but right away, I found that there was no love in it. On the contrary, we work to know, share, and build love, and such labor can be an effective way for evangelism. Those who are unwilling to work may easily be deceived by superstition" (1968:181, 189, 207). "Whenever we share our labor on *heurg* and the product, we feel our warm *jeong* flowing via a heart-to-heart channel. We feel happiness in our community filled with guests who are willing to work with us. Here, the affluent truth of the gospel is practiced through *heurg*" (1968:228, 292, 348). Kim's "tie to great *heurg*" was made in accordance with his father's last will which had four causes: that is, "farming is the way to follow the words of God in Genesis 3:17, to help the people in hunger, to repent the sin of those who have lived without sweaty work, and to achieve the nation's liberation" (2002a:8). Kim connected *heurg* to farming, vocation, stewardship (care for creation), and faith in God who plans to restore the fallen creation (2002a:12;

2002b:53). For example, Kim changed the waste hillside in Hanam into a fertile land after seven years of hard labor (2002a:43). Unlike the strife of communists, Kim's campaign was to dispel poverty through reclaiming wastelands (2002a:45). Kim adopted part of the training system of the army in 1965 (2002b:39). Kim's formal education ended with the middle school, but he was a pious leader who could read the age to come in advance and teach how to live in every detail (2002a:53; 2000b:47). In addition, it is worth noting that the intimate relationship with Kim lasted long among those whose life was immersed deeply in the Christian faith, but it was just short-lived among those going with shallow faith (2002a:51).

(2) 일가사상 세미나 II, III, IV, & V (Seminar on Il-Ga's Thought II, III, IV, & V) (The Il-Ga Foundation, ed. 2001, 2002, 2003 & 2004): It is evident that the School was the model of the New Village Movement which accomplished its initial success among village farmers through the Farmers' Cooperative Association and then among factory workers. Both used the narration of successful cases as a major instruction method to elicit "peak experience" from the trainees. The School showed a relative strength in character growth whereas the Movement leaned toward economic development. Mediating between family and public school education, the School still has some potential for social education to spread the ethos of "discipline and patience" among people, especially in times of crisis (2001:4, 22, 38, 44). Kim's project was social as he intended to settle the appropriate relationships between God, people, and land through it. The project was also common in that his example (prayer, hospitality, and toil) could be learned by ordinary people (2001:87, 94). Kim was a "reformer" when he presented a model of true Christian life, that is, a Christian (community) working for people in this land under God's grace, by which he also exposed the problems of superstitious, other-worldly, and secularized beliefs. Kim took each one's proper role in the given (dyadic) relationship as the keynote to the harmony of the entire society, and by this emphasis, was less critical of the military government (2002:3, 11). Positively stated, Kim was a warm-hearted leader of community development who rejected the people's "victim" identity, and instead, reclaimed their potential as an "agent" from the fallow heart and their hope for here from the waste land. Kim identified himself as "a Korean Christian farmer" whose mission was to "love God, *heurg*, and *saram*." Kim held that any sound community must be featured by the parity between the faith, the work, and the service, and that where there is no (self-giving) love, there is no community. Kim's practice was particular since he gave priority concern to farming village and filial family. [The School's emphasis on filial piety might carry some Confucian heritage,] but its help for reconstructing village communities in Thailand and the Philippines can be contributive across cultures insomuch as the help is guided by [the character and purpose of] God (2002:22, 28). The way of Kim's thought and life may be defined as "Koreanized Puritanism" or

“Christian refinement of Confucianism” (2003:6, 26). For the most part of his life, Kim lived with *heurg*. Though Kim did not advocate any systematic kind of ecological movement, his simple lifestyle did exemplify an eco-friendly way of living in which *heurg* may be replenished with new *ki* (energy). Kim himself was an eco-friendly model for us to imitate in our daily lives (2004:24, 32).

(3) Interviews of Un-Hyeok Yeo (1994), Se-Taek Oh (1994), In-Gi Kim (1994), Jin-Ho Choi (1994), Bum-Il Kim (1994 & 2003), and Yeon-Joong Kim (2003): As an intimate friend of Elder Kim, Elder Yeo recollected, “[In the post-liberation period,] Kim did not want his farming village movement to be convoluted with a political force, be it this or that party” (1994:12). Pastor Oh pointed out: “Kim’s original community was attentive to suffering people, but the School now seems structure-fitting. The community was composed of several families, but the School’s leadership now seems too family-centered to cope with the claims and needs of the open society. Kim was a warm-hearted person and his authority deserved to be observed at that time. The School now tends to be reduced into an educational institution, as it has lost much of the previous stronghold for organic relationships in living and decision-making” (1994:1, 5, 9, 11). Elder In-Gi Kim, the younger brother of Elder Yong-Ki Kim recalled: “We are the [fourth]-generation Christians. Our parents were saints in our eyes. They were resolute in faith and loved to share, [e.g.,] food or irrigation water” (1994:2). Elder Choi, who had joined Kim’s movement late 1950s, narrated: “Elder Kim was blessed with his wife, children, sons- and daughters-in-law. Kim was very demanding of them, but they were all obedient and enduring. He was a person of majesty even in the face of crisis situation or secular power. In free conversation with others, he was really a superb talker and evangelist who, I think, was full of wisdom from God. It has been also a great blessing to me that I came to meet him” (1994:2, 4, 6, 11, 14). Elder Bum-Il Kim, the second son, told: “My father thought of poverty as *han* that had caused our people to shrink away in the heart, so he intended to heal their wounded heart by overcoming their poverty. The pith of his movement was to show them a way to healthy human life in harmony with God, *heurg*, and others in community. He understood contemplative Buddhism and ethical Confucianism as preparation for “life Christianity (생활기독교),” and I fully agree with him. For me, filial piety has been my life experience with him. In the past, a majority of the guests were voluntary participants, but we are now confronting an increasing number of the trainees who are not receptive (1994:2, 4, 8; 2003:1). Yeon-Joong Kim, who had maintained a close relationship with the School for three decades, mentioned: “In my eyes, Elder Kim was a life-reformer who detailed how to eat, dress, sleep, learn, farm, etc. My way of life was changed in every specific by his example. I was deeply moved by his warm heart for me. If we are to say about the School, the issue at hand, as far as my knowledge is concerned, is how to make our learning from Kim echo in our real lives. Kim often

spoke about other religions in terms of their practical meanings for people not in view of their essential thoughts. I regret that I have not been faithful to serving him in his lifetime. If the dialogue is about him, I welcome even one-hundred-hour-long talk” (2003:2, 4, 11, 17, 24).

(4) 가나안 복민운동 (Bockminism) (The Canaan Farmer’s School, ed. 1990), 회개하자, 앞만보자 (Repent, Look Forward) (The Il-Ga Award Foundation, ed. 1995), & 행복으로 가는 길 1-10 (The Way to Happiness 1-10) (The Il-Ga Award Foundation, ed. n.d.): The course book of the Canaan Farmer’s School consists of two headings, the thought and the history. Under the first, five themes are arranged: *Bockminism*, Canaan education, healing of human being and true love, filial piety, and happy life. In a couple of pages, the cultivation of loving heart is emphasized (1990:61, 65). The child’s filial duty to the parents is asserted to be the main axis of the family community (1990:79). The achievement of happy life through faith in God is suggested (1990:95). In the second section, the successful establishment of the Canaan Farmer’s Trust Association (for money share) is recorded (1990:127). Excerpts of Kim’s writings or speeches, photos of the footmarks, and the 19 songs are added (1990:155, 170, 211). Leaders from villages, schools, churches, companies, and the government reverberated Kim’s thought and life in their essays, which dealt with such subjects as “blessed people, God-centered life, moral recovery, educational innovation, and the tasks of Koreans in the 21st century” (1995:11, 81, 105, 169, 227). Out of Elder Kim’s recorded messages were selected ten evangelical sermons, in which he laid a particular stress on each one’s suitable role in sets of dyadic relationships (e.g., between father and son, between husband and wife, and between employer and employee) and the indispensability of becoming a person of character for happy life. The songs were used to activate a smooth opening, and then, Kim delivered these admonitions: “The age to talk is gone. Greatness lies in the person who is faithful to his role in his place. The farmer who makes a sweaty effort to reclaim *heurg* and to increase the product is great. This is not a matter of knowledge in the head . . . Prior to the South and North unification, we should make the husband and wife unification . . . We must build up our character at all costs. This is the ground of education. Supreme personality is most significant in life . . . Change must be brought first to our family . . . Where is then the father without the son? Please, be equipped with the fatherly character . . . Congressman is particularly responsible in his place, but his mouth is the same with others. He does not need to eat luxury food . . . Now, it is the age to see. Though I am a small and lowly person, I have strived to make myself worth seeing . . . Blessings and happiness consist in harmonious relationship and life. The attainment of harmonious fellowship depends on character growth. We are supposed to return to God, leaving only our personality for our descendents. What we will be able to say to God is “I did well as a father” (Cassette 1, “The Way to Happiness”). “Mothers, do not worship your son like he is an idol . . . Instead, attach your heart to Jesus . . .

Let's see those who made honorable contributions to the world. Their mothers were *all* persons of honorable character We should remember that those who brought about World War I and II were *all* men (Cassette 2, "Let's Remove Idol."). "I replied to the Japanese investigator by saying, 'If the Japanese emperor comes here, I can greet him in his face, but I cannot bow down before a piece of paper written by him. Do you really want me to bow down before it while bearing the heart of scorn and contempt toward him?'" (Cassette 3, "The Way to Eternal Life"). "What is the purpose of our life? It is to 'strive first the kingdom of God and God's righteousness.' It is to 'rejoice always, pray without ceasing, and give thanks in all circumstances.' This is way, the way we should encode in our head and heart throughout our life. It is the way of our sacrifice for peaceful heart and joyous relationship" (Cassette 4, "The Way of the Cross"). "Jesus did not ask the criminal on his right side about whether he had been baptized or not. Though this is a short moment, it is meaningful if you are willing to wake from sleeping" (Cassette 5, "Sleepers, Wake Up!"). "Night falls on us. A day's night comes. A youth's night comes. And a life's night comes We must do today what we are called to do today. We must do in our generation what we are called to do in our generation. We must do in our lifetime what we are called to do in our lifetime I am envious of only two things I envy the younger I envy persons living in reconciliation People call mother in childhood, call father in adulthood, and call God only in near death Decide today, right here" (Cassette 6, "Do Not Lose Chance."). "Are you ready to give? Are you ready to give in your heart? Are you always ready to give in your heart? What have we learned from our suffering? Can the people who have no land have independence? Can the people who have no independence have freedom? Can the people who have no freedom have character? Can the people who have no character have voice? If we are subdued here, we shall be enslaved through the rest We should be ready to respond to evil in our heart Our habit is what we have planted in our heart" (Cassette 7, "You Reap Whatever You Sow."). "We are born for the people around us, and they are born for us When we get help from them, we feel indebted to them for it. This is conscience, which the Creator has put in our heart It is right for us to serve our parents Can it be beautiful when you demand others to do what you do not? Can it be acceptable when you seek for a person of nobleness who you are not trying to be like? Be a person of character, and you shall be recognized. Act out your proper role, and you shall be rewarded (Cassette 8 & 9, "Honest Person"). "We should first know who we are through repentance We should build up our family We should do our best in work We should pursue the common good of the entire society We should live with God to the eternity" (Cassette 10, "Five Tasks of Life").

On June 15, the researcher visited the 2nd Canaan Farmer's School after four hours of driving, where he observed the scenes of the community life in their hospitality and also got these additional data from Hwa-Nyeon Kim, the educational supervisor: his dissertation written about the blessed people movement, a tract on the history of the 2nd School, and pages of the participants' reflections. With the leadership of Bum-Il Kim, the 2nd School organized schools of similar sorts in Bangladesh in 1989 and in Myanmar in 1991. It opened the Canaan Mission Center in 1994 in order to make itself a mission movement in poverty-stricken areas of the Third World, and attempted to expand the scope of the missional enterprise in Thailand, the Philippines, Uzbekistan, Palestine, China, Indonesia, and Cambodia in 1997-2003 (The Canaan Farmer's School, ed. 2003:67-102). In his treatise, concerning the School's "global" project of community development, Hwa-Nyeon Kim noted:

At least, the project showed some potential for the application of this model in cross-cultural situations. However, the School was not prepared well for it, since most of the cases were initiated by their [governmental] requests which were oriented toward the short-time results A more synthetic approach than this must be found through the School's collaborative works within and without so that the [Christian] essence of the movement may permeate the people's heart in harmony with their own customs and culture (1997:36, 53).

Kim and his team members were warm facilitators, so their proximal presence among the "guests" meant their amiable moral persuasion. J. H. Lee, one of the former participants in the training program from E Company, expressed, "It was different from other kinds; it struck my heart, and I learned frontier spirit and filial piety with my *voluntary* heart." S. H. Hahn from K Institution testified, "I felt warm *jeong* in this community of sharing, through the hospitable instructors and also through the compassionate companions in our room; I have decided to keep this *life* of diligence,

simplicity, and gratitude.” S. G. Kim also witnessed, “I didn’t see any huge difference but the tiny one, by which I have been convinced that all the greater things should depend on the *practice* of this smaller one; I have been heartened to straighten my role as the mother, wife, child, daughter-in-law, and worker.”²³¹

The visit to the 2nd School proceeded to the interview of Bum-Il Kim, the farming principal and the second son of Elder Kim. The successor Kim laid bare his heart, telling:

The goal of *bockminism* is to live well, that is, to be a people worthy of blessing. Why won’t God bless those who are willing to live according to “God’s kingdom and righteousness” or pour upon them what is more than their faithful practice? For my father, depraved capitalism might incur the surge of communism. He urged the people to live well by practicing God’s goodwill and putting their discontent heart in the honesty of *heurg*. He proposed the way to love God, humans, and nature. God became a human being in Jesus Christ to show us how to love. Jesus demonstrated the love to be carried out with labor, service, and sacrifice. Jesus embodied the love in his character and practice. My father thought that labor is the antithesis to any superstitious ritual. Service and sacrifice disclose the limitation of communism. Christianity is the “perfect religion” since it is about the praxis of such love [In 1930s,] he was an ordinary farmer, but moved the society. He wept and prayed The nationalist Un-Hyeong Yeo lived in the village. The posterity of [the *sil-hak* (practical learning) scholar] Yak-Yong Chong also lived there. Moreover, he belonged to the Andong Kim clan, hyper-conservative Confucian. He resembled his mother who could not overlook injustice. All these together became aflame in his unyielding passion to find the people’s blood vessel to life [In 1960s,] the School as a family community began to shape as the matrix for social education. The vision was just to change the village of which it was a part. People came to see, experienced, and internalized how to live with *heurg*, which was the start of the farming village movement. *Heurg* was not only material resources but it was also resources for changing the heart and society. The culture was agricultural, but the people were poor. Farming was the first job God allowed humans to do. It was productive, but needed much labor. My father challenged the Confucian formalities. He thus held a hoe and the Bible in his hands. He didn’t treat such issues as the ownership of land. Rather, he ran out to the “worthless” land to reclaim it and also to live with it. The social movement flew from the village to the city, from the warm heart to the cold head, from honest *heurg* to competitive asphalt, not vice versa I accompanied my father when he was nominated for the Magsaysay Award. The Philippines was richer than Korea at that time, GNP \$ 700 to 500, in

my memory. I was ashamed of my father's 고무신 (white rubber shoes). At the prize speech, he said, "I came with my rubber shoes on. I came here as a Korean farmer who is poor. If my shoes should mean penury, indigence, or destitution, I want Asia to become a community where no one can be found with the rubber shoes on; I also want the world to be the same." My father's thought was clear. 'Where can be the world without Asia? Where can be Asia without Korea? All these are built by God' . . . Heurg talks. Sweat talks. Honesty talks. People ask, "What is better of Christians claiming the power of God?" . . . My father was a person with a strong sense of responsibility. There was apparent gap between his vision and the reality. I made up for it. Please, think of basic human needs for living well . . . I worked from 4:00 a.m. till 10:00 p.m. I thought, 'Where is freedom? Who will take care of my life, my future?' Filial piety is not to be known in the head, but to be realized and endowed in the heart. It is not about method but about essence. I came to realize why the fifth commandment is followed right away by the sixth commandment. "Honor your parents," "you may live long in *the given land*," and "you shall not murder" – these were caught as God's promise for me. Isaac was as great as his father Abraham. He was drawn to the place of sacrifice by his father. Who is then Isaac? . . . Jesus was also obedient to both his earthly parents and heavenly Father . . . There could not be Abraham without Isaac. There could not be Isaac without Abraham . . . Family is blessed when the husband and wife in unity are faithful to serving their parents. It is blessed when the father becomes Abraham. It is blessed when the son becomes Isaac . . . I had no autonomy. I often felt that my father used me for his purpose . . . After all, by the grace of God, I came to understand that I can be as great as my father in his thought and life. At his death, he whispered to me, "Do you know? Because I loved you." Because of God, I could endure the "suffering." The endurance produced character, and the character produced fruit [hope] [Romans 5:1-4] . . . I would like to tell Korean people today, "Be single-hearted; risk hard labor; sow honest seed." My family has lived here [in a remote rural village] all the way since 1972. We have been really blessed. Above all, our children are persons of character. I am a "global" person here. I am scheduled to go to Palestine on 22nd. I have no money, but I may go with character. Farming in real Canaan will be coming true after 50 years of the Canaan movement. I was given my allowance until the age of 54 by my father. I voluntarily admitted being his "baby" again, since I was certain that God was binding us in love. I have no other skill than becoming like him. Because my father was an elder, I became an elder. Because my father loved common things, I also love common things. Others around me might feel some difficulty similar to what I felt from him. I am sure that we are complementary for each other as in the mutuality of the 1st School [with the Trust Association] and the 2nd School [with the farming field] . . . Our specialty is to love in labor, service, and sacrifice. We pray that our "guests" are molded into persons of this character (BK:11).

One week later, on June 22, 2005, the researcher paid another visit to the 1st School in Hanam, where he could see Jong-Il Kim, the first son of Elder Kim and the chair of the Canaan Farmer's Trust Association. He was treated with respect by this "aged" pastor, who spoke about the School and the Association:

My father's fourth project started here on November 17, 1954. He said: "Farmers are poor. They need not only farming technique but also the gospel. Our love must be expressed through labor, service, and sacrifice. Land was cursed by human sin, so we should work hard on it. This is not about its dominion but about its restoration." I understand that selfishness, i.e., seeking gain without working, is a critical problem [of our society.] The change of personality is important, which is possible only through the indwelling Spirit in our heart Our task is to work with endurance, aiming for the kingdom of God *Heurg* is polluted, and making it clean is the way for humans to get out of the cycle of death Our education in a modern sense dates back to 1945. For the most of the time, however, the focus has been on knowledge transmission. The school has not taught the students what human being is, I mean, the purpose, the responsibility, and the relationship They have become self-centered in the arena of competition. The egoism has undermined their personality and sense of community The gospel is for all. It is natural when the love flows through the immediate family to the broader ones Education relies on heart-to-heart encounter. It requires a sound example for learners to follow. Many came to the School to see my father's way of living It is to be regretted if our educational effort ends with a momentary result because of the shortened schedule [15 days in early period but 5 days for now] The Trust Association (1,600 units with 4.5 million members nationwide) was constituted after the model of the Credit Union in the United States. Farmers whose products are not protected in trade by any law are easily found to be in their urgent need of cash for reinvestment. Our association here is a successful model with 35 years of history This is not a community of the economically weak, but that of the morally strong. It is operated in all the process through gathering the hearts of love like we reclaim wastelands with the power of love. The ethos comes from the Christian culture Personality talks faith. It represents the habit of our heart. It is impossible to live in rural village without balancing the heart The heart of self-giving love is worth inheriting through generations (JK:10).

As described above, the Canaan Farmer's School was featured by the emphasis on "life mission" which was to be practiced through labor, service, and sacrifice. The

founder integrated the three tasks – reclaiming *heurg*, overcoming poverty, and becoming person of self-giving love – into his blessed people movement. As he was distinguished by his exemplary life and thought, so the informants were perceived to be warm-hearted. The community gradually became an institution for social education. It launched several “global” projects, but the family-centered leadership structure was put to the question by a few. An answer may be found through retrieving the love that was embodied in the triad of *heurg*, human being, and God, but is now hidden in the heritage. The form may be updated through the heart responsive to the love of God who is ever new.

The Da-Il Community. The name “Da-Il” signifies “unity in diversity and diversity in unity (多一 [Chinese]).” On April 2005, the Da-Il Community kept itself posted at <http://dail.org>, and the researcher could get this preparatory information from the website:

The Founder and History: Il-Do Choi was born in Seoul in 1957, as a child of the parents who had left their hometown in North Korea. In his youth, he experienced the “tension” between his liberal father and devout mother, which led him to ponder on the issue of diversity and unity. At his 20s, Choi was concerned with the spirituality of desert fathers. Despite his status as a prospective Presbyterian minister, he courted and married Yeon-Su Kim, a sister of the Catholic Church for the last 11 years. In 1988, he dedicated himself to feeding the people of hunger around the Cheongryangri Station square, downtown Seoul. He established the community in the next year [September 10, 1989], and has served it as the equipping pastor and love activist. At first, he alone provided several with warm food, and his small aid soon developed into a “rice table community” supported by multiple volunteers. This was a mark of the miracle of “the five loaves and the two fish” (Matthew 14:13-21). He proposed another plan to build a hospital free of charge for the poor, and the hospital could be opened on [October 4, 2002] by the help of [7,000] “angels” who equally had donated \$ 1,000 across religious difference. Under the umbrella of the Da-Il Welfare Foundation, the community is now a compound of “food bank,” “angel’s hospital,” and research center for human rights in the very urban site, church in Guri, center for spiritual formation in Gapyeong, Korea, and houses for orphans in China, Vietnam, and the Philippines. The purpose states, “Prepare warm rice until the

people's hunger is removed completely," and the motto reads, "Practice what you can do for suffering neighbors, from the smallest thing, here and now, with your initiative will and first-love heart."

It was interesting to the researcher when he found the Da-II calling the warm-hearted givers "angels," the term used for a being in the middle zone between God and people. Later, he could trace an account in Pastor Choi's best-selling book, 밥 짓는 시인, 밥 퍼주는 사랑 (Rice-Cooking Poet, Love of Warm Rice), where Choi wrote:

From December 23, 1993, another miracle began to come true. The warm heart [charitable money] was reaped by an increasing number of the unknown. They were Protestants, Catholics, and Buddhists who said, "We do not care what kinds of religion if it cares for the poor and sick." They were angels, strange to us but sent by God (1995:203).

The Da-II's core mission is the food bank, which started with Choi's unbearable, warm heart for an old man dying from hunger in the bleak Cheongryangri roadside one night in winter, 1988. Choi recalled:

I couldn't pass by the miserable scene. I approached and saw his face contorted with pain. I hesitated. Then, I heard God saying to my heart, 'I have not eaten anything. Until when will you leave me in this coldness?' I felt ashamed. I took him to a restaurant nearby and treated him with a bowl of meat-rice soup. After all, this changed my life totally (1995:16).

The symbol for the food bank is an image of the warm heart whose center is penetrated from top to bottom by the cross, meaning that when the warm food is shared, the warm heart is also to be shared. Each meal time, the members of the Da-II community are required to recite this meal prayer:

Even one drop of water, the blessing of heaven and earth permeated. Even in one grain, the sweat of people is held. Jesus came as *Bab* [Warm Rice] to this world. He became our *Bab*. He saved us. Living after Jesus Christ, we eat this *Bab* and become *Bab* for others. We are going to live a life pursuing "one in variety." We ask for God's blessing on this *Bab* table. We appreciate God's blessing [on our] warm heart, pleasant face, right belief, loving life. Reassuring our life to be a life saving our neighbors, we will take this meal with thanks. In the name of Jesus we pray. Amen!

One day, August 2003, Jie-Ho Choi, journalist of the Joong-Ang Daily News, came to the Da-II's downtown place to observe Pastor Choi's social service there, and reported his observation of it to the public in a rather lengthy article under the title, "His Friends Are Those Most in Need":

The Reverend Il-Do Choi runs a welfare center in one of Seoul's poorest neighborhoods. He will tell. Caring for the less fortunate requires, at the minimum, an awareness that they exist. Religions teach that people have a moral duty to care for the poor; economists say we do so because it is in our best interest. Mother Teresa personified the former argument, and Adam Smith preached the latter. Each of them continues to have an impact across the globe. It appears that when lending a helping hand, motivation is secondary to the act, and for the Reverend Il-Do Choi, leader of the Da-II Community, a Seoul welfare agency, the motivation is not only secondary, but also quite simple: friendship. He says: "Receiving public attention for my actions, being honored for what I've done, it's all good. However, what gives me true fulfillment is becoming friends with sinners, when the lowliest of people call me their friend." The Da-II Community, which was founded in 1989 by Mr. Choi, a Presbyterian minister, provides assistance to the homeless, the elderly and prostitutes in Cheongryangri, one of Seoul's poorest neighborhoods. The Da-II's food bank, located across the street from the area's red-light district, is open six days a week, handing out free lunches and spiritual nourishment. On a muggy, rainy day, more than 30 people have lined up to receive a meal in Da-II's small building. Inside, a hundred or so people are already eating, staying clear of a leak in the ceiling. Some of the people are soaked, a few others are wrapped in sheets of clear plastic to keep dry, others stow cardboard boxes, which were used as umbrellas, near their seats. The aluminum serving trays hold kimchi, steamed eggs, anchovies, rice and chicken soup, delights that are gobbled more than eaten. Some of the elderly men shovel the food into their mouths with their hands. The trays return sparkling. Not a grain of rice is overlooked. Some of the diners request seconds, but the supervisor of the lunch program makes an announcement: "Due to a lack of volunteers today, we won't be able to serve you twice. Instead, ask for extra helpings when you receive your food." Grumbles of discontent jump from the tables. Today's lunch crowd consists mostly of elderly men, but a few middle-aged men and several women are sprinkled about. All are poorly dressed . . . [C]lothes can tell a lot about a life, as can a face. There is a common visage in this room, one marked by weariness, forlornness and suspicion. Some of the people are threatening in posture, glaring at anyone who dares to make eye contact with them. The lunch fortifies, but it does not disarm. For all of these diners, the food provided

by the center is a rare treat. Hyeon-Gyun Shin, 51, one of the volunteers, says, "These folks tell us that our food is the best you can get in the entire city; they can get a solid meal when they come here." About fifteen volunteers, who are members of the Da-Il Church and of the companies in cooperation, are preparing food, filling the trays and keeping order. Until a few months ago, one of the volunteers, Tae-Woo Kim, 39, was himself jobless, coming frequently to the center for a free lunch. However, he says that an epiphany changed him, and now he spends every day helping out here. He adds: "I spent my whole life living for myself, and I just don't want to do that anymore. I've repented my past mistakes, of living recklessly. I'm going to spend the rest of my life helping the homeless and the elderly." Considering the number of people streaming through the door, the room is cramped. Mr. Choi sighs and pauses a moment before booming out, "Tell this to the district office. We're still fighting the authorities to expand the building, but it's not easy. This building is on public land so we can't build a new wing without permission." He looks tired. He reveals that he was in the hospital for a few days recently, wracked by exhaustion . . . [H]is *babper* (Korean for "giving food to") movement . . . reflects his belief that providing the down-and-out with the necessities is the beginning of all good work. He says, "Da-Il seeks variety in unity, pursues reconciliation and accord among the classes, creeds and all kinds of people." At its outset, the center provided little more than a cup of *ramen* (noodle soup) for the needy. Today, its activities are much more diverse, including campaigns to raise money for the poor. Last October, the group established Da-Il Angel's Hospital, a free health clinic, in the neighborhood with an initial donation of 475,000 won (about \$ 470) from prostitutes in Cheongryangri. Presently, the Da-Il Welfare Foundation has more than 16,000 sponsors, according to Mr. Choi, with pledges ranging from 1,000 won to 1 million won. He also gives lectures, makes appearances on television and radio and preaches on Sundays at the Da-Il Church nearby. Mr. Choi is a symbol of the movement to help those who have been visited by misfortune . . . [His] high profile has made him the target of some stinging criticism. "As long as I can help a neglected person by voicing my concern and raising awareness, the barbs won't bother me," he says. Mr. Choi's evangelicalism has driven him to take his outreach program abroad. He has helped open Da-Il Community centers in Vietnam and China. By the end of this year, he hopes to open additional centers in Cambodia and Bangladesh. Mr. Choi is also disturbed by the spate of suicides that have shaken Korea recently. He sees these as stemming from the society's failure to provide its members with adequate sustenance and warm-heartedness. "What saddens me the most," he says, "is that there are too many of us taking our own lives. From credit delinquents to *jaeboel*, ours is becoming a death culture. It's our duty to become a life-giving culture" (2003:B2).

The description is exactly what the researcher experienced through his multiple times of visit to the food bank in May 2005, except for the renovated building, the increasing number of the needy, and the enhanced support from some leading companies. However, in his three initial attempts, he failed in interviewing either Il-Do Choi or Sung-Wook Choi, the current *babper* (food-giving) minister, because they were busy diffusing this movement in Mokpo and Daegu, with the slogan, “Your small *jeong* can make the big love!” or “Gathering a spoon of warm rice from each of ten persons makes a bowl (十匙一飯 [Chinese]).” The founder Choi once refused a huge amount of donation from a politician due to his belief in God who would like to turn our smallness into God’s greatness.²³² The board hanging at the entrance of the hospital simply read, “God cures and we serve.” The introductory booklet, 다일공동체를 알고 싶어요 (We Want to Know the Da-II Community), posited two *jeong-ful* (warm-hearted) characters, *다감이* (person of deep compassion) as the guest and *다정이* (person of abundant *jeong*) as the host. Through their *jeong-ful* conversation, the booklet communicated the fact that “the Da-II is a warm household which is composed of three families: the missional (the volunteers), the ecclesial (the church), and the monastic (the committed)” (The Da-II Community, ed. 1999:13). The Da-II was obviously a Christian social movement, but on the very missional (or marginal) scenes, it was not easy for the researcher to notice the giver’s service growing into a meaningful case of the Christian conversion of the taker. Nonetheless, he could sense firmly a *jeong-ful* (warm-hearted) relationship between the two functioning as the bridge to Christian growth in the heart of both. At last and instead, on May 20, 2005, he was greeted with words by H. C. Kim, voluntary staff of the food

bank after he had waited outside for more than three hours, watching each person coming in and out. Kim disclosed his own instance:

We provide *bab* for six days, Monday through Saturday. Normally, about 1,000 people come to our place for lunch except for Thursday, on which they can have another choice in another location. We ask them to pay 100 won [10 cents] for the meal, considering it as the fee for keeping their own self-esteem. The collected money, though it is a tiny amount, is sent to the Da-Il communities in Vietnam and Cambodia, as part of the missionary funding to feed the starving children there In the case of the Angel's Hospital, the patients usually stay longer than here, and their baptism is a frequent occurrence before their leaving I do know most of the people coming here. Eighty percent of them are "solid" guests while the rest twenty percent are not fixed ones. Since February last year, I have resided here [the food bank] as a full-time staff to aid all miscellaneous affairs. I am called here *마당쇠* (the house's diligent servant) I was born in M city, and worked as a sailor in the southwestern sea. During each period of the landing, I came to Seoul, and lounged away, getting lunch here. I felt sorry for it, so I volunteered to cook *bab* (warm rice) one time. The number gradually multiplied, and I finally placed my heart in this warm community There is a formidable gap between the life of receiving *bab* and that of giving *bab*. I was changed totally in my heart by participating in preparing *bab* for others Since I am a young man, I am concerned particularly with young men seeking for *bab* here. I really want to share my story with them. Two months ago, I helped a young person of my age to be employed in a restaurant owned by Elder Lee of our church [Da-Il Church]. A few days ago I heard he got paid for the work of the first month. However, I think that we should oversee him at least for three months if I reflect my previous experience. To reiterate it, there is a radical difference between *bab*-server and *bab*-taker I now delight to assist persons of my age here since they are young and may have another life like me Two weeks later, I am scheduled to join the spiritual formation camp led by Pastor Choi. I anticipate it (HK:15).

On May 22, 2005, the researcher was able to meet the founder Il-Do Choi at Da-Il Church in Guri, Gyeonggi Province right after the last worship service ended at 12:30 p.m. He was granted permission by Choi to study the Da-Il community with focus on the house of sharing (food bank). He felt much friendliness and warmth while Choi was clarifying the morale of the community with a short story:

We pursue the healing of all the broken. This is the existential purpose of our community called *Da-Il* [one in variety]. Our way is to show God's big love by gathering our small *jeong* Let me tell the story of a married couple. Roughly one year ago, Jong-Woon Kim and Myeongshin Lee came to the food bank to *babper* (serve out) there right after their marriage ceremony instead of going on a honeymoon trip somewhere. They said, "We will make our new family a community of *babper sarang* (love) for a year." They saved 1,000 won (\$ 1) out of each meal expense with the same concern and prayer. They were faithful in doing so for the whole 365 days of the year. They fulfilled their promise this month by revisiting us to donate 1,000 x 3 x 365 won Like their warm heart, the accumulated *jeong* of "small" persons is the resource for our *babper* movement. The kind of *jeong-ful* (warm) heart is contagious to others, resulting in an event of God's big love among all (IC:13).

In his book, 마음 열기 (Opening Our Heart), Il-Do Choi expressed the Da-Il's mission as a threefold task: renewing our heart by the love of God, opening our warm heart toward others, and transforming the world into a beautiful place for living. From the outset, Pastor Choi made it a habit of the heart to go into a monthly prayer retreat of four days (2003:80). Choi was concerned with cultivating "persons of character who would like to undertake the least things to the last minutes" and "who are *jeongful* (compassionate and warm-hearted) to sufferers and also *agapaic* (committed and self-sacrificial) for them" (2003:136, 196, 236). He emphasized:

It is more important for us to have what kinds of feeling in our heart than what sorts of idea in our head Our heart should be filled with love and peace because our warm heart will cheer up our *personality activity* that is alive and vibrant at every moment, making up for the crack of our thought and the crevice of our relationship as well Let's open our heart first to God, and then, we can feel it liberated from the worldly and selfish motives; we can love others with such pure heart (2003:187, 307).

Pastor Choi was aware that the people's real problem might lie beneath their physical needs, deeply in their heart, and that the Da-Il's heart-to-heart mission at the margins might fatigue the participants' heart sooner or later (2003:319). Hence, in 1999-2002, he set up a spiritual training center on a hillside located in Gapyeong, Gyeonggi

Province. He said, “God gave us the Food Bank to solve the people’s hunger, the Angel’s Hospital to cure their disease, the Da-Il Church to worship God, and the House of Spiritual Life to nourish our heart” (2003:199). Through an interview of him, on July 1, 2005, the Donga Ilbo journalist Jung-Guk Yoon noted:

Pastor Choi, who has wholeheartedly served the hungry and sick in a nationwide support, is now adding local ministry and spiritual training in his list for service “Our church here in Namyangju [Guri] will function as a well-being center to provide nursing and cultural facilities for the local families,” he says About 800 people are attending Da-Il Church, half of whom are participants in [the *babper* and the hospital mission] Pastor Choi explains: “All these are possible because there is the serving Spirit who indwells us. Without the spiritual nourishment our work won’t last long. We see ‘life spirituality’ in Jesus.” He continues: “I have realized that only *babper* cannot cure the wound of the people’s heart, since the healing of it needs not only our *jeong* but also God’s love. So I have come forward for spiritual training” The House of Spiritual Life supplies three-step programs which facilitate the attendants to refine their heart through the heart’s talk with God. Over 7,000 people, including 80 percent of the church members, have experienced [at least one of the three] Pastor Choi states: “Reconciliation within brothers, sisters, or their families, which has often resulted from the warm, open-hearted fellowship, is the shortcut to root out causes for the appearance of the homeless Our journey for the last 17 years shows evidently how innumerable ‘beautiful persons’ are in our society Still, there is some considerable hope in it” (2005:A19).

On May 2, 2005, the Da-Il launched a road campaign project to win 200 thousand *babper* supporters in several of other major cities with the intention of settling the branch communities there. In less than two months, the number of those who signed in the movement soared over 30 thousand. On June 3, another food bank started to operate in Mokpo on a southwestern tip of the Korean peninsular. The field leader in all procedure was Sung-Wook Choi, the third *babper* minister. A week early, on May 26, Pastor Choi could be interviewed amid his compact timetable by the researcher:

We use two symbols: the cross overlapping the five loaves and two fish & the cross permeating the heart. I have understood both to represent God’s

boundless *agape* working through our tiny *jeong* We classify our participants into three groups: voluntary [ordinary], associate [churched], and full [monastic] members. We are executing a plan to connect one-to-one the taker with the giver. However, since we have assigned this task to the monastic community [in Gapyeong] and the full members are only a limited number, this is still a story far distant from us here Our *babper* ministry is the quintessence of the Da-II, and Pastor Choi [the founder] took a drastic step to pass this leadership over through Pastor Park [the second *babper* minister] to me Transcending different ideologies, *bab* matters much to us everyday. It is fundamental for our living and we can easily become compassionate to each other through sharing it We have companionship with the Buddhist Jungtohoe [Community for Clean Earth],²³³ talking together periodically The majority of our sponsors are those of 40s Eighty percent of the people coming here for lunch are our “customers.” *Jeong* deepens between us and them. Let’s think about this case. Although we meet other church members only one time per week, we maintain some familiarity in the relationship. Here, *jeong* enters our heart like a drizzling rain gets our coat soaked after a while I have served for four years Change in their personality is a different issue that should be dealt with from another radical perspective, I mean, from the Christian perspective At first, the portion of our helping that the companies occupied was just 10 percent. We have reinforced our partnership with them since one and a half years ago. Now, they are contributing to this ministry at a rate of more than 50 percent. Samsung, SK, and other prominent enterprises are active agents for this because the concern of their social service departments corresponds to our missional purpose The identity of our community consists in this *babper*, and our constant aspiration is to see the recipients growing into the ones who are able to respond warmly not only to our small *jeong* but also to God’s big love (SC:14).

As described above, the Da-II Community was characterized by the emphasis on “one in variety” which was to be attained through the collaborative works of ordinary Koreans’ small *jeong* and the Christians’ committed love. The community devised some strategic plans to disseminate their warm-hearted activity in the heart of would-be participants. It also strived to mold the active members into persons of open-heartedness through short-term monastic training. The founder integrated the three tasks – caring for the hungry and sick (Food Bank and Angel’s Hospital), worshipping the triune God (Da-II Church), and renewing the heart and relationship (House of Spiritual Life) – into his

warm-hearted movement for the welfare of the urban poor. The intimacy of the giver and the taker came into question, but as Heon-Woo Kim pointed out, “when the Da-II has been faithful to keeping the mission field at the margin of the society, in turn, this sincerity has gained the Da-II high credibility of the people outside the church” (2000:65).

The Onnuri Mission. The Korean word “*onnuri*” means “the world of all peoples or nations.” The Onnuri Mission is an ecclesial and missional community within Onnuri Church which, one of the mega-churches in Seoul, Korea, is carrying out a grand mission project called “Acts 29” in obedience to the Greatest Commission of Matthew 28:18-20.²³⁴ In April 2005, the mission community publicized itself at the website, <http://www.onnurimission.com>, and the researcher could grasp this basic information from the on-line locale:

(1) The History: The Onnuri Mission began as one-to-one Bible study fellowship at the confined rooms of foreign workers known through road evangelism and visitation in November 1994. The Mission soon perceived the need of proper space for the unsettled, and the first shelter was prepared for the Myanmarers in Gunpo, Gyeonggi Province in 1995. At that time, the Mission was part of the charity ministry of Onnuri Church. In 1996-1998, in parallel with expanding shelter communities in others factory areas such as Ansan, Gyeonggi, the Mission also provided worship services within the church complex in Seoul for the foreign seekers from Myanmar, Mongol, India, Pakistan, Nepal, Russia, Iran, and Indonesia. From 1999 to the present, the Mission has added these tasks: to support the Wednesday and Saturday gatherings for prayer, Bible study and worship in each shelter & to bring up promising Christian leaders there and to connect them with the church’s missionary network for a joint ministry in their homelands.

(2) The Founder: Pastor Yong-Jo Ha was an active member of Korea Campus Crusade for Christ in his 20s, and has led the church to be mission-focused. Pastor Ha has set up the Tyrannus International Mission and the Onnuri Mission with the slogan, “Serve God, serve peoples.” On January 17, 2005, Pastor Ha came in person to the two shelters for Russian and Mongol communities in Ansan, and encouraged the “resident aliens” with these words: “As in the case of Abraham, we can have our firm faith in God when we leave our hometown We would like to be your warm

friends We would like to tell you the most precious meeting in our life We are one family in God who loves all.”

The researcher concentrated his study on the shelters,²³⁵ so he made multiple times of visit to these in Gunpo and Ansan in June 2005. He could see there Gyung-Hee Lee and Ho-Sang Hwang, the Mission’s two field staffs caring for the communities wholeheartedly. Lee and Hwang were both missionary applicants of early 30s who considered their present work as necessary preparation for their overseas mission in near future. On June 3, Lee supplied copies of the two documents, the 2003 Onnuri Mission Report and the 2004 Shelter Ministry Report, which recorded:

(1) It is estimated that the number of foreign workers in Korea is 350 to 500 thousand from 92 countries. They live around the factory belts in Gyeonggi Province, Incheon and other cities, mostly doing “difficult, dirty, and dangerous” works. Many of them suffer from infringement of human rights, delayed payment of wages, injuries from industrial disaster, unsecured status for stay Based on Scriptures (Exodus 12:48; Leviticus 19:34) . . . we welcome them as “guests” who are sent to us by God Our mission is to show them compassion, to provide worship for them, and to assist them to return as “missional Christians” for their own peoples [It] is located at the very margin that mediates between our domestic ministry and foreign mission Their marginality in this context creates high rate of receptivity to the gospel, and because of their sufficient educational and diverse religious backgrounds, they are “promising evangelists” across cultures once they are trained in proper ways We have baptized 99 brothers and sisters in 1997-2003, and almost all of them have come out of the shelter communities Some have come back to their native places to do ministries. K. B. Lai has led Nepal Hebron Church with concern for the evangelization of the unreached peoples. Ya Maung has planted ten churches through the Myanmar Intha Mission, and Deumjewoo also has trained a significant number of Myanmar Christian leaders. Mabub has established the Home of Grace for about 160 homeless children in Pakistan Korean-learning program, shelter community, periodic medical aid by Onnuri Rapah, and church planting through the “returnees” are the strong parts of our service. However, we carry some weakness in dealing with sensitive legal matters associated with unjust treatments by *jeongless* [inhumane] employers We have three tasks: to equip the staffs with relevant specialties in areas of language and missionary training, to move our

locations closer to the factory circles, to uphold a self-supportive worship in each shelter (The Onnuri Mission, ed. 2003:1-2, 15-16, 23-24).

(2) On the average, two shelters in Gunpo have been used by 20 Myanmarese, 40 Nepalese, and 10-15 others Two shelters in Ansan have been occupied by 20 Russians, 18 Mongol, and 12 others We have provided food and bed for each one of the jobless (for a month), and other related help for the sick (for whom unlimited stay may be allowed), and for the maltreated We have regularly visited their work sites for fellowship and evangelism We have facilitated their participation in Morning Quiet Time, Night Prayer, Wednesday Bible Study, and Saturday Worship equally scheduled for 10:00 p.m. More than half of them have joined the faith practices The Saturday gatherings among the Mongol and the Nepalese have become vital and vigorous both in numerical and spiritual senses. We need more staffs since each shelter has developed into an everyday worshipping community (The Onnuri Mission, ed. 2004:1-6).

On the next Saturday, June 10, 2005, the researcher revisited the Mongol and Russian shelters in Ansan, where he could hear the staff Gyeong-Hee Lee saying about his serving experience there:

This house [the Mongol shelter] has broad space with three rooms. A sick person and his family are living in a room, and others share the other two. I come here on every Monday, Wednesday, and Friday. I have served the community for four years This shelter functions as a rest place and “church” Here, worn-out people find comfort and we also provide opportunities for them to know and meet Jesus Seven leaders [from the shelters] are sent back to their own countries as “missionaries,” and in the case of Nepal, a home like this warm gathering has grown into a vigorous church Language difference is one of the major difficulties of the workers living in this foreign land. They appeal for humane treatment because they experience harsh management in their workplace every day. They are highly receptive to any warm-hearted person. They open their heart only when they feel *in-jeong* (common humaneness, 人之常情 [Chinese]) from the person who shows his [or her] warm heart to them Even though there are several governmental or non-governmental organizations for foreign workers, in many cases, legal matters remain unresolved. Nevertheless, our warm heart has always been effective for consoling their wounded heart Seven to ten people keep Morning Prayer. More than 20 Mongol participate in Saturday Worship aided by a part-time student pastor from Torch Trinity Graduate School of Theology I lead Wednesday Bible Study, trying to communicate in their language [Their previous] religions are still their culture, but under this hard life situation, they make some room in their heart for Christianity. I have observed that intimate one-to-one relationship and

heartfelt worship in the small congregation are very relevant ways for them to open their heart toward Jesus Christ. They feel our warm heart not only through the shelter's humane hospitality but also through the bonded relationships, I mean, the one-to-one Bible study fellowship and the worshipping communion. It is crucial and indispensable for them to feel us as warm-hearted friends. They do know exactly who we are and what our heart is Conversion occurs only when they earnestly want it in their heart For us, this is really a heavily heart-laden task, so we need more "ministers [staffs]" who bear the heart of Jesus Christ One day a worker was struck down by a sudden disease. He was in a critical condition, but no money for the medical operation. We hurried to reach him and prayed first to God for him with all our heart Later, he opened his heart to us and his family joined our worship, where they experienced the Holy Spirit touching their heart and accepted Jesus as their Savior and Lord The church [Onnuri Church] seems not patient with us, but I think that too frequent changes are not good for this ministry Whereas there are many in the course of preparation for overseas mission, there are only a few dedicated to the peoples here For me, each shelter is a small church, but the "minister [staff]" is not supported as much [by Onnuri Church] I was very happy with churches emerging out of the Rama-Buddhist Mongol and [folk-Muslim] Russians at the shelters – here on the field, not within the church in Seobinggo, [Seoul] When we serve them with our honest heart, we can communicate with them in a heart-to-heart way This one "convert-missionary" is better than ten Korean missionaries; this claim has been proved true in the seven's fruitful homeland missions [The conversation continued at the Russian shelter.] We have tried to build a good relationship with the next-door, up- and downstairs neighbors since our worship is devoted at night I am serving three communities, and in the first year, I often skipped return to my home About 50 thousand foreign workers live around this area. Since the opportunity is also a time-limited one, we need to focus on this "harvest area" We changed our name from Charity Ministry to Onnuri Mission, but the term "mission" has been felt burdensome by many What is more important than the "brand name" is our six-day-full warm-hearted effort by which their heart is also opened fully toward God during the Saturday Worship (GL:16).

One week later, on June 17, 2005, the researcher was invited to the Myanmarese and Nepalese shelters in Gunpo by the staff Ho-Sang Hwang. The invitation was a result of his genuine attitude to see the communities as his close friends, rather than as the objects of the study. He received ingenuous hospitality from them, and Pastor Philip

Gajmer, the leader of the Nepalese assembly, impromptu asked him how they could be of assistance to his project. On the move, he could listen to what the staff Hwang commented on regarding each community. Through further dialogue, he could catch Hwang's warm-hearted relationship with the peoples in serving them:

I have kept company with them [two Myanmar families and several brothers and sisters] for three years . . . Their culture is nearer to India's than China's as far as I know. They belong to Chin tribe, a minority people group in the nation. The Christian population is high, but the social influence is weak. The majority people of the society are Burmese tribe; 90 percent of them are Buddhists and less than 6 percent are nominal Christians . . . They [the Myanmar of the shelter] are very friendly like us Koreans, but their community has recently been pained with schism because of clan difference . . . [The talk lasted at the Nepalese shelter.] They speak both Nepalese and Hindi . . . Pastor Philip Gajmer is studying at Torch Trinity Graduate School of Theology and plans to plant churches in his homeland. [Pastor Gajmer intervened.] I lost my mother at the age of 6 . . . I experienced my conversion from Hinduism at 18 . . . When I believed in Jesus, I felt peace deep down in my heart. [The staff Hwang resumed.] These people are easy to communicate with in a heart-to-heart way because they are *jeong-ful* (정이 많기 때문에) like us. Whenever we meet together, we feel deep compassion being exchanged (큰 심정적 교감) . . . [After sharing dinner, around 9:30 p.m., Saturday Worship started among the 45 Nepalese and also among the 11 Pakistani. In separate rooms and in their own languages, they sang praise, prayed intercession, devoted offering, and hearkened to Scriptures and preachings with all their heart. One Nepalese is the person who has just recovered from his brain tumor surgery. One Pakistani is the person who has just arrived at the shelter after three and a half hours of train and bus trip from his workplace in Euijungbu north of Seoul. In general, they were all courteous, kind, hospitable, warm-hearted, and ready to respect others in their heart. In particular, the Nepalese worship was exceptionally powerful "by the presence of the triune God," and the loving fellowship was truly outstanding in terms of intensity, intimacy, and attractiveness. The researcher's heart was attracted by the *jeong* of their community (정에 끌렸다). Hwang added later.] Heart-to-heart respect is the key to such fascinating fellowship . . . From the beginning, the Nepalese community has been fully self-supportive, and our role has always been secondary to their initiative . . . One time I went to their village in Nepal, and found that the people liked to share many things with their heart like *jeong-ful* Koreans. The Nepalese here are all the same. They love to exchange favors with their heart . . . They are cautious of becoming a person of divided heart. They value a person of character. They seldom express

negative things in spoken words, but they do watch these with their heart I have strived to have a heart-to-heart talk with them I have felt greatly indebted to them for their heartfelt love for me. Their worshipping community should be monumental Newcomers are those who are well informed of this [community]. They first belong to it, then feel love in it, and finally find different realities of Christianity. They first open their heart toward it, then attach their heart to it, and finally trust it with their heart They decide to believe in Jesus because of the kinds of persons in community who are willing to help each other with their whole heart, especially in times of adversity I feel disheartened at hearing them saying about heartless Koreans' oppressive treatments of them For me, one of the difficult tasks is to notify the person who is now able to be independent by re-gaining a job to move out of the shelter In the process, I feel my heart burnt (애가 탄다) To the end, I appeal to the person's conscience with open-heartedness One-to-one relationship is very crucial for doing this mission, but our position between the church [Onnuri Church] and the community [the shelter] is also very ambiguous We understand our role as that of missionary, but we have been always busy with paper works Pastor Gajmer is really an exemplary leader. He will be acclaimed as "Yong-Jo Ha" [the senior pastor of Onnuri Church] of Nepal in near future We share our meal and pastoral visitation The Nepalese community is one family where we call each other brother [or sister] by age. I feel it comfortable to do so. So I am called Hwang *Bai* ["brother" in Nepalese] If we insist on remaining in a relationship of the giver and the taker, this relationship is superficial. Anyway, what should be verified is our personality. They esteem what sorts of person to be more important than what stages of theological education Since we are friendly to each other, opportunities for praying together overflow (HH:17).

As described above, the Onnuri Mission was featured by the focus on the benevolent relationship of "all peoples in the world," which was to be achieved through the synergic works of people's *in-jeong* (common humaneness) and the loving fellowship of the Christian community. The Mission endeavored to set up an ecclesial shelter for foreign workers in Korea. The founder combined the three tasks – worshipping God, discipling the church, and reaching out to peoples – into the church's "Acts 29" movement. The weak tie between the church's leadership and the field staffs exposed the Mission's unstable realities, relegating it to a subordinate part of the overseas missionary

agenda. The warm-hearted staffs matched well the foreign workers as self-supportive agents, which exhibited the real need to discover and/or cultivate persons of character in doing mission among differing peoples.

In summary, the Canaan Farmer's School, the Da-Il Community, and the Onnuri Mission were missional communities which tried to carry out Christian movements to build up a society of *bock-min* (blessed people), *da-il* (one in variety), and *onnuri* (all peoples). Targeting the poverty of rural farmers, the hunger of the urban homeless, and the discrimination of foreign workers, the communities developed their respective theologies in which a ripe phase of the integration of Korean *jeong* and Christian love might be perceived. The stories of their missional efforts to overcome the problems spoke well for the interactive function of their warm *jeong* (with earth, rice, and humanness) for initiating sets of dyadic relationship and their holy *agape* (stewardship, compassion, and hospitality) for extending the Christian fellowship. By this joint function, in one way or another, the purpose and values of God's kingdom could be settled down in the heart, in the dyadic relationship, in the Christian gathering, and/or in the entire society. They maintained a robust relationship with God in their beliefs and practices, and their "contextual theologies"²³⁶ can be analyzed – in reference to Eunice Irwin's "five criteria" – as follows:

- (1) Christian Sharing in Community (Church): Canaan Church was within the Canaan Farmer's School. Da-Il Church and the Da-Il Community were in partial overlap. The Onnuri Mission was within Onnuri Church. The School emphasized the role of family *community*. The Community prioritized public *witness*. The Mission highlighted the importance of Christian *worship*. The three were not a simple household or a local church, but a complex of these for doing mission for the society.
- (2) Living out of the Christian Faith (Spirituality): The three equally saw the Christian "faith working through love" in community. The faith was a *warm-hearted* one which was molded through the God-relationship and

also through the warm Christian community. The School lived the faith by loving earth (work), loving neighbor (service), and loving God (sacrifice). The Community lived the faith by opening the heart toward God and showing compassion to the hungry and sick. The Mission lived the faith by making hospitable room for God and the strangers in the heart and in the shelter. The three's faith was not about control, schism, and status quo. Rather, it was a *loving practice* to reclaim, hearten, and reconnect human beings who were to live in warm relationships and communities. It was the life itself in response to God's love in each field, which could be called "life Christianity," "life spirituality," or "life mission."

(3) Understanding of the Scriptures (Bible/Hermeneutics): The three had their own "canon in Canon" or *working canon*. The School used the stories of the garden in Genesis and the Canaan land in Pentateuch, Matthew 6:33, and passages of filial piety to identify human duty or virtue in relation to earth (*heurg*), family, and God. The Da-Il used Psalms to open the heart toward God and others, the stories of the five loaves and two fish in Matthew 14 and the sheep and the goats in Matthew 25 to underline the practice of small *jeong* and Christian love. The Mission used the Great Commission of Matthew 28:18-20 and the ecclesial and missionary events of Acts to make disciples of Jesus Christ among the church and also among all peoples. In all the three, *God's larger story of love* was just implied, but not told clearly.

(4) Relating the Gospel to the Local Church (Anthropology): The three sensitized themselves to the *felt-needs of ordinary people*. For the three, the gospel was truly the good news to the poor. The School defined human beings as people working on *heurg* (earth), and presented the village farmers with the gospel like warm (productive) *heurg*. The Community defined human beings as people sharing *bab* (rice), and presented the urban homeless with the gospel like warm (enlivening) *bab*. The Mission defined human beings as people deserving *in-jeong* (common humaneness), and presented the foreign workers with the gospel like warm (embracing) *in-jeong*. The three also noticed the peoples' heartfelt-needs for the full restoration of their self-identity (or *imago Dei*). Their encounter with warm-hearted Christians or their bonding to the Christian community of love usually served as a catalyst for their own heart-to-heart fellowship with God. Some experienced that their deep needs for God's forgiveness and empowerment were met through the God-relationship.

(5) Being Aware of Life Situations (History): The three performed their missional projects *at the margins of the changing society*. The School focused its "education mission" on cultivating self-supportive Koreans in the pre-liberation era, and then, Koreans of warm personality through the period of development, and began to impart the model to several Third World countries around 1990s. Starting from 1989, the Community concentrated its "welfare mission" on feeding and healing the downtown poor in Korea amid rapid urbanization, also with warm concern for caring for orphans in several Asian cities. In 1994, the Mission initiated its

“buffer mission” by supplying shelters for the foreign workers in Korea’s factory belts in the midst of globalization. The three gained some credibility from many Koreans as the three’s mission was felt by them to be contributive to balancing their changing society and reconciling their conflicting community, whether the Christian mission was about social education, social welfare, or social buffer.

The three missional communities constructively incorporated Korean *jeong* and Christian love into their Christian social movements. To an adequate degree, the warm practice of Christian love of the three displayed biblical authenticity, contextual relevancy, and ethical credibility. More than anything else, by such *inter-cultural* or *cross-cultural* combination of *jeong* and *agape*, the three exemplified *jeong-ful* (warm-hearted) Christians doing mission in both Korean and Christian ways. This *jeong-ful* and *agapaic* mission demonstrated at least three strengths. First, it helped Korean Christians to understand the mutuality of intimate and ultimate God and also of their daily and ecclesial life. It helped them to regain the practical dimension of their faith journey and thereby to approach ordinary people in a culturally-friendly (*jeong-ful*) way. It helped them to come out of an overly church-centric posture and then to retake a missional life for the people in their field from the kingdom perspective. Second, it lessened antipathy from people of other faiths by holding compassion (*jeong*) in common. Third, it showed Korean Christians that Christian practice was inseparable from Christian character. It showed them that persons who were not only warm-hearted (*jeong-ful*) but also self-sacrificial (*agapaic*) were essential for creating a warm community. It showed them that the power to transform both the person and the society must derive from the love of God, because their *jeong* alone might cause such problems as control, schism, and status quo.

The three missional communities also carried some weaknesses. The current leaders of the School were the children of the founder Kim, and their self-identity leaned

toward the founder who himself first looked up to God for God's new provision. Kim and his children kept such tight relational bonds that the father could not acknowledge each of the children as someone *other than himself* until their late years after marriage. As a result, the leaders who bore resemblance to their father through the deep *jeong*-tie betrayed a tendency to neglect acknowledging the *otherness* of each of the staff around themselves and also of each of the cultures where the School attempted to implement its "global" project. The Community had an extensive impact on the whole society, but the food bank did not afford to advance the one-way giver-taker relationship there. It seemed that the missional-ecclesial-monastic link of the Community was too loose to transform the exhausting service into meaningful Christian fellowship. The Mission was driven by the mother church's master missionary enterprise. It could be that the Mission was contingent upon the receptor people's capacity without providing a lucid model for them to emulate in the shelter setting. In all this it can be suggested that the God of holy love would fill up the gap between the *jeong-ful* (filial) leaders of the School and the changing society, between the *jeong-ful* (compassionate) givers of the Community and the passive takers, and between the *jeong-ful* (selfless) staff of the Mission and the self-supporting aliens. It is accordingly suggested that the Christian agent's intimate (*jeong-ful*) relationship with God should be enhanced in each field so that the Christian triad may not be reduced into a *jeong-ful* dyad which might engender the problems of control, schism, and status quo.

Overall, in this chapter, the researcher has delineated the fact that Korean *jeong* is intermixed with Christian love in the heart of Korean Christians by recounting eight in-depth interviews of them. In reference to Rynkiewich's five models for doing cross-

cultural ethic, he has confirmed the efficacy of *heartfelt ethic* (or personality ethic) among Koreans whose heart is deep-rooted in *jeong* and among Christians whose heart is also deep-anchored in *agape*, to say nothing of the cases of Korean Christians.

The researcher has also elucidated the fact that the three Korean missional communities employ a creative integration of Korean *jeong* and Christian *agape* in their warm-hearted (*jeong-ful*) mission activity, revealing some competence to perform it in ways that are both Korean and Christian. In reference to Irwin's five criteria for assessing contextual theology, he has verified the effectiveness of the three communities as a complex of intimate (*jeong-ful*) family and holy (*agapaic*) assembly for the church's *warm-hearted practice of love* – as the coalition of the Christian agent's character and act – among ordinary people at the margins of the society. Through the case studies, he has identified such elements of *jeong* as warmth, endurance, compassion, and humanness which align with Christian *agape*. Thus, he proposes that the potential of Korean *jeong* for Christian mission consists in its *warm-heartedness* (마음이 따뜻함). Noting the practical contribution of the School for filial family, of the Community for inter-faith companionship, and of the Mission for reconciled peoples, he also re-affirms that *warm-hearted Christians* are indispensable for community development in the society and also for the kingdom of God in operation.

In this chapter, the researcher has also “evaluated critically” Korean *jeong* in light of Christian *agape* through indirect critiques of the three communities. As indicated above, *jeong* betrays weakness in accepting otherness, equal humanity, and exemplary life before Creator, whereas *agape* does validate these. Hence, he will formulate basic guidelines for the missional understandings of *jeong* in the next chapter.

CHAPTER 5

TOWARD TRIADIC MISSION

In this concluding chapter, the researcher will discuss how *jeong* – under the direction of *agape* – can contribute to the renewal of Korean Protestants in their inmost heart and thereby their public witness to the Christian gospel through a life of reconciliation and *shalom*. For further studies, he also will suggest concisely what differences a constructive integration of *jeong* and *agape* can make in their biblical hermeneutics, spirituality, ecclesiology, (women's) leadership, morality, and evangelistic/missionary strategy.

To summarize the previous works, Chapters 1-3 represent three macroscopic stories in a triad. Chapter 1 divulges a recent trend of cold-hearted (*jeong-less*, 차가운 마음의) Koreans. Chapter 2 recovers a long tradition of warm-hearted (*jeong-ful*, 따뜻한 마음의) Koreans. Chapter 3 conveys a new tale of committed-hearted (*agapaic*, 헌신된 마음의) Christians. Chapter 1 indicates the problem of this study, that is, *jeong* which is still deep-rooted in the heart of Korean Christians, functioning as both threat and opportunity to their missional life.

Chapters 2 and 3 together serve as the medium by which to re-align Korean *jeong* with Christian *agape*. They show that *jeong* is a psycho-social entity relevant to Koreans while *agape* is also a psycho-social element authentic to the Christian gospel, and that *jeong* is dyadic in its relational structure whereas *agape* is triadic, namely, God-sustained. They hint that while *jeong* necessitates the clear-cut God-relationship of *agape*, in turn, *agape* calls for the contextual relevance of *jeong*, insofar as Christian mission by and among Koreans is concerned.

Chapter 4 tells an inter-cultural story of Korean Christians whose heart unifies Christian *agape* and Korean *jeong* in such a creative way that the *agape* may fulfill the *jeong*, rather than abrogating it. The example of Korean Christians who practice *agapaic* (committed) love with their *jeong-ful* (warm) heart demonstrates some potential for doing mission in both Korean and Christian ways, gaining them a high rate of credibility from ordinary people inside and outside the church. As they serve those on the margins of the society, their warm-hearted act of love in and for community works as the solution of this project, echoing God's kingdom and God's character in the very mission field.

This study confirms the competence of heartfelt ethic from an agent perspective and also of a missional community's contextual (or field) theology for Christian mission. First, it identifies character development as an essential task of mission. It supports the missional role of a responsible agent who is forgiven and empowered by the God of holy love. Rather than formulating sets of theory, it articulates the pros and cons of Korean *jeong* in light of Christian *agape* so that the agent may be equipped with Christian purpose and character through the kind of heuristic narration.

Second, this study notes that *jeong* and *agape* are *communitas*-forming virtues on the margins of society. It upholds each Christian community's contextual theologizing which may sensitize the community to the urgent felt-needs of the receptor people. In particular, it speaks for a synergic combination of warm *jeong* and committed *agape* that can operate to smoothen the Korean society, while simultaneously stating that dyadic *jeong* should be completed by triadic *agape*.

Thus, as the main axis of the preliminary guidelines for a *jeong*-sensitive mission, the researcher proposes the mastery of triadic mission to (Korean) Christians, which may

dictate a twofold task: to re-tell them the large story of God's love for all so that their understanding of Christian love (*agape*) may not be fragmented, and to invite them to make it a habit of their heart to practice their small love (*jeong*) for others so that the whole of their character may not be divided between episteme, disposition and act. This intrapersonal task will be extended in consideration of the Korean Protestant context.

Implications for Christian Mission

In Chapter 1, the researcher described three backgrounds for this study on the relationship of *jeong* and mission: the stagnation of Korean Protestantism since 1990s, the resurgence of other faiths amid globalization, and the society's gradual shift to postmodernism. In this section, he will present three missiological responses to the contextual challenges in view of the radical turning from dyadic to *triadic church, faith, and mission* – in order for Korean Protestants to serve the world for the kingdom of God in both culturally friendly and biblically sound ways.

First of all, the Korean Protestant church's self-centered posture is diagnosed as a problem causing the recession of the conversion growth among the unchurched. Many of the visions set by and for the church itself seem vainglorious, breaking away from the track of God who is willing to care for the marginalized. Top-down methods are often favored; for example, Holy City Movement and New Right Movement are now emerging out of the Protestant circle, producing vehement disputes. However, since *jeong* epitomizes ordinary Koreans' warm heart and relationship, this other-centered *jeong* can be employed as a middle term for the church serving them on the margins of the society where there is God also. As Gregory Leffel stresses, "the mediating church is a grounded

community within the larger society; it is a loving community of real people who have been placed in Christ by the Spirit and enmeshed in the life of God” (2004:39).

The kingdom relates to God’s character as well as God’s purpose, so Christian mission is inseparable from Christian character. Mission is not just about achieving goals but also about weaving warm-hearted (*jeong-ful*) relationships. Sadly, it seems that “faith” prevails over love in the Korean Christian life. The stiffened faith is self-righteous at one point, and then, judgmental at another as the faith is not worked through the love of God. In contrast, Jonathan Edwards’ “holy affection” and John Wesley’s “holy temper” are compelling examples of Christian personality ethic, that is, Christian faith which is to be lived through the loving heart inspired by the grace of God. This personality type might be considered as a blind spot in Lawrence Kohlberg’s scheme of three developmental patterns of moral reasoning.

Ubolwan Mejudhon, who had written a doctoral dissertation on the relationship of Thai meekness and Christian mission in 1997, made an extensive contribution to mission studies and biblical hermeneutics by inventing “life exegesis” in 2005, which included “discipline of psychology” as an application process.²³⁷ Part of her research paper on this topic reads: “The miracle in Acts 3:1-26 is an excellent combination of the Great Commission and the commandment to love . . . I cannot be Peter [miracle-performer], but I can, like the lame man’s helper, easily be kind hands which reach out to the needy . . . Love must go with commission in evangelism” (2005:18, 21). Like Thai meekness, Korean *jeong* facilitates warm hands for the marginal. It is certainly expected that warm *jeong* (or warm heart or warm relationship) does provide much for the church to be alive with multiplying cases of conversion. However, it must be also noticed that

jeong alone cannot make character development, and dyadic *jeong* relationship might be susceptible to control, schism, and status quo. Thus, the centrality of the relationship with God of decentering (*self-giving*) love is re-affirmed for *triadic church* whose priority concern is to quicken the real life of the ordinary on their field.

Second, the Korean Protestant church's confrontational encounter with people of other faiths is diagnosed as a problem that results in their loss of credibility to the Christian belief. The Protestants generally share a firm doctrinal foundation in Jesus Christ, but it is often observed that they tend to cross the inter-religious threshold without bearing the heart of love that comes from "God who is love and first loves us." However, as Lesslie Newbigin reminds us: "In John 6, Jesus is both totally compassionate and yet totally uncompromising about what is involved in coming to the fullness of life To give bread to the hungry is an action of compassion In serving human need, Jesus remains master . . . of that which alone can satisfy the infinite desires of the human spirit" (1989:226). Since *jeong* is compassion, this morality of *jeong* can be used as a middle term for the church "speaking the truth in love."

The Christian gospel is not a private but the "public truth" which can be distributed with confidence among neighbors of other faiths; so Christian mission must prepare for publicizing the worldview of the truth by making room for cordial talks with them. Terry Muck is one of the leading scholars pioneering this warm inter-religious dialogue.²³⁸ In *Those Other Religions in Your Neighborhood*, Muck notes: "Speaking the truth in love is the appropriate response to adherents of other religions Truth without love loses its persuasive power; love without truth forfeits its identity Together,

however, they capture the essence of the Christian gospel” (1992:171). In Alien Gods on American Turf, Muck relates the dialogic task to the missional theme of transformation:

[In Scriptures,] three major streams of thought emerge. One is that we are commanded to love our neighbors unconditionally Second, we are called to join with other [Christians] to glorify God here on earth through [churches] Third, we are to preach the truth of the gospel to any and all who will listen. All three principles are required for a well-rounded theology of interfaith interaction. If any one principle is elevated as *the* principle of action, then relativism, triumphalism, or fanaticism will likely result. Our overall purpose through all three is to transform the world; each, however, brings a special piece to the puzzle of how transformation takes place (1990:63-64).

In “Instrumentality, Complexity, and Reason: A Christian Approach to Religions,” Muck suggests that we Christians need to explore the possibility of using the paradigm (exclusivism, inclusivism, and pluralism) in a new way because of complexity; that is, the correspondences between the three typologies and persons who view them are complex rather than linear, one-to-one (2000:5). He states that since the views are associated not just with beliefs but also with religious histories, worldviews, and real practices, “the way to salvage the paradigm is to quit looking at it ideologically and begin to see it instrumentally” (2000:8). He adds that the shift to an instrumental use of it would enable us to come near to substantive issues arising from *de facto* religious pluralism (2000:10). As David Bosch argues, the simple classification of three typologies should be complemented by “dialogic discernment” in our doing mission (1991:483). Especially in his early book, Liberating the Leader’s Prayer Life, Terry Muck puts an emphasis on the love of God which may trim our angled heart through prayer and which the world’s peoples heartily need:

That’s precisely the problem We find ourselves dealing with our own love of God in a fragmented, behavioristic manner, but we tend to reinforce that approach in counseling with others. Somewhere in the

process, the true nature of humanness – of love for God – gets obscured, and one of the things that suffer is our motivation to pray We might call it the psychologizing of love Reduced to the simplest terms, psychology looks manward and spirituality looks Godward. Psychology is a good and valuable resource, but when it replaces our spirituality, we have confused our priorities. One pastor has a sign on his desk that says simply, “Pray first.” Too often we ignore that sound advice and instead analyze first The essence of prayer is love. The biblical heroes of the faith realized that. They all begin their prayers with worship. Unfortunately, we have lost the priority of love in our prayers. Too often the prayers of modern men and women start with apology The result is that, for many, the Bible has ceased to be a book of choice – love God or not. It has become a behavioral reference book What can we do about restoring love to its proper place in the life of prayer? The first thing, perhaps, is simply to realize that true prayer reflects love of God, not fear of our own mortality in the face of a wrathful deity We need to establish . . . a “first love” relationship Love of God is the “warp and woof” pattern in the Christian’s life. Without that, the threads of our life remain isolated behaviors that have no meaning Besides recognizing that prayer is grounded on a love relationship with God, we must also look to the one element of society that can still model Christian love properly – the body of Christ, the church What the world needs desperately is Christian love. But the world cannot manufacture it. It must come from the Source, reflected through the lovers of the Source (1985:61-68).

As Koreans’ affectionate attachment to spirits, their selves, social relationships, and land, *jeong* has woven their religio-cultural experiences into their warm heart. Korean *jeong* is the ordinary’s cardinal virtue for moral life, imprinting the significance of each of the four existential directions – toward divinity, selfhood, sociality, and ecology – in their heart. As such, *jeong* can counteract today’s cold-hearted secularism coming out of the society becoming “globalized (hyper-competitive)” while making a smooth way for the activation of Christian love. It is also expected that *jeong* catalyzes not only Christians’ compassionate communication with neighbors of other beliefs but also their own intimate tie to God. However, since *jeong* reflects the worldviews of other religions whose ultimate beings are not easily approachable, this dyadic *jeong* should be perfected by Christian love. Thus, the indispensability of prayer to God of “diversity in

unity” is re-affirmed for *triadic faith* which is focused on re-aligning human affection with God’s pure love.

Third, the Korean Protestant church’s reasoned approach to broken-hearted people is diagnosed as a problem that causes the mission’s inability to adapt to their fragmented community. Korean society today might be seen as a conglomeration of pre-modern convention, modern rationality, and post-modern suspicion. The church’s mission bound by doctrinal “foundationalism”²³⁹ seems to hinder the church from crossing borders to reach out to those living in dissimilar cultural sectors. However, because *jeong* carries each person’s story of warm relational bonding, this narrative *jeong* can be adopted as a middle term for the church reconnecting the person’s particular life journey to the *communitas* of Christian love.

Christian mission is not simply to transmit the church’s foundational ideas, but more essentially than this, it is to transform the receptor people’s psycho-social habits tied to their own specific sub-culture or reference group in accordance with God’s purpose and character so that a radically new society may emerge out of the old terrain. Unfortunately, as Rodney Clapp points out, “many evangelicals still hold to the mood and rhetoric of [modern] foundationalism” (2000:23). In response to the postmodern transition to a culture like the consumer’s somewhat whimsical choice nowadays, Clapp calls for “the necessity of narrative to identify persons in places,” “tacit holiness expressed through the body and habituation,” “Christian family virtues of fidelity and commitment,” “the [counter-cultural] character of the Christian” so that Christians may trespass onto popular socio-cultural territory as “God’s peculiar people” to elicit change from within it with such Christian ethos and pathos, and also in culturally familiar ways

(2000:33, 66, 124, 146, 171). Similarly, J. Andrew Kirk contends for a paradigm shift from “mission modernity” to “mission postmodernity,” saying:

A changed intellectual climate may help to bring to light neglected elements in the Christian tradition Serious discussion of pneumatology (the work of God’s Spirit) and eschatology (the consummation of God’s kingdom) has come to the fore in the last quarter of the 20th century [In addition,] reaction against an excessive emphasis on the controlling nature of “instrumental reason” has led to the recognition of wider dimensions to knowledge – in particular the place of community, tradition, [emotion] and action in the process of knowing ourselves and the world in which we live (1999:xvi).

In his ground-breaking volume, Transforming Mission, David J. Bosch lays out the grand features of our agenda for doing theology of mission into the emerging postmodern context, and concludes it with these words:

Throughout most of the church’s history its empirical state has been deplorable. This was already true of Jesus’ first circle of disciples and has not really changed since. We may have been fairly good at orthodoxy, at “faith,” but we have been poor in respect of orthopraxis, of love The *missio Dei* sets the church under the cross – the only place where it is safe As community of the cross the church then constitutes the fellowship of the kingdom, not just “church members”; as community of exodus, not as a “religious institution,” it invites people to the feast without end. Looked at from this perspective mission is, quite simply, the participation of Christians in the liberating mission of Jesus It is the good news of God’s love, incarnated in the witness of a community, for the sake of the world (1991:519).

As an evangelical response to the postmodern challenge, in Mission on the Way, Charles van Engen intends to frame a holistic “mission theology that is intimately involved in the heart, head, and hand (being, knowing, and doing)” of the church’s participation in the *missio Dei* in God’s world (1996:31). van Engen synthesizes modernity’s and postmodernity’s claims into the journey of “God’s missionary people” living the “already/not yet” tension of the inbreaking kingdom of God, and suggests a missiological ecclesiology: “*one* global communion of disciples of Jesus, more than

individualist; a *holy* community of faith, more than rationalist; a *catholic* fellowship of followers of Christ, more than materialist; an *apostolic* agent of reconciliation, more than technologist” (1996:229).²⁴⁰ Then, van Engen fastens Christians’ whole identity to the God-relationship, providing this thesis for their integral missional life:

[They] need a Trinitarian theology of mission that emanates from a deeply personal, biblical, and corporate *faith* in Jesus Christ; is lived out in the body of Christ as an ecumenical fellowship of *love* (the central locus of God’s reign); and [with the indwelling Spirit,] offers *hope* for the total transformation of God’s world (1996:254).

In a postmodern era in which persons are defined by more their erratic heart than their logical head, Christian mission cannot be effective for them if it insists on sticking to one-time impartation of a few Christian propositions, e.g., of the four spiritual laws. As Vinay Samuel notes, “Mission [postmodernity] is more of a journey than event; it is mission on the way – inviting people to take part in [the] journey toward God” (1999:229). Samuel continues, “It is total commitment to build communities in the long haul; a context where transformation takes place is where the people are enabled to see God intervene and be present – personally and directly – [at their] relationships shaped by reconciliation” (1999:232-233).

Like Christian love, Korean *jeong* cannot be established by a solitary subject. *Jeong* is always dyadic and/or communal, denoting the person’s vulnerable bonding to the other. As such, *jeong* practically fits one-to-one and small group Bible studies, and in extension, the church as a counter-cultural community of warm love. It is also expected that a parallel use of the word “warm-heartedness (마음이 따뜻함)” and such terms as “kingdom (천국 or 통치)” and “holiness (거룩 or 성결)” in homiletic and liturgical settings for Korean Protestants would mitigate some negative connotation which the latter

expressions might scatter otherwise. Seen from a Christian perspective, postmodernity is an antithesis to modernity's reasoned meta-theory that excludes love, both divine and human; *jeong* is also selfless, sometimes betraying the self's irresponsibility. Thus, the reciprocation of warm love between Christians and the indwelling God who pardons and empowers them is re-affirmed for *triadic mission* which aims to heal cold-hearted relationship and wounded community through their evangelism (being loved by God) and social responsibility (loving others).

In conclusion, Korean *jeong* can be seen as a middle term for the church serving the world for the kingdom of God. On the one hand, *jeong* is a "bridge of God"²⁴¹ for Korean Christians to reach out to ordinary people (*minjung*), adherents of other religions, or broken communities in a way familiar to them. In this regard, the researcher presents these cultural guidelines of *jeong* for the transformation of cold-hearted (*jeong-less*) social realities into warm-hearted (*jeong-ful*) recoveries:

- (1) *Jeong* is affectionate attachment, fostering an intimate dyad. It bears strength in interpersonal relationship. It may help Christians to keep a close tie to the triune God.
- (2) *Jeong* is other-centered heart. It is marginal, vulnerable, and compassionate morality. It may help Christians to turn their priority concern to those in difficulties.
- (3) *Jeong* is warm bonding to community. It is emotional and relational palliative for social harmony. It may help Christians to embrace those with broken heart in a segmented society.
- (4) *Jeong* is particular narrative. It is person's life story interwoven with specific place and historical condition. It may help Christians to reconsider the destination of the creation.

On the other hand, *jeong* is also a carrier of old worldviews that might obfuscate the heart of Korean Christians. When they are "bound to *jeong*" (*정에 얽매임*) for long, this would cause problems of control, schism, and status quo to occur in their church and mission lives. In response, the researcher offers here these biblical guidelines of *jeong* for

the transformation of such negatively *jeong-ful* (manipulative, irresponsible, differential, and reclusive) phenomena into positive manifestations (witness, renewal, reconciliation, and shalom) of the Christian heart in light of committed-hearted (*agapaic*) love:

- (1) *Agape* is grace given by the triune God who is love and who first loves us (1 John 4). It represents an intimate triad in which God is centered. It shapes us into a community of witnesses to God's kingdom (Acts 1:8).
- (2) *Agape* is self-renewing heart. It is self-affirming and also self-giving in Jesus (Philippians 2-3). It is the self's single-heartedness toward God who is compassionate to those in difficulties (Luke 6:35-36).
- (3) *Agape* is boundary-crossing fellowship. It is open-hearted to outsiders, welcoming them as guests sent by God (Genesis 18). It is to make room for others' reconciled relationship with God (2 Corinthians 5:20).
- (4) *Agape* is ecological story. It is our daily care for creation within God's cosmic plan of new creation (Genesis 1:26-28; Revelation 21). It is to join the Spirit of God who wills to restore the whole creation to shalom.

Taken together, the cultural/biblical guidelines clearly inform the creative coupling of warm *jeong* and committed *agape*, more substantially, the example of (Korean) Christians' *warm-hearted practice of love* to heal the society becoming cold-hearted. Yet, throughout this project, the root problem which misdirects human limitations and also relegates the church to the dichotomy between being loved by God and loving others has been identified as a defunct relationship with God the Trinity. The flaw can be called "the excluded above."²⁴²

Thus, the researcher's overall thesis is to say that *the opportunity of Korean jeong for Christian mission consists in its warm-heartedness, but the threat of dyadic jeong demands a decisive turning from dyadic to triadic church, faith, and mission*. It is a bipartite proposal for Korean Christians' triadic missional life that they do mission in both Korean and Christian ways, and that they love others while being loved by God in the very field. Accordingly, application of the proposal for churches in global partnership would be the warm bonding of *jeong* and the intimate God-relationship of *agape*.

Conclusions: Guidelines and Recommendations for Further Research

The cultural/biblical guidelines of *jeong* and *agape* in the previous section may serve as basic and preliminary frames of reference to understand Christian mission by and among people of heart like Koreans. The guidelines in dialectical mutuality at present may also direct Christians to make a radical turning toward triadic mission as these hint credible mission that goes with warm character and loving community. The gospel is the *warm truth* of God the Trinity among us, heartening warm people, church, faith, and mission. Accepting the intimate tie to God as the pivotal axis and main guideline of Christians' missional life, the researcher here suggests several findings which have been drawn from this study on warm *jeong* for recognition of their importance as guidelines for future *jeong* development as well as for further research. They are:

(1) Korean *Jeong* and Mission Theology: *Jeong* is attached to four basic relationships of human existence, calling for a holistic theology of mission which may be featured by witness (in relation to God), renewal (in relation to self), reconciliation (in relation to society), and shalom (in relation to creation), and thereby, can be counteractive to manipulation, irresponsibility, partiality, and seclusion. Darrell L. Guder in Be My Witnesses (1985:40), The Incarnation and the Church's Witness (1999:39), and Continuing Conversion of the Church (2000:49), and Stanley Hauerwas (2001:207) define "mission as (incarnational) witness." Howard A. Snyder presents the renewal of the church itself as a crucial key to mission, and identifies "love as renewing energy" (1989:45). Robert J. Schreiter sets "reconciliation which makes of both victim and wrongdoer a new creation" as an important task of mission (1992:60; 1998:17). Bruce Bradshaw urges the mission of "shalom that bridges the spiritual-physical dichotomy for regenerated creation" (1993:165, 174).

(2) Korean *Jeong* and Biblical Exegesis: *Jeong* is a psycho-social element that marks a community of compassion, and as such, entails a relevant interpretation of faith events in Scriptures from this perspective. In 한국인을 위한 성경 연구 (Bible Study for Koreans), Mun-Jang Lee contends for the necessity of a "hearty-historical" or "intuitive-critical" hermeneutic that can integrate both oriental and occidental readings of the Bible (2003:109). Søren Kierkegaard's narration of Abraham and Isaac in Fear and Trembling may be considered an example fitting to people of heart

like Koreans, and Barbara B. Taylor's sermons in God in Pain may be another when she anchors these to "God's compassionate heart and committed love for poor, broken, sick, or dead people" (1998:21). The researcher also finds a model of house church as the overlap of warm home and holy temple in Acts 2:41-47, or of triadic church – Jesus' warm embrace of Peter on the water – in Matthew 14:22-33, interpreting this intimately loving unity of the divine and the human on the very field (neither Peter himself nor his merely doctrinal confession) as "the rock of Christ's church" addressed in Matthew 16:16-20.

(3) Korean *Jeong* and Worship and Prayer: *Jeong* is a habit of the heart which is accumulated through the person's rather long life journey. Quoting a Chinese proverb, "The new [knowledge] comes out of learning [literally, warming] the Old (溫故知新)," Young-Dong Kim points out that "Koreans' [Old] religiosity and customs such as *p'umassi* may act a contextualizing power for Christianity in Korea, and their compassionate [*jeong-ful*] heart may also function as a credible channel of communication in doing cross-cultural mission" (2005:1, 6-8, 11). Un-Yong Kim observes that "for Korean Christians, worship means experiencing God's presence in their heart through ardent praise and prayer," and then, speaks for "emerging worship" which is able to accommodate the strengths of both "liturgical worship" and "seeker-sensitive worship" (2005:2, 4). Life church, life spirituality, or life mission is suggested as a proper way to reach out to Koreans whose heart and life are woven through numerous *jeong*-attached objects, and Dan Kimball's The Emerging Church should be a timely reference for the Korean church to accomplish such missional task through "a vintage [*jeong-ful*] worship gathering" (2003:247). *Jeong* also can be traced as a cause of many growing churches in Korea by means of *jeong-ful* (habitual) daybreak and intercessory prayers, and Quiet Time.

(4) Korean *Jeong* and Missional Church: *Jeong* is a *communitas*-creating virtue, and operates chiefly through one-to-one relationship and/or small group meetings. A dominant pattern of ecclesial structure detected within the Korean Protestant circle is the sub-groups in service of the whole congregation, but several churches equip well these for "sodality modes of mission" (Cf. Ralph Winter 1981:220; Grant McClung 2000:210). For example, Onnuri Community Church has built a mission network through which every "sprout (house gathering)" is mobilized to serve each of the unreached peoples within the church's missionary reach. For another, in 20/20 Vision, Dale E. Galloway confirms the value of "tender loving care groups" led by lay leaders for the church's conversion growth (1986:139). Furthermore, as the heart of "sharing sorrows and joys," *jeong* also retains far-reaching implications for "trait leadership" en route to "(servant leadership and) transformational leadership" (Peter Northouse 1997:13, 130), "caretaking leadership" in appropriate response to conventional

views on women and versions of secular feminism (Carol Hess 1997:213), disciple or missionary training in common residence, and in extension, “new monastic movement,” as the case of the Da-Il Community (the House of Spiritual Life) intimates it. In addition, *jeong* that mitigates *han* is a considerable medium for each person’s inner healing and “mutual forgiveness” in a dyad (Cf. Virginia T. Holeman 1997:263).

(5) Korean *Jeong* and Evangelistic Outreach: *Jeong* is warm (involuntary) attachment to community, and as such, it fits the initial stage of evangelism. As George Hunter (re-)emphasizes, “belonging comes before believing”; Christian faith is “more caught than taught” (2000a:54-55). In *Out of the Salt Shaker*, Rebecca Pippert defines evangelism as a way of real life, and identifies three cardinal virtues for Christian attitude and style that existentially communicate the content of the gospel to neighbors: “compassion & love, holiness, and obedience” (1999:56, 119). Michael Slaughter arranges four stages of a seeker’s faith journey: “curious, convinced, connected, and committed” (1995:124). Jimmy Long also puts six steps in the postmodern conversion process: “discontentment with life, confusion over meaning, contact with Christians, conversion to community, commitment to Christ, and a calling to God’s heavenly vision” (1997:206; 2004:143). In all this, warm bonding to a community of Christian love is endorsed as core part for effective evangelism. Moreover, the marginality of *jeong* may stimulate the church’s “radical outreach,” and the heart-to-heart interaction of *jeong* may also be applied to such suggestions for cross-cultural communication as “purely religious and thereby moral persuasion” (Hendrik Kraemer 1938:59), “reading of silent (non-verbal) language” (Edward Hall 1955), “inner identification” (Eugene Nida 1960:214), “receptor-oriented guidance” (Charles Kraft 1991:67, 144), “meanings that are in people and life-related messages” (Cf. David Hesselgrave 1991:63, 76), “multi-sensory evangelistic approach” (Elmer Towns 2000:55). It is worth noting here that all these presuppose the intimate relationship with God for Christians’ warm and life-changing confabulation with others (Kraemer 1938:67; Kraft 1991:1).

(6) Korean *Jeong* and Social Responsibility: *Jeong* is room of the heart for others in society, and as such, it may help people to mediate social conflicts in the marginal places by repelling both violent upsurge and forced strata, and instead, facilitating warm and reciprocal relationships. Neil Anderson, Rich Miller, and Paul Travis distinguish between the way of legalism and the way of liberty, saying, “Pride and lack of love prevent many Christians from being able to see other persons and their needs clearly” (2003:127, 250). Nancy Groom also states, “[True] interdependence occurs when two persons, secure in God’s acceptance, mutually give and receive love and forgiveness without demanding approval or conformity to expectations in return” (1991:163). Sharing one’s warm heart not only evinces a liberated Christian, but also may be

considered the beginning step of reconciliation. Jack Balswick and J. K. Morland propound three ways of how genuine Christian community can contribute to social change; that is, “through various forms of social action and service in the local field, the impact of its nonconforming life on the surrounding community, and the support it gives to the individual involved in mission” (1990:317). Roger Greenway and Timothy Monsma thus present “proclamation of the gospel and compassion for the poor” as inseparable components of apostolic mission (2000:62).

Philip Jenkins acclaims the Korean Protestant church as a successful story of “standing alone” (2002:71), but the church’s self-theologizing is still mission on the way. The critical problem is not managerial but magical faith. The urgent task is not to “lead” others but to fulfill its own marginality. The relevant method is not apologetics but warm-heartedness. A practical outcome of this study in relation to (East Asian) religions is the rediscovery of Korean *jeong* as a virtue of compassion. *Jeong* is warm attachment to the weaker person in a dyadic relationship. As such, it functions as a counterforce to power-driven, cold-hearted secularization while at the same time preparing Christians for practicing *agape* in everyday life. For the researcher, *jeong* is like a variation; the major theme is God’s unfathomable love, which reverberates through the warm heart of Korean Christians. This is his hope. God of holy love makes their committed service for the kingdom *alive* today, and they serve the world with *all* their heart, sharing the deep pains of neighbors and becoming their intimate friends.

Notes

¹ For Koreans, *jeong* is a strong feeling of attachment to something or someone which is unwittingly formed in the heart through a long time of repeated and accumulated contact experiences with the object. *Jeong* is warmth of Koreans' heart and their affective attachment. Its adjective, *jeong-i maneun* (정이가 많은), is commonly used to refer to Koreans who are full of *jeong* and thereby are warm-hearted; in stark contrast, its another adjective, *jeong-i upneun* (정이가 없는), is also commonly used to refer to Koreans are deficient in *jeong* and thereby are cold-hearted. Because of its complex meanings communicated within Korean society, in this study which is being written in English, it seems effective to keep the Korean word *jeong* in its intact form and also to adopt such a mixed form of adjective as *jeong-ful* or *jeong-less*. In consideration of "dynamic equivalence" (Cf. Eugene Nida 1960) in meaning, the word *jeong*, *jeong-ful*, or *jeong-less* is written with its corresponding English word in parenthesis if it is necessary to do so, e.g., *jeong* (affectionate attachment), *jeong-ful* (warm-hearted), or *jeong-less* (cold-hearted). In previous studies, the use of *Chŏng* was preferred, but this study follows the 2000 Korean Romanization System that is most recently official and available from <http://www.glossika.com/en/dict/korpin.html> and <http://www.hangeul.or.kr/24.htm>. For convenient library reference, both *jeong* and *Chŏng* are used in the title of this study, "Korean *Jeong* (*Chŏng*) and Its Relationship to Christian Mission."

² This is the researcher's own translation as are all other Korean article titles or phrases quoted, unless noted otherwise.

³ Leslie White (1969:364) sees three sub-systems in a culture: "(1) the ideological system that is composed of ideas, beliefs, and knowledge (2) the sociological system that is composed of interpersonal relations expressed in patterns of behavior, such as social kinship, and (3) the technological system that is composed of material instruments and techniques as tools of production and subsistence." Tito Paredes (1987:82) contends that development in a culture must be holistic, "giving due attention to the material, spiritual, social, and personal needs of the people." Darrell Whiteman (1981:230) also mentions the "social, ideological, and technical spheres" of a culture, but he discusses these in terms of functional integration and culture change, asking "how these are functionally integrated with one another and how a change in one sphere will lead to changes in others." For Whiteman, there should be parity in development of the three spheres; in order to bring desirable changes into a culture, an incarnated understanding of the culture must precede.

⁴ Marcia Riggs (1998:181) presents "teleology (Aristotle), deontology (Immanuel Kant), and responsibility (Richard Niebuhr) as three predominant ethical paradigms." Although the three might be in a continuum, Niebuhr's responsibility seems more context-friendly since it first questions, "What is fitting?" instead of first asking, "What is the highest good?" or "What is my duty?" His "ethics of fitting response" was elaborated in his book The Responsible Self (1963:60), where he also emphasized the faith

responses of the biblical communities to what God is doing (Cf. Jeffrey Siker 1997:37). This ethical framework facilitates Korean Christians to fittingly respond to what God is doing through their *jeong*.

⁵ For Koreans, *han* is an emotional disturbance formed through their particular experiences of suppression or suffering in history, in which many feelings are condensed together, such as resentment, bitterness, frustration, anxiety, regret, and sorrow. As in the case of expression of *jeong*, the word, *han*, *han-ful* or *han-less* is also written with its equivalent English word in this study if it is needed to do so, e.g., *han* (unresolved resentment), *han-ful* (angry-hearted), or *han-less* (sorrow-free).

⁶ The missiological concept of “functional substitute” developed from functionalism. Psychological functionalists (Bronislaw Malinowski, 1884-1942) saw “cultural institutions functioning to meet the basic physical and psychological needs of people in a society” (McGee and Warms 2000:158). Structural functionalists (Radcliffe-Brown, 1881-1955) viewed “society as a set of interdependent institutions that go together to make a smoothly functioning social organism” (2000:204). Functionalists, in general, set as their goal the explanation of the existing social systems and suggested that this goal should be to formulate cross-cultural laws of social mechanisms. By suggesting so, they have made a way for replacing Christian “functional substitute” for any given functional unit within the social system involved in order to maintain its functional equilibrium (Harvie Conn 1984:117; Luzbetak 1988:302).

⁷ For example, Jae-Hoon Lee explored the relationship between shamanistic *kut* (ritual) and the resolution of *han*, and found that the ritual functions to dissolve the participants’ *han* and a major role of shaman called *mudang* in the ritual is “the creation of a new person by transforming negative *han* into creative energy” (1994:118). The process of shamanistic ritual is usually involved in such practices as exorcism, healing, and blessing; John T. Kim (1996:214) and Nam Hyuck Jang (1996:120) pointed out that these practices are still influential on “folk Christianity” in Korea.

⁸ The researcher is indebted to Michael Rynkiewich for this distinction between “victims” and “agents” as he commented, “The nationals were not only victims but also agents during the time of Protestant missions,” in “Postmodern Mission,” a 2003 Spring semester class of Asbury Theological Seminary, Wilmore, KY.

⁹ Church historian Myung-Soo Park pointed out that Korean Protestants’ faith experienced through the Spiritual Revival Movements of 1907 and 1970s and also through the Pentecostal Movement initiated in 1960s was closely related to their religious heart [*jeong*]; in each time of social upheavals, their heart felt a thirst for deep spiritual experiences. (2003:27, 196). Imbued with their such experiential faith, Korean Protestants have become known for fervently going to the hardest-to-evangelize corners of the world, making Korean Protestantism the second largest source of Christian missionaries who are working in foreign fields. Roughly 12,000 Korean Protestants have been sent as “missionaries” to more than 160 countries; “it is the first time that large

numbers of Christian missionaries have been deployed by a non-Western nation, one whose roots are Confucian and Buddhist, and whose population remains two-thirds non-Christian” (Norimitsu Onishi 2004:1). It is evident that their religious heart (*jeong*) has catalyzed their Christian faith to turn into their missionary “com-passion.”

¹⁰ For example, Korea’s highly competitive educational system hinders the cultivation of *jeong* among adolescents; “the pressures of a nationwide university entrance examination consume Korean adolescents’ energies and limit their free time to be spent with their families and friends, resulting in passive leisure that is associated with depression and aggressive behavior” (Meery Lee 2003:1).

¹¹ Norman Allison (1984:168) differentiated between “high religion” and “low religion.” In a very similar way, Robert Schreier (1985:125) distinguished between “official religion” and “popular religion.” The term “low religion” or “popular religion” was used to refer to ordinary people’s “folk” religious beliefs and practices found within each of the major religious traditions such as Christianity or Buddhism. Since this project is about the contextual theologizing of Korean *jeong*, the researcher adopts the classification between high theology and low theology as adapted from their categories. When the term “low theology” is used to express ordinary Koreans’ *jeong*-beliefs or *jeong*-practices in this project, an “inclusivist” position (Cf. Jacques Dupuis 1997:133) is assumed. As Grenz and Olson (1996:15) clarify it from an evangelical perspective: “Many people, admittedly, do not formulate the question of God explicitly. Nevertheless, even where God is ignored or denied, God remains the ultimate horizon – background and goal – against which all of life’s ultimate questions arise and to which they point. In this sense, every thinking person is a theologian.”

¹² The Nevius Method was adopted by the Presbyterian Mission in Korea in 1890 as John Nevius addressed a series of messages on the planting and development of missionary churches during the two-week missionary conference. There were nine principles in the Nevius Method, including the three self-principles. As a result of its consistent implementation of the principles, the church have become well-known for self-supporting (tithing), self-propagation (personal evangelism), and self-government (elder system) (Bong Rin Ro 2000:677).

¹³ The word “sublation” comes from the German word “*aufheben*,” one central term of Hegel, which means both “to negate” and “to lift” in dialectical tension. In this project the researcher uses the word “sublation” as meaning both “to criticize” and “to contextualize,” viz., “critical contextualization.”

¹⁴ Korean *jeong* is not static but dynamic in the sense that it continually interacts with personal experiences, e.g., one’s bonding with mother in childhood, cultural customs, e.g., *p’muassi* (non-commercial labor exchange), and social changes, e.g., the diffusion of Christianity.

¹⁵ *Minjung* theology arose during the 1970s in Korea against the economic deprivation of urban workers and rural peasants and the political oppression under the Dictator Park's regime. The term *min* (people)-*jung* (crowd) can be generally conceptualized as people who are poor, not sufficiently educated, ruled, and oppressed. *Minjung* theology is a theology of praxis; it has struggled against the society's inveterate problems, such as political injustice, economic exploitation, and sexism for the liberation of *minjung* from these (Cf. David K. Suh, et al., eds. 2004:552; Cyris Moon 1985:70).

¹⁶ Half of Koreans are secularists. According to the 1995 Religious Population Census of the Korea National Statistical Office, the rate of the religious population (22.6 million) to the whole population (44.6 million) was 50.6%. This rate has been unchanged in unofficial surveys performed by Gallup Korea in 1997, 1999, and 2004, meaning that the religions' missionary efforts have not brought a meaningful change to the non-religious group.

¹⁷ According to Sang-Chul Moon, leader of Korea Research Institute for Missions, the Republic of Korea (South) is second only to the United States in terms of the number of missionaries working in foreign fields; but in terms of the number of cross-cultural missionaries, the United States and India are ahead of South Korea (2003:2).

¹⁸ George Hunter (2000:1) categorized church growth into four types: "internal, extension, bridging, and expansion growth." Internal growth cannot be calculated since it is about qualitative growth occurring inside. Extension and bridging growth are associated with missionary situations. Expansion growth consists of three kinds: "biological, transfer, and conversion growth" The three are numerically measurable, and conversion growth entails each local church's conscious and strategic efforts for the evangelization of "unchurched" people.

¹⁹ Globalization is the process of denationalization of markets, politics and legal systems, that is, the rise of an overarching global economy. The new era of globalization, replacing the Cold War system, has become the dominant international system represented by the American power (Thomas Friedman 2000). Missiologists (Howard Snyder, ed. 2001; Robert Schreiter 1997) have understood this hyper-capitalist, neo-liberal economic system as a new context for theologizing. In this section, the influence of globalization upon other religions in Korea is focused.

²⁰ *Feng-shui* (geomancy) is practiced everywhere in East Asia, including Korea. According to Yeow Beng Mah, "the simplest and most utilitarian definition of *feng-shui* is that it is the art of arranging one's home or workplace to enhance one's health, wealth, and happiness; its underlying principle is to live in harmony with one's environment [composed of the Five Elements of wood, fire, metal, water, and earth] so that the positive [*ki*] or energy surrounding a person can work for, rather than against, him or her" (2003:2). The basic motivation of *feng-shui*, that is, living in harmony with nature is good, but in many cases of its performance, it has been employed chiefly to satisfy a person's or a family's selfish happiness (Jum-Sik Ahn 1996:77; 1999:134).

²¹ Taoism is generally divided into two types, philosophical and religious. Two representatives of philosophical Taoism were Lao Tzu and Chuang Tzu. The book Lao-tzu, in later times also known as the Tao Te Ching (Classic of the Way and Virtue), has been traditionally regarded as the first philosophical work in Chinese history (Yu-Lan Fung 1948:93). Chuang Tzu's thirty-three essays have come down to us, in which he emphasized that every creature has its own *tao* (way) and *te* (virtue) and it is natural to live by these (David Noss 2003:273). Religious Taoism is a fusion of the immortalism of Chinese folk religion and Taoist philosophy. The popular interest in the effects of *yin* and *yang* on health, happiness, and long life cannot be assigned a dated beginning. In search of immortality, elixir alchemy, dietary/hygienic/sexual restraints, breath control, and magic have been practiced among religious Taoists. Today, "institutional Taoism remains alive among the expatriate Chinese communities in Malaysia, Thailand, and Singapore, but it is only in Taiwan that it can be said to be flourishing" (2003:286).

²² For example, when the Olympic torch arrived in Korea in 1988, local dignitaries organized shamanistic rituals along the torch route for this global festival.

²³ Korean *Son* Buddhism has a long tradition of preserving it in its originally pure form although it has also harmoniously interacted with Confucianism and Taoism. Pojo Chinul (1158-1210) was the most influential *Son* master during Koryo Dynasty (918-1392) (James Grayson 1989:223). The core of Chinul's teachings on the *Son* method of reaching enlightenment was his doctrine of "sudden enlightenment and gradual cultivation" (Hee-Sung Keel 1989:14; Robert Buswell 1992:149), which has been the most representative way to awakening in Korean *Son* Buddhism.

²⁴ "Axial periods" refer to "paradigm shifts" in human history which have led it to a radically new age, creating systemic changes in social formation and human life. The first axis of history expounded by Karl Jaspers is "the period between 800-200 B.C. in which the great religions of the world were shaped." The second axis of history articulated by Ewert Cousins is "the eve of the 21st century, the period of a transition from individual to global consciousness" (Pittman, et al., eds. 1996:459).

²⁵ In the past Confucianism was frequently judged as a humanistic teaching and as always structure-fitting. But at present it is regarded as a solid religion and as sometimes structure-reforming. In this regard, neo-Confucian Chong Yagyong (1762-1836) who creatively integrated Catholic teachings and Western technologies into his pragmatic thought called *sil-hak* has been rediscovered and is now valued by Korean Confucian scholars.

²⁶ It is ironic that in 1999, Gyeong-Il Kim, a Confucian scholar, published No Confucius & Yes Korea filled with harsh criticisms from a perspective of American pragmatism, while some Korean Christian leaders, such as Bum Il Kim and Do Won Kwon, have considered *hsiao* (filiality) as the most indispensable virtue for the Korean church's vitality in the 21st century.

²⁷ All Scripture references and quotations, unless otherwise noted, are from the New Revised Standard Version Bible (1989).

²⁸ In case of Young-Nak Presbyterian Church, the division has developed between the elders and the senior minister. In case of Kwang-Sung Presbyterian Church, the fissure has grown between the previous senior pastor and the present senior pastor.

²⁹ J. T. Seamands identified five mission approaches from mission history. Two unacceptable methods are “head-on (one-way teaching)” and “shake-hands (uncritical accommodation)” approaches. Three acceptable methods are “point-of-contact,” “anti-thesis,” and “heart-to-heart” approaches. In the beginning stage missionaries meet the people on common ground, using concepts familiar to the people (point-of-contact). In the final stage they carefully point out the unique truths of the gospel in a positive manner (anti-thesis). Throughout the whole process, they identify with the people and relate the gospel to the people’s basic human needs and problems; they intend to bring change in the people’s heart in their full reliance upon the Holy Spirit and also through their Christ-like life (heart-to-heart) (1981:78-89).

³⁰ Anthony Wallace (1961:107) suggested a method to study the “basic or modal personality” of a people group: “The analyst first prepares an ethnographic description and then infers, from the ethnographic data, the intra-psychic structures of the members of the society.”

³¹ Jaime Bulatao who coined the term “split-level Christianity” explicated the concept in these words: “Split-level Christianity may be described as the co-existence within the same person of two or more thought-and-behavior systems which are inconsistent with each other At one level, he professes allegiance to ideas . . . borrowed from the Christian West; at another level he holds convictions . . . handed down from his ancestors” (1992:22).

³² Harvie Conn mentions three types of consciousness in the historical encounters between theology, anthropology, and mission. Consciousness One represents a confrontational paradigm of the nineteenth century in which non-Western cultures were depreciated from the Western perspective of “developmentalism” (1984:47). Consciousness Two represents a somewhat mitigated paradigm of the first half of the twentieth century. Shifts were made in anthropology: from scientific rationalism to individual human psyche in psychological functionalism and from developmental stratification to interdependent social structures in structural functionalism (1984:91). Consciousness Three represents an interactive paradigm of the 1970s focusing on the topic of contextualization. Cognitive and symbolic anthropologies provided models to see indigenous people not as passive spectators in the acculturation process but as active innovators with their ability to conceptualize or symbolize cultures (1984:135).

³³ David Burnett also advised Christians to understand the underlying thought pattern of the people concerned, that is, their worldview. He described worldview as “a

mental map to explain reality” and contended that “the worldview of a people must provide psychological reinforcement during times of crisis” (2002:16, 31). But he did not specify the process of how a people’s experiences have been molded into their worldview or the process of how their worldview brings psychological comfort to the people. For the clear explanation of this process, the underlying feeling pattern of a people must be also traced.

³⁴ The study of emotions is also a subject of sociology. There are two approaches to the sociology of emotions: positivist and social constructionist. According to Theodore Kemper, “sociologists of emotions, whether social constructionist or positivist, seek the social stimulus sources of emotions, introducing sociological insights into what was once almost exclusively a psycho-physiological domain” (1981:338). In general, social constructionists hold that social and cultural norms as interpreted by the actor determine almost exclusively the emotions appropriate in given situations. As Clifford Geertz succinctly pointed out, “Not only ideas, but emotions too, are cultural artifacts” (1973:81). The positivists, on the other hand, maintain that emotions are the actor’s biological and physical responses to the social structure usually characterized by power and status. In another article, Kemper attempted to incorporate the contributions of both positivist and social constructionist positions by differentiating “primary emotions (fear, anger, depression, and satisfaction) which are physiologically grounded and as such, cross-culturally universal” and “secondary emotions (such as guilt, shame, pride, gratitude, love, nostalgia, ennui, and so forth) which are acquired through socializing agents who define and label such emotions” (1987:263). Since *jeong* can be categorized as a secondary emotion, this research project is more supported by social constructionist position than positivist theory.

³⁵ The study of personality is also a subject of psychology. Compared to experimental psychologists paying heed to the findings of laboratory experiments, personality psychologists draw ideas primarily from clinical experiences. Personality theorists show great variation: “some explicitly emphasize cultural or group membership determinants of behavior while others emphasize determinants of behavior operating independently of the society or cultural groups to which the individual is exposed” (Hall, Lindzey, and Campbell 1998:25). Especially in social psychological theories, the influences from sociology and anthropology are relatively strong, leading the theories to a position that “one’s personality is shaped by social circumstances rather than by biological factors” (1998:123). Yet in general, personality psychologists including the social psychologists take as their basic unit the personality of an individual (see also the MBTI and the Performax Personal Profile System). Here, “personality is equated to the unique or individual aspect of behavior” (1998:8); there is no enough room for considering a people’s cultural specifics as determinants of their “modal personality.”

³⁶ Ninian Smart generally regarded the Schleiermacher heritage as “epoch-making” (1991:133). But he simultaneously warned of the danger of religious feeling without religious vision which would result in religious fanaticism. He said, “We have been critical of some Christian attitudes which repress feelings implanted in us by the

Divine and necessary to a rounded personality We believe that . . . the individual can blossom through religious experience and participation in the life of the Trinity, that is to say, in a love which has a great depth. We believe too that our worldview, and its accompanying epistemology, will help towards social unity in today's world" (1991:434). This research project is fully open to his warning message and does not claim that feeling is the sole source of religion. By the same logic, this project does not posit knowing as the single source of religious meaning.

³⁷ The researcher is indebted to Bock-Ja Kim for the term "undercurrent theology" as she pointed to the negative nuance the word "low" might carry and instead proposed the use of this term. Since this term does not have its matching word in contrast, the term "low" will also be kept for cases of contrast, yet with its least negative connotation.

³⁸ This is Schreiter's quotation from Karl Rahner (Hearers of the Word, 1969), known as protagonist of theological inclusivism, who argued that people of other faiths are not non-Christians but "anonymous Christians," already touched by grace and already on the way to salvation, and the task for the church is to help such anonymous Christians become conscious, confessional Christians (Cf. Rahner 1983). This Rahnerian inclusivism is assumed in Schreiter's interpretation of the spiritual dimension of popular religion.

³⁹ Inclusivism refers to a theological position that no one can be saved without Christ, but the knowledge of Christ is not necessary for salvation (Clark Pinnock, A Wideness in God's Mercy, 1992; Cf. Narendra Singh 1998:10). Since the inclusivist position focuses on outer common similarities rather than inner fundamental differences, this can serve as a good basis for the study of *jeong* as a mediating virtue between Christian love and other religious cardinal virtues.

⁴⁰ David Bosch, with deep concern for the more relevant reading of the Bible to present mission contexts, developed "critical hermeneutics" in which there is "an interaction between the self-definition of early Christian authors and actors and the self-definition of today's believers who wish to be inspired and guided by those early witnesses" (1991:23-24).

⁴¹ Calling this model "the missional hermeneutic," Carlos F. Cardoza-Orlandi clarified its purpose: "to discover in the biblical text the distinct perspectives of God's mission and the participation of God's people in order to help [Christians today] discern and continue to participate in the mission of God" (2002:54).

⁴² A large part of the Bible is featured by narrative structure. Rooted in their own historical contexts, the biblical narratives communicate the experiential theologies of Scriptural communities to today's faith communities through a story format. The actual aim of biblical hermeneutics is not a doctrinal description of the content in text or a separate inquiry of the history behind text, but it is rather a re-presentation of the story of text in a meaningful way for faith communities in mission in diverse contexts today. In

this kind of biblical hermeneutic, as Joel B. Green pointed out, “meaning is not reified as the sole property of the past or of the text itself, but belongs rather to the intercultural and interdisciplinary interplay of discourse within communities of interpretation for whom biblical texts are invited to speak as Scripture” (2000:43).

⁴³ Victor Turner (1969) distinguished between community (social relationship as structure) and *communitas* (communal living as anti-structure). Turner preferred *communitas* to community since he thought that *communitas* created through a “rite of passage” has more structure-reforming power than community. A rite of passage consists of three phases: “separation, *liminality*, and reincorporation” (1969:94). It begins with separation or detachment from one’s earlier settled status in the socio-cultural structure. *Liminality* is an in-between condition. It means one’s standing “on the threshold of law, custom, convention, and ceremonial” (1969:95). A strong sense of “*communitas*” (1969:96) is formed in *liminality*. It denotes intimate, informal, and ingenuous relationships that one experiences outside one’s previous normal socio-cultural life. As core parts of a rite of passage, *liminality* and *communitas* represent anti- or counter-structure that may lead to radical change in persons or societies. Whereas normal cultural structure tends to favor formality and hierarchy, anti-structure encourages marginality and equality. Creative, imaginative, and dynamic change or transition arises not so much from structure as from anti-structure, and anti-structure will eventually become part of structure, always through the ritual of reintegration.

⁴⁴ Mathias Zahniser (2003:2) explained further the three modalities in these words: “Spontaneous *communitas* occurs unexpectedly in relations between persons in which they experience a profound sense of common humanity and existential brother and/or sisterhood. Normative *communitas* takes place in the middle phase of a ritual event or process which is part of the ongoing normal social processes of a community or culture. Ideological *communitas* is the believed-in or hoped-for *communitas* that supposedly will result from the proper implementation of a social program.” For Zahniser, “eschatological *communitas*” as a foretaste of the kingdom of God is totally incompatible with “ideological *communitas*” since “status reversal” must mean one’s whole experience of humbleness before the presence of God in the former whereas it may be coerced by the violent uprising of people of low class in the latter. In addition, when the researcher speaks of *jeong* or *agape* as “a *communitas*-creating virtue on the margins of society” in this project, he understands that the term “margins” refer not only to social spaces in contrast to the center of a society but also to in-between situations which can be created between differing units of social institutions, e.g., between family and church or between church and government, and between changing cultures, societies, or generations.

⁴⁵ For example, Young-Gwan Kim (2003a:78) argued that Confucian emphases on community development through village conventions for cooperation and discipline (*hang-yak*) and for communal farming (*dure*) [which were represented by *jeong*-relationships,] have been a matrix for the Korean Protestant church’s comfortable reception of Karl Barth’s Christocentric ecclesiology, regardless of denominational differences.

⁴⁶ To these common features of folk₂ religion, messianic utopianism borrowed from Protestantism can be added. This messianic utopianism that frequently generated among Korean *minjung* (ordinary people) in times of their desperate social situations (e.g., the Japanese colonial rule and the Korean War) led the founders of the new religious movements in Korea in the two previous centuries to claim themselves as the Messiah or the Lord for all. The faiths in the messianic figures and the new eras that the messianic figures would lead were deeply ingrained in the hopes of Korean *minjung* who had suffered long-lasting oppressions (Cf. Grayson 2001:70; Jung Young Lee 1984:26). Their *jeong* (affectionate attachment to those who suffer) was always a major cause of the uprising of such messianic religions and *minjung*'s other millenarian movements as well.

⁴⁷ Richardson, in *Eternity in Their Hearts*, noted that when Protestant missionaries entered Korea in 1884, they found that Koreans bore a vestige of monotheist God; they called this "vague" God *Hananim* (1981:68; Cf. Tae-Gon Kim 1996:245). He understood Koreans' *Hananim* as a Melchizedek factor found in Korean culture. This fact serves as an evidence of the theory of "a universal primitive monotheism" or of the Christian interpretation of Romans 1 as the origin of non-Christian religions (Cf. Andrew Walls 1996:55). This fact also supports an "inclusivist" position assumed in this project; if ordinary Koreans' belief in *Hananim* is an undeniable reality of their religiosity, it cannot be easily said that their life with *jeong* bears no relation to this popular belief.

⁴⁸ De Mesa and Wostyn presented three criteria for Christian orthodoxy: "previously successful or approved formulations, Christian orthopraxis, and acceptance by the people of God" (Bevans 1992:18). Hiebert provided four principles to evaluate "previous local theologies" when he expected that these develop into Christian orthodox theologies: "the acceptance of Scripture as divine revelation, the guidance of the Holy Spirit in interpreting Scripture, the church as a hermeneutical community, and the local context involved" (1999a:384). Charles Taber suggested seven criteria (four methodological and three substantive) for indigenization in theology: "biblical (the Bible), prophetic (to culture), dialogical (within the community of believers), open-ended (in the process of transformation), Christological (the incarnation of Jesus Christ), transcendent (the transcendence of God), and subject to the Holy Spirit" (1978:69-77). Certainly for Christians, Scripture remain a primary source in their contextual theologizing. As far as the well-being of persons in view in each context is concerned, biblical hermeneutics should not be reduced into overly spiritualized concepts.

⁴⁹ The concept of "fulfillment" was first enacted in the work of Catholic missionaries de Nobili and Ricci as they attempted to accommodate parts of Asian religio-cultural values for evangelization. Later, J. N. Farquhar argued that while other religions could prepare the way for Christianity, it still remained the "crown." A recent view of fulfillment may be seen in the approach of Karl Rahner who envisioned Christ as "cosmic" in order to better accommodate other religious elements, which showed a shift from an ecclesiocentric to a Christocentric stance (Bosch 1991:479).

⁵⁰ Similarly, Bernard Adeney proposed a model for cross-cultural ethics and defined it in these words: “The moral teaching of the Bible, illuminated by the Spirit and understood contextually, is [to be practiced]” (1995:46).

⁵¹ The classification of “pre-conventional, conventional, and post-conventional (principled)” comes from Lawrence Kohlberg’s theory of three levels of moral development. Catherine Stonehouse (1980:36) applied the theory to Christian moral education; this project applies it to cross-cultural Christian ethics.

⁵² J. H. Bavinck (1960) called this missionary approach “elenctics.” A main purpose of elenctics is not to show the absurdity of other religions but to unmask what people of other religions have done with God. Ultimately elenctics is the work of the Holy Spirit who changes the conscience as the people reflect on the word of God.

⁵³ The concept of four sets of relationships in human existence comes from Harold Turner. From another perspective, Francis Schaeffer (1972) mentioned four kinds of separation as a result of Adam’s sin against God. Turner understood the relationship between “the divine and me” as “distinctive sphere of religion” while he regarded the other three relationships as “distinctive sphere of the secular, of morality, and of the natural and human sciences.” Christian mission, if it is holistic, must show proper concern for each of the four sets of relationships.

⁵⁴ Lesslie Newbigin (*The Gospel in a Pluralist Society*, 1989) also emphasized Christians’ real encounter with people of other faiths and addressed four tasks: “(1) the Christian recognition of all the signs of the grace of God at work in their lives, (2) the Christian eagerness to cooperate with them in all projects which are in line with the Christian’s understanding of God’s purpose in history, (3) the Christian discovery of the fundamental differences and engagement in dialogue, and (4) the Christian contribution to the dialogue by the telling of the story, the story of Jesus, the story of the Bible” (Plantinga, ed. 1999:355).

⁵⁵ Richard Niebuhr discussed the theme “transformation” from a theological perspective as he classified Christian theological traditions into five categories: “Christ against culture, Christ of culture, Christ and culture, Christ above culture, and Christ transforming culture.” While admitting the respectively valuable contribution of each of the five, Niebuhr also recognized the transforming model as “the great central tradition of the church” (1956:190). This theme has resounded also in mission studies. For example, Zahniser saw the transforming model as most valuable for cross-cultural discipling because of its balanced understanding of culture: “Culture is in many respects good and therefore, can be transformed by the gospel” (1997:165).

⁵⁶ After examining briefly the Western concept of the self from a historical perspective, Andrew Sung Park puts forth this general evaluation of it: “The West . . . acknowledges the social constitution of the self at its socio-relational level, but at its conscious level has primarily operated on the basis of the individualistic self. That is, the

West has not convinced itself of the existence of the social self at birth, nor has it submerged the individual in the unconscious ocean of the social self” (1996:74).

⁵⁷ According to Michael Rynkiewich, “the human person is not a body (as substance) but a body-in-relationship; what is intrinsic to the triune God, then, is self-giving, other-embracing, relationship-building love” (2004:136). What Rynkiewich found through his missionary work on Misima in Papua New Guinea for six years is that Misiman people do not define the existence of persons in terms of substance, but according to relationship. He also observed that among the people, “the heart, *ati*, which stays inside a person and does not leave, draws the person together, establishes the relationship, and aligns the parts of the personality”; Misiman *ati*, which “can be compassionate or hateful, full of joy or full of anger, beset by worry and fear or guided by love,” is very similar to Korean *ma-eum* in its importance and function (2003b:160).

⁵⁸ Japanese society is also featured by a kind of collectivism. Whereas *jeong* works as emotional glue to bind groups together among Koreans, for Japanese, it seems *amae* (indulgent dependency) that holds groups in affective adhesion (Cf. Kazuko Behrens 2004:11).

⁵⁹ Conceptual categories similar to Koreans’ perception of *che-myeon* (體面) or *do-ri* (道理 [Chinese]) can be observed in China and Japan. According to Sang-Chin Choi’s recent study: “China has two types of *che-myeon*: *yan* (face, 顏) and *mianzi* (image, 面子). *Yan* implies personal integrity on moral grounds and *mianzi* is related to social authority and ability. In Japan, *mentsu* (*mianzi* in Chinese) is self-defensive rather than expressive, and shame is the fundamental basis of *che-myeon*. The similarity of concept and function suggests the universality of *che-myeon* across these countries influenced by Confucianism. However, psychological processes in the activation of *che-myeon* cannot be compared synthetically” (2004:36). For Koreans, their consciousness of *che-myeon* is related to at least these three senses: *ye-eui* (courtesy, 禮義), *yeom-chi* (apology, 廉恥), and *su-chi* (shame, 羞恥 [Chinese]). In the Chosun dynasty (1392-1910), *ye-eui che-myeon* was extolled to be an ideal virtue by Confucian scholars, while *yeom-chi che-myeon* worked more vigorously among ordinary people than *su-chi che-myeon*. In comparison, as Choi argues: “In contemporary Korean society, *su-chi che-myeon* is more prevalent and important than *yeom-chi che-myeon*. While Koreans used to be more conscious of shames associated with moral or social inadequacy than the shame from personal incompetence in the past, today, the reverse is true” (2004:33). Choi furthers this argument by saying, “For Koreans, *che-myeon* involves not only their ability but also their sociality and morality as they try to be accepted as both virtuous and capable persons by others in society; thus, the development of *che-myeon* [may] accompany the cultivation of moral integrity and the promotion of social politeness as well” (2004:36). The desired manifestation of *che-myeon* among Koreans, which seems to correlate with that of their *jeong*, can contribute to their smooth social interactions. This correlation also can apply to the interaction of *jeong* and *nun-chi* in Koreans’ heart.

⁶⁰ The Chinese letter 恨 (*han* [Korean]) exists in other Asian countries. *Hen* in Chinese “enfolds extreme passion for vengeance, abhorrence, and cursing.” *Kon* in Japanese is also used generally “to express a deep revengeful mind.” In Vietnamese, *han* is *han*; “Vietnamese *han* that primarily means bitterness is similar to Korean *han*” (A. S. Park 1996:11). This cross-cultural comparison of *han* in East Asia also applies to the case of Korean *jeong* (情 [Chinese]); elements of Korean *jeong* are more found among Vietnamese than among Chinese or Japanese.

⁶¹ Tae-Sup Lim mentions two typical cases in which *jeong-han* forms in the Korean heart: (1) when one’s *jeong* is not accepted sufficiently by one’s *jeong* object or partner (2) when one’s *jeong* relationship is broken by a third force (1995:83-88). The second case is also important to understand Korean personality. For example, Koreans tend to see Japanese not through the eyes of *won-han* (payback) but through the eyes of *jeong-han*: they still feel their heart painful whenever they recollect their broken *jeong* relationships (with their native birthplace, language, or village people) because of the Japanese colonial rule (1910-1945).

⁶² Homer B. Hulbert (1863-1949) was in the same line with H. G. Underwood as he described Korean personality in these words: “The Japanese [is] versatile The Chinese . . . is comparatively phlegmatic The temperament of the Korean lies midway between the two [T]here is in him a most happy combination of rationality an emotionalism The Christian religion, shorn of all trappings and embellishments of man’s making, appeals perfectly to the rationally emotional temperament of the Korean The Korean is highly conservative . . . always [turning] back toward the past The Korean . . . is . . . generous . . . [but] undeniably improvident Another striking characteristic of the Korean is his hospitality He treats the guest with cordial courtesy . . . because his position and social connections have made it necessary to [do so] Another marked characteristic of the Korean is his pride In spite of the lamentable lack of effort to . . . broaden their mental horizon, there is a passionate desire to ascend a step on the social ladder” (1909:29-39). Such temperamental attributes as returning-to, lavishness, amicability, and attachment imply the influence of *jeong* on Korean personality.

⁶³ The four statements below come from Kyoo-Hoon Oh’s interviews with Korean Protestant Christians, which show well the powerful presence of *jeong* in their church lives. (1) “I feel that we live because of *jeong* Some churches have a wonderful orchestra and famous conductors . . . but I will not move to such churches . . . because of *jeong*” (Mrs. Lee). (2) “She (small group leader) kept on coming to my house after she introduced the Four Spiritual Laws to me I just couldn’t say anything because she always brought delicious food and I felt sorry that she did so. In fact, I came to open my heart because of this [*jeong*]” (Mrs. Sun). (3) “Even non-Christians help others if they are found to be in need. This is the human heart. I think *jeong* is the fundamental heart of human being” (Mr. Ryu). (4) “As for my pastoral care, I visit some members twice. It is not because of God’s love. To be honest, I go to them twice because of *jeong*” (Pastor Pan) (Oh 2002:122, 163, 183, 190).

⁶⁴ Because of their first consideration of *jeong-ful* relationships, Koreans usually feel uneasy about giving No for an answer. From his long-term experience in Korea, L. Robert Kohls advises foreigners who want to earn a successful life among Koreans to “never take No for an answer,” providing this account: “The important thing to understand here is . . . part of a complex socio-psychological mindset that constitutes the Korean way of handling the universal human need to pursue one’s own self-interest in a society that does not encourage individual advancement It is also the result of hundreds of years of . . . having learned that one must be persistent [*jeong-ful*] if one is to get ahead at all. From a perspective . . . regulations and reasons in Korea are only used as the first line of defense in refusing a request” (2001:141).

⁶⁵ Similarly, Charles M. Shelton argues that “empathy is a constructive element of human experience and can be the basis for a morality whose focus is care,” and that “empathic experience and emotion provide a fundamental understanding of morality that the impartiality of (Kohlberg’s) justice principle is unable to address” (1990:59). It seems that rather than working separately, in the lives of ordinary Koreans, rational elements are integrated within and motivated by the heart’s inspiration.

⁶⁶ Anthropologist Kyung-Koo Han presents *kimchi* as the symbol of Koreans’ food and their national character as well. Especially for the winter months, *kimchi* is cured in large quantities, and Koreans have traditionally placed their earthen *kimchi*-pots in the ground, waiting long for its proper fermentation. Han contends that during the time of development, “Koreans tended to use the spiciness of *kimchi* to epitomize their can-do spirit and small-but-tough image” (1994:57). However, *kimchi* is more clearly featured by the long process of underground fermentation than the spicy taste, which can be understood to be correlated with their *jeong-ful* character.

⁶⁷ Jae-Soon Park summarizes Ham’s concept of *ssi-al* (seed-spirit) as follows: “*ssial* (seed) is a metaphor referring to the spirit of Korean people (*minjung*); *ssial* is self-growing life; *ssial* bears abiding life within itself; *ssial* is an entity, both collective and individual; *ssial* faces earth, pursuing equality; *ssial* lives with the environment, showing togetherness; *ssial* lives through death; *ssial* is sturdy though looks weak” (1995:63).

⁶⁸ With the Confucian emphases on scriptures and lettered works, the Chosun society (1392-1910) maintained a communication culture in which the use of written words held a superior position over that of spoken words (Cf. Chong-Ho Choe 1980:47). Nevertheless, the long tradition of oral communication has continued to show its vitality in ordinary Koreans’ *jeong-ful* conversations; they are still observed “to be generally outgoing, talkative, and temperamental in most [confabulation] situations” (Myung-Seok Park 1979:4; Donald Klopff 1992:93). *Jeong-ful* Koreans can be seen as either loquacious or taciturn, but the quintessence of their *jeong* does not lie in their garrulity but in their reticence, since this, first of all and fundamentally, is about their heart-to-heart communication, which has developed from the Buddhist and Confucian practices of cultivating heart.

⁶⁹ Koreans like to use “heart language,” such as *yeomtong-i-sirida* (염통이 시리다, heart-is-felt-to-be-empty) or *gaseum-i-jeomida* (가슴이 저미다, heart-is-felt-to-be-salted) when they feel loneliness or yearning because of their *jeong*-partners who are now gone far away behind their sight, and *yeomjang-jirda* (염장 지르다, heart-gets-fired) when they are provoked to anger by their *jeong*-partners who rather advocate their opponents. The use of “heart language” is also noteworthy in the Lao language, which “combines different words with ‘jai’ (the Lao word for heart) to express various emotions: *khao jai* (to enter the heart or to understand), *dee jai* (to feel good at heart or to be glad), *sia jai* (to lose the heart or to be sorry), *tohk jai* (to drop the heart or to be startled), and *jai nyai* (to have a big heart or to be generous)” (Pete and Lori Ferrell 2005:1).

⁷⁰ In the case of “*jeong* is entering,” familiarity is emphasized. For example, if a Korean family have been living in a house for a long time, it is usual that *jeong* (familiarity) with the house is entering their hearts. In comparison, in the case of “one gives *jeong*,” affection is stressed. Whenever Koreans feel *jeong* in their personal relationships, they are willing to give their *jeong* (affection) to their relationship partners.

⁷¹ Joohee Kim summarizes *jeong-ful* or *jeong-less* terms that are discussed in her paper as follows: “*gakkaum* (closeness) is used much more frequently to show strong familiarity with an equal or an inferior than a superior; *chingeon* (friendliness) or *chinmil* (intimacy) is used mostly to describe familiarity with a superior; *sarang* (love) is used to express strong affection that goes more downward than upward; *joaham* (liking) denotes affection weaker than *sarang*, but is more widely used; *aechak* (attachment) is used sparingly, since it might represent very strong but one-sided affection; *ttatteudham* (warmth) refers to a universal kind of affection that can be diffused easily as such; *seoun* (dissatisfaction) is an initial sense of unfamiliarity caused by the absence of *jeong*; *seopseop* (disappointment) is a more intense feeling of unfamiliarity than *seoun*, and *seomeokseomeok* is the strongest of the three; *mium* (*hatred*) is like *han* generating from unfulfilled or broken *jeong*; *mujeong* (heartlessness) is used to indicate those who are unfeeling at all because of the evaporation of *jeong* in the heart; *naengjeong* (coldness) points to those who have no sense of others because of the loss of warmth in the heart; *bijeong* (inhumanity) can be equated with the worst case of distorted *jeong*, only meaning cruelty and atrocity (1978:81-82).

⁷² While reserving the study of Chinese society for another research task, through a comparative study of Korean and Japanese societies in view of their affective structures of interpersonal relations, Joohee Kim exhibits this delicate difference between the two: “Hierarchy often works influentially in both societies, but its underlying function is not necessarily identical to each other; in Korea, the verticality and accompanying behavior codes are strictly a matter of the two persons involved in an interacting situation which is undergirded by *jeong*, but in Japan, one’s behavioral norm is first determined by the in-group consciousness which is geared by *amae* (indulgent dependency)” (1978:71, 92).

⁷³ Gyu-Tae Lee tells this story of *jeong* in which one's concern for a magpie nest triggered a serendipitous encounter with the king: "King Seongjong (1457-1494) used go out of the court to observe in ordinary clothes how the people were living. One night, he saw a married couple removing a magpie nest onto a tree in the south from a tree in the east. As he asked the reason, the husband answered, 'I have failed in the state examinations for the last ten years, and I recently heard that magpie nesting in a tree in the south would bring a fortune to the house.' The king in disguise replied, 'I hope you experience the efficacy of your magpie nest in the south.' The husband eventually passed the state examination in his 11th attempt where 'Magpie Nesting in the South (南鵲巢 [Chinese])' was presented as the question to the examinees" (1994:93).

⁷⁴ After his statistical analysis of the themes of over 500 Korean folktales, James H. Grayson notes that the most outstanding themes found in these can be grouped under the heading of "religious practices, ethics, and concepts" and the most important function of a Korean folktale would appear to be "the validation of cultural ideals" (1976:17). In-Hak Choe similarly remarks, "In Korean folktales, the relationships between human beings and religious faiths are given top priority and it appears that shamanism, Confucianism, Buddhism, and Taoism had a strong influence on these" (1979:11; Cf. Homer Hulbert 1909:373).

⁷⁵ This prose poem (*gasa*) was written by Chong Chol (1536-1593), pen-named Songgang, a courtier-scholar-poet of the mid-Chosun dynasty. In 1585, the 18th year of King Seonjo's reign, he was indicted by his political opponents. He was then one of the courtiers most trusted by the king; since the case was an official indictment, the king had to dismiss him from his post. He was exiled to a southern side area, where he emitted his deep *jeong* for the king through this poem.

⁷⁶ Through a sample study of 125 Korean adolescents attending two high schools in Seoul, Korea, Ronald Rohner and Sandra Pettengill report this notable result, which evinces indirectly the working of *jeong* among Korean family as an affective bumper: "Parental warmth and parental control, which are significantly associated with a number of distinct personality characteristics and also with many aspects of individual and culturally organized expressive behaviors, have been shown to be two major dimensions of parenting in all human societies; whereas related studies typically indicate that as perceived parental control increases, children perceive greater parental hostility or overall reject, the general tendency is reversed in Korean society where the cardinal importance of one's family and one's deference to its elders is emphasized" (1985:524).

⁷⁷ James W. Jones similarly points out that whereas Sigmund Freud saw individuals as self-contained entities of instinctual forces, psychoanalytic thinkers, such as W. R. D. Fairbairn, Heinz Kohut, and Merton Gill, put an emphasis on the process of interacting; they posited that "it is a relationship that is internalized, it is a relationship that is reenacted in the transference proper and throughout our lives" (1991:28). In the latter model, transference is the re-creation of interactional patterns that were once enacted in the family, first and foremost between the child and the mother. In this vein,

Jones proposes that “a person’s affective bond with what he or she construes as sacred or ultimate serves as the transferential ground of the self” (1991:64).

⁷⁸ According to Roger L. Janelli and Dawnhee Yim’s survey research, “Korean childrearing practices lie between those of China and Japan in their degree of harshness as Korean practices were found to be less permissive than Japanese and more permissive than Chinese during the years of childhood (age four to twelve)” (1982:34). Janelli and Yim also indicate that in Korean family “girls received less supportive treatment, compared to boys” (1982:38). Nevertheless, it is usual that Korean women maintain affective ties with their natal households while they are separated physically from these because of marriage.

⁷⁹ An-Jin Yu defines child as a person up to the age of 13, for a person over the age of 15 was considered an adult in traditional Korean society. Yu classifies Koreans’ child education into five phases by pattern of rearing and age: “antenatal training (0 to 1 year old), sensory and motor skills training (1 to 3 years old), nursery school on grandmother’s lap (3 to 5 years old), initiative learning (5 to 7 years old), and education in role (7-13 years old).” She indicates that in the first three phases, the affective role of the female family members is very important. It must be also added that a new born infant is counted to be one year old in Korea (1990:117).

⁸⁰ For example, the tales of virtuous ladies in the first chapter of *Sohak* (小學 [Chinese]) that addressed some standards of moral conduct in traditional Korean society run in part: “When a virtuous lady was pregnant, she did not lean to one side while asleep She did not eat novel food nor slant slices, whatever they were. She did not take a seat in an inappropriate place; she did not look at an inappropriate thing; she did not hear what was wrong. At night, she read religious scriptures and had someone recite poetry to her. Early in the morning, she prayed for the purity of the heart and also for the unborn child. She always spoke what was virtuous” (An-Jin Yu 1990:188).

⁸¹ The breast-feeding method which was described in *Donguibogam* (東醫寶鑑 [Chinese]), a medical text published in Chosun Korea in 1613, can be summarized as follows: “The mother . . . should not suckle a baby when the baby is crying She should give the breast to the baby while holding him to the left. Returning from outside work, she should not feed the baby immediately for fear that the milk be chilly [She] should keep the baby’s back and stomach warm, while keeping his head cool” (A. J. Yu 1990:24). To use Erik H. Erikson’s comparative study of the Sioux and the Yurok Indians, Koreans’ breast-feeding custom seems to lie between the differing methods of the two tribes, nourishing Korean personality to be found between “ferocious” and “cautious,” that is, to be indulgently generous (Cf. Erikson 1963:121, 150). In addition, during this period of childrearing, sorts of efforts were made by Korean parents to protect their infants from dying in early days. For example, “the formal name was given to a child only after a year or two; until then, the child was called by such folksy names as *gaettong-i* (dog shit) and *bau* (rock) in order to “deceive evil spirits” (Yu 1990:231).

⁸² Through a study on child education texts in Chosun Korea (1392-1910), such as *Myeongsimbogam* (明心寶鑑), *Sohak* (小學), *Dongmongseonseup* (童蒙先習), *Geokmong-yogeol* (擊蒙要訣), and *Sasojeol* (士小節 [Chinese]), Hyang-Eun Kim proposes that “the central educational principle penetrating the contents of these texts was the cultivation of the child’s personality and for this principle, the educational role of parents, teachers, and neighboring persons was focused on becoming first a good model who can induce affectionately the child to resemble” (2002:434).

⁸³ It is interesting for us to see here that traditional Korean society demanded the children’s residential keeping of the graves of their parents for three years in return for the parents’ initiative *jeong* for them in early childhood, and that whereas daughters-in-law who had not served well their parents-in-law were to be divorced by their husbands, daughters-in-law who had already joined the three years of mourning ritual were not allowed to be expelled from the family to which they belonged even though they had not given birth to any male offspring (A. J. Yu 1990:553; Cf. Chu-Su Kim 1976:26).

⁸⁴ In addition to the identity of *sig-ku*, the heating system called *ondol* has also functioned to keep Korean family warm: “Koreans have a unique system for heating their homes . . . [T]he floors of the rooms are solid rock, mud, and mortar, so they can retain the heat that is channeled through the stuffs, keeping the occupants warm throughout the day and night. Koreans are so fond of the *ondol* floors that even in modern apartments they build copper pipes beneath the floors to carry warm water and achieve the same effect . . . The *ondol* heating system is one reason why they sit on the floor, sleep on the floor, and work and eat at low tables instead of raised tables with chairs . . . At night . . . pads and quilts are brought from the closet and unrolled for sleeping, again on the warm floor. The floor in a Korean house . . . is a special living space which anyone with shoes on is not allowed to enter” (Donald N. Clark 2000:94).

⁸⁵ Korean folklorist Yeol-Gyu Kim has chosen *ma-eul* (village community) and *an-bang* (mother’s living room) as two major cultural codes of Koreans’ living place, saying: “The center of the land is *ma-eul* and the center of the house is *an-bang*, not only in the sense of geography but also in the sense of *jeong-ful* relation. *Ma-eul* is the social matrix for elating senses of solidarity and cooperation among Koreans and *an-bang* symbolizes motherhood as the root of their *jeong*” (1997:138-142).

⁸⁶ Some might add *hyang-yak* (Confucian village convention) and *du-re* (communal cooperative) to the list of *p’umassi* and *gye*. However, *hyang-yak* is not purely voluntary as this is governed also by the local officials; *du-re* whose main tasks are economic activities related to the village as a whole such as repairing roads and irrigation canals is evidently voluntary, but this also may be seen as the mere extension of *p’umassi* (labor share in sets of dyadic relationship) (Cf. Kwang-Gyu Lee 1987:19; Dong-Sun Kim 2001:96). Furthermore, while *hyang-yak* and *du-re* have almost disappeared, *p’umassi* and *gye* are still prevalent up to now. For these accounts, the researcher concentrates on *p’umassi* and *gye* in this discussion of voluntary associations in a Korean village.

⁸⁷ By using the distinction of “role” and “affect” made by her academic mentor Francis Hsu, Joohee Kim classifies *p’umassi* into four types: “Type I (*p’umassi* motivated solely by role), Type II (*p’umassi* motivated by both role and affect in contention), Type III (*p’umassi* motivated solely by affect), and Type IV (*p’umassi* motivated by affect mitigating role)” (1981:5, 53). Kim then takes Type IV in which the formality of role is palliated by *jeong* as the basic model for her study of *p’umassi*.

⁸⁸ Since the act of *p’umassi* is sustained by the mutual dependency and informality from *jeong*, “an excessive expression of formality in performing *p’umassi* in *jeong* relationships evokes the feeling of *seopseop* (disappointment).” For instance, “one feels *seopseop* when a close friend expresses formal thanks profusely for one’s favor of lending interest-free money for an emergent situation; this is again for the reason that one fears that the friend, presumably in a strong *jeong* relationship with one, might not admit it as one does by showing such a formal behavioral norm” (Joohee Kim 1981:60).

⁸⁹ The Confucian and Taoist worldviews are essentially overshadowed by the shamanistic and Buddhist worldviews in Korea. When the issue is focused on the contrast between the community and the individuality, Confucianism has affinity with shamanism while Taoism bears resemblance to Buddhism. When the issue is concentrated on the contrast between the world of human existence and the world of supernatural being, Confucianism shows similarity to Buddhism while Taoism betrays consanguinity to shamanism. In any case, it seems that there have been no new worldview themes in the Confucian and Taoist worldviews apart from the shamanistic and Buddhist ones.

⁹⁰ For ancient Koreans, the in-between spirit of a dead person was considered to be an unstable status until this was united harmoniously with the person’s soul residing in that world. They also “believed the person’s spirit, like the living, to be a material entity in need of all the necessities of life (food, clothing, and shelter)” (Hee-La Na 2003:13).

⁹¹ During the time of J. S. Gale, missionaries were generally judgmental upon religions in Korea (Cf. H. G. Underwood 1910:133-134). At first, Gale refused to accept the Korean people’s ways of living rooted in their religious traditions, regarding these to be illogical and superstitious. However, later in his career, he became so fascinated with the Korean heart deriving from the religious traditions, yet holding an attitude to discern the pros and the cons (Cf. Eung-Jin Baek 1993:61-72).

⁹² Although the focus of each of the distinctions between “high and low religions,” between “official and popular religions,” and between “competence and performance” is somewhat different from one another, these share similarity above what the concept of “family resemblance” denotes. The researcher here prefers to use the principle of competence and performance since this can be applied to every religious person with less connotation of hierarchical division, compared with the other two.

⁹³ Ecstasy, trance, and possession have been considered as the characteristics of shamans in ritual dancing. Trance is “a state of simple change in consciousness.” Ecstasy

is “a state of soul-loss, namely, a journey of the soul to the other world.” Possession is “a state of dependence on other spirits.” Whereas Mircea Eliade presents ecstasy to be the dominant type found in Northeast Asia including Korea, Tae-Gon Kim views trance in Korean shamanism as the entrance experience evolving into either ecstasy or possession, also arguing that in Korean shamanism both ecstasy and possession types are equally observed (Kim 1972:19). What should be pointed out here is that in any pattern of a Korean shaman’s encounter with a spirit, the shaman is not totally passive to the spirit.

⁹⁴ Alexandre Guillemoz (2002:1-4) narrates the journey of how he eventually became a client (*dangol*) of Big Shaman In-Sun Hong (1917-1992) who worked in Seoul. The following is the researcher’s summary of it, which shows well an intimate relationship between shaman and *dangol*: Guillemoz first met Hong in 1975, but he just experienced that she failed in her initial divination about him. Nonetheless, she treated him as if he were her *dangol* who could freely participate in her *kut* performance. This kind of her favor continued, and in 1983, she suggested to him that *jinogui kut* should be provided for the restless spirit of his father (who had died because of car accident about thirty years ago in 1966.) This time she succeeded and he accepted her suggestion. While hearing the spirit of his dead father saying to him about a previous resentful event through the shaman’s voice during the *kut* practice, he felt compassion to the spirit and burst into tears. Hereby he became her *dangol* who was earnestly concerned about the destiny of the father-son relationship.

⁹⁵ To adopt Mircea Eliade’s terminology, *Hahn-nim* in Korean shamanism can be compared to *Deus-otiosus* (leisured God), a God who has withdrawn from the immediate details of the governing of the world, a God who has delegated all work on Earth to ancestral and nature spirits, and a God who does not deserve to be worshipped through periodic rituals (Cf. Sung-Hae Kim 1995a:425).

⁹⁶ Edward R. Canda summarizes the myth of *Bari Gongju* in the Seoul version as follows: “Princess *Bari* was born as the seventh daughter of a king, long ago. The king was angry at the fact that he did not have a son. So the king cast his daughter on the sea, locked in a box. Miraculously, the box was discovered by a loving couple who raised the princess as her own. When the princess was a young woman, she learned of her true identity. But she discovered that her royal parents were gravely ill. Only a magic ingredient from the Western Heaven could cure them. Despite the parents’ former mistreatment of her, the princess decided to search for their cure. With divine help, she overcame many dangers and hardships at the hands of magical and monstrous beings, finally finding the cure. [On her way to return, she helped restless spirits enter the other world by propitiating them with her obtained medicine.] By the time she returned with it, her parents had already died. However, the medicine restored them to life” (1995:41). From this myth, Canda extracts three primary principles of the Korean shaman ideal: “First, the shaman is a person who has experienced unjust mistreatment at the hands of loved ones and society. Second, she exhibits altruistic intention to heal the afflicted, even if they be her persecutors. Third, in order to become a healer, she must undergo further tribulations at the mercy of spiritual powers that test her fortitude and dedication”

(1995:42). Thus, Canda presents shaman as an exemplar of compassion and service, saying, “The shaman ideal emphasizes the achievement of harmony and blessing through the spirit-guided transformation of crisis” (1995:43).

⁹⁷ The *Jogye-jong* represents *Son* Buddhism in Korea. The order was founded by Great Priest Pojo Chinul (1158-1210). Master Pojo wrote *Junghye Gyeosamun* (Treatise on Meditation and Wisdom). In this work he systematized and unified the thoughts of the nine *Son* schools prevalent in the Koryo dynasty (Cf. Kyung-Bo Seo 1972:30).

⁹⁸ According to Gyeong-Joon Park, “whereas the existence of a separately substantial self (實我) like *atman* in Hinduism is denied, both a person’s concept of self (假我) that is tied temporally to the moving of the five aggregates (五蘊) and the true self (真我) to be gained through a practice are affirmed in Korean Buddhism; that is, we can reach the true self by negating our temporal senses of self, and ironically, *no-self* (*anatta*, 無我) may be thus called the only [truly universal] self or solipsism (唯我)” (2004:1).

⁹⁹ According to Cheong-Soo Suh, “Koreans take immense pleasure in expressions such as *isim jeonsim* (communion with hearts), a kind of telepathic communication, a contact of heart with heart unmediated by words; they tend to be ‘elliptical’ in their everyday activities, turning to the extra-linguistic mode of communication of *jeong* and *isim jeonsim*, instead of saying what is on their mind or what they feel in their heart; in most cases, they are found to be reluctant to say “Thank you” or “I am sorry” since they think that by saying so, the profound sincerity of their gratitude or regret is reduced to mere words” (1996:45).

¹⁰⁰ The ethics of *Son* Buddhism is generally termed “transcendentalism” or “supra-moralism” (Cf. Mark T. Unno 1999:512). It is easily observed that within *Son* Buddhism, the moral application of the noble eightfold path (八正道) for living is a matter secondary to one’s life-negating (transcendental) experience of emptiness through meditation.

¹⁰¹ The twelve factors of dependent co-arising (十二支緣起) are “ignorance (無明), volitional actions (行), consciousness (識), mental and physical phenomena (名色), six faculties (five physical sense-organs and mind, 六入), sensorial and mental contact (觸), sensation (受), desire and thirst (愛), clinging and attachment (取), the process of becoming (有), birth (生), and decay and death (老死)” (Cf. Walpola Rahula 1974:53).

¹⁰² Regarding one’s consciousness of self, Joanna R. Macy argues that seen from the perspective of dependent co-arising, “the self is a process formed through sensory, affective, and cognitive interactions with the [ever-changing] world” (1979:47). Regarding one’s accumulation of meritorious works, she also claims that “liberation is causally associated, not un-causally associated, so liberation is not to be seen as achieved by exiting from causality, but by using it, [that is, by destroying] the cankers that led to ignorance, suffering, and craving through the practice of the noble eightfold path” (1979:41).

¹⁰³ According to S. Tachibana, “the chief function of [compassion] is to ward off pain and suffering from other sentient beings, and this value of [compassion] in Buddhist ethics is based upon the doctrine of dependent co-arising which affirms the interdependence of all beings” (1975:184). David Chappell also argues, “Helping others out of compassion is the highest practice and best way to attain enlightenment while Mahayana ethic has a threefold emphasis: avoiding all evil, cultivating good, and saving all beings” (1996:351).

¹⁰⁴ The five precepts that prescribe the minimum moral obligations of a Buddhist consist of these: “not to destroy life, not to steal, not to commit adultery, not to tell lies, and not to take intoxicating drinks” (Cf. Walpora Rahula 1974:80).

¹⁰⁵ The best source of information on Confucius and his thoughts is the Analects (論語), the famous collection of his sayings by his disciples. The four major source books of Confucianism (四書) which have also been favored by Korean Confucians include the other three collections: the Great Learning (大學), the Doctrine of the Mean (中庸), and the Book of Mencius (孟子) (Cf. David Noss 2003:290).

¹⁰⁶ The Chinese character 仁 is a composite of two characters, 人 (person) and 二 (two). The word hereby stands for the inclusion of another person in one’s plan, and its meaning consists in the recognition of the worth of any fellow human being of any rank.

¹⁰⁷ The sequence is specified in the Great Learning (大學) when part of the book reads, “Cultivate oneself; care the family; govern the nation; flatten the world (修身-齊家-治國-平天下). All the phases of this sequence are undergirded by the virtues of benevolence (*jen*) and righteousness (*eui*) (Cf. David Noss 2003:42).

¹⁰⁸ The virtue *eui* (righteousness) is clearly contrasted with one’s action done for other considerations than what one ought to do, such as *yi* (profit, 利). As Confucius said, “A superior person (君子) comprehends *eui*, but a small person (小人) comprehends *yi*” (Yu-Lan Fung 1948:42).

¹⁰⁹ *Seonbi* (virtuous person) played a leading role in the Neo-Confucian Chosun society (1392-1910), and loyalty and filial piety were at the core of the Korean *seonbi* culture (Cf. Yoon-Ki Lee 1989:12).

¹¹⁰ According to the teaching of the Great Learning, the investigation of material objects (格物致知) is a task that should be undertaken prior to self-cultivation. While Neo-Confucians in Korea gave precedence to the practice of self-cultivation, *silhak* (pragmatic learning) scholars, such as Yak-Yong Chong (1762-1836), recovered the neglected study of the material world (Cf. Jang-Tae Keum 2000:2).

¹¹¹ Confucius spoke about his life journey in relation to the Decree of Heaven: “At fifteen I set my heart on learning (弱冠). At thirty I could stand (而立). At forty I had no

doubts (不惑). At fifty I knew the Decree of Heaven (知天命). At sixty I was already obedient [to this Decree] (耳順). At seventy I could follow the desires of my mind without overstepping the boundaries [of what is right] (從心)” (Yu-Lan Fung 1948:46).

¹¹² When Yang Chu (楊朱) with his radical egoism (爲我說) and Mo Tzu (墨子) with his philanthropic egalitarianism (兼愛說) criticized Confucius for the seemingly failure of his political experiment based on *jen* (benevolence), in response, Mencius came to the forefront to speak for the Confucian orthodoxy of *jen* by eliciting an internal motivation from the practice of *jen* (Cf. Jung-Keun Shin 2002:203).

¹¹³ For Chu Hsi, “all things are brought into being by two elements: vital force (*ki*, 氣) and cosmic principle (*li*, 理); this *li*, which may be called the Great Ultimate (太極), impels the vital force (*ki*) to generate movement and change within matter, thereby producing the two energy-modes (*yin* and *yang*) and the five elements (fire, water, wood, metal, and earth).” On this basis, he proposed that “every object in nature exhibits some aspects of the cosmic principle (*li*) which works within it, and this also is true of human beings” (David Noss 2003:317).

¹¹⁴ Regarding the issue of whether Confucianism is an ethic or a religion, Houston Smith commented, “If religion is taken as a way of life woven around a people’s ultimate concerns, Confucianism clearly qualifies; even if religion is taken as a concern to align humanity with the transcendental ground of its existence, Confucianism is still a religion, albeit a muted one” (1991:183).

¹¹⁵ Xinzhong Yao presents *jen* (benevolence) as the cardinal principle, consciousness, and virtue of Confucianism, saying, “At the metaphysical level, *jen* is taken as the principle of the universe, at the psychological level, *jen* is taken as the essential stuff of human consciousness, and at the ethical level, *jen* is taken as the root and source of the virtuous life” (1997:81). For him, Confucian *jen* is basically humanistic rather than theistic as in Christian *agape*. In comparison, Thomas Leung speaks of *jen* as “true humanity, the mandate from silent Heaven, and basis for the harmonious way of living” (1996:73).

¹¹⁶ For example, in the Discourse on Literati Classics (經筵講義), Hwang Yi (1501-1570) proposed that the basic method of self-cultivation is no more than learning and practicing *ye* (propriety) (Cf. Kwon-Jong Yoo 2002:383).

¹¹⁷ For example, in the Compendium of the Sacred Teachings (聖學輯要), Yulgok Yi (1536-1584) suggested that sincerity (誠) is the foundation of self-cultivation and governing of people (Cf. Hyung-Gyum Kim 2001:173).

¹¹⁸ Ancestral ceremonies and *sebae* (the New Year’s Day greeting of the young to the elderly) are good examples of how rituals may elicit solemn consciousness, in these cases, filial piety from the practitioners (Cf. Ki-Pok Choi 1991:67).

¹¹⁹ The five human relationships as suggested by Mencius are as follows: “Father and son should love each other (父子有親). Ruler and subject should be just to each other (君臣有義). Husband and wife should distinguish their respective spheres (夫婦有別). Elder and younger brothers should have a sense of mutual precedence (長幼有序). Between friends there should be good faith (朋友有信)” (Yu-Lan Fung 1948:73).

¹²⁰ Lao Tzu (老子 550 B.C.?) is renowned for the book bearing his name, the Lao-tzu, also known as the Tao Te Ching (Classic of the Way and Its Power, 道德經) (Fung 1948:93). His ethic is featured by *wuwei* (non-action, 無爲). Positively stated, the principle means that “one must exhibit within oneself the procedure of the *tao* (the way to go, 道).” Negatively, it runs like this: “do not meddle with the smooth course of nature (自然) going on its blessed way” (David Noss 2003:272).

¹²¹ Chuang Tzu (莊子 369-286 B.C.) is well-known for the collection of his 33 essays, the Chuang Tzu, where his ethic is featured by relativism: every creature has its own course and trait that derive from the *tao*, and since these are right for it, there is no uniform way of doing things that it must conform (Fung 1948:113; Noss 2003:273).

¹²² The Chinese character 道 (*tao*) combines two pictographic elements: the right-central portion is derived from a head (in this case signifying “intent”) and the lower-left wrapper depicts the bones of an ankle and foot (signifying “to go”). Thus, the *tao* is “the way to go” (Noss 2003:266).

¹²³ The first distinction between *yang* (sunshine) and *yin* (shade) was made around the tenth century B.C. By the fourth century B.C., the *yin* and *yang* came to be regarded as two cosmic forces to explain the origin of the universe (Noss 2003:257).

¹²⁴ Taoism speaks of the five basic elements of water, fire, wood, metal, and soil (*wu-hsing*, 五行), which initially appeared as the first of the “Nine Categories” in the Hung Fan (Great Norm) at the end of the 12th century B.C. (Fung 1948:131-132).

¹²⁵ Houston Smith notes, “Giving life to all things, the *tao* may be called the mother of the world; graceful instead of abrupt, flowing rather than hesitant, it is infinitely generous” (1991:198). As the Chuang Tzu (“The Man of *Tao*”) reads, “The person in whom the *tao* acts without impediment harms no other being by his actions; yet he does not know himself to be kind or gentle” (Cf. Thomas Merton 1965:91).

¹²⁶ The Tao Te Ching (Chapter 17) also reads: “The best government, the people know it is just there. The next best, they love and praise it. The next, they fear it. The next, they revile against it.” (Cf. Chen 1989:97)

¹²⁷ Combining the unbroken line (___) and the broken line (_ _), the *pa kua* may compose sixty-four hexagrams, each representing further aspects of the universe and of humans. This interpretation found in the Book of Change has been applied to the divination of earth signs in China (Cf. Noss 2003:260).

¹²⁸ Gerhard Wallis details the scope of the concept of the words, *ahab* (to love) and *ahabah* (love), in the Old Testament, saying: "It extends from the affection of members of the opposite sex for each other (Samson and Delilah, Judges 16:4) . . . to the intimate bonds between daughter-in-law and mother-in-law (Ruth 4:15), also to friendly relationships between persons, like Jonathan and David (1 Samuel 18:1-3), teacher and student (Proverbs 9:8), and servant and master (Exodus 21:5) Finally, the root *ahabh* is also used for the relationship between Yahweh and Israel or leaders of godliness (Deuteronomy 10:12; Joshua 22:5), and thus indicates complete love which demands all of one's energies" (1974:104).

¹²⁹ Through a usage study of the Old Testament word *hesed*, H. J. Zobel affirms that *hesed* is an active, social, and enduring concept and says: "It is an act that preserves or promotes life. It is intervention on behalf of someone suffering misfortune or distress. It is demonstration of friendship or piety The second element . . . is its social nature. There is always someone else to whom *hesed* is shown or from whom it is expected *Hesed* is done primarily between those who have formed a relationship; *hesed* belongs by nature and initially to the realm of family and clan society. The third element is . . . that it is heard as a divine requirement God's kindness towards an individual places that individual in a new relationship with his [or her] neighbors, a relationship based on Yahweh's kindness" (1986:51).

¹³⁰ Nelson Glueck finds that *hesed* exists between persons who are in a close relationship to each other, that is, between: "relatives by blood or marriage, related clans and related tribes (the Kenites and the Israelites in 1 Samuel 15:6), host and guest (Lot and his guests in Genesis 19:19), allies and their relatives (David and Jonathan's son in 2 Samuel 9:6), friends (David and Hushai in 2 Samuel 16:17), ruler and subject (King Joash and his High Priest Jehoiada in 2 Chronicles 24:22), and those who have gained merit by rendering aid and the parties thereby put under obligation (the people of Israel and Gideon's family in Judges 8:35)" (1967:35).

¹³¹ Glueck argues that *hesed* in its secular usage is to be seen as mutual aid between the two involved. For him, while *hesed* can be understood to be grace or mercy as in Esther 2:9, 17, it is characterized mostly by obligation and reciprocity as in Judges 1:24 and 1 Kings 2:7 (1967:52). He also adds: "*Hesed* is the reciprocal conduct of humans toward one another, at the same time, explicitly and implicitly, the proper relationship toward God. These two aspects of *hesed* are inseparable as in Hosea 6:4-6 and Micah 6:8" (1967:61). Furthermore, he points out that *hesed* in its divine usage is the result of God's covenant and it demands the covenantal community to follow God's faithfulness, justice and righteousness as in 2 Samuel 7:14-16 and Isaiah 54:10 (1967:75), and that God's *hesed* and *emeth* (truth) are to be considered a hendiadys in which *emeth* has the value of a descriptive adjective as in Psalm 61:7 (1967:102). Yet, he affirms that God's *hesed* (covenantal loyalty) is securely based upon God's *rahamim* (merciful forgiveness) as in Isaiah 55:7 and Jeremiah 31:3, 31-33 (1967:84).

¹³² In the story of Ruth, Boas is also a person faithful to God's law commanded in Deuteronomy 24:19 and this loyalty to God is a clue to understand the development of the loving relationship between Ruth and Boas (Cf. Brady 2003:3).

¹³³ Two common Greek concepts of love are avoided in the New Testament: "*stergein/storge* (natural affection) except for the case of *philostorgos* (mutual affection) in Romans 12:10 and *eros* (preferential desire)" (Victor P. Furnish 1972:222).

¹³⁴ D. A. Carson emphasizes that "there is feeling in God since God is love," and that "in 1 Corinthians 13 *ἀγάπη* cannot be reduced to willed altruism that can be done with no relation to the love of God, Jesus Christ" (2000:28).

¹³⁵ Timothy Jackson adds: "In the Gospels, self-love becomes a byproduct of true virtue rather than its foundation. Whereas the Golden Rule appeals indirectly to self-referential interests, the New Testament thrust displaces self-realization as a motive and foresees it only as a consequence (a double effect) of discipleship (Luke 9:23-24; Mark 8:34-35; Matthew 16:24-25)" (1999:8).

¹³⁶ James M. Gustafson claims that the core value of "our moral life is grounded in theocentric piety and involves discerning what God is enabling and requiring us to be and to do" in dealing with moral issues in the God-ordered world where we are interdependent with many factors beyond our human predicament (1984:143). Gustafson's theocentric ethics is based on the "indicative-imperative (is-ought)" sequence, and as such, his ethics rejects taking as its basis both deontological rules as separated from teleological purposes and the reverse. He rather places it on the centrality of our piety as consisting of a set of religious affections to be felt by our being before the reality of God in the process of a multifarious kind of our moral reasoning (1984:9, 290). However, his theocentric ethics has little room, if any, for revelation; grace of God, Christ and the Spirit play minor roles in it.

¹³⁷ Sang-Ehil Han indicates that Logos Christology is too ideological to resolve *han* (resentment) deeply rooted in the habitual center of Korean heart, and proposed that while Spirit-Christology often trespasses on the unique role of Jesus Christ, it is in this Revisionist Spirit-Christology that Korean Christians may find a theological clue to convert their *han* into their compassion: "The truth of God's love for humanity is revealed in the 'master narrative,' i.e., the Spirit-filled life, death and resurrection of Jesus Christ, which provides us with the 'master heart,' i.e., the Spirit-filled passion of Jesus Christ, a passion far more powerful than any of our vagrant desires" (2004:178).

¹³⁸ Walter Kaiser also centralizes his discourse of Old Testament ethic in the character of God, especially in the holiness of God, saying: "Old Testament ethic is as much concerned with the *internal* response to Old Testament morality as to the outward acts (1 Samuel 16:7; Psalm 51:17; Isaiah 1:11-18) . . . The Hebrew word קדוש (holy) and its family of related roots are used over six hundred times in the Old Testament to

indicate moral perfection Thus we are led to the conclusion that God, as the God of holiness, is the model for Old Testament men and women” (1983:6).

¹³⁹ Bruce C. Birch exemplifies these cases for the importance of the role of Christian community in character formation: “the early church’s catechesis, monasticism, John Wesley’s society, and other Pietist and Revivalist conventicles including Jonathan Edwards” (1989:71).

¹⁴⁰ Richard B. Hays places his study of New Testament ethics in the interplay of text and context, dividing it into four tasks: “the descriptive task (reading the text carefully), the synthetic task (placing the text in canonical context), the hermeneutical task (relating the text to our situation), and the pragmatic task (living the text)” (1996:3). His attempt to find coherent themes for New Testament ethics, such as “community, cross, and new creation,” pertains to the synthetic task.

¹⁴¹ Similarly, Wolfgang Schrage contends for both the centrality of the story of Jesus in New Testament ethics and the inseparable connection between Jesus’ ministry and the kingdom of God (1988:20).

¹⁴² Regarding the love event, Jonathan Edwards writes: “The woman we read in Luke 7, who was an eminent saint, and had much of that true love which casts out fear, (by Christ’s own testimony, verse 47) approached Christ in an acceptable manner when she came with humble modesty, reverence, and shame. She stood at his feet, weeping *behind* him, as not being to fit to appear before his face, and washed his feet with her tears” (1817:255-256).

¹⁴³ Glen Stassen and David Gushee stress that the core task of Christian ethics as addressed in the Sermon on the Mount is to follow Jesus, the inaugurator of the kingdom of God, as his disciples who are equipped with his personality to bring the realities of peace and reconciliation into the world. Stassen and Gushee also point out: “Love is at the heart of the life of Christ, his teachings and his death on the cross; even on the cross, Jesus had compassion on his mother, compassion on the two rebels crucified with him and compassion on his enemies who were crucifying him” (2003:328).

¹⁴⁴ Bernard Brady writes: “Sin, as turning away from God, is the great antagonist to love. Because of sin, we may not be moved by love or to love, we do not affirm others, we become numb to the needs of neighbor, we often do not want to unite, [and we make the love commandment] an impossible ideal. *Agape* is not a once-and-for-all thing. It is a vocation, a life choice. Sin and failure are not the last words, for the last words are not left to us. [In the story of The Prodigal Son (Luke 15),] the father’s love (affective, affirming, responsive, unitive, enduring) is so overpowering that he does not let his son get the words of confession out of his mouth” (2003:273).

¹⁴⁵ C. S. Lewis explains that charity is “to love what is not intrinsically lovable: lepers, criminals, enemies, morons, the sulky, the superior and the sneering.” Nonetheless, Lewis differentiates between Charity and charity (1960:178).

¹⁴⁶ Similarly, Sung-Bihn Yim pursues a constructive integration of Richard Niebuhr’s ethics of “response” (God of universal history, the question of what one ought to do, and the task of discernment) and Stanley Hauerwas’ ethics of “character” (God of particular community, the question of what one ought to be, and the task of narration), suggesting it as a social ethic for the church in Korea (1994:483-508).

¹⁴⁷ When it is said that love is not an ideal, the statement carries three claims. First, love is not to be reduced into an object of ideal speculation. Reinhold Niebuhr notes: “The Christian [perception] of a loving will does not exclude the impulses and emotions in nature through which the self is organically related to other life. Jesus therefore relates the love of God to the natural love of parents for their children (Matthew 7:11)” (1935:210). Second, love is not to be reduced into an individual ideal. Niebuhr once speaks of Christian love as “impossible possibility.” He accepts love as “possibility for an individual” (1935:201), but he honestly discloses that love is very difficult to implement within the conventions of our everyday existence. For him, at a societal level, “the claims of justice precede those of love and must be satisfied before it is possible to talk about love” (Philip Wogaman 1993:218). It seems, however, somewhat defective when he displaces love as an individual’s moral ideal by seeing no possibility that our social conventions also can be transformed by love. Third, love is not to be reduced into a human ideal, since what we first encounter in the realities of the kingdom is Jesus Christ as God’s love sent to us. Dietrich Bonhoeffer notes: “Love is inseparably bound up with the name of Jesus Christ as the revelation of God (Ephesians 3:19). Love is not what He *does* and what He *suffers*, but it is what *He* does and what *He* suffers. The disunion of [humans] with God, with other [humans], with the world and with themselves, is at an end. Love is the reconciliation of [humans] with God in Jesus Christ. Everything which is to be said of human love, too, is governed by the principle that God is love and [we are] loved by God” (1955:174-176).

¹⁴⁸ According to Stassen and Gushee, Anders Nygren’s definition of Christian love as “sacrificial love” carries powerful truth in the understanding of God’s initiative self-giving love, but it makes humans merely passive recipients of what God does for them. Daniel Williams’ definition of Christian love as “mutual love” focuses on a loving relationship between God and the faith community, and finds its root in the community-creating concepts of the covenant (respect for otherness) and the atonement (forgiveness). Gene Outka’s definition of Christian love as “equal regard” has a proper place for each individual’s self-regard as a basis of justice, but it is an abstract ethical principle, underplaying the moral importance of specific kinds of loving relationships, e.g., between the mother and the child. Stassen and Gushee then claim that Christian love cannot be reduced into one single meaning as in the case of “sacrificial love” or “equal regard.” They identify the primary norm of Christian love as “delivering love,” which may develop from “mutual love,” and whose major theme, “to deliver others from bondage

into the community of reconciliation,” runs through the stories of Exodus and Jesus Christ (2003:329, 331, 333).

¹⁴⁹ In Plato’s *Symposium*, Aristophanes explains *eros* by drawing a myth about human origins: “Humans originally had four arms, four legs, and so on. Being far stronger and more adroit like this than they are now, they threatened the hegemony of the gods, who overcame this threat by an act of separation. Ever since, humans, being but half-beings, have wandered through the world searching for the being who will complete them.” In comparison, Socrates, according to the priestess Diotima’s account, abstracts the *eros* of particular beautiful objects and persons into the *eros* of “beauty itself,” and then into the *eros* of “the good” (Alasdair MacIntyre 1998:52-53).

¹⁵⁰ For Thomas Aquinas, virtues are multilayered; “the intellectual and moral virtues perfect the human intellect and appetite in proportion to the habit of human nature, but the theological virtues do so supernaturally” (1984:120). Aquinas affirms charity as the greatest of the theological virtues in the sense that “the love of charity is about what is already possessed, for what is loved is in a certain way in the one who loves, and also the one who loves is drawn by affection to a union with what is loved, that is, ‘those who abide in love abide in God, and God abides in them’ (1 John 4:16)” (1984:159).

¹⁵¹ Martin Luther King, Jr. says, “We love our enemies by realizing that they are not beyond the reach of God’s redemptive love; we must seek to win the enemies’ friendship and understanding” (Cf. Brady 2003:215). Mother Teresa also says: “If we pray, we will believe. If we believe, we will love. If we love, we will serve. Only then can we put our love for God into living action through service of Christ in the distressing disguise of the poor” (Cf. Brady 2003:222).

¹⁵² Paul Avis speaks for *eros* that is appropriated by *agape*, and holds the balance between *eros* and *agape* to be endorsed by “the Christian understanding of Jesus Christ who is fully human and fully divine, and as the great lover of humanity, shows how we may predicate his *agapaic eros* or *erotic agape* of the ineffable life of God, in fact, himself” (Cf. Colin Grant 1996:5).

¹⁵³ Claiming the primacy of *philia* (mutual love) among loves, Edward Vacek describes the theology of love in seven steps: “God affirms us; God receives us; we accept God’s love; we affirm God; God forms community with us; we cooperate with God in loving God and the world; finally, we grow in a limited co-responsibility with God” (1994:117).

¹⁵⁴ In line with Vacek, Gilbert Meilaender reclaims *philia* (friendship) for the theological ethics of love, and contends that “the tension between *philia* and *agape* is not to be transcended in thought but to be experienced and lived” (1981:106). Meilaender explicates it in five contrasts: “preferential/impartial, reciprocal/unrewarded, subject to change/steadfast, civic/supra-historical, and working through bonding/working under vocation” (1981:3).

¹⁵⁵ A radical example of the displacement of Christian *agape* by Enlightenment *agape* is found when Joseph Fletcher, in his *Situation Ethics*, seizes only the horizontal aspect of *agape* at the expense of its God-derivative meaning, endorses the “neighbor-centered” *agape* as “the ruling norm of Christian decision,” and thereby restricts the manifestation of Christian *agape* within the natural-law-like, humanitarian consideration of “people in particular contexts” (1966:31, 50, 69). As one of the sharpest critics of situational ethics, Paul Ramsey, in his *Basic Christian ethics*, articulates that Christian *agape* is an obedient response to God’s covenantal rule over life (1993:xiv, 129). Ramsey grounds Christian *agape* in two biblical sources: “the righteousness of God and the kingdom” which is inseparable from Jesus’ eschatological presence (1993:xvi, 2). He firmly states that “love transforms natural law” insofar as the love is related to the character of God and the perspective of the kingdom via the covenant, ultimately in Jesus Christ (1993:xix, 193, 288, 340), and that “love is a relation” and “the relationship with God” who forgives by grace is the very fountainhead of Christian virtues, such as “humility and faith” (1993:219, 223, 226). He concisely defines “sin as the opposite of all that Christian *agape* means” (1993:290), and enunciates that the work of Christian *agape* is about “valuing human personality, and creating and preserving community” because of its anchoring on the covenant of God as “the foundational [moral code] for human life in community” (1993:235, 245-246, 367). In all this, it thus can be said from the standpoint of the mode of love-relation that Ramsey’s *agape* is triadic among God, the agent, and the other, whereas Fletcher’s *agape* is dyadic between humans.

¹⁵⁶ In *The Priority of Love*, Jackson recounts three basic features of *agape* in the context of interpersonal relations: “unconditional willing of the good for the other, equal regard for the well-being of the other, and passionate service open to self-sacrifice for the sake of the other” (2003:10). Arguing for the priority of *agape* as a God-sustained meta-value, without which one has no substantive access to other goods, either moral or non-moral, such as justice, aesthetic pleasures, and personal happiness, he tries to figure out how *agape* can be self-giving without being self-destructive in his dealing with such controversial issues as “political violence, punishment, and abortion” (2003:94, 152, 170).

¹⁵⁷ Like Jackson, John H. Yoder, in *The Politics of Jesus*, takes the life and death of Christ as “the model of Christian social efficacy” (1972:23, 250). However, unlike Jackson who applies Christ-like *agape* to the case of social justice, Yoder leans toward Christ-like pacifist commitment featured by “servanthood and forgiveness” (1972:134). Yoder’s stance is not a kind of passivism as he expects to see God’s transforming power in the Christ-like subordination to the powers of this world (1972:189). He is sure that God “sets things right” in Christ at the cross (justification), who “threatens society by creating a new kind of community leading a radically new kind of life” (1972:63, 228-229). Yet, it seems that his pacifism is put to the test of a phenomenological observation of its social impact, especially at the systemic level.

¹⁵⁸ In one way or another, love terms (*agape*, *amor sui*, *eros*, *phila*, and *storge*) can be matched to one’s relationships with God, self, and other social beings and

creatures. Howard Snyder once identifies “hierarchy, self-experience, and ecology” as the three prevalent principles of coherence to view the cosmos in the Western tradition, and then suggests that while ecology is a concern of recent development, Christian understanding of ecology is much larger than this secular one as it seeks for “coherence in Christ” (2002a:1-2, 9-15, 16-22). Snyder’s account can also be applied to the discussion of love. Although *agape* is the most favored term by Christians, its comprehensive meaning can be claimed only through its cohesion to Christ as the *agape* of God. In addition, as displayed in Table 8, Koreans use love terms, such as *sarang* and *johaham*, but it is *jeong* that encapsulates these words in meaning, but not vice versa.

¹⁵⁹ William Placher sets up his description of the Trinity on an integral basis, saying: “In traditional terminology, the immanent Trinity is the threefold character that God has within God’s own nature. The economic Trinity is what gets described in the biblical account of God’s self-revelation – Jesus Christ the Son, the Father to whom he prayed, and the Holy Spirit at work in our hearts and in the world. In the theological tradition, these two Trinities, economic and immanent, had tended to move father apart At most, one appropriated various particular works to various persons – creation to the Father, redemption to the Son, and sanctification to the Spirit, for instance – but this was just a kind of heuristic fiction. All the works of the Trinity *ad extra* were equally the works of the whole triune God [*ad intra*] God can be God even without a created world – so that creation is an action of freedom and grace, not some sort of necessity God could be God without an economy of revelation to the world, but the revelation to the world is God’s authentic *self-revelation* and therefore reveals what God really is” (1994:56-57). As Karl Rahner writes in *The Trinity*, “the economic Trinity is the immanent Trinity, and the immanent Trinity is the economic Trinity; as there is axiomatic unity of the economic and immanent Trinity, so there *must* be a connection between Trinity and human being” (1997:22).

¹⁶⁰ The doctrine about the Son in the new ecumenical creed is substantially identical with that of Nicea, but the statement about the Spirit is a result of the controversial debate on “the *Filioque* (and from the Son),” in which the West defended it, but the East opposed it (Edmund Fortman 1982:97-98).

¹⁶¹ The Greek word “*perichoresis*” seems to have meant “dancing around,” “rotation,” “reciprocation,” etc. It has come to be used to signify the “interpenetration,” “mutual indwelling,” or “co-inherence” of the three divine persons (Fortman 1982:363).

¹⁶² In the East, the unity is expressed by the coinherence of the Three Persons; in contrast, in the West the unity of the three is to be found within the Godhead. According to Michael Rynkiewich, “the Eastern Greek fathers resisted defining God in terms of substance, and insisted that it is relationship that defines God’s being” (2004:135).

¹⁶³ St. Augustine thinks that “according to the Sacred Scriptures, the Holy Spirit is neither the Spirit of the Father alone, nor of the Son alone, but the Spirit of both,” and on

this basis, he affirms the Holy Spirit as “the common charity” (Fortman 1982:145-146). This can be seen as a judicious interpretation of the *Filioque*.

¹⁶⁴ Karl Barth uses the word “mode of being” (*Seinsweise* in German) in no way to mean modalism. The meaning of this word Barth carries to us is akin to that of the Greek *hypostasis* or the Latin *persona*.

¹⁶⁵ Young-Gwan Kim argues: “For Barth, the mutual love between Jesus Christ and the Holy Spirit is essential for upbuilding a Christian community. Jesus is the foundation of co-humanity. The Spirit binds the Christian community and Christ as the Head into a true unity. There is a robust connection between the community’s growing in love and being sanctified. A real human act of love is found to be in continual subjection to the command of God as well as in proper relations with others” (2003a:148).

¹⁶⁶ For example, Jürgen Moltmann views Jesus’ suffering at the cross from the perspective of the loving communion of the triune God, rather than seeing it through the eye of the obedience of a single willing person to the insurmountable decree; that is, he understands that “the event of the cross is a constitutive of the community which is the Trinity” (Cf. Paul M. Collins 2001:87).

¹⁶⁷ Colin Gunton points out that the dichotomy of the divine and the human in Augustine’ Trinitarian theology was caused by “the Neo-platonic assumptions of the material order’s incapacity to be really and truly the bearer of divinity” (1997:34).

¹⁶⁸ Gunton defines freedom in view of relatedness in personal space: “Freedom is to be found in the space in which person can be themselves in relation with other persons. That is the lesson [from the *perichoresis* of the Trinity.] Otherness is an essential feature of the Trinitarian freedom, but without otherness the distinctness, particularity, of a person is lost. But, in Trinitarian terms, the otherness is not the freedom of the *individual* – a freedom *from* others, as we so often make it in the West – because it is a freedom that is a function of relatedness. It is given and received, because personal being is constituted by relatedness . . . [T]he essence *of* the being in relation that is the Trinity is the *personal space* that is received and conferred” (1997:128).

¹⁶⁹ Like Moltman (1981:59), Gunton understands that God concedes to the creation the space and time in which it exists. For both of them, “the creation of a world is therefore not merely an act of God *ad extra*,” but simultaneously, “it is also an act of God *ad intra*, which means that it is something that God suffers and endures.” Unlike Moltmann who suggests “pantheism” (the world is contained within God) as a middle ground between pantheism (the world is God and God is the world) and God radically separate from the creation, Gunton is cautious of the pantheistic assumption and maintains that “there is ontological otherness between God and the world” (1997:129).

¹⁷⁰ Gunton draws the hope for our society from the eschatological presence of Jesus among us (John 1:14; Revelation 21:3): “Here is not a political program, but action,

teaching and a death. Insofar as there is a political program in the divine economy it is realized by the gathering of a community around the crucified and risen Lord. Insofar as it depicts a mode of human action, it is manifestly non-coercive What he says is to be understood in terms of both giving and the requirement of obedience, of promise and threat alike As man, Jesus exercises the action of divine sovereignty in both grace and judgment, but he does it in a way that takes him to the cross" (1997:173).

¹⁷¹ The biblical understanding of the *imago Dei* may not allow any dualistic rendering of human being into body and soul. Old Testament anthropology generally informs us that "human being is dust and ashes before God" (Cf. Stanley Grenz 2001:185). From the statement we may infer the existence of a person in relation to God, but we do not find any clue with which able to reduce the *imago Dei* into the soul as separated from the body. As Bill Arnold clarifies: "The Hebrew Scriptures distinguish between the spiritual and physical realities of this life. But such distinctions may prove to be *qualitative* rather than *quantitative*. The Bible refers not to two components or constituents of human life – as in body and soul – but to two dimensions, as in first and final, which also exist, however, simultaneously. Such a qualitative distinction between a person's 'life (*nefesh*)' and 'body (*basar*)' would also be closer to a proper eschatology, not simply of the individual, but of the world we inhabit now and *will* inhabit by God's grace (Revelation 21:1)" (2004:83). Joel Green also points out: "Paul does not use . . . words like 'spirit' or 'soul' [in the] contexts of resurrection of the body. Rather, he uses personal pronouns, together with the notable phrases *sun Christō* ("with Christ"; e.g., Philippians 1:23; Cf. 2 Corinthians 5:8) or *en Christō* ("in Christ"; e.g., 1 Thessalonians 4:16). These are not phrases descriptive of an essentialist ontology; they do not address issues of substance. Rather, they express 'my' existence, the persistence of personal identity, in profoundly *relational* terms" (2004:99).

¹⁷² In reference to 1 Corinthians 8:1, Søren Kierkegaard indicates that there is correlation between love and building-up, and stresses that the correlation should be understood spiritually, saying, "The lover builds up love in the other person by presupposing that there is love in the person's heart; it is God, the Creator who is love, who must implant love in each person" (1962:204-206).

¹⁷³ In *Together Bound*, Frank Kirkpatrick presses the issue of God's gracious intervention in binding us together, understanding "God as the supreme personal Agent who is together bound with us in the deepest possible kind of mutual relationship" (1994:80). Kirkpatrick asserts that "one of God's greatest and most decisive acts in history is the creation of a community of love," and proposes that "while each person must experience the love and mystery of God in his or her own existential situation, the communal experience helps to put those individual experiences in a larger context" (1994:163). In *The Ethics of Community*, Kirkpatrick further discusses the ethical implications of community as "persons in relation" (2001:68). For him, community is a voluntary association that lies between the individual and society, ranging from the most intimate kinds (the family) to large assemblies (e.g., Christian community) (2001:13, 134). He differentiates "community" which is personal and is governed by love from

“society” which is impersonal and is regulated by justice (2001:xii, 69). Paying deference to “the Niebuhr caution,” which holds that institutions can be harmful in spite of the good intentions of the individuals constituting them, he suggests that community may become a “public square” within which a vision of the good is demonstrated for itself, for society, and even for the world (2001:130). He insinuates that “the mutual love characteristic of the church does have a role to play in modifying behavior in the larger society” (Cf. 2001:34). He thus says: “The potential power of the religious community is enormous There is no place more conducive for teaching and experiencing the power of love than community. On the basis of that experience, there is no place more apt for preparing people to move out into a world in which justice (the approximation of love under the conditions of societal life) is to characterize human relations” (2001:170). In Community and Growth, Jean Vanier highlights the missional identity and function of “community as a place of forgiveness and celebration, growth and liberation” (1989:329). Vanier stresses that it is God of love who nourishes community and says: “Loving is not only a voluntary act which involves controlling and overcoming our own sensibilities – that is just the beginning. It also demands a purified heart and feelings which go out spontaneously to the other. These deep purifications can only come through a gift of God, a grace which springs from the deepest part of ourselves, where the Holy Spirit lives (Ezekiel 11:19)” (1989:7, 57, 59, 108).

¹⁷⁴ In The Community of the King, Howard Snyder leads us to see from the biblical perspective that there is “an essential, living, love relationship between Christ and the church,” and that “fellowship and community life are necessary within the church in order to equip Christians for their various kinds of witness and service” (1977:55, 76). In Signs of the Spirit, Snyder understands “the church as a living organism whose life is composed of worship, community, and witness,” and convinces us that “community, as the environment of the Spirit’s working, is the basic context for the renewal of the church” (1997:304). In Liberating the Church, he affirms the church as “the prototypical community of the kingdom of God,” and draws us to “grasp both the *internal ecology* of the church (how it functions as a spiritual-social organism) and its *extended ecology* (how it interacts with and affects the whole ecosphere of God’s world” (1983:69).

¹⁷⁵ In A Community of Character, Stanley Hauerwas argues that the church is “a distinct society with an integrity peculiar to itself,” which is grounded by convictions from the particular and unique story of how Christians have come to be, owing to the actions of God in history (1981:1-2). Hauerwas insists that “the socio-ethical task of the church is to be the kind of community that tells and tells rightly the story of Jesus” (1981:52). He is sure that the church is able to serve the world “by first being a *Christian community*” which is faithful to the purpose and character of God, practicing Christian virtues within its own life, such as “loving the stranger, showing compassion to the weak, refusing to resort to violence, and speaking the truth in love” (1981:93; Cf. Kirkpatrick 2001:108). In this vein, he also claims that the character and purpose necessary to sustain the life of marriage or singleness is not formed by the family but by the church (Hauerwas 1981:174). Although he seems to lack concern for developing institutions of social justice, his emphasis on a community equipped with Christian character and

purpose is compelling to agree because the agent's integrity or consistency of character and purpose is more fundamental than principles or acts, locating these in the context of the on-going enterprise of moral life (1981a:130; [1975]:16). As Jeffrey Siker evaluates, "while Hauerwas is certainly correct that the *sola scriptura* doctrine has resulted in the objectification of Scripture apart from the community, there is still the danger of Scripture's voice being muffled by the *sola ecclesia* position toward which Hauerwas leans" (1997:123). In Transforming Fate into Destiny, Samuel Wells catches a "post-liberal" hermeneutical tendency in Hauerwas' project, i.e., in his primary task "to describe the way the faith community works" (1998:54). Wells then underlines that "this community is eschatological in its understanding of revelation," and that "[it] is characterized by its relationship to time, rather than clinging to a spatial separation from all that might diminish its integrity, [and here,] character means concentrating on the time of preparation as in story of the five wise maidens in Matthew 25" (1998:163, 180). In addition, in The Goodness of God, D. Stephen Long contends for the centrality of the church in social relations, saying: "[T]he central formation that gives our desires their direction is not the nation-state (*polis*), the market (*agora*), or the familial household (*oikos*) but the church (*ecclesia*) . . . The church exists within kinship, economic and political systems, but it defines them. The reason is that it is founded on the gift of charity, the basis for our existence. The church is the body of Christ and the Spirit catches it up into the life of God. The primary vocation is then to bear witness to God's goodness" (2001:163, 304). In Paul's Idea of Community, Robert Banks finds the images of the Christian community as "a loving family" and "a functional body" in the Pauline letters, and points out that the community is non-hierarchical and is indicative of small groups and charismatic fellowship (1994:47, 58, 192). In Jesus and Community, Gerhard Lohfink recognizes the church as "a contrast-society" which is "visible, pacifist, egalitarian, loving, and eschatological," but seems to restrict the potential of love within the Christian community (1984:28, 52, 56, 87, 113, 175).

¹⁷⁶ The *missio Dei* means that "mission derives from the Trinitarian being and doing of God, and God's decision to use human agency and God's willingness to work by means of the missional endeavors of the churches are secondary to, and derivative from, God's mission" (Charles van Engen 1996:151).

¹⁷⁷ D. A. Carson provides five accounts why the doctrine of God's love is simple at a glance, but not easily definable in the following discourse: "it is related to the Christian worldview; it carries nonnegotiable elements of basic Christianity such as the holiness of God; it is now challenged by the postmodern epistemology suspicious of the superiority of one religious claim over the others; it is frequently confused with sentimentalized versions of love which are unable to answer the historical rampancy of evil; it is often reduced within Christian circles into a partial interpretation of what it really is in the Bible" (2000:9-15).

¹⁷⁸ Thomas Oden understands grace as the self-giving love of the triune God and details it by saying: "The grace of the Father is for all creatures, enabling all life, and prior to all choice and all sin. The grace of the Son is particularly given for sinners. The

grace of the Spirit administers the finished work of the Son” (1993:36). Thomas Rhyne interprets grace in 2 Corinthians 8:8-15 as gift and response, saying: “God’s grace (*charis*) given to the Macedonians has empowered them to participate in the relief fund in spite of their own abysmal poverty” (8:1, 9); indeed, the collection itself is called *charis* – a ‘gracious work’ enabled by the Spirit (8:6, 7, 19)” (1987:409). Through an etymological study, John Nolland defines grace as “a tangible power given by God and at work in the believer” (1986:31). Fredric Howe assures us that “each believer has a spiritual gift (*charismata*) which stems from the manifold grace (*charis*) of God (1 Peter 4:10)” (2000:435). Clinton McCann identifies God’s covenantal grace which has profound socio-ethical implications as an overarching theme in the Bible (2003:3). John Carroll reads in the Gospel of Luke that “God’s grace is manifested as Jesus invites any and all into God’s company; those who accept the invitation also answer a call to a life of radical commitment challenging conventional social patterns” (2003:23). Jouette Bassler highlights a new locus of grace in the cross, which goes beyond a culture of power or a single culture’s boundary to our “suffering for Christ” (Philippians 1:29) intended for reconciliation in him (2003:27). Ellen Charry finds in the Pauline epistles and the Gospel of Matthew that God’s grace in Christ has radically transfigured the law into the possibility of our gracious act for the kingdom (2003:43). Brian Gerrish makes it sure that grace is sovereign; in the end, it is God’s, not ours (2003:57). It thus can be said that God’s self-giving love is not passively received; it fortifies our responsibility.

¹⁷⁹ Oden also says, “From the dawn of human history, the covenant is gradually revealed; whatever diverse forms it may take, the divine-human covenant is one covenant, pre-temporally anticipated in the covenant between Father and Son through the Spirit, and worked out through a history of covenant destined to be consummated on the last day” (1993:207; Cf. van Engen 1996:83).

¹⁸⁰ Randy Maddox mentions the “Wesleyan quadrilateral of Scripture, reason, tradition, and experience” as sources of authority in theologizing (1994:36). Howard Snyder speaks of the Wesleyan theological criteria as “pentilateral,” adding the biblical perspective of “creation” to the quadrilateral (2004:7).

¹⁸¹ Maddox also writes: “Wesley’s anthropology recognized four basic human relationships with God, other humans, lower animals, and ourselves. A holy person is one in whom all of these relationships are properly arranged. The proper relationship to God is knowing, loving, obeying and enjoying God eternally. The proper relationship to other humans is loving service. The proper relationship to all other animals is loving protection. When each of these relationships is properly expressed, we will also have a proper relationship to ourselves of self-acceptance . . . Wesley had a deep appreciation for the positive contribution of the emotions to truly human life and action, which are motivating or enduring or habitual dispositions, i.e., holy tempers generating holy actions . . . He assumed that the church as the community of believers should serve both the people’s spiritual needs (through evangelism) and their physical needs (through works of mercy) . . . His eschatological ethics [was to] spread the reign of God in individual lives, social structures, and creation at large” (1994:68-69, 242-243).

¹⁸² Maddox specifies Western Christianity's conceptions of God's grace into the Lutheran *free (justifying) grace*, the Reformed *sovereign grace*, the Arminian *cooperant grace*, the radical Reformed *sanctifying grace*, and the Roman Catholic *mediated grace*. He then adds Eastern Christianity's *divinizing grace* to the list, and presents the Wesleyan *responsible grace* as a sheer synthesis of all (1994:255).

¹⁸³ John Calvin adopts the traditional distinction of the "moral, ceremonial, and judicial" aspects of the Mosaic Law, but holds that of the three, the first only has perpetual authority whereas the other two are abrogated by Christ. For Calvin, the moral law is condensed in the Ten Commandments under two heads: "to worship God with pure faith and piety and to embrace [other humans] with sincere affection" (1960:1503).

¹⁸⁴ Calvin (Institutes 2.7.7-12) speaks about the use of the law in three ways: "The first function that works among believers and unbelievers is to accuse and thereby move them to seek grace. The second function is to restrain malefactors in order to protect the public community of humans. The third and principal function pertains to the proper observance of the law among believers in whose hearts the Spirit already lives and reigns" (1960:355-360). When he underscores the third use of the law, this corresponds to his emphasis on sanctification.

¹⁸⁵ Veli-Matti Kärkkäinen mentions six branches of the doctrine of the Spirit: "the Eastern churches' vision of deification in the Spirit, the Pentecostal/Charismatic yearning for power in the Spirit, the Roman Catholic insistence on the infallibility of the church through the Spirit; the green pneumatologies' hope for the preservation of the earth by spiritual resources, the liberationists' dream of Spirit-wrought freedom, or the cry for equality of the womanist pneumatologies" (2002:177).

¹⁸⁶ Howard Snyder points out, "A three-dimensional ecclesiology that is charismatic, sacramental, and *incarnational* is biblically sounder than the Pinnock's two-dimensional model suggested in his Flame of Love (1996:114); [despite his reference to] a call to 'caring for needs' (1996:144), he scarcely mentions the key biblical stress on justice [whereas] the Holy Spirit empowers the church to witness effectively to the justice as well as the mercy of God's reign (e.g., Isaiah 61; Luke 4)" (2005a:3-4).

¹⁸⁷ Frank D. Macchia describes tongues as a striking sign of the Spirit's empowerment in worship, witness, and suffering. Macchia argues that the gift of tongues was not necessarily *xenolalia* (foreign languages) in the first century; in Acts 2, they "heard" in languages, but it does not say they spoke them, and in 1 Corinthians 14:7-13, something other than *xenolalia* is implied, a "heavenly language" with a need for interpretation (1998:13). He proposes that "the idea of tongues as turning one into an oracle of God in praise and/or witness needs to be qualified by tongues as deep and agonizing groans of human weakness that are changed by the Spirit of God into a cry for redemption [in prayer], and even a foretaste of this redemption in the here-and-now (1 Corinthians 14:14-15; Romans 8:26)" (1998:158).

¹⁸⁸ George Hunter adopts the term “apostolic” to express the “radical outreach” of a local congregation to addictive people, and identifies “the profoundly changed life” of the people through “recovery ministries” as a striking mark of apostolic congregation (2003:18). Hunter confirms Finney’s four sources of people’s faith experiences. Two of them are associated with the sending God and the sent church: that is, “God’s own sovereign action provides some links; the compassion, ministry, witness, and character of people in the church also provide some links.” The other two are “specific truths of the gospel or specific texts of Scripture, and the convert himself or herself as an active agent” (2003:35, 182). The list implies the dynamics of conversion process in terms of relation, communication, and community.

¹⁸⁹ As Sider, Olson, and Unruh clarify it: “Salvation involves the whole person, body and soul. Salvation also includes the restoration of wholesome community among Christians. Its effect spill over into the entire social order. At Christ’s return, even the creation itself will be restored to wholeness (Romans 8:19-23)” (2002:51).

¹⁹⁰ Here, the term “heart,” as it was used by John Wesley, refers to the deepest part of human reality which defines who we are in our essence although it basically is understood in view of the feelings it contains. In many cases, it has been reported that Christian conversion is initially a heart-matter, and that the most effective way of contagion of one’s own Christian experience to others is “by example (or by living)” (Cymbala 1997:57, 138, 167; Hoefler 1991:33, 194; Ogden 1990:14; Stark 1996:86, 110, 161, 208).

¹⁹¹ Cameron Lee describes Christian virtue of love as the mark of the kingdom: “God is the perfect intimate partner, the one who meets the emotional needs that go unmet in our mortal relationships Our ‘need-loves,’ as an aspect of our created humanity, do not disappear, but they must be relativized by being taken up into the narrative of the divine ‘gift-love’ in Christ. It is in this [self-giving love] that our loves are made subject to the kingdom Love as a supernatural virtue is not the sentimental attachments of the private family haven. It is ‘labor and fortitude,’ but in the company of a community of faith and hope [Christian community]. It is a gift wrought by the Spirit. When the family has been freed from its self-concern by having its life taken up into the narrative of God’s reign, it will learn to receive its own imperfect [natural] affections as a gift of grace” (1998:212, 225, 228).

¹⁹² In Models of the Kingdom, Snyder notes: “God’s kingdom means that all things are within the sphere of God’s sovereignty and, therefore, of God’s concern. No room for compartmentalized thinking here. Economics, ecology, politics, the arts, social and family life – all these are kingdom topics. So kingdom Christians bring a Jesus perspective to every area of life” (1991:154).

¹⁹³ In A Kingdom Manifesto, Snyder also connects the kingdom of God with the revelation of the nature and character of God, saying, “[T]he reign/rule of God is a key

theme of Scripture, for the loving, just, holy God rules consistent with [God's] character and in a way that produces the reflection of [God's] character in all who willingly serve God" (1985:13). He further says, "The church, as a kingdom people, is to be a community of witness and justice. It is to model, even to participate in, the character of its Lord (2 Peter 1:4)" (1985:84).

¹⁹⁴ Henry Knight defines conversion as "an encounter with *God's love* that lays a new foundation relationally and dispositionally, enabling subsequent growth in the Christian life," and adds, "Given the entire corruption of the moral image of God and God's intention to fully restore that image in this life, only the re-creative power of the Holy Spirit is sufficient to such a task" (2001:54).

¹⁹⁵ Richard Steele aligns the "experimental theologies" of Wesley and Edwards with the biblical/theological traditions of St. Paul, Augustine, and Calvin which dealt with the human soul of (three) faculties as a "voluntary" whole before God (1994:21). Steel also intends to clarify how Wesley's and Edwards' theologies were interactive to each other, heaping up more similarities than differences in many locations; for example, he says, "Wesley's view of the consequences of the fall seems even more bleak than that of Edwards, and Edwards' interpretation of 'unconditional election' laid great stress on the responsive faith of the elect" (1994:158, 242, 363-364).

¹⁹⁶ According to Steele, the regnant psychology of the 17th century articulated the three faculties of the human self as "the intellect, the will, and emotions" in a way as if the self could be divided into parts, from which "the intellectualists, voluntarists, and sentimentalists" diverged thereafter (1994:18). Steele detects both Wesley's and Edwards' creative recovery of the Reformation's stress on a *whole* human being before God, and specifies their main theses: "all three faculties of every person interpenetrate and cooperate; the faculties of the Christian are all modified by grace, such that his or her faith incorporates cognitive, volitional, and affective elements" (1994:366). He adds, for Wesley and Edwards, "sanctification consists in the increasingly harmonious cooperation of the faculties of the soul or the heart through the agency of the indwelling Spirit of Jesus Christ" (1994:xi). He also puts this in a more comprehensive theological formula: "The knowledge of the God revealed in Jesus Christ through the agency of the Holy Spirit is *personal* knowledge, knowledge that changes not only the *relation* of the knower to the Known (from condemned to justified saint), but also the *inner nature* of the knower by the indwelling presence of the Known" (1994:19).

¹⁹⁷ It seems that Wesley used the terms "temper" and "disposition" in a close connection, but as distinguishable from the word "affection," as Maddox points out: "for Wesley, *affection* is foundational to the *temper* that indicates an abiding *disposition* that has come to characterize one's heart and life" (2001:275).

¹⁹⁸ It is certain that the God-relationship is the quintessence of Wesley's and Edwards' "experimental theologies." Steele hence writes: "One claims to know God without obeying God is an antinomian; to know God without loving God, a rationalist; to

obey God without loving God, a Pharisee; to love God without obeying God, a hypocrite; to love or obey God without knowing the Scriptures in which God is revealed, an illuminist. Experimental theology, as it was worked out by Edwards and Wesley, attempted to combat all these aberrations, to hold the profession of orthodox doctrine, the practice of 'true virtue,' and the experience of 'gracious affection' in a creative and dynamic equipoise" (1994:365).

¹⁹⁹ By providing a list of the 12 ambiguous "signs," Jonathan Edwards intends to identify two types of hypocrite: those who are deceived into self-confidence by "outward morality and external religion," and those who are deceived by "false discoveries and elevations" which talk much of cheap grace (1817:87). In his presentation of the 12 genuine signs, he also intends to integrate the first eleven signs with the twelfth, thereby combining the inward, psychological experience of the saint with its outward, moral, practical expression (1817:298).

²⁰⁰ Concerning spiritual warfare, Edwards notes: "The whole Christian life is fitly compared to a warfare. The most eminent Christians are the best soldiers, endued with the greatest degrees of Christian fortitude. And it is the duty of God's people to be steadfast and vigorous in their opposition to the designs and ways of such as are endeavors to overthrow the kingdom of Christ, and the interest of religion True Christian fortitude consists in strength of [heart], through grace, exerted in two things: in ruling and suppressing the *evil* passions and affections of the [heart]; and in steadfastly and freely exerting, and following *good* affections and dispositions, without being hindered by sinful fear, or the oppositions of enemies" (1817:242).

²⁰¹ Daniel Statman reads a paradigmatic shift from a theory of universally defined virtues to that of particularly shaped virtues in the last chapters of *After Virtue*, where Alasdair MacIntyre contends that "the concept of virtue is secondary to that of a role-figure situated in some *particular* tradition and culture." (1997:15). Paul Lewis speaks of it as a transition from Aristotelian character ethic to neo-Aristotelian character ethic, noting: "Aristotle and Aristotle's heirs roughly to the middle of the 20th century seem to have maintained two hidden biases: a decisionist bias in its conceptualization of the moral domain and a rationalist bias in its conceptualization of moral agency However, Alasdair MacIntyre and Stanley Hauerwas have reminded us that decisions are not made in a moral vacuum; rather, the kind of person who one is influences how one 'reads' a situation and thereby guides the decisions one makes; that is, good decisions are made by agents, who become virtuous by means of letting the stories and practices of a *particular* community train them, through practice. They have insisted that virtue ethic does not blindly serve existing social or political orders as it is able to enhance our understanding of the ongoing need for social criticism or reform. Nonetheless, it seems that they have not given full credit to the affective or emotional dimensions of character. More recently, post-modern deconstructions of moral arguments reveal the very real and powerful play of emotion, interest, and desire – but do so only to discredit the possibility of reasonable justification Happily, there is a tradition of reflection on virtue which begins with the work of Jonathan Edwards and extends mostly recently to H. Richard

Niebuhr and James M. Gustafson. Edwards' understanding of the interrelationship of emotion, character, and moral agency, which takes its bearings more from Christian traditions than from non-theological sources of insight, may provide an important supplement to current debates on virtue ethics" (1994:275-279). While we can say on the one hand that the virtues admired in Christianity are those required by the role of a Christian worshipper standing before God, we may not say on the other that the Christian virtues are not compatible with other human virtues in totality because of the Christian affirmation of human beings created in the image of God. The *particularity of Christian virtues* is claimed here, yet within the horizon of the Christian *God's universality*.

²⁰² Stephen R. Holmes finds an ecclesiological theme in Edwards' emphasis on holy tempers and lives, and explains it in these words: "Edwards was certainly concerned to offer an adequately Trinitarian account of how human beings came to be included in the church, and so to be a part of the glorifying of God that is the purpose of the whole of creation . . . He insisted that God mediates salvation by God's Son and Spirit, and so draws us into ever-deep relationship with God . . . [and that] only those who were able to give the church a satisfactory account of their Christian experience should be admitted to communion. [Since his focus was] on the vision of the church as the primary locus for God's glory, he was always careful to distinguish between the quality of testimony that should satisfy the church and the reality that lay behind the testimony" (2000:182-186).

²⁰³ In *Charity and Its Fruits*, Edwards explicates our holy love (or charity) in his expository lectures on Corinthians 13, whose main points can be summed up as follows: "Love is the first outgoing of the renewed soul to God – 'We *love* God, because God first loved us.' It is the sure evidence of a saving work of grace in the soul – 'The fruit of the Spirit is *love*.' It lies at the very foundation of Christian character; we are 'rooted and grounded in *love*.' It is the path in which all the true children of God are found; they 'walk in *love*' – the bond of their mutual union; their hearts are 'knit together in *love*' – their protection in the spiritual warfare; they are put on 'breastplate of *love*' – the fullness and completeness of their Christian character; they are 'made perfect in *love*' – the spirit through which they may fulfill all the Divine acquirements; for '*love* is the fulfilling of the law;' that by which they may become like their Father in heaven, and fitted for God's presence; for '*God is love*,' and *Heaven is a world of love* (1852:v).

²⁰⁴ According to Gregory Clapper, "Wesley defined a sinful act as 'the voluntary transgression of a known law of God; since he saw love the summary of the law and the goal of all Christian living, anything consciously done against love could be seen as a sin" (1997:73). For Wesley, *Christian perfection* means the state of a believer in opposition to that of committing a voluntary sin, and more positively, it denotes the fullness of Christian holiness wherein sheer love reigns in the believer's heart and life; "being perfect in love, however, will not free us from our infirmities," by which we are led to a keen awareness of our deep needs for *God's healing* of our wounds (1997:75).

²⁰⁵ Stanley Hauerwas suggests *journey* as a metaphor to integrate the meanings of justification and sanctification for character growth in Christian moral life (1975:xxviii).

Highlighting sanctification with which a real progress in character, that is, a change in *person*, is bound and also recognizing the insufficiency of justification *alone* for the development of an ethic, Hauerwas applauds Calvin, Wesley, and Edwards who, in his thought, equally understand sanctification is not a matter of *one* kind of disposition or command but an orientation of the entire being carrying actual beliefs and actions” (1975:209, 215, 229). His basic thesis is that “in loving and sanctifying us, God does not act contrary to or above God’s creation, but through and in it; the sanctification of human beings does not happen apart from the way we as humans form ourselves through our acts and deeds” (1975:194). He defines character as “the qualification or determination of our self-agency, formed by our having certain intentions (and beliefs) rather than others,” and therefore prefers to use the expression, “having character” (1975:22, 115). His *particular* proposition, then, is that “sanctification can be understood as the qualification of our agency by our adherence to God’s act for us in Christ and through the Spirit” (1975:220). While he binds Christian life to the Christian’s relationship to Christ and his reign (1975:212), he also stresses that “the individual Christian character is formed and nurtured by his or her association with the Christian *community* which embodies the language, rituals, and moral practices from which the *particular* mode of Christian life grows” (1975:210).

²⁰⁶ Howard Snyder relates the basic call to holiness (Trinitarian love) with other calls of God, saying: “The call to holiness enables us to live out our gifts and particular vocations (the call to specific ministry), to see and serve God’s liberating reign (the call to God’s reign), to be God’s covenant people (the call to covenant peoplehood), and to care for the good earth (the call to earth stewardship)” (2004a:2, 3, 5, 8, 11, 16). It is also worth noting that Snyder presents the characteristics of holiness in response to postmodernity as “holistic, particular, narrative, and experiential” (2004a:17-18).

²⁰⁷ The term “compassion” is derived from the Latin words *pati* and *cum*, which together mean “to suffer with.” As described in chapter two, compassion is a core meaning of Korean *jeong* when “it asks us to share in brokenness, to weep with those in tears, and to be weak with the weak” (McNeill, Morrison, and Nouwen 1982:4).

²⁰⁸ Roberta Bondi expands the early monastics’ compassionate logic of *myself as part of the whole* by adding: “We begin to see that if God loved human beings so much that we were given the gift of the incarnation, the terrible crucifixion, and the resurrection, then no one can offer any Christian justification for despising or hating any human being, *ourselves included*” (1987:29).

²⁰⁹ In *With Open Hands*, Henry Nouwen adds, “Compassion is daring to acknowledge our mutual destiny so that we might all move forward all together into the land which God is showing us; compassion also means sharing in joy, which can be just as important as sharing in pain – to give others the chance to be completely happy, to let their joy blossom to the full” (1972:57).

²¹⁰ In *Fear and Trembling*, Søren Kierkegaard speaks of the existence of human being as *the individual* who confronts God in “the paradox of the divinely teleological suspension of the human ethical consciousness” by narrating the story of *Abraham, his self, and God in a triad* on Mount Moriah (1954:17). God’s test of Abraham’s faith here was a spiritual process in which Abraham’s *inmost heart*, with fear and trembling, was directed to be compassionate toward Isaac (not only as his son but also as the other) by God. Kierkegaard writes: “As the individual, Abraham became higher than the universal. This is the paradox which does not permit of meditation. Faith is a miracle . . . and faith is a passion The father should love the son. The ethical relation is reduced to a relative position in contrast with the absolute relation to God (Luke 14:26) This ethics cannot forgive, every such human knowledge is only an illusion, ethics requires an infinite movement, it requires revelation [Any] tragic hero does not know *the terrible responsibility of solitude*, [but Abraham] is unable to speak, he speaks no human language; he speaks a divine language . . . he speaks with tongues [He] makes two movements: he makes the infinite movement of resignation and gives up Isaac (this no one can understand because it is a private venture); but in the next place, he makes the movement of faith every instant Abraham did not speak. Only one word of his has been preserved, the only reply to Isaac, ‘God will provide [Godself] the lamb for the burnt offering, my son’ (Genesis 22:8) [He] is speaking no untruth, but neither is he saying anything, for he speaks a foreign language But as for Abraham there was no one could understand him. And ye think what he attained! *He remained true to his love . . . in his love he forgets his suffering*, yea, so completely has he forgotten it that afterwards there would not even be the least inkling of his pain if God [Godself] did not recall it, for *God sees in secret and knows the distress and counts the tears and forgets nothing*. So either there is a paradox, that the individual as the individual stands in an absolute relation to the Absolute/or Abraham is lost” (1954:77, 81, 122-124, 128-129).

²¹¹ Christine Pohl notes: “One of the key Greek words for hospitality, *philoxenia*, combines the general word for love or affection for people who are connected by kinship or faith (*phileo*), and the word for stranger (*xenos*). In the New Testament, hospitality is connected to love; it is clearly oriented toward strangers” (1999:31).

²¹² Pohl draws this insight about the relationship of Israel and the land from Walter Brueggemann when he says in his book *The Land*: “The Bible is the story of God’s people with God’s land. Israel’s destiny vis-à-vis the land is always on the move toward fulfillment: from *promise . . . to moral management* Israel’s faith is essentially a journeying in and out of land, and its faith can be organized around these focuses Land is not, if viewed as gift, for self-security but for the brother and sister. Land is not given to the calculating, but to the ‘meek,’ that is, to the ones who do not presume Land is polluted in that it has become impure by covenant breaking and violation of relation with Yahweh” (2002:12-13, 73, 112).

²¹³ While being aware of this general tendency on the one hand, Pohl esteems Calvin, on the other, for his appreciation of “all human beings marked with the image of God” and deserving “mutual human respect and care” coming out of “the warm and

affectionate heart” at the risk of “suffering and vulnerability,” and for his ministry “to welcome Protestant refugees fleeing from persecution,” and also Wesley for his full recognition of “all human beings created by God for eternity and deserving “Jesus’ identification with the least of these,” and for his insistence on “close face-to-face relations among different kinds of people on the basis of his understanding of “love of neighbors” as “universal benevolence” not only for “friends” but also for “strangers, even enemies and the evil and unthankful” (1999:52, 55, 65-67, 71, 76; Cf. 2000:190).

²¹⁴ Pohl’s proposition about the service of hospitality for the society here seems well-balanced between the church’s and the government’s roles; that is, she sees the work of hospitality starting initiatively from the Christian community at the margin while also approving some proper assistance from the government at a systemic level. In comparison, John H. Yoder puts a stress on the role of the church as a “counter-cultural” community with the practice of “binding and loosing, breaking bread together, baptism, and divinely-gifted ministry” (Craig Carter 2001:195-204). Yoder contends that there are three basic types of church: “the theocratic or activist church (to intend reforming the whole society), the spiritualist or conversionist church (to focus on the individual’s spiritual experience), and the believers’ or confessing church (to express the true character of the disciples’ fellowship); he identifies the third model as an alternative option (Carter 2001:184-186; Cf. Hauerwas and Willimon 1989:44). In line with Yoder, Hauerwas and Willimon say: “All Christian ethics is a social ethic The most interesting, creative, political solutions we Christians have to offer our troubled society are not new laws, advice to Congress, or increased funding for social programs – although we may find ourselves supporting such national efforts. The most creative social strategy we have to offer is the church. Here we show the world a manner of life the world can never achieve through social coercion or governmental action. We serve the world by showing it something that it is not, namely, a place where God is forming a family out of strangers” (1989:80-83). In contrast (to the Anabaptist insistence on the believers’ church), Calvin saw the church in collaboration with the state in bringing all human life closer to the will of God as clearly known in Christ. It seems that he did not consider the negative aspects of Constantianism in dealing with the issue of the institution of civil government. He (Institutes 4.20.1, 4.20.4) regarded civil government as an order of divine creation rather than that of divine redemption. According to Catherine G. González, “the Reformed tradition held a very positive view of the state; the civil government was a gift from God, and part of its task was to guard and support the church (1995:75). Similarly, Edwards defended the legal requirement in his day that towns must come to the aid of the needy. For him, essential needs must be met or disaster will result; so assistance must be reliable, even though the human heart is fickle. He said, “Desperately poor families ought not to be left to so precarious a source of supply as [humans’] voluntary charity” (Carlson-Thies 2000:174). In all this, we can detect two major streams of Christian social engagement: from the margin to the center, and vice versa. The relative efficacy of the Anabaptist ecclesiology for the emerging postmodern society nowadays is claimed by many (see Susan and Gerald Biesecker-Mast, eds., Anabaptists & Postmodernity). For Christians, what should be maintained in common is the importance of the truly Christian community as the starting point (Sider 2000:85), and

also of the peacemaking or reconciliation that Jesus commands as the purpose (Glen H. Stassen 2000:227). Yet, in the actual process, the issue of justice that should be carried out in many cases at a systemic level may not be excluded from their sense of social responsibility since it is also a major task of the church in the service for the kingdom of God (see Howard Snyder, A Kingdom Manifesto and Models of the Kingdom; Cf. Bosch 1991:400-408).

²¹⁵ The term, “resident aliens,” comes from Stanley Hauerwas and William Willimon when they say: “The church exists today as resident aliens, an adventurous colony in a society of unbelief The colony is a people on the move, like Jesus’ first disciples, breathlessly trying to keep up with Jesus” (1989:49, 51).

²¹⁶ Scriptures witness that the creation of cosmos is related to its eschatological consummation. William Dyrness interprets the expression “burned up” in 2 Peter 3:10 not as a process of destroying but as a process of purifying, saying, “This reading implies that the process of judgment is such that the essential qualities of the earth will be preserved, while what is evil will be destroyed” (1983:179). Dyrness also understands the millennium as “an image of the perfection and completion of God’s created work,” and states: “The millennial kingdom is an image of great power and meaning even if we cannot describe it exactly. The number of years – 1,000 – may stand for a perfectly long period of time, a week of years. But it marks the perfect triumph of Christ’s kingdom on earth, the perfection of creation, the link between this world and the next (1983:181). Chris Sugden leads us to recognize that “the content of eschatology is the kingdom of God” (1999:214). For Christians, while the first coming of Jesus Christ is the actual inauguration of the kingdom of God, the second coming of Jesus Christ is the complete reinstatement of the kingdom of God. The unique source of their eschatological hope can be equated with their living with Jesus Christ. The meaning of their existence between the times lies in their mission for the kingdom of God. The first coming of Jesus Christ is the model for their incarnational mission. The second coming of Jesus Christ is the promise that their mission, including their care for creation, is not ultimately futile. For the details of Christian eschatology, see David Bosch, “Mission as Action in Hope” in Transforming Mission (1991:498-510) & Peter Kuzmic, “Eschatology and Ethics” in Mission as Transformation (1999:134-166).

²¹⁷ James P. Eckman argues that St. Francis belongs to “an equality type” since he is believed to declare all creatures are equal, be they birds or humans (1999:88). However, Lawrence S. Cunningham counters Eckman’s negative categorization of Francis’ love for animals, saying: “Francis ‘observed their obedience.’ It does not mean that he anthropomorphized the animal and sensate world. What is behind the sentiment was the root of theological conviction It is not incidental that he exhorts creatures to ‘praise and love their Creator’ since the love that he expresses for the world roots itself in a deep theology of creation. The created world is, as it were, a sacrament of the free gift of creation coming from the hand of God” (2004:94-95). In addition, Bruce Bradshaw distinguishes between Gnosticism and biblical holism, and makes it clear that “the created elements are not divine in any sense, but they embody the glory of God (Psalm 19,

104)” (2002:108). Bradshaw also points out that “the central value in the biblical creation stories that fosters an environmental ethic is the Sabbath, and the idea of Sabbath introduces the necessary restraint into stewardship and also helps people to recognize the limitations of creation, giving it the opportunity to regenerate itself by God’s redemptive work” (2002:109).

²¹⁸ The concept of “incommensurability” among differing religious communities is strongly supported by George Lindbeck with his “post-liberal” approach. However, Bock-Ja Kim, whose mentor was Lindbeck while studying at Yale University, once disclosed her experience thereafter to the researcher, saying, “The approach has been academically sound to me, but in my faith journey across religions I have also found another reality that goes beyond this theoretical account; religions, whether they are of beliefs or of rituals, are evidently a people-related experiment that is communicable.”

²¹⁹ Cho’s teaching, and Hong’s and Jang’s sermons were available at <http://cms2.onnuritv.com> on May 29, <http://nsgrace.org> on June 5, 12, and <http://www.centralgate.or.kr> on July 3, 2005, respectively. The story of Lee was conveyed to the researcher via his sister-in-law in an intimate relationship with Lee on May 17, 2005. The brief historical data of the two leading churches in Korea were also available at <http://www.onnuri.co.kr> and <http://www.sarang.org> as of June 19, 2005.

²²⁰ Sung-Hae Kim also introduced several stories written by Koreans about their *jeong*-experiences with families and acquaintances in the 16th edition of Yeongsung Saenghwal (Life with Spirituality). In fact, this edition was the beginning of the journal’s *jeong* series to the 19th, through which Kim intended to show Korean Christians that their ordinary lives are deeply immersed in *jeong*, and their love for God can be more naturally catalyzed by their *jeong-ful* heart than by their dutiful role (1998b:5, 57).

²²¹ It was interesting to the researcher when he observed during Yong-Tae Kim’s lecture that young (married) couples smiled at it all the time, whereas aged husbands made intermittent grimaces until Kim could attract the whole audience’s consensus by laying a particular stress on the indispensability of God’s intervention to complement all sorts of human being’s dyadic relationships.

²²² H. S. Kim, though she was in her sabbatical year, was very busy sharing her field experience with the missionary prospects of her mission agency. This sent missionary was visible as a welcome speaker; G. S. Goh, a sending missionary, seemed to remain invisible. Yet, their relationship was featured by mutual respect, and the researcher could have an impression that both stood at the frontier of God’s mission.

²²³ In the meeting with Sang-Ehil Han, the researcher briefed Han on his study project about Korean *jeong*, and Han exhibited deep concern for the enterprise. The talk was helpful for each other as they could exchange their respective concentration on *jeong* or *han* and also their religio-cultural or soteriological approach and Han admitted that *jeong* contains more positive values, compared to *han*.

²²⁴ The Presbyterian Church of Korea is the largest and most influential denomination in the Republic of Korea, with a membership of over 2.3 million, 65 percent of whom are women. Since the ordination of women was accepted by the 79th General Assembly in 1994 and endorsed by the majority of the presbyteries in 1995, several thousands of women have been ordained to pastors (preaching elders) and administering elders. Nevertheless, they have occupied a very small portion in local church ministry. When the researcher asked Pastor Kee-Moon Yoo about the presence of woman elder in the church, Yoo regretted to say that his ministry had not been successful in it despite his continual attempts to make it so.

²²⁵ The researcher assumes that the trend of Christian mission with no proper concern for character formation has been on its ascent in many mission fields operated by and among Korean Christians, and that most of them have been severely influenced by a psychological claim that once a person's character is shaped in early childhood, the character should be unchangeable through the rest of the person's life. He thus expects that his twofold emphasis on mission and character serves as a reference able to help them to recover the lost half in their missional implementation.

²²⁶ The data on Christian love and Korean *jeong* here have been confirmed by only a few Korean Christians. This project has employed qualitative interview as a major research method, which seems incompetent to verify these with extensive statistical evidences. Quantitative survey may be suggested for further studies on the related topics.

²²⁷ Sang-Bin Kang points out that in 1970s Yong-Ki Kim's blessed people movement was grounded in Christian thought whereas the New Village Movement was led by the government, and that after all, the former still has extensive impact on Korean society in general and on the rural community in particular, but the latter has disappeared though it was contributive to the nation's economic development for the period (2003:58, 64). Kang discloses the case that Kim refused the governmental request for partnership which contained a condition to remove the Christian color in training, and also indicates that unlike the early stage, most of the trainees are nowadays not voluntary participants but those who are sent obligatorily by their companies or institutions to the community and thereby may easily hold a negative opinion upon its Christian ethos (2003:48).

²²⁸ Other books written by Yong-Ki Kim are 가나안으로 가는 길 (On the Way to the Canaan Community) (1968), 이렇게 살 때가 아닌가 (Our Time for Living in This Way) (1970), 나의 한 길 60년 (The Only Path in My 60 Years of Life Journey) (1980a), 조국이여, 안심하라 (Be in Peace, Our Homeland) (1980b), and 영광된 내일을 위하여 (For the Glory of Our Future) (1982). The listed books are available as e-materials at <http://www.ilga.or.kr/kim-book.htm>, and are also reserved for further research.

²²⁹ The Canaan Farmer's School maintains the instructor-trainee relationship in education, and addresses some detailed sets of rules for familial and social life. For example, the School teaches, "Help aging parents by scratching their backs and trimming

their nails” (Cf. Pyeong-Il Kim 1998:35). It seems, however, to the researcher that the relationship the School embodies is more like that of host-guest as they are found to greet, treat, and respect each other with their warm heart. It also seems that the pedagogy the School employs is focused on heartfelt persuasion through stories, rather than on verbal inculcation of rules.

²³⁰ Two months after the interview, the researcher could obtain Se-Taek Oh’s dissertation written on Yong-Ki Kim’s life and thought, in which Oh explained Kim’s *bockminism* (blessed people movement) in these words: “*Bockminism* represents the biblical vision of God-centered life in areas of family, education, religion, work, service, economy, and culture, and it directs the reform of selfish life according to the kingdom values. On the basis of the relationship with God, it emphasizes filial piety in relation to human society, and farming in relation to material ecology Throughout his life, Kim was always concerned with how he could be responsible for God’s loving, sovereign will toward the people and land” (1989:47, 56-57).

²³¹ The (2nd) School periodically compiles reflection letters from the alumni into a booklet, 가나안 편지 (The Canaan Letter). When the researcher went there, the whole collections were already checked out. He could get only scattered copies of recent letters with no sufficient background information. The three citations pertain to this case.

²³² The monthly magazine of the Da-Il community, Babper, carries stories of ordinary people’s small *jeong* (warm heart) from which others may feel the big love of God. For example, the May edition of 2005 tells the story of Hahn-Joon Kim, an old woman who donated her 100 10,000-won [ten-dollar] bills, the yellow-turned money from the originally green and wrapped in a swollen envelop, while she herself was living alone on a menial job in a rented underground room amidst the poor surroundings of Yongdu-Dong. Under the title, “Million Won [\$ 1,000] Greater Than Hundred Eok [\$ 10 million], the article records: “With tears on her eyes, she said, ‘It is my lifetime wish to treat the homeless with a meal; please receive this money, since I felt the greatest happiness in my life while preparing it.’ We could not return it her only by the reason that we have known about her hard situation. Rather, we found the tears of Jesus who embraced the whole world with his big love – in her warm tears, which made all of us really happy” (The Da-Il Community, ed. 2005:5).

²³³ Jungtohoe, which was founded in 1988 by the bonze Beob-Ryun, is a Buddhist social community in Seochogu, Seoul. The term “*jungto* (淨土 [Chinese])” literally means “clean earth,” and refers to “the world where one can find happiness and peace in harmonious human community and also in beautiful natural environment.” Combined with the word “*hoe* (會)” that signifies “gathering,” Jungtohoe is “a community of people who have vowed to attain pure heart (or open mind), good friends, and clean nature.” In the urban context, it functions as a Buddhist temple, school, and retreat center, while at the same time demonstrating some potential of the Buddhist praxis for the whole society. For more details, browse the website at <http://www.jungto.org>.

²³⁴ Onnuri Community Church is a Presbyterian congregation with more than 50 thousand worship-attending adult members. Under the leadership of Pastor Yong-Jo Ha, the church has given priority concern to mission since its foundation in 1985. Most of the members are specialists and young intellectuals who have been won through diverse strategic movements. The church is now implementing the “Acts 29” plan to diffuse its model nationwide and abroad in “Diaspora” settings. For more information, refer to the website at <http://onnuri.or.kr>.

²³⁵ Foreign seekers who attend multi-ethnic worship services within Onnuri Church are mostly students and workers. The living status of the students is relatively stable, so this research is focused on the shelters of the Onnuri Mission for the workers. As Hanhee Hahm points out, “they were previously farmers, students, teachers, and business persons in their homelands; they have felt much difficulty from the heartless treatments by the Korean employers and supervisors” (1995:202).

²³⁶ Around 1980s, “contextual theology” was translated into “*상황 신학* (situation theology),” which was soon refused to use by Korean Christians because of the connotation of changeability the term “situation” carried and their negative understanding of the liberation theology’s confrontational approach. Now, it can be rendered into “*현지 신학* (field theology)” or “*현장 신학* (place theology),” and the former might be preferred to adopt by them since it seems more fitting to their missional awareness than the latter.

²³⁷ Ubolwan Mejudhon’s “life exegesis” is a five-step practical framework that is composed of “[understanding of story format], inductive Bible study, [reference to] Jewish culture, discipline of psychology, and [narrative] preaching” (2005:17).

²³⁸ For more details on interfaith dialogue, see Rita Gross and Terry Muck, eds., *Buddhists Talk about Jesus & Christians Talk about the Buddha* and *Christians Talk about Buddhist Meditation & Buddhists Talk about Christian Prayer*, and Muck’s and others’ articles in the periodical *Buddhist-Christian Studies*.

²³⁹ “Foundationalism” can be defined as “the pervasive Western philosophical doctrine that in a rational noetic structure every non-basic belief must ultimately be accepted on the basis of acultural and universally compelling beliefs or realities, themselves in need of no support” (Cf. Rodney Clapp 2000:20).

²⁴⁰ Howard Snyder offers two contrasting models of the church, “organic movement (diverse, charismatic, local, prophetic) and organized institution (one, holy, catholic, apostolic),” and suggests a complementary use of the two for dynamic Christian mission since both are the DNA that encodes God as Trinity (Snyder and Runyon 2002:23, 49).

²⁴¹ The concept, “bridge of God,” comes from Donald McGavran’s *The Bridges of God* (1955) where McGavran proposes a “people movement” as a culturally-friendly mission strategy, recognizing the dynamics of strong group consciousness working

among peoples in Asia and Africa. This study equates the notion with *jeong* as occupying core part of Korean people's modal personality.

²⁴² The theory of "the excluded middle" originates from Paul Hiebert when he points to the inability of western Christianity in responding to "the middle of supernatural but this-worldly phenomena" such as ancestors, spirits, and magic, those prevalent in non-western societies (1982:36). In comparison, Mathias Zahniser relates this flaw to a lopsided Christian faith in "ultimate God at the expense of intimate God" (1997:49). Here, the researcher appreciates Hiebert's initial contribution and Zahniser's mediating stance, and on these bases, indicates the problem of "the excluded above," that is, God who is neglected by human beings with other immediate concerns and relationships.

Appendix A: Interview Protocol

The general purpose of qualitative interview in this project was to explore how Korean *jeong* had influenced Korean Christians within the context of their church and mission lives. The interview had three foci: to extract their experience of *jeong*, to identify their understanding of Christian love (*agape*), and to examine their performance of *agape* and *jeong* within the context. By asking the interview questions below in an implicit way, the researcher intended to trace the influence of other religious virtues on Korean Christians through the medium of *jeong*. For this special cause, converts from other faiths were preferred as interviewees. In consideration of balance in gender, age, church office, and ministry type, eight interviewees were chosen from Protestant Christians who were regularly attending church or serving mission agency in and around Seoul, Korea. Each of the interviews was conducted, normally in their familiar locations for one to two hours, and every effort has been made to protect their confidentiality revealed from the conversation.

Regarding Personal Background

1. Name
2. Gender
3. Age
4. Position in the church
5. Ministry type

Regarding Korean Jeong

1. What do you think Korean *jeong* is? What characteristics of *jeong* do you identify? Who or what are objects of *jeong* in your life?
2. Can you tell me about your experience of *jeong* with someone or something in your church and mission lives?
3. How do you think *jeong* affects your daily life? How do you maintain your *jeong-ful* relationship with someone or something?
4. Can you tell me about any particular event in which you felt embarrassed or obliged to do something because of *jeong*?
5. What aspects of *jeong* do you think good for your relationships with God, your self, your neighbors, and other creatures? What aspects of *jeong*, not good?

Regarding Christian Love

1. What do you think Christian love is? What characteristics of Christian love do you identify? Who or what are objects of Christian love in your life?
2. Can you tell me about your experience of Christian love with someone or something in your church and mission lives?
3. How do you think Christian love affects your daily life? How do you maintain your *agapaic* relationship with someone or something?

4. Can you tell me about any particular event in which you felt embarrassed or obliged to do something because of Christian love?
5. What biblical stories do you think good for your relationships with God, your self, your neighbors, and other creatures? What biblical virtues, also good?

Regarding Christian Ministry

1. Can you tell me about the process of your involvement in Christian ministry? What was your initial motivation to participate in it?
2. Can you tell me about your role and task in Christian ministry? How do you think *agape* or *jeong* affects your ministry?
3. What similarities or differences between *agape* and *jeong* have you found from your experience of Christian ministry?
4. What is your evaluation of *jeong* or other religious cardinal virtues, such as Buddhist *jabi* (compassion), for your Christian ministry?
5. What strengths or weaknesses of your ministry do you see if it is evaluated in terms of Christian love as revealed in the Bible?

Appendix B: Guide for Case Studies

The central purpose of case study in the project was to analyze how Korean *jeong* was intermixed with Christian love in Korean Christians' heart and way of doing mission. By using the study guide below, the researcher intended to investigate how Korean *jeong* had functioned as an undercurrent of motivation and impetus for the establishment, vision, and ministry of the Korean Protestant mission communities selected for the case study.

The Process of Establishment

1. General history, social backgrounds, and mode of development
2. Founder's motivations, core values, and leadership style
3. Supporters' roles, concerns, and participation patterns
4. Ministry objects and areas, and structure of serving relationship
5. Responses from those involved, the church, and the society

The Organizational Vision

1. Purpose statement and ministry plan
2. Leader's theological position and guiding philosophy
3. Participants' core beliefs and views on Christian role in society
4. Missional goal and tasks for the objects
5. Expected results and contributions

The Reality of Ministry

1. Appropriateness to current socio-cultural situations
2. Leader's way of mobilizing potential helpers for mission
3. Funding and serving methods, and features of community
4. Relevancy to the objects' as well as the society's felt needs
5. Achieved results and contributions

Appendix C: Profile of Interviewees

| Interview Number | Name (Initials) | Gender | Age | Church Office | Missional Role | Special Note |
|------------------|--------------------|--------|-----------|---------------|--------------------|---|
| 1 | Yong-Tae Kim (YK) | Male | Late 40s | Minister | Family therapist | His lecture at Hallelujah Church was informative. |
| 2 | Gui-Ok Kim (GK) | Female | Mid-40s | Exhorter | Charity-giver | She was serving as the treasurer of the Bountiful Goodness. |
| 3 | H. S. Kim (HK) | Female | Early 30s | Lay person | Missionary to Asia | She was in her Sabbatical year after a successful mission. |
| 4 | Gab-Sook Goh (GG) | Female | Late 30s | Deacon | Supporter of HK | The interview was done with GG and HK together. |
| 5 | Sang-Ehil Han (SH) | Male | Early 40s | Minister | Theologian | The focus was on his understanding of <i>han</i> and <i>jeong</i> . |
| 6 | Y. H. Choi (YC) | Female | Late 20s | Lay person | Seminarian | She had a short-term mission experience in the Philippines. |
| 7 | Kee-Moon Yoo (KY) | Male | Late 60s | Minister | Local pastor | His harmonious relationship with the elders was famous. |
| 8 | Woong K. Park (WP) | Male | Late 50s | Minister | Church planter | He provided some helpful insights on Christian love. |

(All the data effective as of September 2005)

Appendix D: Persons in Mission Communities

| Interview Number | Mission Community | Name (Initials) | Missional Role | Special Note |
|------------------|----------------------------|---------------------|---|--|
| 9 | The Canaan Farmer's School | Se-Taek Oh (SO) | Former Chaplain of the School | He was said to be the most beloved disciple of the founder Yong-Gi Kim. |
| 10 | | Jong-Il Kim (JK) | Chair of the Trust Association | As the first son of Yong-Gi Kim, he became a pastor equipped well with the faith. |
| 11 | | Bum-Il Kim (BK) | Principal of the 2 nd School | As the second son of Elder Yong-Gi Kim, he became also an elder full of filiality. |
| 12 | | Chan-Ran Kim (CK) | Director of Il-Ga Foundation | As the daughter, she was undertaking administrative works for the school. |
| 13 | The Da-Il Community | Il-Do Choi (IC) | The 1 st meal-sharing minister | The community started when he launched this ministry of meal-sharing. |
| 14 | | Sung-Wook Choi (SC) | The 3 rd meal-sharing minister | He was fully aware of the meaning of this ministry for the community's identity. |
| 15 | | H. C. Kim (HK) | Voluntary staff in meal-sharing | He himself experienced a radical change in his life through the community. |
| 16 | The Onnuri Mission | Gyung-Hee Lee (GL) | Staff serving shelters in Ansan | He was encouraged by the church's growing concern for the "resident aliens." |
| 17 | | Ho-Sang Hwang (HH) | Staff serving shelters in Gunpo | He was busy caring for the oppressed people and their broken communities. |

(All the data effective as of July 2005)

Appendix E: Request for Interviewing

Dear Brother/Sister or Sir/Madam,

Greetings in Christ! The objective of my dissertation is to study some potential of Koreans' modal (culturally patterned) personality for Christian mission. The two main concerns of this qualitative interview are (1) to investigate how Christian virtues are associated with Korean character traits and (2) how Christian love is embodied in the life of Korean Protestants. I will use the questions below to obtain the related data from your faith journey, but you have the right and freedom to answer these or not. Anytime during the talk, you can add your opinion regarding the procedure or other immediate issues. The information gained from this interview will be used only for academic purposes. In advance, I express my deep appreciation to your generous consent and kind cooperation. I also promise that I will send you the portions of your contribution to the dissertation after its defense if you want to get these.

Faith Journey

1. Please tell me some events by which you came to believe in Jesus Christ.
2. Please tell me some circumstances in which your heart became warm or cold.
3. Please tell me some cases in which you did ministry willingly or unwillingly.
4. Please tell me the impact of loving God or compelling Christians on your life.
5. Please tell me your practice of Christian love and your most valued virtues.

Korean Personality

1. Koreans are known as "people of *han* and *jeong*," and what is your response?
2. Koreans are said to be "hot in both head and heart," and what is your response?
3. Koreans are sociable but criticized for their "grouping," and your response?
4. Protestants are caught for "the lack of credibility" by many, and your response?
5. Scriptures speak of gracious God and responsible person, and your response?

Once again, I thank you for your precious time to be spent for this interview. I will do my best in treating your experience impartially. I am sure that your story should be a helpful source for the revival of the Korean Protestant church and also the full realization of the kingdom of God.

Sincerely,
[Signature]
Woocheol Kim
[Date]

Appendix F: Request for Case Study

To Whom It May Concern,

Greetings in Christ! The aim of my dissertation is to explore some potential of Koreans' modal (culturally patterned) personality for Christian mission. The two main concerns of this case study are (1) to investigate how Christian virtues are intermixed with Korean character traits and (2) how Christian love is embodied in the life of Korean Protestants, especially in a community setting. I have chosen your community as an example of Christian mission that goes with character, and ask your permission for me to study it. I will use the questions below to obtain the related data from persons of your missional community. The information gained from this case study will be used only for academic purposes. In advance, I express my deep appreciation to your generous consent and kind cooperation. I also promise that I will send you the portions of your community's contribution to the dissertation after its defense if you want to get these.

Missional Community

1. What are the primary motivations, values, and tasks of your community?
2. Who are the major participants, supporters, and guests of your community?
3. How does your community influence your faith, life, and ministry for others?
4. In what ways does your community satisfy the receptor people's felt needs?
5. What are the contributions in your perspective or the evaluations from outside?

Once again, I thank you for your precious time to be spent for this case study. I will do my best in treating your community's experience impartially. I am sure that the story of your community should be a helpful source for the revival of the Korean Protestant church and also the full realization of the kingdom of God.

Sincerely,
[Signature]
Woocheol Kim
[Date]

Glossary

| | |
|--|--|
| <p><i>ae-ganjang-i-nockneunda</i> [EK*] <i>anatta</i> [S], <i>mu-a</i> <i>ga-a</i> <i>jin-a</i> <i>sil-a</i></p> <p><i>bab</i> <i>babper</i> <i>baek</i> <i>byeol</i> <i>chakhan</i> <i>changhoji-mun</i> <i>chap-kwi</i> (<i>jabgui</i>) <i>che-myeon</i> <i>che-tong</i> <i>chin</i> (<i>chinmil</i>) <i>chingeunhan</i> <i>chinjeol</i> <i>chinjeolhan</i> <i>chisung</i> <i>chung</i> <i>chungseo</i> <i>dae-dong</i> <i>da-il</i> <i>dana</i> [S], <i>bosi</i> <i>dangol</i> <i>donojeomsu</i></p> <p style="text-align: center;"><i>hae-o</i></p> <p style="text-align: center;"><i>jeung-o</i></p> <p><i>dong-go-dongrak</i> <i>du-seo-neo-gae</i> <i>eom-bu-ja-mo</i></p> <p><i>eui</i> <i>feng-shui</i> [EC], <i>pung-su</i> <i>eum-taek</i> <i>yang-ki</i></p> <p><i>gajok</i> <i>gakkaum</i> <i>ganseop</i> <i>gibok</i> <i>gomaum</i></p> | <p>heart-liver-are-melted, <i>애간장</i>(肝腸)이 녹는다 unreality of self [E], <i>무아</i> [K], 無我 [C] false conception of self, <i>가아</i>, 假我 the true self, <i>진아</i>, 眞我 substantiality of self, <i>실아</i>, 實我</p> <p>steamed rice, <i>밥</i> giving <i>bab</i> to, <i>밥퍼</i> person's body (to be decayed), <i>뻘</i>, 魄 separation, <i>별</i>, 別 good, <i>착한</i> paper door, <i>창호지 문</i> sundry harmful spirits, <i>잡귀</i>, 雜鬼 social face, <i>체면</i>, 體面 influence of social face, <i>체통</i>, 體統 intimacy, <i>친(밀)</i>, 親(密) intimate, <i>친근(親近)한</i> friendliness, <i>친결</i>, 親切 friendly, <i>친절한</i> devoted heart, <i>치성</i>, 致誠 loyalty, <i>충</i>, 忠 consideration of others, <i>충서</i>, 忠恕 great unity, <i>대동</i>, 大同 one in variety, <i>다일</i>, 多一 Buddhist charity, <i>보시</i>, 布施 patronage, <i>단골</i> sudden awakening and gradual cultivation, <i>돈오점수</i>, 頓悟漸修 enlightenment by understanding, <i>해오</i>, 解悟 enlightenment by realization, <i>증오</i>, 證悟</p> <p>sharing sorrows and joys, <i>동고동락</i>, 同苦同樂 about two, three, or four pieces, <i>두서너개</i> strict father and benevolent mother, <i>엄부자모</i>, 嚴父慈母</p> <p>righteousness, <i>의</i>, 義 Taoist practice to arrange sites, <i>풍수</i>, 風水 burial sites, <i>음택</i>, 陰宅 village sites, <i>양기</i>, 陽基</p> <p>household, <i>가족</i>, 家族 closeness, <i>가까움</i> interference, <i>간섭</i>, 干涉 seeking blessing, <i>기복</i>, 祈福 gratitude, <i>고마움</i></p> |
|--|--|

gui
 gye
 gypchak
 hahngeul
 Hahn-nim (Hananim, Haneunim)**
 han
 han-i-maneun, han-ful [KE]
 han-i-upneun, han-less [KE]
 han-poori
 jeong-han
 won-han

 heo
 heung
 heurg
 hon
 hsiao [EC], hyo
 ingan
 bi-inganjeok
 inganjeok
 ilsimdongche

 i-seung
 jaemi
 jen [EC], ihn
 jeong
 ae-chak
 ae-jeong
 bi-jeong
 bu-jeong
 da-jeong
 dajeonghan
 dajeong-i
 dagam-i
 gam-jeong
 ganeun-jeong
 goun-jeong
 in-jeong (injisangjeong)
 jeong-eul-buchida
 jeong-eul-juda
 jeong-eul-tteda
 jeong-i-deulda
 jeong-i-maneun, jeong-ful [KE]
 jeong-i-upneun, jeong-less [KE]
 jeong-ttaemune
 miun-jeong

(person's restless) spirit, 귀, 鬼
 money share tie, 계, 契
 attachment (in a negative sense), 집착, 執着
 Korean language, 한글
 supreme God, 한님 (하나님, 하늘님)
 unresolved resentment, 한, 恨
 resentful, 한이 많은
 satisfied (sorrow-free), 한이 없는
 resolution of resentment, 한풀이
 hurtful feeling, 정한, 情恨
 vengeful feeling, 원한, 怨恨

 vacancy, 허, 虛
 merriment, 흥
 earth, land, 흥
 person's soul, 혼, 魂
 filial piety, 효, 孝
 human being, 인간, 人間
 inhumane, 비인간적, 非人間的
 humane, 인간적, 人間的
 one heart and body between the two,
 일심동체, 一心同體
 this world, 이승
 joy, 재미
 benevolence, 인, 仁
 affectionate attachment, 정, 情
 loving attachment, 애착, 愛着
 lover's jeong, 애정, 愛情
 inhumanity, 비정, 非情
 father's jeong, 부정, 父情
 bountiful jeong, 다정, 多情
 amiable, 다정한
 person of deep jeong, 다정이
 person of deep compassion, 다감이
 feeling, 감정, 感情
 jeong that goes, 가는 정
 lovely jeong, 고운 정
 humanness, 인(지상)정, 人(之常)情
 one attaches jeong, 정을 붙이다
 one gives jeong, 정을 주다
 one detaches jeong, 정을 떼다
 jeong is entering, 정이 들다
 compassionate, 정이 많은
 unfeeling, 정이 없는
 because of jeong, 정 때문에
 hateful jeong, 미운 정

| | |
|---|--|
| <i>mo-jeong</i> | mother's <i>jeong</i> , 모정, 母情 |
| <i>mu-jeong</i> | heartlessness, 무정, 無情 |
| <i>oneun-jeong</i> | <i>jeong</i> that comes, 오는 정 |
| <i>simjeong</i> | <i>jeong</i> of heart, 심정, 心情 |
| <i>u-jeong</i> | friend's <i>jeong</i> , 우정, 友情 |
| <i>jeo-seung</i> | that world, 저승 |
| <i>ji</i> | wisdom, 지, 智 |
| <i>joaham</i> | liking, 좋아함 |
| <i>karuna</i> [S], <i>jabi</i> | compassion, 자비, 慈悲 |
| <i>ki</i> | (Taoist) vital force, 기, 氣 |
| <i>do-ki/ jo-ki</i> | <i>ki</i> of origin, 도기/ 조기, 道氣/ 祖氣 |
| <i>yin-yang</i> [EC], <i>eum-yang</i> | dual forces in harmony, 음양, 陰陽 |
| <i>kut</i> | shamanistic ritual, 굿 |
| <i>gil-gargi</i> | way-dividing, 길 가르기 |
| <i>jinogui-kut</i> | <i>kut</i> for dead persons, 지노귀굿 |
| <i>kut-geori</i> | <i>kut</i> -stage, 굿거리 |
| <i>li</i> | Confucian cosmic principle, 이, 理 |
| <i>madang-geuk</i> | open-air theater, 마당극 |
| <i>ma-eul</i> | village, 마을 |
| <i>ma-eum</i> | heart, 마음 |
| <i>maru</i> | wooden floor, 마루 |
| <i>meju</i> | soybean malt, 메주 |
| <i>meot</i> | aesthetic sentiment, 멋 |
| <i>minjung</i> | ordinary people, 민중, 民衆 |
| <i>mium</i> | hatred, 미움 |
| <i>momju</i> | guardian spirit, 몸주 |
| <i>mudang</i> | shaman, 무당 |
| <i>naengjeong</i> | coldness (or calmness), 냉정, 冷靜 |
| <i>nirvana</i> [S], <i>yeolban/ haetal</i> | enlightenment, 열반/ 해탈, 涅槃/ 解脫 |
| <i>nun-chi</i> | eye-tact, 눈치 |
| <i>nunchi-chaegi</i> | eye-perception, 눈치 채기 |
| <i>nunchi-jugi</i> | eye-signaling, 눈치 주기 |
| <i>ojang-yugbu-ga-jjijeojinda</i> | five-internal-organs-six-viscera-are-ruptured, 오장육부(五臟六腑)가 찢어진다 |
| <i>onnuri</i> | the whole earth including all peoples, 온누리 |
| <i>oryun</i> | Confucian five relations, 오륜, 五倫 |
| <i>pa-kua</i> [EC], <i>palguae</i> | Taoist eight trigrams, 팔괘, 八卦 |
| <i>pratitya-samutpada</i> [S], <i>yeon-gi</i> | dependent origination, 연기, 緣起 |
| <i>in-yeon</i> | karmic tie, 인연, 因緣 |
| <i>yeonjul</i> | social tie, 연(緣)줄 |
| <i>p'umassi</i> | labor exchange, 품앗이 |
| <i>pyung-ryu</i> | playful taste, 풍류, 風流 |
| <i>samgang</i> | Confucian three bonds, 삼강, 三綱 |
| <i>samsara</i> [S], <i>yunhoe</i> | cycle of existence, 윤회, 輪廻 |
| <i>sangha</i> [S], <i>seung-ga</i> | celibate Buddhist community, 승가, 僧家 |

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|-------------------------------------|--|
| <i>sanshinje</i> | ritual for mountain god, 산신제, 山神祭 |
| <i>sarang</i> | love, 사랑 |
| <i>seo</i> | order, 서, 序 |
| <i>seomeokseomeok</i> | unfamiliarity, 서먹서먹 |
| <i>seoneodaet-saram</i> | about three, four, or five persons, 서너댓 사람 |
| <i>seon-in</i> | Taoist immortal person, 선인, 仙人 |
| <i>seopseop</i> | disappointment, 섭섭 |
| <i>seoun</i> | dissatisfaction, 서운 |
| <i>shin</i> | trust, 신, 信 |
| <i>shinbaram</i> | spirit-wind, 신(神)바람 |
| <i>shindok</i> | sincerity in private, 신독, 愼獨 |
| <i>shinmyeong</i> | godly beings, 신명, 神明 |
| <i>Cheonji-Shinmyeong</i> | All Godly Beings, 천지신명, 天地神明 |
| <i>sigku</i> | family sharing meals, 식구, 食口 |
| <i>silhak</i> | pragmatic learning, 실학, 實學 |
| <i>Son</i> | Buddhist meditation, 선, 禪 |
| <i>sonbi (seonbi)</i> | Confucian scholar, 선비 |
| <i>ssi-al (ssi-eol) minjok</i> | seed-spirit people, 씨알 민족(民族) |
| <i>sushin</i> | self-cultivation, 수신, 修身 |
| <i>sunyata [S], gong</i> | emptiness, 공, 空 |
| <i>tao [EC], do</i> | (Taoist) way, 도, 道 |
| <i>Tonghak</i> | Eastern learning, 동학, 東學 |
| <i>tatteudham</i> | warmth, 따뜻함 |
| <i>tatteudhan maeumeui</i> | warm-hearted, 따뜻한 마음의 |
| <i>uieom</i> | social authority, 위엄, 威嚴 |
| <i>uishin</i> | social credibility, 위신, 威信 |
| <i>uri</i> | we-ness, 우리 |
| <i>won</i> | vengeance, 원, 怨 |
| <i>wuweiziran [EC], muwi jayeon</i> | nature of non-action, 무위자연, 無爲自然 |
| <i>muwi dosik</i> | workless pleasure, 무위도식, 無爲徒食 |
| <i>ye</i> | Confucian ritual, 예, 禮 |
| <i>geukgi bock-ye</i> | discipline of self and return to propriety, 극기복례, 克己復禮 |
| <i>ye-chi</i> | edification through ritual, 예치, 禮治 |
| <i>ye-eui/ ye-jeol</i> | cultivated courtesy, 예의/ 예절, 禮儀/ 禮節 |
| <i>yeol</i> | fidelity, 열, 烈 |
| <i>zwamang</i> | sitting in oblivion, 좌망, 坐忘 |

* Abbreviations: C (Chinese), E (English), EC (English-Chinese), EK (English-Korean), K (Korean), KE (Korean-English), S (Sanskrit)

** Throughout this project, the researcher has no intention of mixing Korean populace's *Hanh-nim* (Great Being) or *Hahn-Eol-nim* (Great Spirit) with Korean Protestants' *Hana-nim* (One God) or Korean Catholics' *Haneu-(r)-nim* (God of Heaven), but attempts to understand the indigenous expressions in view of the Christian "fulfillment" theory.

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