

***HAN AND THE PENTECOSTAL EXPERIENCE:
A STUDY OF THE GROWTH OF THE YOIDO
FULL GOSPEL CHURCH IN KOREA***

By

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ABSTRACT

This thesis aims to investigate the growth of the Yoido Full Gospel Church in Korea, which has grown to be the largest single church in the world, and has attracted the attention of many scholars. Accordingly, much work has been done to find the reasons for its growth. However, most of them are one-sided in investigating the institutional factors of the church. These are limited and inadequate in terms of methodological appropriateness.

This thesis grasps the intrinsic reasons for the growth of the church by overcoming such methodological problems. This study considers *Han*, the Korean people's distinctive feeling, as the contextual factor and the Pentecostal experience of the Yoido Full Gospel Church as the institutional factor. This study investigates the growth of the church through these two factors.

It shows that *Han* is associated with specific church growth concepts through the Pentecostal experience of the church: its message, worship and church community. It also reveals that there are significant factors and processes by which *Han* is associated with church growth. As a result, as new findings this thesis shows how Pentecostalism, a particular sect of Christianity, adapts concretely to the Korean context. It suggests some practical methods and strategies of mission for Korean Protestantism and beyond.

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LIST OF ABBREVIATIONS

APTS	Asian Pacific Theological Seminary
AJPS	<i>Asian Journal of Pentecostal Studies</i>
CEMMD	Christian Environmental Movement Mission Division
CGI	Church Growth International
CGP	Corporation of Good People
CKAG	Christian Korean Assemblies of God
CTCCA	Commission on Theological Concerns of the Christian Conference of Asia
ECFHY	Editorial Committee of Forty years History of the YFGC
ECCSC	Editorial Committee of Dr. Cho's Sermon Collection
ECTHY	Editorial Committee of Thirty years History of the YFGC
ICG	Institute for Church Growth
ITI	International Theological Institute
JPIC	Justice, Peace and Integrity of Creation
JPT	<i>Journal of Pentecostal Theology</i>
KCAG	Korean Christian Assemblies of God
KNCC	Korean National Council of Churches
KNCM	Korean Native Charismatic Movement
KPCC	Korean Pentecostal Church Council
SMS	Seoul Malsseum Sa
SEI	Soonbokeum Educational Institute
YTI	Yeongsan Theologucal Institute
YFGC	Yoido Full Gospel Church

LIST OF GLOSSARY

Bok (복, 福) : blessing

Chilgeogiak (칠거지악, 七居之惡) : seven eligible grounds for divorce

Cholla-Do : the southwest region of Korea

Dan (단, 斷) : cutting off

Donghak Revolution : the revolution raised by peasants in 1894 A.D.

Gut : shamanistic ritual

Haneunim : heavenly One and Supreme

Heung (흥, 興) : a cheerful aspect of Korean feeling.

Husamkuksidae : the period of the Second Three Kingdoms: Hukokuryu, Hubackje and Sinra.

Karma : an action to influence later life.

Koryu Dynasty : a kingdom of Korea which existed between 918 A.D. and 1392 A.D.

Mangkuk-Han : a kind of *Han* which derives from the sadness of losing the country.

Minyo : a folk song

Nirvana: the state of bliss

Nongak : a traditional farm music

Pansori : a solo opera drama

Samjonggido (삼종지도, 三從之道) : the rule of Korean patriarchy in the period of the Yi Dynasty, which means that women should follow their fathers before marriage; to follow their husbands while married; and to follow their sons after the death of their husbands.

Sanjo : a traditional song

Sinmyung (신명, 神明) : to be exhilarated

Sinra: Kingdom of ancient Korea that in 668 A.D. consolidated other polities on the Korean peninsula under the Unified Sinra dynasty (668–935 A.D.).

Talchum : a mask dance

Yi (Joseon) Dynasty : the last dynasty before Japanese occupation (1392-1910 A.D.)

Yulyu (열녀, 烈女) : an exceptionally virtuous woman

CHAPTER I

INTRODUCTION

In the 1950s, Bishop Lesslie Newbigin (1953: 87, 98) predicted that Christianity would move towards a convergence of three streams: the Sacramental, the Evangelical and the Pentecostal. Henry Van Dusen (1958: 113-120), seeing the phenomena of contemporary Pentecostalism as a new Reformation, proclaimed Pentecostalism to be a 'Third Force in Christendom' alongside Roman Catholicism and historic Protestantism. The Pentecostal scholar David Martin (2002: 1) is of the view that Pentecostalism is the most dramatic development of Christianity in the 20th century.

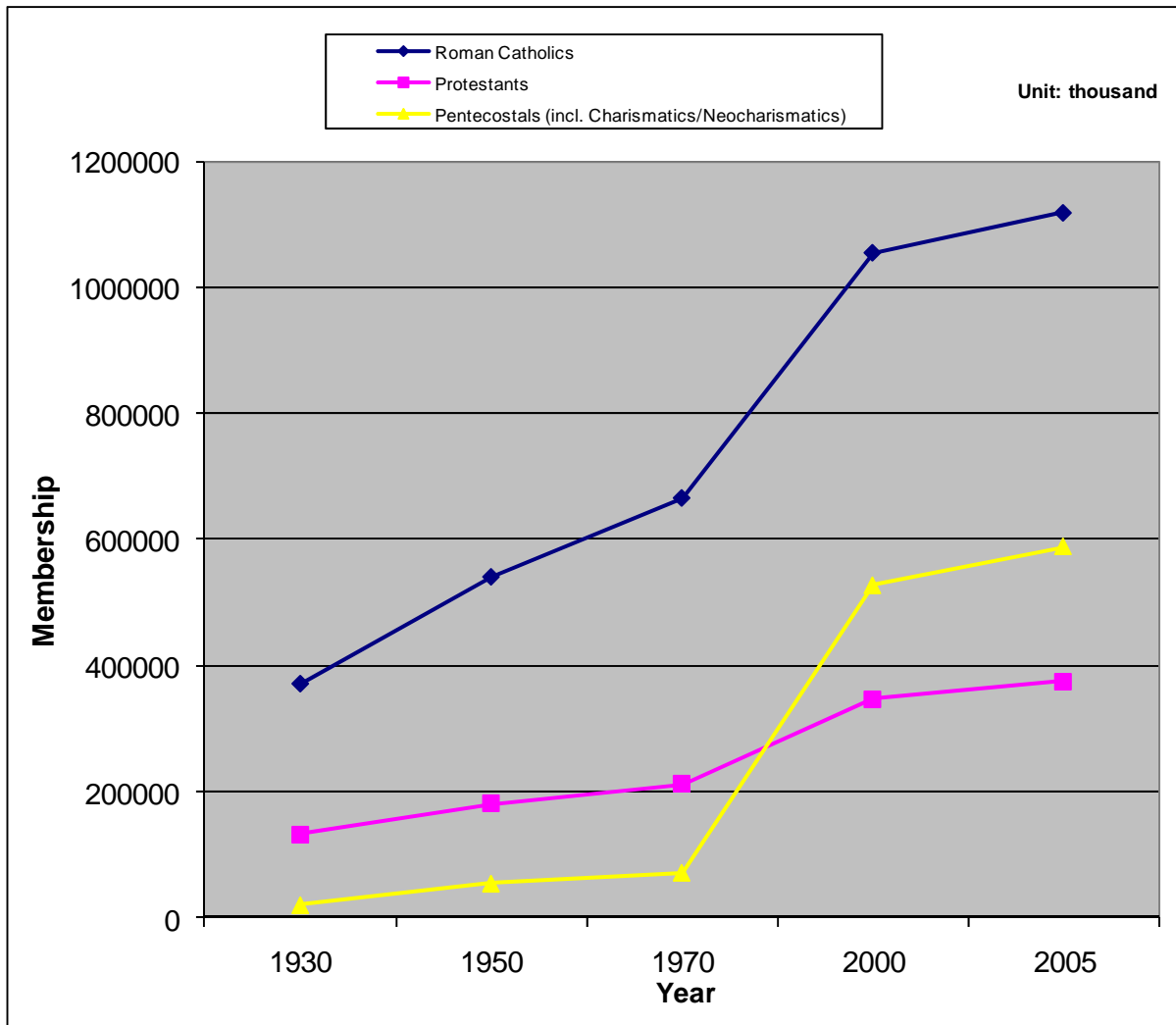
These remarks about Pentecostalism are confirmed by the statistics. The annual statistical tables on global mission produced by David Barrett *et al.* (2005: 25-26) show that Pentecostalism has been growing fast in comparison with Roman Catholicism and Protestantism (see Chart 1-1). In less than a hundred years, Pentecostals, including Charismatic and associated movements, have become the largest body in world Christianity after the Roman Catholic Church and represent a quarter of all Christians (Anderson, 2004a: 1). Today, the growth of Pentecostalism is greater in the Third World than in America or Europe (Cox, 1995: 3-8).

In step with the trend in world Pentecostalism, Korean Pentecostalism has grown remarkably since the 1960s,¹ with a rate of growth greater than that of Roman Catholicism (see Chart 1-2). In comparison with other Protestant denominations, Pentecostals in Korea also show a considerate rate of growth. As shown in Table 1-1, between 1969 and 1982, Pentecostal membership increased by almost 16-fold, whereas Baptists increased only by almost five-fold, Presbyterians by three-fold, and Methodists

¹ In this study, the term 'Korean Pentecostal Movement' refers to the movement which began in Korea when an American Pentecostal missionary, Mary Rumsey, entered the country and began to spread the Pentecostal faith in 1928. The Korean Charismatic and Pentecostal Movement include the Korean Pentecostal Movement and the Korean Native Charismatic Movement, which spontaneously emerged before Pentecostalism came into the country.

by almost three-fold. This indicates that Pentecostalism has been by far the fastest growing group in Korean Christianity.

CHART 1-1: THE GROWTH OF PENTECOSTALISM IN WORLD CHRISTIANITY

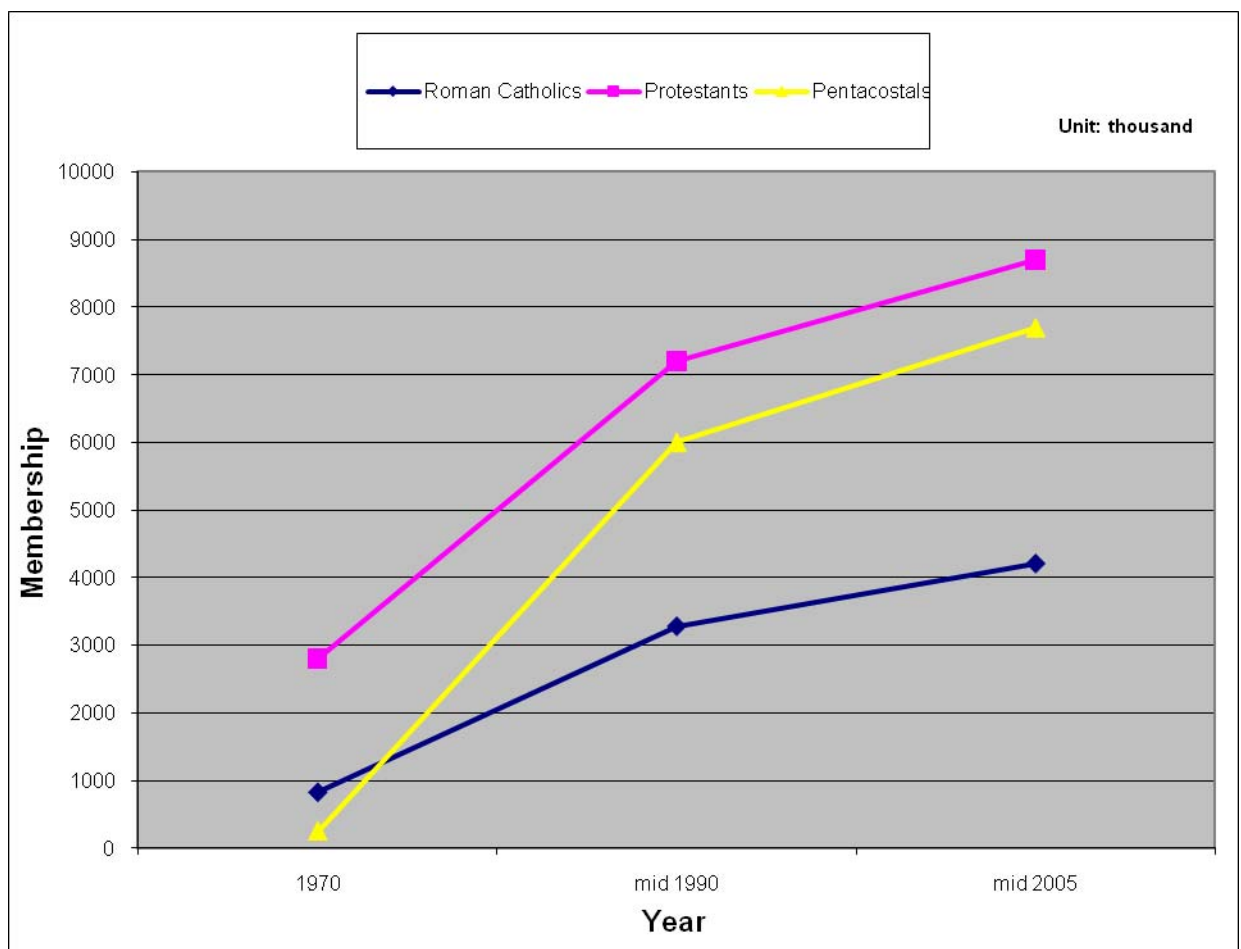


Source: David Barrett et al., eds., “Missionmetrics 2005: A Global Survey of World Mission”, *International Bulletin*, Vol. 29, No. 1 (January, 2005).

Few doubt that the Yoido Full Gospel Church (YFGC) has led the way in terms of the growth in Korean Pentecostalism (Park, Myung-soo, 2003b: 22). Table 1-1 shows that this church’s membership amounted in 1982 to more than half of all Korean Pentecostals: beginning with five members in 1958, it now records an enrolled

membership of 750,000 (see Table 1-2). Within forty years, it has become the single largest church in the world (Cox, 1995: 213-241; Hong, Young-gi 2003b: 12). It has captured the attention of many people, who would like to understand the reasons for its rapid rise. The present writer is accordingly focusing his research on the growth of this church as a phenomenon of Korean Pentecostalism.

CHART 1-2: THE COMPARATIVE GROWTH OF KOREAN PENTECOSTALISM



Source: David Barrett et al., eds., *World Christian Encyclopedia: A comparative survey of churches and religions in the modern world* (2005).

TABLE 1-1: THE COMPARATIVE GROWTH OF KOREAN PENTECOSTALISM AND THE YFGC

Denomination (or church)	Membership in 1969	Membership in 1982	Rate of growth (%: 1969-1982)
Baptists	64,149	315,389	491
Holiness churches	217,289	463,900	213
Methodists	300,109	885,650	295
Presbyterians	1,415,436	4,302,950	304
Salvation Army	40,604	90,000	221
Pentecostals	30,790	491,100	1,595
The YFGC	9,000	255,389	2,838

Source: 1. *Yoido Sunbokeum Kyohoeui Shinangkwa Shinhak I* [The YFGC: its faith and theology I] (1993); 2. Samuel Hugh Moffet, *The Christians of Korea* (1962); and 3. Yang-jo Park, *Kidokkyo Dae Yungam* [Christian Yearbook of Korea] vol. 1 (1986).

TABLE 1-2: GROWTH OF THE YFGC

		Unit: thousand					
Year	1962	1964	1969	1973	1982	1990	2005
Members	0.8	2	9	18	255	593	750

Source: 1. *Yoido Sunbokeum Kyohoe Baekseo* [Report on the YFGC] (1998); and 2. The Department of Pastoral Administration of the YFGC (2005).

1. The Methodological Problem

1.1 Previous Research

Various studies have been written on the growth of the YFGC. For example, Kwang-sun Suh *et al.*, promoted by a Christian Institute, the Korea Christian Academy² in 1982, were the first to investigate the growth of the YFGC. The authors analyse and discuss the growth of the YFGC from various perspectives: theological, sociological, psychological and religious. They suggest that its growth is the result of such factors as its hopeful message and the Pentecostal characteristics of speaking in tongues and

² A Christian institution, the Korea Christian Academy carried out research into the extraordinary growth of the YFGC. Kwang-sun Suh, Jin-hong Jung, Wan-sang Han and Kwang-il Kim were the scholars who participated in the project and produced the book, *HankukGyohoe Seoryungundongueui Hyunsangkwa Kujo* [A Study of the Pentecostal Movement in Korea] (1982).

divine healing. They note that its growth has been affected by Korean shamanism, but do not show how.

Sung-hoon Myung (1990) researches the growth of the YFGC from a theological and Pentecostal perspective. He discusses how the YFGC has grown through such Pentecostal spiritual dimensions as the work of the Holy Spirit, prayer, sermons and leadership.

Harvey Cox (1994) includes Korean Pentecostalism in his book, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-first Century*. He focuses on the growth of the YFGC and links this to the influences of Korean shamanism and Korean entrepreneurial spirit.

Sang-hoon Kwon (1994) examines the positive role of the laity in the growth of the YFGC. In particular, this study considers the role of lay-women in the YFGC.

Young Hoon Lee (1996) discusses the characteristics of the YFGC and claims that the following elements contributed to its growth: its message, prayer, Spirit baptism, speaking in tongues and the cell group system.

Sung-jae Lee (1998) looks at the influence of prayer on the growth of the YFGC. He suggests that there are certain kinds of prayer which bring about church growth. These include speaking in tongues, listening to God and the prayer of faith.

Chong Hee Jeong (2001) studies Korean Pentecostalism from the viewpoint of a dynamic contextual theology. He concludes that the growth of the YFGC results from its emphasis on empowered contextual transformation through the Holy Spirit and the role of divine healing, and points out that Cox overlooks these important Pentecostal elements.

Young-gi Hong (2003a) examines how Yonggi Cho's³ social leadership has affected the growth of the Church, and shows that Cho's social leadership has contributed to social integration and cultural reform.

Joel Comiskey (2003: 144-157) examines the relationship between the cell groups of the YFGC and church growth. In particular, he pays attention to how lay cell group leadership has affected the growth of the church.

Myung-soo Park (2004) attempts to identify the kind of spirituality which has brought about church growth in the YFGC, by studying the testimonies of its members in particular. He shows that Pentecostal experience such as speaking in tongues and divine healing has inspired its members to change their life-style and thus has played an important role in church growth.

1.2 The Problem

Scholars agree that both internal institutional factors and external contextual factors should be considered in studying church growth (McGavran, 1970: 123-142; Roozen and Carroll, 1979; 38-42; Roof *et al.*, 1979:198-223; Pointer, 1984: 31-36; Lee, Won-gyu 1994: 180-189). In other words, in order to find the causes of growth or decline in any church, one must consider both its internal institutional factors and its external contextual factors.

As has been seen, most writers on the growth of the YFGC, have focused on internal institutional factors. That is, they concentrate on such factors as the message, prayer, healing practices, the cell group system, the activity of the laity and the pastor's leadership. Among them, Kwang-sun Suh *et al.* (1982) examined the growth of the YFGC from multiple standpoints, but they fail to find deep-rooted causes because they concentrate almost entirely on its external phenomena. Young-gi Hong (2003a) does

³ Yonggi Cho is now the Senior Pastor Emeritus of the YFGC. He has ministered to the congregation since 1958. At the moment he puts special emphasis on 'the Sharing Love and Happiness Foundation' after retiring from his ministry in 2008.

consider the social context in his study of the effect of Pastor Cho's social leadership on Korean society, but he is also interested only in the leadership itself, one of the institutional factors.

From this analysis, it is fair to say that the previous studies focus only on internal institutional factors. In other words, they do not fully discuss the interrelationship between institutional factors and contextual factors in the growth of the church.

For this reason, having addressed the methodological problem, the researcher intends to take a more holistic approach to studying the reasons for this growth. The purpose of this study is to understand the intrinsic causes of church growth by investigating both kinds of factor simultaneously.

The researcher takes *Han*, a psychological characteristic, to be a contextual factor for understanding the growth of the YFGC. *Han* is a psychological characteristic expressed by many Koreans (Suh, Kwang-sun, 1988; Park, A. Sung, 1993). It is defined as an oppressed mind calling for resolution. Koreans have tried to resolve it through cultural tools such as traditional folk songs, and through religions such as Korean Shamanism, Buddhism and Christianity (Chung, Tae-ki, 1992: 15). The YFGC has also tried to overcome people's *Han* through its Pentecostal ministry (Kim, Dong-soo, 1999: 133-134; Jeong, Chong Hee, 2001: 215-265).⁴

Along with this contextual factor, the researcher will be focusing on the 'Pentecostal experience' of the YFGC as the institutional factor. The YFGC was found and has grown by promoting Pentecostalism. It is a Pentecostal church, and the fact that offers the Pentecostal experience differentiates it from other Protestant churches or other religions in Korea (Lee, Young Hoon, 1996: 178; Park, Myung-soo, 2003b: 191-212). Consequently, the Pentecostal experience is the essential characteristic which must be considered in investigating this church.

⁴ These studies show that the YFGC has tried to resolve the *Han* of the Korean people, but they do not reveal how far it has been successful.

Thus, the researcher considers *Han* to be the main contextual factor and the Pentecostal experience the main institutional factor, and attempts to study how the resolution of *Han* is linked to church growth through the Pentecostal experience of the YFGC.

2. Research Questions

This study aims to answer the following research questions in relation to the growth of the YFGC:

1) What is the basis of church growth theory? What are its strengths and its weaknesses? What are the characteristics of church growth theory which are applicable to the Korean context?

2) What is Pentecostal experience? How can it be perceived? What is the historical background to the Pentecostal experience of the YFGC, and how has the church developed its Pentecostal experience historically? What characteristics does the Pentecostal experience of the YFGC have in its message, worship and the church community?

3) What are the characteristics of *Han*? How has it affected the Korean people? How can it be resolved? What is the Korean cultural context for dealing with *Han*? How have other Korean Protestants understood it?

4) Is *Han* associated with the characteristics of church growth in the Pentecostal experience: the message, worship and the church community? If it is, how does it affect? Are the church's activities effective for those who have experienced *Han*? If it is, how is it?

5) If there is a relationship between *Han* and the growth of the YFGC, how can it be evaluated from a missiological perspective?

3. The Purpose of the Study

The purpose of this study is to investigate the reasons for the growth of the YFGC, by focusing on the two factors, contextual and institutional, which I outlined above. It has the following objectives.

First, the study examines the two factors in relation to church growth. In order to understand *Han* the study attempts to analyse this phenomenon from the historical, psychological and cultural perspectives in relation to the Korean context. In this process, its definition, its nature, the reasons behind its origins and its cultural relevance will be clearly articulated. Here, an understanding of ‘the resolution of *Han*’ is crucial because understanding YFGC church growth through the resolution of *Han* is one of the purposes of this study.

This study also investigates the Pentecostal experience of the YFGC and will examine its historical background and development. The characteristics of the Pentecostal experience of YFGC will be unpacked by investigating three areas of religious expression: the message, worship and the church community. This study also looks into the YFGC’s recent divergence from the various dimensions of church growth.

Second, this study investigates the relationship between *Han* and the Pentecostal experience of the YFGC. It analyses how *Han* affects church growth through the distinctive Pentecostal experience in Korea. By doing so, it attempts to corroborate certain hypotheses by using quantitative data. It also seeks to identify the concrete factors and process by which the resolution of *Han* is linked to church growth, using qualitative data.

Third, this study attempts to articulate the missiological implications of the YFGC’s ministry in relation to *Han*. This will shed light on the efforts of the church in dealing with *Han*. It may also provide more distinctive criteria or correction for the findings of this research.

4. Significance of the Study

It is hoped that this study will make a contribution for a number of reasons. First, it is the first study to investigate a church's growth by considering *Han* as a contextual factor in Korea. There have been some studies which discuss the need to resolve *Han* (Kim, Hyun-jeong, 1996; Lee, Yvonne, 1999; Chung, Sung-kwang, 2000) and some which suggest methods to overcome it (Chung, Tae-ki, 1990; Choi, Chi-chung, 1999). However, these studies have not dealt with the relationship between the resolution of *Han* and church growth. As this study takes *Han* as a contextual factor, it necessarily involves a deep investigation of *Han*. Thus, this study seeks to give an interdisciplinary understanding of *Han* in the Korean context.

Second, this study also has methodological significance. It considers two factors, the contextual and the institutional. Most previous studies have shown the internal factors which have inspired church growth, but they have not demonstrated how these factors related to the external Korean context. This study examines the growth of the church by investigating both factors simultaneously. For this reason, it analyses the process of resolving *Han* through the Pentecostal experience of the YFGC, and the way in which this has contributed to church growth. This approach is more likely to discover the reasons behind the growth of the YFGC.

In addition, by pursuing an empirical investigation which includes social surveys and qualitative methods, this study contributes to an understanding of the various aspects of the growth of the YFGC. Some studies have attempted to deal with the subject of *Han* by a descriptive approach, but this study uses both quantitative methods (a questionnaire-based survey) and qualitative methods to aim at a more detailed and objective analysis of church growth.

Third, this study seeks to identify the missionary methods of Korean Pentecostals. This may provide clues for understanding Pentecostal mission strategies. Though it focuses on Korean Pentecostalism, it directs its missiological recommendations to all Christian churches in Korea and beyond.

5. Key Concepts

5.1 Church Growth

5.1.1 Definition

McGavran (1980: 24) says that God wants those who are lost to be found - that is, brought into a redemptive relationship with Jesus Christ where, baptised in His Name, they become part of His Household. Seeing mission as this divine 'finding', McGavran claims that a chief and irreplaceable purpose of mission is church growth.

Wagner (1984b: 14) defines church growth as follows: 'Church growth means all that is involved in bringing men and women who do not have a personal relationship to Jesus Christ into fellowship with Him and into responsible church membership.'

The International Church Growth agencies define church growth as the discipline which investigates the nature, expansion, planting, multiplication, function, and health of Christian churches as they relate to the effective implementation of God's commission to 'make disciples of all peoples' (Matthew 28: 18-20) (Pointer 1976: 17).

Therefore, church growth can be defined as a consciously planned effort to increase membership in a local church. The emphasis of church growth is mainly the best means of increasing membership through an ongoing programme of evangelism and discipleship within a church. In defining church growth, this thesis treats quantitative growth as important. Nonetheless, it does not ignore qualitative growth as it relates to the spiritual development of church members; for example, the development of theology or message, or social involvement, etc.

5.1.2 Church Growth Theory

Church growth theory was created by Donald McGavran who founded the church growth school. It was then developed by his disciple, Peter Wagner, in particular,

but also by others like George Hunter and George Peters. Church growth theory was mainly formed by the two scholars, McGavran and Wagner.

McGavran's and Wagner's theories can be divided into various principles. Here, I try to investigate them using the principles common to these two scholars. In the next section, I offer a thorough review of the literature and a critical discussion of the various strengths and weaknesses of these principles.

5.1.2.1 The Principle of the Contextual Church

McGavran (1979: 13-14) claims that a factor of considerable weight in the growth of the church is contextualisation⁵ which is the relationship between new Christians and the previously existing society of Christian members. To put this in more concrete terms, McGavran insists that if any mission church wants to grow, not only does it have to translate the Scripture into the language of the locality where the mission is placed, but it also has to express the revelation of the Scripture relative to its own structure of mind by means of contextualisation which is in accordance with the truth of the Scriptures. He suggests that mission churches grow only when they adapt to the local context in witness, leadership and finance (1970: 340-344).

Peter Wagner also states that the Church Growth Movement is intended to combine the theology and the phenomenon in a balanced state. The need for such a balance means that the revelation present in the Scriptures must have meanings in 'concrete historical situations by contextualisation' (1981: 150-153).

⁵ McGavran used the term of contextualisation in this book, *Contemporary Theological Mission*, explaining it thus: 'Contextualisation is much talked about these days, as indigenisation was a few years ago.' He claimed that contextualisation had a broader meaning than indigenisation in that it includes and deals with social relevance. After this book, McGavran used the term 'contextualisation' instead of 'indigenisation'. Therefore, in this thesis I will use 'contextualisation' rather than 'indigenisation' when referring to McGavran's theory of church growth.

5.1.2.2 The Principle of the People Movement

The idea of a 'People Movement' is one of church growth principles claimed by McGavran. McGavran says that adequate understanding of church growth calls for a thorough comprehension of a People Movement. He defines 'people' to mean a tightly-knit segment of any society such as a tribe, a caste, a clan or a lineage (1980: 333-334), understanding that a person relates to society rather than being just an independent individual. He insists that churches do not grow through a one-by-one process, but through the organised cells of the movement of a people. Regarding church growth through the people movement, he writes:

A people movement results from the joint decision of a number of individuals – whether five or five hundred – all from the same people, which enables them to become Christians without social dislocation, while remaining in full contact with their non-Christian relatives, thus enabling other groups of that people, across the years, after suitable instruction, to come to similar decisions and form Christian churches made up exclusively of members of that people (1955: 109).

According to McGavran, during a People Movement, people become Christians as a wave of decision for Christ sweeps their mind as a group (1955: 12). What really happens in a People Movement is multi-individual and mutually interdependent conversion. 'Multi-individual' means that many people participate in the act, whilst 'mutually interdependent' means that all those taking the decision are intimately known to each other and take the step in view of what the others are going to do. This conversion does not occur everywhere, but only in the groups which have a strong group loyalty, so to speak, in a society which consists of various homogenous groups. It does not happen in a society where individualism is fixed (1980: 339-340).

Moreover, Wagner has insisted that the People Movement has not only brought many people to experience conversion to Christ, but that it has also given them the incentive to be involved in important matters which touch the life of the community. He specifically mentions that this has occurred in the non-Western countries (1987: 186-188).

5.1.2.3 The Principle of Evangelism

Evangelism is the work of saving souls. Churches are established by evangelism and each church member has a mission to evangelise. According to church growth theory there is a clear relationship between evangelism and church growth.

McGavran (1977: 90) writes: ‘Churches will grow when they cut off activities that do not find the lost and increase activities that do. Activities that do not advance the gospel not only drain but also impede growth potential.’ Wagner (1989: 115) states that evangelism is primarily related to conversion growth. He classifies church growth into three categories: biological, transfer and conversion. According to him, biological growth comes from the children of Christian families growing up and going through the specific system devised by the church for bringing young people to Christ and into church membership. Transfer growth takes place when believers withdraw their membership from one church and affiliate to another church. Conversion growth comes from sharing the gospel with unchurched people, bring them to Christ and into the church (1989: 115).

In this respect, it is clear that evangelism plays an important role in church growth. Indeed, there is no church growth without evangelism, and conversion growth through evangelism is a genuine aspect of church growth.

5.1.2.4 The Principle of the Empowerment of the Holy Spirit

McGavran asserts that there is a close relationship between the empowerment of the Holy Spirit and the growth of churches. He states that the empowerment of the Holy Spirit enables people to be Christians, make restitutions, break evil habits and lead successful lives, and is the cause of exponential church growth (1990: 136-138).

Wagner (1986: 27, 38) stresses the role of the empowerment of the Holy Spirit in church growth. According to him, in the case of Latin America, Pentecostals have grown to represent seventy-five per cent of all Protestants, and one of the key reasons

for this is faith in the power of the Spirit. This suggests that the power of the Holy Spirit greatly affects church growth.

5.1.2.5 The Principle of the Homogeneous Unit

The principle of the homogeneous unit was advocated by McGavran. A homogeneous unit is a section of society in which all the members have some characteristics in common. McGavran sees it as a cultural, ethnical or geographical unit. By examining various cases he discovered that ‘people become Christian fastest when the least change of race or clan is involved’ (1955: 23). He asserts that while this is certainly not the heart of church growth, it has nevertheless great applicability to many situations all around the world (1980: 243).

Peter Wagner (1976: 128-134) claims that churches can grow by gearing themselves to meet the basic needs of a homogeneous unit, a group of people who have many areas of mutual interest, share the same culture and socialise freely. Although the homogeneous unit is helpful to church growth, its legitimacy has long been debated and it has sometimes been criticised for provoking racism. However, Hunter (1987: 174) argues that the theory focuses on cultural factors and in no way supports any form of segregation. He claims that basing his view on various cases, many racially integrated churches are culturally homogeneous. The homogeneous unit principle is controversial but it is a useful tool for understanding church growth.

5.1.2.6 The Principle of Social Involvement

McGavran claims that there is a close relationship between church growth and social involvement. He says that ... ‘church growth is human action: the strong bearing of burdens of the weak and introducing to the hungry the bread by which man lives’ (1980: 5).

Wagner also mentions that social involvement causes churches to grow. He sees that as the church moves into the world to carry out its cultural mandate, two general avenues of ministry open up: social service and social action. According to him, social service is a kind of ministry which is geared to meet the needs of individuals and groups of people in a direct or an immediate way. Relief and development can be accepted by its terms. Social action, on the other hand, encourages changes in social structures which involves socio-political changes. He reports that the churches which specialise in social service tend to attract more newcomers than the ones specialising in social action (1981: 35-38). This means that social involvement contribute more to church growth if churches do not specialise in social action.

5.1.2.7 The Principle of Discipling Urban Populations

McGavran (1980: 314-332) claims that since the 1960s very large numbers of people have moved into urban areas, and that therefore many large churches have been built in the cities, all over the world. This suggests that the mission should concentrate on urban areas rather than rural areas. Thus, it is an important strategy for church growth to preach the gospel and disciple those who live in urban areas. On this point, McGavran claims that some factors are likely to encourage growth in urban populations: a) emphasising house churches; b) developing unpaid lay leaders; c) recognising resistant homogeneous units; d) focusing on the responsive; e) multiplying tribe, caste, or language churches; f) surmounting the property barrier; g) communicating intense belief in Christ; and h) providing the theological base for an egalitarian society.

Wagner agrees with McGavran that Christians should focus on the development of strategies for urban outreach because there has been rapid church growth in the areas around cities since World War II (1987: 190-191).

5.1.3 Critical Evaluation of Church Growth Theory: Its Strengths and Weaknesses

So far the theory of church growth has been mentioned and described. In this section, my critical evaluation will show whether it is generally supported and whether it has biblical grounds; it will also ascertain whether it can be applied to the specific Korean context.⁶

5.1.3.1 The Principle of the Contextual Churches

The principle of the contextual churches is biblical. Hesselgrave (1989: 135-438) says that in the Bible, the purpose of Paul's mission was to plant a contextual church and to make the church grow enough to be able to evangelise itself. The principle of contextual churches maintains that it is very important to consider the cultural and social background for church growth. This does not mean that churches must adopt or accept other cultures without any restrictions. Missionary churches have to adopt other cultures and indigenise them only within the confines of God's Word.

Hunter emphasises that missionary churches should use their own languages and encourage indigenous theologising, which communicates the meaning of the gospel and spreads the life of faith more effectively than churches dependent on an imported theology (1987: 170, 172). Contextualisation is needed in the Third World because some Western theology has very speculative aspects based on Hellenistic philosophy. Non-Western, and in particular Third World theology, should establish theologies that deal with God, man and culture comprehensively (Kraft, 1973: 111-113).

In Korea, various methods of the contextualisation (indigenisation) of Korean churches have been shown to work and are leading to a very positive church growth: a particular example of this is when missionaries contextualised the name of God by adapting the name of the Christian 'God' to the name for god (Haneunim or Hananim) in the indigenous Korean religion, Shamanism. This had a great influence on the

⁶ Hunter (1987: 123) was of the view that no theory of church growth can be incorporated in every culture or region, but that different theories or strategies should be used according to different cultures and regions.

Christian mission and played an important role in church growth in Korea (Richardson, 1981: 68-71). Regarding this point, the principle of contextual churches is thought to be a good method of church growth in the Korean context.

5.1.3.2 The Principle of the People Movement

The People Movement principle, however, does not have clear biblical precedents. McGavran (1980: 348-350) claims that when Paul preached the gospel he did not visit certain individuals' houses, but instead, went to synagogues. McGavran saw that the People Movement took place at those synagogues through a multi-individual and mutually interdependent conversion. However, Recker (1977: 78) raises an objection to this. He says that the churches of the New Testament consisted of Jews or Jewish converts. Since they were limited to Jewish groups, synagogues played a role as a bridge and a playground in extending the churches. However, there is no evidence that this group conversion was connected to a multi-individual or mutually interdependent conversion.

The People Movement principle is not always evident throughout church history. McQuilkin (1973: 44-45) points out that people movements have by no means been linked to the salvation of the individuals within a group throughout church history. According to him, even though this principle uses the phrase, 'a multi-individual and mutually interdependent conversion,' it has to be remarked that a conversion substantially describing an event, such as a person's new birth, is certainly an individual matter.

This people movement can be applied to India where there is a strong caste system or to Africa where tribal solidarity still exists. However, it cannot be applied to the Korean context because since the 1960s the traditional Korean family system has broken down and individualism has gradually become prevalent.

5.1.3.3 The Principle of Evangelism

Most scholars agree with the principle that evangelism is closely related to church growth. McGavran (1980: 60, 84) claims that the church will grow more rapidly as devoted Christians evangelise their neighbours, bring in new members through evangelism and plant new churches. Wagner (1989: 114-117) also says that the church can increase its congregation through evangelism. Winter (1974: 229) has developed codes for evangelism which relate to the phases of church growth. Hunter (1979: 137-145) suggests ways through which effective evangelism can contribute to church growth. Kelly (1986: 58-59) deals with evangelism (missionary zeal) as an important factor in church growth. These views tell us that evangelism helps a church to grow numerically.

A Korean scholar, Ki-yung Hong, is of the opinion that without evangelism there is no church growth. Evangelism affects church growth particularly in the aspects of conversion growth and transfer growth (2000: 236). Young-gi Hong, through his case study of 'Korean Mega-churches and Charismatic Leadership' validates the idea that evangelism has a definite impact on church growth (2001: 227).

5.1.3.4 The Principle of Empowerment of the Holy Spirit

Missiologist Roland Allen (1962: 74-183) states that the key to church growth is the work of the Holy Spirit. George Hunter (1987: 16) claims that church growth strategies alone do not make a movement, and that some variables are more important than strategies. One of these variables is to be open to the empowerment of the Spirit. These assertions support the view that church growth depends on the power of the Holy Spirit. Many scholars assert that the power of the Holy Spirit is closely related to church growth particularly in the Charismatic and Pentecostal movements (Green, 1975; Boer, 1983; Dayton and Fraser, 1990).

The theory that the power of the Holy Spirit causes churches to grow has also been supported by many Korean scholars. This is emphasised by Myung's view as follows: 'Through the power of the Holy Spirit, miracles and wonders happen and every

church which experiences the power of the Holy Spirit, grows more than one which does not. Nowadays the Christians who are participating in the Pentecostal movement total around five hundred million, who form a large part of the worldwide Christians. Moreover, most of the churches in the Third World which grow rapidly all have one common characteristic: that they acknowledge and welcome the power of the Holy Spirit' (Myung, Sung-hoon 2001: 29). Young Hoon Lee (1997: 111-112) asserts that church members' spiritual experiences through prayer and the work of the Holy Spirit became the factors for church growth, exemplified by the instance of the growth of Brownsville church in the U.S. Gi-yung Hong (2000: 116) suggests that the driving force behind church growth is the Holy Spirit rather than human planning or technique. While human effort is needed for church growth, what is more important is that people rely on the work of the Spirit and remove all factors which obstruct that work.

This shows that the power of the Holy Spirit is a definite factor for church growth, particularly in Pentecostal churches where it plays an essential role. Therefore, this theory can be accepted as an important aspect in the study of the Pentecostal church.

5.1.3.5 The Principle of the Homogeneous Unit

In the field of ministry, evangelism is sometimes carried out by homogenous units (family members, relatives or friends), which means that people who have the same cultural background find it easier to be Christians (McGavran, 1980: 227). For this reason, this principle can contribute to church growth, at least to a certain extent.

However, the principle of the homogeneous unit is the most controversial issue in the principles of church growth as critics argue that it is unbiblical and factional. Gibbs (1981: 127) points out that the principle of the homogeneous unit has a weak basis in the Bible since the Early Church did not form homogeneous groups but heterogeneous ones. McQuilkin (1973: 42) states that the primary responsibility of the church is the duty of extensive proclamation, that is, all men must have the opportunity

to hear the good news. This is in direct accordance with Jesus' teaching: 'Preach the gospel to every creature' (Mark 16:15; Matthew 24:14). Consequently, this means that the principle of the homogeneous unit within the biblical grounds is insecure. C.Y. Lee (1982: 250) claims that the incorporation of this principle involves the division of a church into class, race, or locality, which was the very problem which faced the Corinthian church had.

In these respects, the conclusion can be drawn that this principle should not be applied to the pastoral field even though it has shown some effectiveness in both evangelism and church growth.

5.1.3.6 The Principle of Social Involvement

Scholars of church growth suggest that social involvement is closely linked to the growth of churches. Wagner's insistence is clear that churches can extend more if they concentrate on both social services and social actions rather than merely on social actions. He deals with this analytically in his book, *Church Growth and the Whole Gospel - A Bible Mandate*, giving practical examples. Likewise, he investigates the relationship between church growth and social involvement by comparing social services and social actions (1981: 184-203). Easum (1990: 40-42) claims that churches grow when they are more concerned about social involvement, including both social service and social action, citing the evidence of many American churches.

Il-lyong Huh (2000: 140-142), a Korean theologian, maintains the idea that churches grow when they play an important role in a society and they therefore have to participate in that society by grasping its needs properly. Kyung-bae Min (1982: 219-223) also points out that one of the reasons for the growth of early Korean Protestantism is the positive, grounded, social involvement throughout the history of the Korean church. This shows that this theory can be applied to the growth of the Korean churches.

5.1.3.7 The Principle of Discipling Urban Populations

This strategy can contribute towards church growth to a certain extent. However, when this strategy is applied to all urban dwellers it is limited in scope because it is formulated by different urban ministries.

On McGavran's view that Paul preached the gospel around the cities, McQuilkin (1973: 40-41) offers a counterargument that even though Paul preached the Gospel around the cities, he did not do this as a method of making churches grow. Rather, Paul went everywhere – cities or rural villages – following God's commands. It means that an emphasis on cities alone is unbiblical even though it helps to increase church members. Consequently, this principle cannot be applied to the Korean context in all cases, but only in some.

5.1.4 Characteristics of Growing Churches: A Conceptual Model

So far the theory of church growth has been reviewed and its strengths and weaknesses have been evaluated. The question of whether it can be applied to the Korean context has also been analysed and it has been shown that four principles (the principle of the contextual churches; the principle of empowerment of the Holy Spirit; the principle of evangelism; and the principle of social involvement) can be applied to the Korean context. Throughout this investigation, these characteristics of growing churches can be deduced. They become a conceptual model which demonstrates and explains the phenomenon of church growth in that particular context and can also be applied to formulate hypotheses which can test the association with the particular religious experience (here, YFGC) in relation to *Han*.

5.1.4.1 When Churches Use Contextual Strategies

As the above investigations have shown, the principle of contextual churches is both biblical and applicable to the Korean context. This suggests that in Korea as elsewhere, churches grow when they use strategies adapted to their own cultural or

social context. Briefly, contextualisation serves as an elementary basis for church growth. The strategies for contextualisation are generally expressed by a church's message (theology), ritual system or educational system which can be adapted to its social or cultural context. Among these contextual strategies, the proclamation of message is more significant than any other (McGavran, Hunter, Scherer and Engen). In other words, churches grow when the Scripture is interpreted and proclaimed as the message (theology) is contextualised in the missionary cultural or social situations. Consequently, the contextual message (theology) should be preached actively so that missionary churches are able to grow.

5.1.4.2 When the Power of the Holy Spirit Is Manifested in Churches

It has also been demonstrated that the principle of empowerment of the Holy Spirit is both biblical and applicable to the Korean context. This proves that one characteristic of growing churches is that the Holy Spirit is manifested there. Churches grow when they are sensitive to the work of the Holy Spirit as their members experience the power of the Holy Spirit, and it is a common characteristic of all Pentecostal churches that the power of the Holy Spirit affects church growth (Wagner, Hunter). The power of the Holy Spirit can be concretely represented by its manifestations such as the baptism of the Spirit, divine healing and speaking in tongues in the Korean context, the YFGC in particular (Myung, Hong ki-young).

5.1.4.3 When Churches Engage in Social Involvement

As our investigations above have shown, churches grow when they active in social involvement; that is, when they set themselves to relieve and work for the society. When churches actively seek to help church members' sufferings and problems, the members start to trust their churches more. This leads the churches to grow as they are able to form an intimate bond with their congregation. The YFGC is active in various

forms of social involvement, such as social welfare work and environmental issues, work for women and work against regional discrimination and so on (ITI, 1992).

5.1.4.4 When Churches Are Involved in Evangelistic Work

As the principle of evangelism has been found to be biblical as well as applicable to the Korean context, it can be said that churches grow when they are engaged in evangelistic work.

It is clear that evangelism causes Korean churches to grow, especially in the aspects of conversion growth and transfer growth (Hong, Young-gi). Many Korean churches have planned and performed various evangelistic works such as family evangelism, Mission Clubs and new-comer's day and this leads to positive growth. For a fairly long time in Korea, there were women evangelists who organised and performed evangelistic work for women, thus playing an important role in increasing the number of church members (Min). Therefore, it is obvious that if a church carries out evangelistic work, it greatly aids that church in its efforts to bloom and multiply in Korea.

5.1.5 Premises for Understanding Church Growth

In order to understand church growth it is necessary to consider two kinds of factor: contextual factors and institutional factors. Contextual factors are external to the church they are the community, the society and the culture in which a church exists. Generally, contextual factors are divided into national and local factors. National contextual factors represent forces operating at the national level, external to the church, such as the broad socio-structural, economic, political, and moral changes which occur in any country's history (Roozen *et al.*, 1979: 39) They include socio-psychological factors such as nationalistic feelings (McGavran, 1970: 219-221; Hoge, 1979: 95-96) and attitude changes which should be seen as a generational phenomenon (Hoge and

Roizen, 1979: 323). Local contextual factors represent the characteristics of the local community of a particular congregation over which the congregation has little control, such as population shifts, neighbourhood changes or local economic conditions (Roizen *et al.*, 1979: 39).

Institutional factors are internal to the church and are the aspects of its life and functioning over which it has some control. These also can be divided into two types, national and local institutional factors. National institutional factors represent factors which are internal to the church but control over which is located at national level the national denominational and interdenominational bureaucracies. Local institutional factors are factors internal to the local parish, those characteristics and structures of a local church which attract or discourage membership and participation (Roizen *et al.*, 1979: 39-40).

In order to examine the church's intrinsic growth, the correlations between the two kinds of factors within church growth should be investigated. A focus on just one kind of factor is not enough; an examination of the impact of the interrelationship of multiple factors is also needed (Carroll, 1978: 1-45; Wagner, 1976: 48; Lee, Won-gue, 1994: 181-189; Park, Myung-soo, 2003a: 261-262).

This thesis will consider *Han*, the Koreans' psychological characteristic, as the contextual factor (national), and the 'Pentecostal experience of the YFGC' as the institutional factor (local).

5.2 Pentecostal Experience

5.2.1 Definition

Pentecostal experience is the perception of God as the empowering Spirit and commissioning Lord. It means a Spirit-filled life through the power of the Spirit. Consequently, Pentecostals typically claim that, as a result of Spirit baptism, they

experience 'a closeness to Jesus'. Their experience is that daily life looks and feels different because they sense the presence of Christ with them and they are confident in His ability and power to assist them in the world as well as in church. In addition, they move from their own concerns with the power of the Spirit to serve the needs of the society and the world. They seek to affect society positively by sharing the good news in word and in deed (Albrecht, 1999: 247-249; Synan, 1986: 31-39).

Pentecostal experience is considered valid when it is charismatic. It denotes churches, groups or individuals who believe in the manifestation of the Spirit of God through people at a certain time, particularly in the forms of speaking in tongues, prophecy, healing and so on. Through these manifestations it produces observable results in terms of transformed lives, for example through deliverance from alcohol or drugs, healing of the body or transformed marriages. A valid Pentecostal experience results in 'commissioned believers'. The experience of Spirit baptism is precisely for the purpose of equipping people to accomplish the commission of Jesus (Clark and Lederle, 1989: 51-63).

As mentioned above, in this thesis Pentecostal experience is defined as a religious experience which empowers people through the Spirit, giving them a transformed life through charismatic manifestations, such as prophecy, speaking in tongues and healing, and which also affects society positively by witnessing to Jesus.

5.2.2 The Perception of Pentecostal Experience

According to scholars of religion, religious experience can be expressed in these three forms: theoretical/intellectual expression, practical expression and expression in fellowship. Theoretical/intellectual expression is represented by myth, doctrine, confession of faith and creeds; it can also be found in the oral tradition (Wach, 1958: 65-73; Nielson, 1954: 123). Practical religious experience expresses itself in prayer, sacrifice and sacramental acts (Wach, 1958: 111). Expression in fellowship is found in

the church community. It involves religious acts which are expressed by a group or community rather than by individuals (Marett, 1914: 123-137). In particular, this expression is represented by the way religious groups influence society (Radcliff-Brown, 1945: 33ff).

Pentecostal experience is generally interpreted in terms of its practical expression because of its focus on the Spirit baptism and the Spirit-filled life (Albrecht, 1999: 21, 23). However, it should be examined from the standpoint of all three forms of religious expression. This thesis investigates Pentecostal experience from all three standpoints: the message (its theoretical/intellectual expression); the worship (its practical expression); and the church community (its expression in fellowship). These areas are considered to be most suitable for study if we wish to understand the Pentecostal experience of the church.

6. Methodology

6.1 Methodological Appropriateness

6.1.1 Two Kinds of Factor

As mentioned above, most previous studies have focused on the institutional factor in investigating the growth of the YFGC. They have shown the institutional features which bring about church growth, such as the denominational and interdenominational condition of church bureaucracy or the characteristics and structures of a local church which have attracted membership and participation (Roosen *et al.*, 1979: 39-40). In other words, they have confined themselves to investigating internal factors in church growth and have thus provided only a limited understanding. This has been due to their inadequate methodology, which has neglected external factors related to church growth. Some studies have mentioned contextualisation as a

factor which has inspired the church to grow, but they have not shown how it operates (ITI, 1993: 134-137; Jeong, Chong Hee, 2001: 189-234; Ma, Won-suk, 2005: 72-73). Therefore, it is necessary to refine the methodology in order to understand the precise factors leading to growth in a church. It is suggested that, in studying church growth, two kinds of factors, the contextual as well as the institutional, should be considered.

To be faithful to the methodology, this study examines the following two kinds of factor: contextual (national) and institutional (local). This will move the study to deeper levels of investigation, into the detailed process of growth in a local church. It is hoped that this study will also reveal new facts. In particular, it will show how Pentecostalism imported from abroad has been contextualised in the Korean context in such a way as to stimulate church growth.

6.1.2 The Empirical Investigation: The Social Science Method

Many studies have attempted to deal with *Han* using a descriptive approach, which means that they have merely investigated the nature or characteristics of *Han* (Suh, Kwang-sun, *et al.*, 1988; Park, A. Sung, 1993; Yoon, Ki-jong, 1996; Yoon, Eun-jung, 1996; Lee Y. Young-ja, 1999). However, recently some studies have suggested how *Han* should be dealt with in a pastoral context (Sho, Jay-woong, 1996; Chung, Tae-ki, 2000; Chung, Sung-kwang, 2000). These show an improvement of methodology in studying *Han*. Taking the process a step further, this study attempts to conduct an empirical investigation into this topic. It is grounded on the fact that *Han* is generally perceived in a pastoral context and can be resolved through Christian religious experience (Chung, Tae-ki, 2000: 60-67). For this, both a qualitative and a quantitative approach will be employed. The quantitative approach will use the social survey method. Survey data will be analysed by statistical analysis, such as the Chi-square (X^2) test and the Mann Whitney test. The aim of this survey is to investigate whether or not the

experience of *Han* and its resolution has contributed to church growth through the Pentecostal experience of the YFGC.

The qualitative approach will include an integrated review of the literature, interviews with pastors and church members, a review of documents and publications, and observation. Qualitative data will be analysed and interpreted by the theories and principles of church growth. This may reveal the process and the specific factors behind the resolution of *Han* and how this relates to church growth through the Pentecostal experience of the YFGC.

The two factors, *Han* and the Pentecostal experience of the YFGC, will be described and analysed from the review of the literature related to *Han*, Korean history and culture, and the YFGC. In particular, *Han* is analysed using an interdisciplinary perspective (e.g. in the context of history, psychology and theology).

6.2 The Methodology of the Field Research

The methodology of this study takes the two factors (the contextual and the institutional) and uses a social survey method of empirical investigation. The previous two chapters have investigated these two factors.

The focus of this study is to investigate the relationship between the two factors. In order to carry this out, the researcher employs empirical investigation to analyse the phenomena objectively. Therefore, this chapter is concerned with issues of methodology (qualitative and quantitative research), which include descriptions of the approach of qualitative data collection (through interviews, observation, and documents), and the approach to quantitative data collection (through a questionnaire-based survey).

6.2.1 Issues of Field Research

Research methodology has traditionally been classified into two types: quantitative and qualitative. The quantitative approach, which deals with numerical data,

is exemplified by the social survey and experimental investigation. By comparison, the qualitative approach, which is presented in the form of words, is carried out by participant observation and unstructured interviewing.

Quantitative and qualitative methods have their own merits and drawbacks. Quantitative data can produce rather static pictures, but allow researchers to examine overall patterns and structures. They can test hypotheses to show causation. Qualitative data can offer a deeper understanding of the process of change in social life (Bryman, 1992: 127-156).

These two methods are not mutually exclusive, and it may indeed be important to use both for understanding particular subject. For this reason, many researchers now recognise that there is much to be gained from combining approaches.⁷ This study uses both methods to develop a deeper understanding of the subject.

This study uses the quantitative method to investigate the influence of *Han* on church growth principles and the qualitative method to show the relationship between *Han* and these principles. The quantitative method investigates whether the selected respondents perceived the influence of *Han* on their own decision to join the church, resulting in church growth; the qualitative method shows the respondents' view on the relationship between *Han* and selected principles of the church growth theory. This study investigates whether or not the respondents consider *Han* to be associated with the characteristics of growing churches, and how the Pentecostal experience of the YFGC is effective for those who have had *Han*. The research also considers the characteristics of growing churches which are associated with the church's activities in relation to *Han*.

⁷ Bryman (1992) has suggested some ways in which using the two methods can be useful: a) Quantitative and qualitative data can be used to check the accuracy of the conclusion reached on the basis of each; b) Qualitative data can be used to produce hypotheses which can then be checked using quantitative methods; c) The two methods can be used together so that a more complete picture of the subject being studied is produced; and d) Qualitative research may be used to illuminate why certain variables are statistically correlated.

6.2.2 The Focus of the Research

In order to understand the respondents' Pentecostal experience of the resolution of *Han* the survey investigates the three perceived fields of religious experience. Theoretical/intellectual expression is perceived by respondents through the doctrine and message of the church, which is the expression of the church's belief system. The practical expression, however, is confined to Sunday worship which is the most representative ritual in all the practices of the YFGC. Expression in fellowship is mainly understood by examining the role of the church in society. Because of the characteristics of Pentecostal experience, the field of practical expression will be explored in some detail.

6.2.3 Qualitative Research: Observation, Documents and Interviews

6.2.3.1 Observation and Documents

I have attended the Yoido Full Gospel Church since 1988 and have made great effort to understand its atmosphere and characteristics. Since 1992, as a pastor, I have been able to access various documents related to the church ministry. Since 2002, when I decided to study this topic, I have devoted myself to collecting such material, as well as continuing to attend worship.

I have collected pamphlets and books about the church's origins, history and organisation, and built up a collection of sermons and tapes of sermons and the church reports. I have been able to obtain further information about the church from the newspapers, the *Sunbockuum (Full Gospel) Family Newspaper* and the journal *Sinanggye (The World of Faith)*, which the church publishes. In particular, it was my privilege to work at the International Theological Institute, one of the church institutes, where I had access to detailed materials regarding the message of Rev. Dr. Yonggi Cho, the senior pastor. The collection and observation of such various and detailed

documents have helped me to construct my hypotheses and reach conclusions on the basis of analysis.

6.2.3.2 Preliminary Survey

A preliminary survey was made in order to ascertain whether *Han* has a dichotomous nature. That is, it was necessary to verify whether the respondents can be classified into two groups: those who have got *Han* and those who have not.⁸ Alongside this classification, it was also decided to find out when a Korean experiences *Han* in the course of his/her life. This preliminary survey was needed to determine the main survey's scope and direction. The survey was conducted using newcomers who had been members for less than one month, because they were thought to be less affected by church life than any other group.

The preliminary survey revealed that no Korean said that they had got 'some' *Han* or 'lots of' *Han*. They just expressed their position in terms of: 'I have had *Han*.' or 'I have not had *Han*.' In their own perception, therefore, Koreans are divided into two distinct groups: those who have *Han* and those who have not. In Koreans *Han* can appear at any time of life. However, the survey showed that it usually appears in those over the age of 30. The younger age groups do not show anyone who has had *Han*.

TABLE 1-3: THE RELATIONSHIP BETWEEN AGE GROUPS AND HAN
(Each age group had 10 participants)

Age Group	10s	20s	30s	40s	50s	60s
Number of those who have had <i>Han</i>	0	0	5	7	6	5

⁸ Koreans experience *Han* when they suffer during their life. Such sufferings oppress them psychologically and this sense of oppression makes them subject to *Han*. However, if they have misfortunes in their lives which they can resolve, they do not experience *Han*; they can have only *Han* when facing struggles with sufferings which cannot be resolved, although this depends on their particular characters or social circumstances. In other words, *Han* can be manifested at any moment during one's lifetime recurrently, so it might disappear or build up again. Therefore, Koreans do not have *Han* for a specified period of time. However, most Koreans experience *Han* at some time during their lifetime. Generally *Han* appears during adulthood, and does not appear during childhood (Chung, Tae-ki 2000: 46).

6.2.3.3 Interviews: Semi-structured Interviews

I carried out interviews with two types of respondents: a) church members; and b) church staff. I used semi-structured interviews, in order to encourage respondents to talk more freely in response to the questions,⁹ which were based on the outcomes of the quantitative data.

Interviews with individual church members were designed to understand their perception of *Han* and its resolution and by this means, to express the effect of the resolution of *Han* on church growth through the Pentecostal experience: message, worship and church community. Seventy-three interviews were held in July and August 2004. Interviewees were elders, deacons, deaconesses and lay members, all of whom were over 30 years of age. They were selected from various groups of the church, such as the pastoral care district (the Karibong Dong of Guro District), the board of elders, the board of deacons, the Mission Club for women and the Mission Club for prisoners. The interviews were arranged in two stages. The interviewer first had to select as interviewees those who had experienced *Han*, and later made specific appointments with them. He tried to hold as many interviews as possible in order to make the investigation broadly based and thus minimise subjectivity.

Another group of interviews was with church staff. The researcher interviewed 12 members of the church staff, including pastors. These interviews were also conducted for various people who were working in the YFGC, such as the senior pastor, the district pastor for pastoral care, a reporter on the *Kukmin Daily Newspaper*, the director of a Christian NGO, the manager of the board of elders, the leader of a cell group, the leader of a mission group, etc. The interview with the senior pastor, Yonggi Cho, was of exceptional importance because he has led the church from its beginnings for 43 years. He gave the researcher very valuable information.

The interviewing time required was normally between half an hour and one and a half hours. Interviewees were given the interview questions in advance so that they

⁹ See Appendix B for the questions used in the interviews.

could think about what they would say at the actual interviews. The researcher tried to encourage interviewees to respond freely to the set questions. He took notes during most of the interviews; all of them were tape-recorded and later transcribed. The results and analysis of the interviews are presented in Chapter V.

6.2.4. Quantitative Research: Questionnaire-based Survey

The information collected from the observations, interviews with church members and preliminary survey was helpful to the researcher in the quantitative survey. Through the quantitative survey the researcher was able to understand the relationship between the *Han* felt by the church members and church growth. In order to achieve the purpose of the quantitative survey, the survey method is presented in this section as follows: basic hypothesis, the research design of the questionnaire, the survey procedures and the demographic characteristics of the respondents.

6.2.4.1 The Purpose of the Survey and the Establishment of Hypotheses

1) The Purpose of the Survey

This study focuses on whether or not *Han* is related to church growth through the Pentecostal experience of the YFGC. In other words, it investigates how the Pentecostal experience of the YFGC responds to the *Han* of its church members and thus how it affects church growth. Here, to explore the relationship between *Han* and the church growth of the YFGC, one of the methods involving a quantitative approach, the survey, is used. This survey tests whether or not *Han* has affected the growth of a particular church and its purpose is to find out the result the church members who have had *Han* are associated with characteristics of growing churches. Therefore, this survey shows that the main target of this research, the relationship between *Han* and church growth, can be revealed by testing the hypotheses which are drawn from the characteristics of the growing churches.

2) The Establishment of Hypotheses Based on the Characteristics of Growing Churches

As investigated above, 'the characteristics of growing churches' have been deduced from the theories of church growth. On the basis of these characteristics four hypotheses can be established:

(1) 'Those who have had *Han* are more positively responsive to the contextual message than those who have not.'

We have already seen that churches grow when they use contextual strategies. In particular, it is very important for these strategies to have their own message (theology) which reflects the contextual factors adapted to their cultural context. On this ground, I establish my first hypothesis: 1) 'Those who have had *Han* are more positively responsive to the contextual message than those who have not.'

(2) 'Those who have had *Han* are more positively responsive to the power of the Holy Spirit than those who have not.'

Churches grow when they are sensitive to the work of the Holy Spirit as their members experience the power of the Holy Spirit. The second hypothesis which I have set up to test the relationship between church growth and *Han* is as follows: 2) 'Those who have had *Han* are more positively responsive to the power of the Holy Spirit than those who have not.'

(3) 'Those who have had *Han* are more positively responsive to social involvement than those who have not.'

Churches grow when they engage in social involvement, that is, when they set themselves to live and work for society. I have formulated the third hypothesis from this characteristic of a growing church: 3) 'Those who have had *Han* are more positively responsive to social involvement than those who have not.' This hypothesis will be tested by the church community which accurately represents the social involvement well.

(4) ‘Those who have had *Han* are more positively responsive to evangelistic work than those who have not.’

Churches grow when they carry out evangelistic work. It has also been confirmed that in the Korean context, evangelism through church groups such as family members, Mission Clubs and cell groups positively causes a church to grow. Therefore, I have formulated the fourth hypothesis from this characteristic of growing churches: 4) ‘Those who have had *Han* are more positively responsive to evangelistic work than those who have not.’

6.2.4.2 Survey Design

The survey aims to demonstrate the facts by testing hypotheses. It is devoted to the three areas of Pentecostal experience (the message, worship and the church community) because religious experience is generally studied through these areas.

1) The Form of the Questionnaire

The questionnaire consists of three parts. First, the ‘introduction’ asks a question which separates those who have had *Han* from those who have not. Those who have had *Han* then proceed to the ‘questions for those who have had *Han*’ and those who do not have *Han* go to the ‘questions for those who have not had *Han*’. To select a different two group is because Koreans generally are divided by these two groups according to the tendency they feel *Han*.

Finally all the participants answer the questions on demographic data. This questionnaire was thus designed to compare those who have had *Han* with those who have not had (for the whole questionnaire, see Appendix A).

The introductory question was designed to distinguish between these two groups. The question includes a description of what *Han* is and what its causes are (as described in Chapter II) in order that the participants can decide quickly whether they have had *Han* or not.

The introduction begins as follows: ‘Did you suffer from *Han* before you came to this church as a result of any these problems: a) economic factors (poverty, unemployment, bankruptcy, etc.); b) health factors (mental or physical diseases); c) human relationship factors (conflict between mother-in-law and daughter-in-law, conjugal conflict, family trouble, colleague problems, etc.); d) social and political factors (death or separation of family members resulting from wars, regional discrimination, gender discrimination.)?’ If Yes, then go to the ‘questions for those who have had *Han*’ in the main part. If No, then go to the ‘questions for those who have not had *Han*’ in the main part.

The main body of the questionnaire included the ‘questions for those who have had *Han*’ and ‘questions for those who have not had *Han*’. These were designed to investigate the participants’ response to *Han* through the Pentecostal experience of the YFGC, its message, worship and church community (church activities).

All questions are common to participants, but the ‘questions for those who have had *Han*’ included three further questions because it was important to understand not only the causes and symptoms of *Han* but also the influence of the church’s message on the resolution of *Han*. The three questions are as follows: a) What do you think were the reasons for your *Han*; b) What were the symptoms of your *Han*; and c) What kinds of message do you think enabled you to resolve *Han*?

The questions related to demographic data included the following: gender, marital status, church position, religious background, educational attainment, frequency of attending worship and church meetings.

2) The Content of the Questionnaire

The survey attempts to investigate whether or not *Han* is associated with the characteristics of church growth through the Pentecostal experience of the YFGC by examining two groups: those who have experienced *Han* and those who have not. The relationship between *Han* and the characteristics of growing churches will be revealed

by the responses in questionnaire. To find the responses, the survey employs a Likert scale to evaluate the statements given by every respondent (the points of the scale represent 'strongly disagree: 1'; 'disagree: 2'; 'no opinion: 3'; 'agree: 4'; and 'strongly agree: 5') (Bryman and Cramer, 1997: 55; Hardy and Bryman, 2004: 21-22).

The questionnaire is based on the three investigated areas: the message, worship and the church community. The area concerned with the message deals with the contextual strategies, one of the characteristics of growing churches. There is 'the Gospel of Blessing' in the YFGC. This Gospel of Blessing will be investigated in its relation to *Han*. To be concrete, the survey will investigate how church members are responsive to the Gospel of Blessing through their social situation and mental attitude because if it is a contextual message, it should be measured by these two aspects. Therefore, this concept is worded using the following two questions: 'Do you think the 'Message of Blessing' is suited to your life situation?' and 'Do you think that the 'Message of Blessing' of this church is suited to your mental attitude?'

The area of worship contains the items which represent the power of the Holy Spirit. They will show how the Pentecostal manifestations, in relation to the Holy Spirit in worship, are linked to church growth. According to the concept of the characteristics of growing churches, the power of the Holy Spirit is represented by its manifestations such as: the baptism of the Spirit, divine healing and speaking in tongues. In relation to the baptism of the Spirit, the YFGC prefers to use the term 'the Fullness of the Holy Spirit' which has a broader meaning than 'the Baptism of the Spirit'. Therefore, in the area of worship the survey deals with the Fullness of the Holy Spirit, divine healing and speaking in tongues. These three items are worded into the following questions: 'Do you think that in your church life you are receptive to the Fullness of the Spirit?', 'Do you think that in your church life you are receptive to speaking in tongues?' and 'Do you think that in your church life you are receptive to divine healing?'

The area of church community includes basic issues related to social involvement as well as evangelism through evangelistic work. According to the concept of the characteristics of growing churches, social involvement embraces the following three issues: social welfare work, work for women and the work against regional discrimination. These items can be expressed by the following questions: ‘Do you think that your church life is active to work for the social welfare and environmental issues of the church?’, ‘Do you think that in your church life, you are responsive to the church’s work for women?’ and ‘Do you think that your church life, you are responsive to the church’s work against regional discrimination?’

To investigate the relationship between *Han* and evangelistic work, this survey uses two items in respect to the following questions: ‘Have you ever led any people to this church by preaching the gospel or sharing your testimony?’ and ‘How many people have you led to this church by evangelistic work so far?’ The former is observed by straightforward responses (‘Yes’ or ‘No’), while the latter is measured on a Likert scale.

In relation to social involvement in the area of the church community, the two items of the demographic characteristics, gender and regional background will be added to other items in order to investigate social involvement more thoroughly.

6.2.4.3 Sample Description and Procedures of Survey

The sample was taken from church members who were over 30 years old. It was selected by random sampling (irrespective of gender, educational attainments, church positions, locality and so on) from the members who participated in the church education programmes: the Bible School, Pentecostal training and Christian spiritual training.

The survey was carried out over a period of four weeks during July 2003. The questionnaire was distributed after the educational programmes had ended, and enough time was given for answering. The researcher explained the purpose and method of the

survey to the respondents to enable them to answer the questions. In this process, seven assistants (church staff) helped the researcher. Of the nearly 500 questionnaires distributed, 451 were collected back. The response rate was thus 90.2 per cent.

6.2.4.4 The Demographic Characteristics of the Data

The researcher's analysis of the questionnaire indicates gender, age, marital status, church position, religious background and regional background.

1) Gender

TABLE 1-4: THE DISTRIBUTION OF GENDERS

Gender	Valid number of the Sample	Percentage of the sample (%)
Male	142	31.4
Female	309	68.6
Total	451	100.0

As can be seen from the table, the demographic analysis shows that there were over twice as many females (68.6%) as males (31.4%). Female membership in the YFGC is much higher than male membership. When compared with other Protestant churches in South Korea this figure is very significant (for reference, the gender ratio of the other Korean Protestants is 55%: 45% - female: male). It is a distinctive phenomenon of the YFGC that there are so many female members, and it suggests that the issue of female *Han* is a very important problem for the church to solve.

2) Age

TABLE 1-5: THE SIZE OF THE AGE GROUPS

Age Group	Valid number of the sample	Percentage of the sample (%)
30-39	81	18.0
40-49	186	41.2
50-59	141	31.3
60 and over	43	9.5
Total	451	100.0

The largest age group is between 40 and 60 years old, suggesting that this church has many more middle-aged or elderly people than young people.

3) Educational attainments

TABLE 1-6: LEVEL OF EDUCATION

Level of Education	Valid Number of the Sample	Percentage of the sample (%)
Primary School	46	10.2
Secondary (Middle School)	57	12.6
High School	206	45.7
Undergraduate	118	26.2
Graduate	24	5.3
Total	451	100.0

The table indicates that the church consists of members who have good academic standards, because 309 respondents out of 457 possess qualifications equal to or higher than those of high school graduates

4) Former religious background

TABLE 1-7: THE PROPORTIONS OF FORMER RELIGIOUS BACKGROUND

Religious groups	Valid number of the sample	Percentage of the sample (%)
No religion	125	27.7
Other Protestants	106	23.5
Roman Catholics	19	4.2
Confucians	63	14.0
Buddhists	111	24.6
Shamanists	27	6.0
Total	451	100.0

Among the traditional Korean religions Buddhism made up the highest proportion, which suggests that Buddhists are still in the majority. Those who have a background of Shamanism are the smallest group. This table shows the rate of conversion growth in the YFGC, which is 72.3%, far higher than that of an average church in Korea (61 %).

5) The position in the church

TABLE 1-8: POSITION IN THE CHURCH

Church position held	Valid number of the sample	Percentage of the sample (%)
Laity	101	22.4
Deacons	300	66.5
Elders	29	6.4
Pastors	21	4.7
Total	451	100.0

Of the respondents, as many as 352(78%) held an ecclesiastical position of deacon or higher. As the YFGC requires a person to be a member of the church for at least five years before he/she can take the office of deacon, this indicates that the majority of members have attended the church for more than five years.

6) Monthly income

TABLE 1-9: MONTHLY INCOME

Monthly income	Valid number of the Sample	Percentage of the sample (%)
Below Won 1,000,000	84	18.6
Won 1,000,000-2,000,000	148	32.8
Won 2,000,000-3,000,000	118	26.1
Won 3,000,000-4,000,000	68	15.1
Above Won 4,000,000	33	7.4
Total	451	100.0

Forty-nine percent of respondents (221) have a monthly income of over Won 2,000,000. A total of 51.6 percent of respondents (233) have an income of Won 2,000,000 or less (at the time of the survey the average monthly income for Koreans was Won 1,800, 000).

7) The regional background of the members

TABLE 1-10: THE REGIONAL BACKGROUND OF THE MEMBERS

Districts	Valid number of the sample	Percentage of the sample (%)
Seoul and Gyunggi-Do	193	42.8
Kangwon-Do	20	4.4
Chungcheong-Do	67	14.9
Cholla-Do	116	25.7
Kyungsang-Do	53	11.8
Jeju-Do	2	0.4
Total	451	100.0

The largest group of respondents came from Seoul and its adjoining District, Gyunggi-Do, because the church has been located in Seoul from its foundation. However, it is extraordinary that the second largest group came from Cholla-Do, which is a long way from Seoul. This shows that quite a few church members had grown up in the District of Cholla-Do, which is a very poor and undeveloped region. From this region, there was an influx of settlers into the Seoul and Gyunggi District during period of modernisation in the 1960s and 1970s. Consequently, it is perhaps not surprising that 60% to 70% of the church members are people who once lived in Cholla-Do (Song, 1999: 61).

6.2.5 The Analysis and Interpretation of Data

The quantitative data will be used in Chapter IV, which will analyse the association of *Han* with the characteristics of growing churches. The chapter will show how those who experience *Han* respond to the Pentecostal experience. In this process, all the hypotheses will be tested. In order to test the hypotheses, methods such as the Chi-square (X^2) test and the Mann-Whitney test will be used. The Chi-square test is used to determine the significance of the differences between two independent groups (Siegel, 1956: 104). This test measures the difference in proportion between the two

groups based upon comparing the expected frequencies with the observed frequencies. The larger the value of the Chi-square, the greater the difference between the observed frequencies and the expected frequencies (Argyrous, 2000: 397-398). The hypothesis under test is usually that the two groups differ in some respect or some characteristic and therefore with respect to the relative frequency with which the group members fall in to several categories. To test this hypothesis, the number of cases from each group which fall into the various categories should be counted and the proportion of cases from one group in the various categories has to be compared with the proportion of cases from the other group (Siegel, 1956: 104). In this thesis, I will test whether the two groups, that is, the one which has had *Han* and the other group which has never had it, differ in their relationship to various propositions.

The purpose of the Mann-Whitney test is to measure the significant difference between the two independent groups when the dependent variable is measured on an ordinal scale of measurement (Siegel, 1956: 116). Therefore, this test can be appropriate to this study in testing the degree of response between two independent groups, one group which has had *Han* and the other group which has never had it, on a dependent variable measured on a Likert scale.

The qualitative data will be analysed in Chapter V to investigate the relationship between *Han* and church growth. In this process, the specific factors which bring about the resolution of *Han* and church growth will be extracted. These data will also be interpreted theologically.

7. Limitations of the Study

To understand the growth of the YFGC this study considers its Pentecostal experience as an institutional factor. The investigation of the Pentecostal experience, as mentioned above, focuses on the three forms of expression: theoretical/intellectual

expression; practical expression; and expression in fellowship. To clarify the area of study, one or two representative areas will be selected.

In terms of theoretical/intellectual expression, this study examines only the central doctrine of the YFGC, the Fivefold Gospel and the Threefold Blessing, and the senior pastor Yonggi Cho's Sunday sermons. Above all, Cho's Sunday sermons are an important resource because this is the way he has delivered his theological and pastoral thoughts to his members.

This study focuses its investigation of the practical expression on the church's Sunday worship. Among the many meetings, Sunday worship is the most important ritual, which every church member attends regularly. It is this, therefore, that best shows the characteristics of the church ritual.

In order to obtain quantitative data, this study sets the lower age limit of its sample at 30 years, which is a reasonable age for Koreans to have experienced *Han*. Korean people tend to have *Han* after they have gone through some fairly difficult life experiences. Generally they do not have *Han* before the age of 30 because of their limited experience.

This research attempts to use the statistics of numerical growth as an objective indicator of the increase in the church's membership. These figures will, it is hoped, aid the objectivity and clarity of the research.

8. Structure of the Study

This study examines the church growth of the YFGC by considering two factors, - the contextual (*Han*) and the institutional (the Pentecostal experience of the YFGC). In other words, it investigates the growth of the YFGC by means of the relationship between contextual factors (*Han*) and institutional factors (the Pentecostal experience of the YFGC)

Chapter II investigates the characteristics of *Han* (the contextual factor), its definition, its nature and its causes. Here, *Han*'s influence and resolution will be explored. Its cultural relevance will be examined by looking at the interaction between *Han* and the Korean culture as *Han* has affected traditional Korean religions and the Korean mindset. This chapter also discusses how *Han* has been understood in Korean Protestantism. The investigation will focus on two Christian movements, the Korean Native Charismatic Movement and the *Minjung* Movement, both related to *Han* and its resolution. It analyses and evaluates how these two movements have understood *Han*.

Chapter III explores the Pentecostal experience of the YFGC, which is considered an institutional factor in studying church growth. The Pentecostal experience of the YFGC is understood through the study of its historical background: the activities of the foreign missionaries, its pioneers, and the three periods of its history. In particular, it is investigated in depth through examination of three areas: the message, worship and the church community.

Chapter IV investigates the association of *Han* with the characteristics of church growth in the Pentecostal experience of the YFGC. It investigates whether or not *Han* has affected church growth. It demonstrates that point by testing the hypotheses through the quantitative data.

Chapter V explores the process of the effect of *Han* on the growth of the YFGC. It investigates by means of qualitative data how the characteristics of growing churches are associated with their activities in relation to *Han*. As a result, this chapter will show how the Pentecostal ministry of the YFGC responds effectively to Korean people who experience *Han*.

Chapter VI outlines the missiological implications of the findings obtained in the two previous chapters. In particular, it critically evaluates the way the YFGC has responded to *Han*. This will be undertaken in relation to other matters, such as *Han*'s

relevance to the cultural and social context and its relation to Korean Protestantism, which have been investigated in Chapter II.

Chapter VII draws some conclusions and provides some answers to the research questions raised in Chapter I. It assesses whether this study has revealed new facts through the use of its methodology and also identifies some problems which have not been fully addressed and which might be the starting point for further study relating to this topic.

CHAPTER II

HAN AS A CONTEXTUAL FACTOR

1. Introduction

This thesis will examine the growth of YFGC, one of the Pentecostal churches in Korea. In order to understand the reasons for its growth we should consider two factors: *Han* as a contextual factor, and the Pentecostal experience of the YFGC as an institutional factor.

This chapter will be focusing on the understanding of *Han*. It is important to understand this concept, as it is a factor which forms the main concern of this thesis. First and foremost, the characteristics of *Han* will be explored, subsequently leading on examination of the reasons for *Han*. In particular, I will concentrate on the causes of *Han*, which is not simply a psychological phenomenon, but is related to external factors such as the socio-political and economic context. This chapter deals not only with the intrinsic nature of *Han*, but also with the question of why it should be resolved.

In this chapter, the interaction between *Han* and the Korean culture is analysed and evaluated in detail. During this process, the traditional Korean religions will be examined as an element of the culture. This chapter also investigates how Korean Protestantism has understood the Korean people's *Han*. This is studied through two Protestant movements; the Korean Native Charismatic Movement and the *Minjung*¹⁰ Movement, on the grounds that these movements have been involved in the ministry related to *Han*. This chapter also attempts to investigate the Korean mental attitudes which can work to resolve *Han*'s negative impact, because it is crucial for Koreans to overcome *Han* in their lives. For this, the three Korean mental attitudes: the pursuit of

¹⁰ *Minjung* is a Korean word composed of two Chinese characters: 'min'(민, 民) which means 'people' and 'jung'(중, 衆) which means 'the mass'. Literally, this would be translated simply as 'the mass of people'. However, it has a living reality which is dynamic and complex. As Kwang-sun Suh defines the term, 'The *Minjung* are those who are oppressed politically, exploited economically, alienated socially, and kept uneducated in cultural and intellectual matters'(1983: 42).

Bok, *Dan* and *Sinmyung* will be examined. This will show how these attitudes help Koreans to be proactive in their response to *Han*.

2. The Understanding of *Han*

Koreans often say, 'My parents have had too much experience of *Han*.' or 'They suffered from *Han* in their early life'. "What a miserable world to have such *Han*!' This shows us that many Koreans have endured *Han* throughout their lives. For this reason, a Korean may say, 'We Koreans are born from *Han* and brought up on *Han*.' (Suh, Nam-dong, 1981: 58). But how do Koreans understand *Han*? From where does *Han* come? What are the psychological and social effects of *Han*? How has *Han* affected the lives of Korean people?

2.1 The Characteristics of *Han*

Han is a Korean term used to describe the depths of the human mind. It is difficult to articulate because it has multiple meanings. Here I explore its meaning from three perspectives: 1) Korean despair; 2) the oppressed minds of the Korean *Minjung*; and 3) the Korean cultural archetype.

2.1.1 Korean Despair

One of the characteristics of *Han* is that it occurs in situations where people are unconscious of the reason for it. Korean *Minjung* accept their state of oppression and exploitation under an unjust social system. Not only are they unconscious of it because it is too huge to resist, but also they have to accept it as inevitable because it is already in place as a ruling value system.

The Korean poet, Eun Ko (1988: 24-25) says that *Han* is the sentiment of defeat and failure felt by the weak, which they may nevertheless overcome in time. On this

point, *Han* is interpreted as despair involving hopelessness, defeatism or resignation which arises from the deep grief or depression of the Korean *Minjung*.

Hun-yung Im (1988: 124-125) also says that Korean *Han* has shades of despair. He points out that Koreans typically have an individual feeling of despair, which has eventually developed into a national, Korean despair affected by political, economic and social factors. This national despair has had to form itself in circumstances where people do not forsake their lives however desperate their situation might be. In other words, people who did not believe in any ultimate values would experience *Han* deeply when they suffered from the frustration of being unjustly held back; for instance, - *Minjung* who could never be Taoist hermits with supernatural powers nor expect to go to heaven, but who think only in terms of the present world and will make every effort to claim all their rights. Thus, *Han* is characterised by Korean despair, the frustration of life in the present world.

2.1.2 The Oppressed Mind of the Korean *Minjung*

Han is an oppression of mind which can be expressed by the Korean *Minjung* as anger, resentment and indignation (Chung, Hyun-Kyung, 1993: 234). In other words, it is the Korean *Minjung*'s pervasive and underlying feeling of oppression caused by discrimination and injustice under particular social and political circumstances.

These are the sentiments which occur when people do not have any hope. In particular, *Han* occurs in a social system which puts the ruling class into a unilaterally advantageous state. In relation to the ruling system, in Korea there have been two problematic issues: authoritarianism and patriarchy.

Authoritarianism furthers the cause of the ruling class in the relationship between the rulers and the ruled. In an authoritarian society, rulers ignore the ruled, and the ruled have to submit to the rulers. The ways by which people express themselves are based on the social law of the dominant group; that is, not on the logic of objective and

rational value, but on that of power and dominance. This authoritarian value system has affected Korean society deeply.

Patriarchy justifies men in an arbitrary act of setting up consciousness of inequality between men and women. In a patriarchal society, men consider themselves as dominators and thereby oppress and exploit women. Korean women have been consistently oppressed by men in this male-dominated society. Consequently, most Korean women experienced a deep sense of *Han* in former times.

We see, then, that *Han* is an inner feeling of oppression among the *Minjung* which pervades all facets of an individual's life in an authoritarian society. In this respect, the Korean poet, Ji-ha Kim, speaks of *Han* as follows:

Han is caused when one's outgoingness is blocked and oppressed for an extended period of time by external oppression. The *Minjung*'s anger and sad feelings turn inward, harden and stick to their hearts.¹¹

As has been seen above, *Han* can be defined as the Korean *Minjung*'s oppressed mind, which is responsible for anger and sadness. It has been expressed in anger, rage or violence in individuals, and sometimes publicly, in revolutions or rebellions throughout Korean history.

2.1.3 A Korean Cultural Archetype

The Korean sociologist Wan-sang Han (1988: 69-70) says that *Han* is not only an experience of accumulated transmission of feeling but also has given potential power to the Korean *Minjung* community. *Han* is a common experience of the Korean *Minjung* which has been transmitted from generation to generation for hundreds of years. It is an emotional stronghold rooted in the Korean mind, which is generated within hearts through painful lamentation and by the populace's victimisation throughout history (Elliott, 1989: 23).

¹¹ Tong-hwan Moon, 'Korean *Minjung* Theology', unpublished paper, 1982 (typewritten).

In relation to the experience of the Korean *Minjung* community in the transmission of *Han*, we can connect *Han* to an ‘archetype’¹² because it has been rooted in and handed down through various modes of Korean culture. *Han* as a cultural archetype has penetrated into the various modes of expression of Korean culture: Korean music, like *Sanjo* (a traditional song), *Pansori* (a solo opera drama), *Minyo* (a folk song); Korean literature; and Korean religions.¹³

2.2. The Causes of Han

Han has psychological symptoms, but a variety of causes. It derives from multiple factors, whether political, economic or social (Kwon, Jin-kwan, 1998: 122; Suh, Nam-Dong 1981: 58). Therefore, this thesis will examine these factors from a variety of aspects, such as: a) the numerous invasions and rebellions; b) poverty; c) an authoritarian social system; d) Korean patriarchy; and e) regional divisions.

¹² According to C. G. Jung, an archetype means an instinctive response or a description of a psychological response to a particular situation. It is the basic form or pattern of the mind which human beings bring to their experience and around which they organise their experience. For this reason, archetypes are also what Jung called ‘primordial types’ (Clift, 1982: 114). They are generally changed into a form which can be inherited traditionally to the image to be expressed typically through collective transmission (Jacobi, 1973: 72-73).

¹³ *Han* is well represented in the following modes, in which we can see that it has been activated as an archetype in Korean culture. The expression of *Han* is primarily represented in *Sanjo* (a traditional song) and *Pansori* (a solo opera drama). They are special genres of Korean music which have been enjoyed by the mass of people who are in the lower ranks of society. *Pansori* has the proper form to express *Han*, while the rhythms of *Sanjo* include the sentiment of the sadness of *Han* (Moon, Soon-tae 1988: 156-157). It is *Minyo* (a folk song) handed down orally, which expresses *Han* directly. *Minyo*, *Minjung*’s own song, represents the feeling of *Minjung* best of all the Korean forms of song. It does not need any special skill of expression because it depends on a simple oral tradition and also has various topics to express the feeling of *Minjung* in plain words. Therefore, *Minyo* expresses the plain and genuine feelings of the Korean people. In particular, it displays the deep *Han* of the sadness and suffering of Korean women who have suffered as a result of the oppression of patriarchy. In Korean literature, *Han* has also been expressed in various forms. The famous Korean novels, ‘*Hongildongchon*’ and ‘*Chunhyangjon*’, show clearly the process of the accumulation and resolution of *Han*. Korean literature, concentrated on *Han*, emerged from the experience of people or families by the middle era of the Yi (Joseon) Dynasty (1393-1910 A.D.), as it gradually absorbed the themes of *Han* arising out of the social and political circumstances after that era. Korean religions have mainly dealt with the resolution of *Han*, implying that Korean *Minjung* have resorted to religious means in order to resolve their *Han*. Consequently, the resolution of *Han* is commonly represented in the various Korean religions, such as Shamanism, Buddhism and Cheondokyo (a Korean religion, founded in the late 19th century, which amalgamates Confucianism, Buddhism and Taoism). These Korean religions have sought to dissuade the *Minjung* from taking revenge as a result of their resentment, the negative factor of *Han*. In other words, they have tried to lead *Minjung* to live new lives through forgiveness and reconciliation with the people who have caused *Han* to them.

2.2.1 Numerous Invasions and Rebellions

It is said that one of the reasons why the Korean *Minjung* have experienced *Han* is that the country has been constantly invaded and has also suffered frequent domestic unrest in its history, and this has resulted in people's feeling they have been confined into an increasingly smaller territory (Moon, Soon-tae 1988: 152).

Korea has had approximately 920 external invasions in its history from the beginning of the Three Kingdoms to the end of the Yi Dynasty (32B.C.-1910A.D.).¹⁴ These ceaseless external invasions result from the geographical location of Korea between China and Japan, which has meant that Korea has suffered from the effects of the wars between these two countries. There were also many civil wars and rebellions.¹⁵ It is tragic that Korea has rarely seen a successful revolution on the part of its civilian population. This is because the governments of the Dynasties have cracked down so strongly on these internal conflicts.

The Korean people, the *Minjung*, have suffered greatly from these many external invasions and internal conflicts over hundreds of years. Above all, two periods, the Japanese occupation for 36 years, from 1910-1945, and the Korean War of 1950-53, have greatly affected the Korean people. They affected them much more seriously in that the former occupation lasted for nearly four decades and, in the latter, Koreans fought each other. In particular, the Japanese occupation caused *Han* to deepen in the Korean people: this time, it was '*Mangkuk-Han*', which derives from the sadness of

¹⁴ The incidence of these periodical invasions is as follows: 143 times between the three Kingdoms and the Sinra Kingdom (57 B.C.- 935 A.D.), 417 times in the Koryu Kingdom (936 -1391 A.D.), 360 times in the Yi Dynasty (1392-1910 A.D.). The main invasions can be listed as follows: the invasion of Su and Dang (China) to Kokuryu (31, 551 A.D.), the aggression of Georan (Northern China) against Koryu (1107-1206 A.D.), seven Mongolian invasions of Koryu (1231-1273 A.D.), the two Japanese invasions in the Yi Dynasty (1592-1598 A.D.), the invasion of Chung (Northern China) in the Yi (Joseon) Dynasty (1628 A.D.) and the Japanese occupation (1910-1945 A.D.).

¹⁵ These included the first civil war of the Three Kingdoms (660-667 A.D.), the second civil war in the late Three Kingdoms period (918-932 A.D.), Mocheong's rebellion (1067 A.D.), Chowuchong's rebellion (1173 A.D.), Mangi and Mangso's slave rebellion (1176 A.D.), the Myungju peasants' rebellion (1199 A.D.), the Chonju slave rebellion (1200 A.D.), the Uljin and Chojin peasants' rebellion (1202 A.D.), the Sinhae Catholic Persecution (1791 A.D.), the Sinyu Catholic Persecution (1801 A.D.), the Hongkyungrae rebellion (1811 A.D.), the Imo soldiers' rebellion (1882 A.D.), the Donghak peasants' rebellion (1894 A.D.), the Korean war (1950-1953 A.D.), the April students' revolution (1960 A.D.), the Kwangju civilian revolution (1981 A.D.).

losing one's country. *Mangkuk-Han* has been experienced ever since the period of Mongolian occupation in the late 13th century, and it became even stronger during the Japanese occupation. Many people who had this *Han* were scattered beyond the confines of Korea. In particular, these people who had been taken away as workers or soldiers to support Japanese imperialism, and had to bear *Han* in a foreign country. Now the numbers of their descendants have reached three million in Japan, two million in northern China and one million in central Russia.

The Korean War was the greatest tragedy for Koreans. It resulted from the occupation of Korea by the US and Russia, both of whom were involved in the fight against Japan during the Second World War. The two countries entered the Korean peninsula as occupiers after the war, Russia into North Korea and the US into South Korea. There was an attempt by the Koreans to unite North Korea with South Korea, but it was unsuccessful and they remained divided. The division led to a civil war, which inflicted tremendous damage. From this time the two Koreas have confronted each other as enemies.

The numerous invasions and rebellions have caused Korean people to experience *Han* and thereby created degenerative psychological phenomena, such as defeatism and the consciousness of victimisation. In these respects, it is reported that Koreans have much more melancholia than the people of any other country.¹⁶

2.2.2 Authoritarian Social System

An authoritarian social system means that the ruling class alone has power over all other classes in society. In this case, the rulers compel the ruled to follow and submit to their value system. Thus, any social decision-making is simply subject to the law of power and the dominance of the rulers.

¹⁶ Cited by Tae-Rim Yoon (1970: 275). Chuong-kyun Lee investigated the three peoples, Koreans, Japanese and Americans for a survey for MMPI (Minnesota Multiphasic Personality Inventory).

Korean authoritarianism has been affected by both Confucianism and the military culture. Confucianism has greatly influenced the Korean *Minjung* as a political and social ethic ever since the Yi Dynasty (1392-1910). It has produced both a rigid class system and sexism. Military culture combined with it to form Korean authoritarianism after the Japanese occupation. It has strengthened Korean authoritarianism, which is based on the rule of military power.

Confucianism dictates that people of the lower classes should esteem and obey those of the higher classes (especially the nobility) because it holds that human relations should conform to the relationship between high and low status. Hence, it is considered that this class distinction is right and necessary for maintaining social order and stability. Accordingly, Confucianism took it for granted that its ethics should not only support the status (rights) of the higher class, but also meet their requirements. It was regarded as the essence of the code of Confucian morality that people should be loyal to the kings who ruled them.

In Korean society under the control of Confucian ideology, people were obliged to preserve a class system containing four levels: *Yangban* (higher class), *Chungin* (middle class), *Sangmin* (working class) and *Cheonin* (humble or slave class). This hierarchy imposed various limitations on social life (e.g., limitations on people's access to governmental offices, restrictions on which jobs they could take, and even who they could marry or where they could live.). In particular, Confucianism brought a patriarchal and male-dominated society to Korea and encouraged discrimination against women.

Thus, Confucianism has given Korean society a most powerful ideology to strengthen male authoritarianism by rationalising class system and sexism epistemologically as well as institutionally. This has resulted not only in deepening the culture of submission and discrimination, but also cutting off that of equality and participation. It has strengthened the fatalism which made it easy for the rulers to

control people. Therefore, under this authoritarian society, lower-class people often felt that they were without hope in life, because they so often encountered desperate situations as a result of being exploited and discriminated against by the ruling class. In particular, the *Minjung* and women have been oppressed severely in Korean society.

Military culture was another factor which made Korean society more authoritarian. Japanese imperialism dominated and exploited Korean people by simply depending on the military ruling system. That is, it made desperate efforts not only to oppress the Korean people politically but also to exploit them economically by means of its power-base: that is, the military. It drew the Korean people forcibly to the battlefield or obliged them to work to win the war. Its only object was to subject the Koreans to total control. Thus, during the Japanese occupation no democratic political system existed, but only a policy of domination which made use of the power of the police and the military.

This Japanese military authoritarianism remained a characteristic of the Korean government even after Korea was liberated from Japanese occupation. It is no exaggeration to state that Korea followed in the footsteps of the Japanese military authoritarianism through the dictatorship of the Sung-man Lee Government from 1948-1960 and the military governments of former generals Chung-hee Park and Du-hwan Jeon. Over decades these authoritarian governments gave rise to many complications in Korean society.

Thus, in Korea it was the main feature of both kingdoms and governments to oppress and exploit people throughout the country's history. As a rule, the majority of Korean people were considered as simply the objects of *Han* - those whose lot in life was to expect suffering and oppression - rather than people for whom to provide welfare (Moon, Soon-tae 1988: 151).

2.2.3 Korean Patriarchy

Patriarchy is the social system which supports the domination of women and children by men. In other words, it is a system of social relationship controlled by men who by solidarity and inter-relationship with each other succeed in dominating women by setting up a class system based on the inequality of the sexes. It is a product of history and thereby is sustained through various complex national mechanisms, e.g. systems such as the political, social, economic and religious. The imbalance of power inevitably causes the socially weak, especially women, to suffer and can create an imbalance in every area of society.

It was not until the Yi Dynasty that patriarchy was deeply institutionalised in Korean society. In the Sinra Kingdom patriarchy had existed along with matriarchy, and women could legally hold a comparatively high status. In the Koryu Dynasty (918-1392 A.D.) also, there was no strong patriarchal ethic or system which discriminated against and subjugated women. Daughters had the right of inheritance equally with sons in a family. Women could marry according to their own wishes and also remarry freely after their husband's death.

However, from the foundation of the Yi Dynasty Korean women were controlled by Confucianism, the ideology of the state-as-family. Confucianism, a male-centred ethic, bent the social system in favour of men and emphasised the class system to prevent conflict, through the strengthening of patriarchal ties. Consequently, society was transformed by the dogmatic ideology of the predominance of men over women in the social system.

Korean married women were compelled to submit to their husbands unconditionally. In particular, they were given rules to keep throughout their lives, '*Samjonggido*'(삼종지도, 三從之道):¹⁷ to follow their fathers before marriage, to follow their husbands while married and to follow their sons after the death of their husbands. This was the heart of Korean patriarchy in the period of the Yi Dynasty. It

¹⁷ This was an ethical code given to women in the Yi Dynasty (Lee, Soon-hee 1986: 7).

shows that women's status and very existence could be acknowledged only when they were under the control of men.

The closer Korean patriarchy came to the late Yi Dynasty, the more dehumanised it became by emphasising the principle of inheritance by the sons alone and also stressing the honour of the family. In a sense, it was considered to be the most important thing that married women should give birth to a son. Therefore, it was included as one of the seven articles of '*Chilgeogiak*'(칠거지악)¹⁸ that any married woman would be separated from her family if she could not bear a son. Moreover, she had to lead a chaste life in order to bring honour to her family. If a woman had promised to marry someone, she should live alone throughout her life without ever marrying if her fiancé died before the marriage. If a married woman committed suicide to follow her husband when he died, she was greatly praised and honoured and called '*Yulyu*' (열녀, 烈女; an exceptionally virtuous woman). When a family achieved '*Yulyu*', its status became higher; the family was exempted from public duties if it belonged to the middle class and it could be upgraded to a higher class if it belonged to a lower class. For this reason, many women killed themselves or were forced to kill themselves. They had no choice but to sacrifice themselves for the sake of their family because their family's interest was considered paramount.

Korean women are still affected by the strength of this patriarchy, even in modern times. They are still discriminated against and compelled to submit and obey in society by this feudal ethic. They are hurt by the conflict between mother-in-law and daughter-in-law at home and also by sexism at work. Many Korean women feel relieved when they give birth to sons because even today, they are not free of the ideology derived from patriarchy which states that their lives depend only on their sons. This

¹⁸ This was another ethical code which allowed a man to discard his wife if she did not follow these conditions: a) If she behaved disobediently to her husband's parents; b) if she failed to give birth to a son; c) if she committed adultery; d) if she was jealous of her husband's concubine; e) if she carried a malignant disease; f) if she committed theft; g) if she was too talkative (Kim, Shalom Young-chang 1976: 52-53; Lee, Soon-hee 1986: 23).

tendency of 'son-favouritism' is much stronger in Korea even than in China or in Japan. For this reason, unfortunately, it causes the birth ratio of boys and girls to be unbalanced, as a result of female infanticide (Kang, Nam-soon 1998: 106-107).

As mentioned above, it is not difficult to know how Korean women have suffered from the inflexible Korean patriarchy and experienced a deep *Han*. In this respect, the Korean feminist theologian, Hyun-kyung Chung (1993: 236) claims that Korean women's life experience is itself *Han*. The resentment, indignation, sense of defeat, resignation, and nothingness in *Han* make many Korean women broken-hearted and physically sick.

2.2.4 Poverty

Most ordinary Korean people, the *Minjung*, have consistently suffered from poverty. As mentioned above, this poverty has often enough been the direct or indirect result of the authoritarian social system as well as of the numerous invasions and rebellions. During the Yi Dynasty the higher class and the government officials tended to treat people as objects to exploit and consequently, their corruption, which extended to local government, exacerbated people's poverty. Often, the governments made only bad laws to exploit the people, instead of making an effort to revise them for the benefit of the people. People had no choice but to become poorer in such a situation. Eventually, they were obliged to wander from place to place in search of food. Some engaged in uprisings and rebellions, most of which failed, with subsequent crack-downs.

Due to the government's misuse of its power, the income gap between the rich and the poor became wider. In particular, from the 15th century the higher classes owned so much land that most people were obliged to become tenants. Thus, between the 19th and the middle of the 20th century, an upper class minority owned most of the land. About this terrible situation, Ik Yi lamented: 'The rich have lands as extensive as the field's end, but the poor do not have as much as an awl could pierce. Alas, the rich get

richer while the poor get poorer.’ Chi-won Park also observed, ‘The deepest *Han* of most people is derived from the land ownership of the upper class.’ Consequently, it was natural that the poor bore a grudge against the rich (Kang, Man-kil, 1975: 278).

Another reason for poverty was that much of the land had been devastated by many wars. In particular, most Koreans suffered from terrible poverty in the 36 years of Japanese occupation. Because Japanese Imperialism required Korea to give up its material resources, to be used for further war upon the Koreans, they experienced severe economic exploitation, losing tremendous amounts of their own resources.

After the Japanese occupation, the Korean War also caused widespread poverty. It was the most devastating war that Koreans had ever endured in their history, and it resulted not only in numerous casualties, orphans, widows and widespread unemployment, but also in the destruction of innumerable houses and factories. During this time the people’s situation was miserable. Bruce Cumings (1997: 303) describes it as ‘a devil of heartbreak and an angel of destruction.’

Korea has extracted itself from poverty by means of its modernisation policies since the 3rd Republican Government. The general quality of life has been much improved by implementation of the Growth and Export Drive policy and ‘the *Saemaoul* Movement’, aimed at building new houses in the villages. However, political and economic issues have arisen from the distinction between rich and poor, employees and employers, in this process. Most people’s standard of living has not reached a satisfactory level, though it is much improved. Thus, we can say that poverty, from which the Korean *Minjung* has suffered grievously, is one reason for *Han*.

2.2.5 Regional Divisions

Korea has experienced division and unification several times through its history. In this process, some have suffered from political discrimination and persecution, while others have experienced alienation simply because of being residents in a particular

region. They have experienced *Han* for reasons to do with regional issues (Moon Soon-tae 1988: 155-156).

As we saw in Chapter 1, there is a region called Cholla-Do which is located in the southwest part of Korea (see Appendix C, Map I). Historically, Cholla-Do has been discriminated against by the residents of the rest of the country since the Koryu Dynasty (918-1392 A.D.) made a law prohibiting the recruitment of its inhabitants as administrators because of political reasons.¹⁹

In recent times, the military regime (1961-1986) deepened the regional conflicts. Chung-hee Park's government, supported by military power, concentrated on the economic development of his native region to win the election, ignoring, comparatively speaking, the region of Cholla-Do. This discrimination against the region has been continued by the succeeding government.²⁰ With this history, the people of Cholla-Do have experienced deep *Han*, being discriminated against and alienated politically as well as economically.

The Pyungan-Do people have also been discriminated against in these regional disputes since the late Yi Dynasty. At that time, they were persecuted politically by the government who accused them of non-cooperation. This political persecution deepened the regional divisions and, in the end, resulted in a rebellion led by Kyung-rae Hong,

¹⁹ The history of this region can be traced back to the *Husamkuksidae* (the period of the Second Three Kingdoms) almost two thousand years ago. In that period, there were the Three Kingdoms: Hukokuryu, Hubackje and Sinra. They fought against each other for domination of the three kingdom. In this process Hukokuryu fought several major battles against Hubackje. Naturally the two kingdoms hated each other. In the end Hukokuryu won the war against Hubackje and occupied it before Wang Gun, the leader of Hukokuryu, built a new country, 'Koryu'. At the outset, he made a law prohibiting the recruitment of the people of Hubackje as administrators. Since then the people of Hubackje have been discriminated against and mistreated by the rest and also by the government. The people of Cholla-Do belong to that region, Hubackje. Consequently, they have hardly been given any opportunity to become leaders.

²⁰ Du-hwan Jeon, the successor of Chung-hee Park, met strong resistance from the Cholla-Do people after the unlawful arrest of Dae-Jung Kim, the opposition leader, who came from the region of Cholla-Do. The Cholla-Do people demonstrated against it and in this process, many thousands of them were slaughtered or disappeared under the military crack-down.

one of its residents. This rebellion became symbolic of regional divisions in Korean history (Suh, Nam-dong 1981: 58-59; Moon, Soon-tae 1988: 152).

The division between the South and the North is another case of regional division in Korea. Korea has been divided since the end of the Second World War (1945). South Korea has had a democratic political system, while North Korea is Communist. The division exacerbated the Korean War in which the two Korean states fought each other. Because of the war, numerous North Korean refugees did not return to their land and had no choice but to remain in the South. It goes without saying that they were discriminated against by the South Korean government because they were treated as its enemies in the context of the Cold War (please see the Appendix C: Map I - Korea).

2.3 The Nature of Han

Han is a feeling which is formed by external stimuli. Among Korean feelings, *Han* denotes a sombre disposition; '*Heung*' (흥, 興) has a cheerful aspect (Huh, Won-gi 2001: 64). *Han* is also prone to being destructive. It is well described by Tae-ki Chung's observation (2000: 61): '*Han* is like the water stored in a big lake. It can inflict a serious loss of life and property when it floods. It is destructive to many people when it overflows violently, even though it can give an impetus to usefulness when it is resolved in people's favour.'

If *Han* is continuously accumulated in the mind, it represses people's feelings and causes their health to deteriorate. *Han*, as blocked psychic energy or power, can, if it is not released, damage many parts of the body in physical, emotional, mental or spiritual areas. Andrew S. Park says about this negative nature of *Han*:

If *Han* explodes negatively, the *Han*-ridden person may seek revenge, sometimes killing oppressors (the accused people). If *Han* implodes negatively, the

Han-ful person can slip into a fatalism which might develop into mental disorder or suicide (1993:138).

Any description of the negative nature of *Han* generally includes the following individual and group features: fatalism, rage, violence, alcoholism, drug addiction, collective despair, sexism, regionalism, etc. (Chung, Tae-ki 2000: 48-53).

As already investigated, *Han* can be defined as the Korean *Minjung*'s oppression of minds, their hopelessness, their collective unconsciousness and their emotional ethos. It has also been noted that *Han* results from the sufferings, alienation and discrimination of a particular Korean context. This study will look into the various aspects of *Han*. The writer will try to examine its three main aspects of anger, a sense of being victimised and a sense of being abandoned.²¹

2.3.1 Anger

One of the features of *Han* is the oppressed mind of the Korean *Minjung*. Generally, it is said that this oppressed mind causes rage in people, because rage is the active and direct reaction to a deep chronic sense of oppression. According to the Korean poet, Ji-ha Kim, quoted above, *Han* is the people's angry and sad feelings turned inward, hardened and stuck to their hearts.²² In other words, *Han*, or people's anger, is caused when their outgoingness is blocked and oppressed for an extended period of time – the cause being external oppression and exploitation.

Han explodes in the form of anger, fury and vengefulness. According to the Korean theologian, Tae-ki Chung (2000: 48-52), *Han*, this accumulated anger, causes various psychopathological phenomena in the mind: pathological anxiety, melancholia, phobia, insomnia, etc. Bruce Thompson (1993: 57) reveals the traits of this conscious anger: 'the moods of hostility, conceit and resentment'.

²¹ The three aspects of *Han* are grounded by Sho's idea, which classified *Han* as four aspects (Sho, 1996: 72-75, 78-80 and 85-88).

²² Dong-hwan Moon, 'Korean *Minjung* Theology', unpublished paper, 1982 (type-written).

Han is an accumulation of the suppressed and condensed experience of oppression. The resentful bitterness of the oppressed people has sometimes sprung up against the unjust socio-political system. The intense feeling of animosity as a form of ethical grudge is exposed in the voice of the cry for justice. The outcry of the oppressed for a just society echoes in every slum and village in Korea. This *Han*-cry for justice, going unheard, has become the heart of resentful bitterness in the oppressed people of Korea. When people endure traumatic experiences, they tend to survive through defence mechanisms. However, these survival mechanisms, in turn, produce a resentful attitude. Anger of this kind springing up from the oppressed experiences of Korean *Minjung* is an aspect of *Han*.

2.3.2 The Sense of Being Victimised

Han can be described in terms of victimisation: deep wounds caused by traumatic incidents which remain deep within the heart. Victims' wounded hearts have a sense of helplessness, despair and discouragement, and bring about a depressed state of mind (Thompson, 1993: 49). Victimisation has mostly been represented as the passive side of *Han*, whether in individuals or groups.

The ordinary Korean people, the *Minjung*, have experienced *Han* due to constant foreign invasions, the tyranny of rulers, Korean Confucianism's discrimination against women and the hereditary slave system (Suh, Nam-dong, 1981: 58). In relation to the victimisation of *Han*, Korean women in particular have experienced it for more than 500 years (since 1392 A.D., the beginning of the Yi dynasty).

Korean women have been discriminated against in the patriarchal system derived from Korean Confucianism. They could not have a public education or take part in social activities. Moreover, they were not able to divorce their husbands whatever the situation, or to remarry even after their husbands' death. What is more, they had to be

separated from their family if they transgressed against the unfair laws such as *Chilgeogiak* (Kim, S. Yong-chang 1976: 52-53).

Consequently, Korean women suffered intense *Han* under the unjust social system.²³ Though Korean women have been discriminated against in the social system, they could not resist it, because they would have been cut off from their family and society. For this reason, Korean women regarded themselves as non-beings, making them feel victimised. They experienced this victimisation in the collective state because they shared their sufferings at an empathic level.

As studied in an earlier section, in Korea, residents of particular regions, such as Cholla-Do, have been discriminated against by the people elsewhere and have been victimised by a whole group of people without any reason. Because of this sort of regional discrimination, these people have experienced deep *Han*.

2.3.3. The Sense of Being Abandoned

It has been seen that the concept of *Han* represents the feeling among Koreans of hopelessness or nothingness. The aspect of abandonment comes from such hopelessness or nothingness. This abandonment has generally been represented as the passive side of *Han*.

The ordinary Korean people, the *Minjung*, have suffered from problems such as constant wars, the tyranny of rulers and severe poverty. They have experienced the loss of their family in wars, the failure of resistance to tyrants and the anxiety of poverty. In particular they suffered devastatingly through Japanese colonial rule (1910-1945) and the Korean War (1950-1953), to speak only of modern times. Having had no hope in these situations, they have felt a sense of hopelessness or nothingness and deep despair.

²³ Young Ae Kim says about the *Han* of Korean women: 'For Korean women, not only is there existential anxiety, but existing as non-beings without freedom to create their own lives also provokes *Han*. This *Han* will entail either psychological numbness or psychosomatic illness. On the other hand, the experience of nothingness forces a woman to face her own finitude, which leads her to participate in the suffering of other human beings at a deep empathic level' (Kim, Young-ae, 1991: 16).

In this particular context, they have experienced 'abandonment' as the relevant aspect of *Han*. Abandonment is frequently expressed as '*Jeong-Han*' (정한, 情恨, resignation) in Korean literature. This abandonment, for individuals, does indeed take the form of resignation. When people suffer at someone's death or departure and cannot overcome it in any way, they may have this feeling of abandonment. Resignation is the result of repeated historical experiences of being defeated, subjugated and humiliated. In other words, it comes from experiencing states where there is no hope.

While the abandonment aspect of *Han* is described as resignation in the individual, it is understood as collective despair when applied to a group. Collective despair can be another form of abandonment in this context. *Han* in a group is displayed as a certain sort of moaning spirit or gloomy soul, symbolising collective despair. In other words, when the abandonment aspect of *Han* is transmitted in a group context from generation to generation it represents collective despair. This collective despair is often found in ethnic expressions such as traditional folk songs or poetry. Similar expressions can be readily found in the blues and Negro spirituals of the African-Americans or many psalms of the Jews; both group have experienced their own long-term racial agony.

Koreans have expressed this collective despair in traditional folk songs, poetry and mask dances. It has a typical mode of expression. For example, where the English say 'a bird sings', the Koreans say 'a bird cries', meaning 'It expresses its sorrow'. In Korean, many things in nature cry: the wind in the mountains cries and a river cries. Even the whistle of a train or a ship sounds as if 'the whistle cries'. This results from the unconscious collective despair moulded by the long suffering of historical tragedies.

Thus, *Han* is a negative feeling which manifests itself in three ways: anger, a sense of being victimised and a sense of abandonment. It can be represented as an aspect of anger, as a sense of being victimised, or as a sense of being abandoned; sometimes it exhibits a mixture of these three aspects.

2.4 The Resolution of Han

2.4.1 The Need for the Resolution of *Han*

As indicated above, *Han* is a psychologically negative feeling which is represented as anger, a sense of being victimised and abandoned. It can express a destructive psychic propensity which causes not only harmful psychological and physical symptoms but also social problems.

Han, as accumulated negative feeling, does not disappear nor become forgotten; it remains in people's minds throughout their lives. In other words, *Han*, as blocked psychic energy or power, if it is not released, can damage a person in physical, emotional, mental and spiritual ways. When people carry it inside them for a long time it sometimes causes psychosomatic illnesses, typically Typical diseases neurosis, melancholia, persecution mania, insomnia and schizophrenia (Chung, Tae-ki, 1990:48-52). It also leads to toxicosis (alcohol, smoking and drug dependences) or domestic violence resulting from the sense of abandonment. What is more, as became clear in the previous section, as since it is an accumulation of the suppressed and condensed experience of oppression, people who have *Han* express their resentful bitterness against the unjust socio-political system. Such feelings of animosity as a form of collective anger are evidenced in the rebellions or revolutions in Korean history (Suh, Nam-dong 1981: 58).

For this reason, the oppression of *Han* must be resolved or else released. When people have *Han* they cannot live a healthy life, until it is resolved. Consequently, those who have *Han* should prevent it from developing into disease, into which it can easily deteriorate. Thus, it is absolutely necessary for *Han*-ridden people to resolve their condition by some cultural mechanism (Huh, Won-ki, 1982: 61). *Han*-ridden people who overcome their *Han* are said to have experienced the resolution of *Han* and thus renewed their individual lives, implying a new order for society. People perceive this socio-psychological way of releasing energy as a process of resolution. Some scholars

talk about the ‘healing’ of *Han* rather than the ‘resolution’ of *Han* because it shows symptoms equivalent to those of disease (Jeong, Chong Hee, 2001; Park, Andrew S., 1993). However, the resolution of *Han* is a broad concept including healing. It is a term which includes not only the liberation of oppressed psychic energy but also remedies for the symptoms of related diseases. Korean people have sought healthy lives by developing methods of resolving *Han*. The following section examines these.

2.4.2 Korean Methods of Resolving *Han*

2.4.2.1 Through *Nongak*, *Pansori*, *Talchum* and *Minyo*

For centuries, Koreans have used various cultural tools to resolve *Han*, such as *Nongak* (a traditional farm music), *Pansori* (a solo opera drama), *Talchum* (a mask dance) and *Minyo* (a folk song).

Nongak involves not only singing a song but also performing a play which has mysterious power to give *Minjung* vitality. Most *Minjung* who are engaged in heavy labour enjoy *Nongak*, which entertained and excited them at Korean traditional festivals. They were able to resolve their *Han* when they sang and danced to the music in groups. They were relaxed and encouraged by the exhilaration of *Nongak*. For a while they were even able to experience the resolution of their *Han* and healing of their negative feelings (Chung, Tae-ki, 2000:55).

Koreans have also tried to resolve *Han* through *Talchum*, the Korean masque. *Talchum* diverted Koreans from their *Han* by means of humour and satire. People lose the power of laughter when they have to bear their *Han* unremittingly. Laughter functions as a release which liberates people from their depression. Hence, those *Minjung* who lost the gift of laughter were able to resolve their *Han* by seeking comfort and healing in *Talchum* (Chung, Tae-ki, 2000: 56). On the function of *Talchum* as a mechanism to resolve *Han*, Nam-dong Suh claims:

The Korean masque is a product of the *Minjung* community's consciousness that their sentiments can be represented through dramas. *Minjung* mocks and criticises the false acts and corrupt morality of the ruling class through the sport and satire of a masque. In a sense, the Korean masque seems to act as a cultural critic of the social system, based upon *Han* (1983: 71-72).

Koreans also resolve their *Han* through song. *Pansori*, a song with a story, expresses sad feelings and the *Han* of *Minjung* (Moon, Soon-tae, 1988:157). Korean *Minjung* have sublimated their *Han* in art by expressing it in the song of *Pansori* (Suh, Nam-dong 1983: 71). There is also a way for *Minyo* to resolve *Han*. *Pansori* or *Talchum* was needed to resolve *Han*, using long training and much skill. *Minyo*, a song which was orally transmitted for generations among the *Minjung*, was used by many people to resolve their *Han* (Moon, Soon-tae, 1988: 163-164). *Minyo* typically expressed the sense of abandonment, one element of *Han*. There is a good example in *Arirang*, the most popular Korean *Minyo*:

Arirang Arirang Arariyo,
Going over the hill of Arirang,
My lover leaving and going away from me,
Will have swollen feet within ten ree.²⁴

This song expresses the sentiment of hopelessness which results from being separated from one's beloved. It evokes Koreans' dominant feeling of *Han*, abandonment, with its melancholy melody. Korean *Minjung* who could not resolve their *Han* sought consolation by expressing their *Han* in this song.

Thus, Koreans tried to sublimate their *Han* in art as the best method of preventing violence as a result of *Han*. This kept them from feelings of abandonment or victimisation, which *Han* is prone to produce. They were able to resolve their *Han*, or keep it at bay, through a cultural mechanism.

In Korean history the *Donghak* Revolution is a typical social action which the *Minjung* took in order to resolve their *Han*. Many farmers rebelled against the social system and the government and rulers who were oppressing them unjustly. They

²⁴ Ree is a unit of distance, about 400m.

claimed that the unfair social structures which created their *Han* – sexism, social discrimination and an unfair regime – should be abolished (Oh, Ji-yung 1974: 91). Thus, Koreans also tried to resolve their *Han* by the means of social action. This is meaningful in that it tries to eliminate the reasons for their *Han*. However, it was not an easy method to employ because it called for collective action. In most cases it resorted to the violence which comes from a desire for revenge (Moon, Soon-tae, 1988: 163). Ironically, this kind of social action in fact intensifies *Han*, because most revolutions in Korean history failed.

2.4.2.2 Through Religions

Koreans have resolved their *Han* through religious experience. Within this, Shamanism has played an important role. The next section will show how people understood and resolved *Han* through the traditional Korean religions of: Shamanism, Buddhism and Confucianism. The section after that will investigate how Korean Protestantism understands *Han*.

In resolving *Han*, as we know, Koreans have used not only religions, but also various cultural mechanisms such as *Nongak*, *Pansori*, *Talchum* and *Minyo*. What is more, they have resorted to social action to change the social system. This has social and political implications, in that it has tried first to remove the causes of *Han*.

In the methods for resolving *Han*, it is important to relax the mental tension or the symptoms of *Han*-ridden people because *Han* is largely a psychological phenomenon. However, the social aspects which cause *Han* should not be underestimated. For this reason, the resolution of *Han* is simultaneously carried out and as a psychological and social process.

2.4.3 Theological Basis for the Resolution of *Han*

2.4.3.1 *God with Human Han*

The God who reveals Himself in the Bible is touched by human *Han*. The thought that God shares the sufferings of human beings is represented throughout the Bible. The events of Exodus show that God was with his people when they endured oppression and persecution. God does not look on from afar at His people's sufferings, but He is the one who lightens their burden by taking part in their suffering. With the Law of the Covenant, God gave hope and comfort to those who are called the poor, the oppressed, the underprivileged. Exodus Chapters 21 and 23 reveals that God defends the poor, the dispossessed, widows, orphans, the disabled and slaves. These people, the underprivileged, are those who have *Han*. In this respect, the law of God demonstrates protection for the suffering people who live with *Han* (Suh, Nam-dong, 1983: 108).

The books of the Prophets also show that God provides the lives of his suffering people with a new meaning. The book of Isaiah (Chapter 52) promises that those who have *Han* shall experience miraculous events. The book of Zephaniah records that God will help the *Han*-ridden people (the humble of the land, the meek and poor) and inspire them to be the leaders in a new history (Zephaniah 2:3; 3:12) (Chung, Tae-ki, 2000: 34-35). Thus, God is with those who suffer and helps them to create a new history.

2.4.3.2 *Jesus and Human Han*

The New Testament consistently mentions the 'suffering God who becomes a human being'. Jesus's life is the story which describes his pain, betrayal and shame. He was a man of sorrows and was accustomed to suffering. Therefore, he always went to places where there was suffering. He was there with the hungry, the thirsty, the desolate and prisoners (Matthew 25) (Chung, Tae-ki, 2000: 35).

Jesus did not look away from Zaccheus, a rich man who suffered *Han* because he was badly treated by his people (Luke 19: 1-10). At the Pool of Bethesda he also

resolved the *Han* of the man who had suffered from a disease for 38 years (John 5:2-9). With respect to the parable of the Good Samaritan (Luke 10), Nam-dong Suh claims that ‘the man who fell into the hands of robbers symbolises Jesus Christ’. He asserts that the groan (a cry of *Han*) of the man who was dying and called for help because he had fallen into the hands of robbers is the voice of Jesus calling to those who passed by on the other side. Here, Suh regards Jesus as ‘the Christ of *Han*’ (1983: 107). The Bible reveals that Jesus is always in places where there is suffering and willingly shares it.

2.4.3.3 Han on the Cross and a New Creation

Jesus Christ’s *Han* reached its ultimate point in his suffering on the Cross. The Cross, as a symbol of *Han*, says that Jesus himself bears our *Han* instead of us and died for us. The Cross which Jesus bore was despair itself, Jesus’s death the acme of despair. However, God did not leave Jesus, a man of *Han*, on the Cross but changed his suffering and death into a new creation. Jesus’s resurrection was the new life into which his *Han* was transformed. This shows that human *Han* can be the seed for a new life. God creates a new history of life through people’s *Han* (Chung, Tae-ki, 2000: 37-38).

2.4.3.4 The Resolution of Han as a Form of Christian Ministry

God listened to the *Han* of his people in Egypt and liberated them. Jesus used his ministry to seek suffering people and resolve their *Han*, for everyone who met Jesus and resolved their *Han* experienced a new life. Those who met Jesus and experienced this transformation show that resolving *Han* is not merely a matter of healing hearts and bodies but the experience of salvation. Having *Han* means not having reached salvation yet as a new creature in Christ. This means that as long as people have *Han* they cannot be such beings as God wants them to be (Chung, Tae-ki, 2000: 38-39).

In this regard, it is an important aspect of Christian ministry to resolve *Han*, which lodges in people's minds as a state of unresolved tension. It would be far from the Christian ministry to disregard church members' *Han*.

3. The Cultural Relevance of *Han*: Analysis and Evaluation

As become clear from the investigations above, *Han* is defined as a Korean cultural archetype which can be resolved through various cultural mechanisms. This shows that it has a significant relevance to culture. This section explores the relationship between *Han* and the traditional Korean religions, and the Korean mental attitudes towards help in resolving *Han*.

3.1 Traditional Korean Religions and Han

One of the characteristics of Korean culture is that Korea has had a number of traditional religions which have changed as different influences have made themselves felt in the country. In prehistoric times Shamanism dominated the spiritual world for Koreans. In the period of the United Sinra Kingdom and the Koryu Dynasty, however, Buddhism replaced it. But after the fall of the Koryu Dynasty in 1392, Confucianism succeeded Buddhism and greatly changed Korean culture.

After the fall of the Yi Dynasty in 1910, Christianity appeared as the newest religion to spread through the country. Thus, there is no sole national religion for Koreans. In this respect, it can be truly said that Korea is a 'multi-religious country' and that various religions are mingled in its society.²⁵

²⁵ Besides Shamanism, Buddhism and Confucianism in Korea there are various religions such as Taoism, Christianity and Chondokyo. Christianity came into Korea in the process of an influx of western civilisation in the 18th century. Korean Christianity generally refers to both Korean Protestantism and Korean Catholicism.

3.1.1 Korean Shamanism and *Han*

Many Koreans have experienced *Han*, no matter what their social status, but the lower classes, the *Minjung*, in particular, have suffered greatly from it. Korean Shamanism has played a part in resolving the *Han* of the *Minjung* by preventing people from taking violent revenge. It has in the past tried to divert vengeance or grudges by means of charms. This negative *Han* is resolved in a ritual through *gut*.²⁶ *Gut* is a religious ceremony where human beings meet and talk about their problems with the gods in order to solve them. By *gut* the Korean *Minjung* try to solve problems which seem beyond them. They encounter the gods soon after the beginning of the *gut* ceremony. At this time participants pour out all their problems before the gods, and the Shaman, a mediator between them and their gods, tries to solve their problems by delivering the gods' message. The Shaman works himself up and experiences a sort of trance, in which participants can resolve their *Han* vicariously (Kim, In-who, 1982: 21-22).

As stated above, Shamanism promotes the idea that the souls of great men who die under false accusation become gods. This means that people's *Han* may be remedied in the next world even if it cannot be in this world. Therefore, Shamanism helps to reduce to some extent the revenge wreaked by *Han* by deferring its resolution to the hereafter. Thus, to some extent Shamanism functions positively to resolve *Han* (Choi, Kil-sung, 1996: 21-22).

However, Shamans ask for a great deal of money to perform *gut* to resolve *Han*. That is why only those Shamans who have special authority are allowed to perform *gut*, which involves complicated formalities. Furthermore, because only the Shaman meets the gods and experiences a trance through *gut*, participants who have to resolve *Han* may perceive it as only a symbolic ceremony. The effect is that the Shaman's performance may be manipulative and false (Choi, Chi-chung 1999: 53).

²⁶ There are three steps in the performance of *gut*: a) inviting, b) communicating, and c) making the spirits depart (Kim, Kwang-il, 1982: 267-268).

Shamanism is confined to resolving people's *Han* by invoking blessings and so enabling them to escape misfortunes, but it does not inspire people to live their lives courageously. More importantly it has little power to overcome social disasters, such as poverty or natural disasters, because it lacks social and moral concern.

3.1.2 Korean Buddhism and *Han*

Korean Buddhism, a religion interested in the human being's profound levels, has developed a systematic understanding of suffering, even though it does not directly use the term *Han*. In a sense, it supplies a psychotherapeutic resolution of *Han*. For instance, even if people have a deep *Han* they can overcome it not by taking revenge against wrongdoers but by believing that they can be set free from the circle of transmigration by choosing good *karma*.²⁷ They can overcome it by resolving to live better lives in the future. Likewise, Korean Buddhism provides a release and a refuge from *Han*. However, it has tried to deal with *Han* from a personal standpoint (Kim, S. Young-chang, 1998: 85; Humphreys, 1951: 102-103).

Some people suffer from *Han* without knowing the reason; some of the suffering of *Han* is caused by the structural evils of society. In particular, the way that Korean Buddhism has traditionally tried to resolve *Han* is not by confronting it, but by passively overcoming it through the discipline of meditation and self-denial in the temples which are in the remote mountains. As a result, Buddhism cannot pay much attention to resolving the suffering and the *Han* which come from inescapable social problems.

²⁷ *Karma* means action which can influence later life. It is present through the law of cause and effect (Ellinger, 1995: 82). A person can accumulate good or bad *karma*. If a person does a good deed, s/he will build up good *karma*. Conversely, if a person does a bad deed, s/he will receive bad *karma*. People may receive the rewards of their *karma* at any time, in the present, in the future or after death. This explains how their actions in this life influence their rebirth. Therefore, life in this world is the result of the actions in a person's past life, and his/her life to come will be decided according to these present actions (Minjoksa, 1988: 43-44; Conze, 1951: 148).

Korean Buddhism has tried to remove the causes of worsening *Han* because it considers *Han* to come from bad *karma*. It does not make an effort to create a community offering the forgiveness and reconciliation which can overcome *Han*. This is because of its denial of the supernatural existence of a personal God who is compassionate towards human beings. For these reasons, Korean Buddhism is limited in its ability to resolve *Han*.

3.1.3 Korean Confucianism and *Han*

It is no exaggeration to say that Confucianism, which was dominant for the period of the Yi Dynasty (1392-1910 A.D.), strongly influenced the Korean personality, value-system and social systems. That is why Confucianism has played a role in shaping ethical norms and non-political principles rather than religion. However, it has generally had a bad effect on Korean society. Hyun's criticism of Korean Confucianism is very convincing on this point:

Confucianism brought many divisions to politicians due to elitist separatism and intolerance. Its emphasis on lineal fidelity resulted in irrational disregard for societal and national affairs. It caused class divisions in society and sanctioned public neglect of the lower classes. It became an obstacle to industrial development because of its scholarly formalism (Hyun, Sang-yun, 1982: 6-9, 463-465).

For this reason, in comparison with other religions Korean Confucianism has brought more suffering, more *Han*, to many Koreans. As we have seen above, an authoritarian society, Korean patriarchy and poverty are all causes of *Han*, and *Han* is mainly grounded in Korean Confucianism.²⁸ In other words, many Koreans have suffered and are still suffering, and are forced to sacrifice their happiness because of Confucian societal laws.

²⁸ Please see the section on the causes of *Han*.

In particular, Korean women have been severely victimised under the patriarchal system. In this respect, it can be said that Confucianism has had a negative impact on Korean people by causing deep-rooted *Han*. Accordingly, the solution for resolving *Han* will include overcoming the Confucian influences in Korea.

3.1.4 Evaluation

Korean Shamanism has to some extent played a positive role in resolving *Han*. In particular, when people have been infected by sickness due to anger or a sense of victimisation, Shamanism has been able to cure it by comforting them. It has also attempted to resolve the *Han* of the spirits of those who died with *Han* through *gut*. However, Korean Shamanism has a limitation, in that it operates its resolution only in the individual dimension, without taking account of any social or ethical dimensions. One may judge that Korean Buddhism does not have an active a role in resolving *Han* as Korean Shamanism has. However, it is noticeable that recently the *Minjung* Movement has applied *Dan* to break through the vicious circle of *Han*. This can be regarded as ‘a kind of contextualisation of *Dan*’ in the resolution of *Han*.

These Korean traditional religions, Korean Shamanism and Buddhism, have contributed to the resolution of *Han*. However, Korean Confucianism has functioned negatively, causing the *Minjung* to have *Han* by strengthening the norms for the ruling classes, which especially contributes to Korean women suffering *Han*. Consequently, my evaluation is that Korean Shamanism and Buddhism have played a positive role in resolving *Han*, whilst Korean Confucianism has played a part in building up *Han* rather than resolving it.

3.2 Korean Protestantism and Han

Protestantism came into Korea in 1884 when there was an influx of foreign missionaries mainly from America.²⁹ They tried to evangelise Korea by introducing Western medicine and developing a Western educational system, the products of Western civilisation. These missionaries influenced Koreans, but after 1910 they tended to have non-political mission policies because of the influence of Japanese Imperialism, and because they misunderstood the Korean culture and the Korean mindset.

The attitude of the foreign missionaries resulted in the emergence of the Korean native workers from the early 1920s. These Korean native workers had adhered to various denominations before Pentecostalism entered Korea. They included Sun-ju Kil and Ik-du Kim of the Korean Presbyterian church, Yong-do Lee of the Korean Methodist church and Sung-bong Lee of the Korean Holiness Church. Their ministry was called the Korean Native Charismatic Movement. It emphasised the work of divine healing and sanctification, particularly delivering an eschatological message in the dark era of Japanese colonialism.

Another, contrasting, Christian group emerged in the 1970s in response to the situation of the Korean people. This was the *Minjung* Movement. It tried to resolve the *Han* of the Korean people who were suffering from President Chung-hee Park's dictatorial military regime and who were being oppressed by its economic policy. This movement spoke up for political and social change, proclaiming the Christian message of liberation.

This chapter will investigate how these two representative Protestant groups, the Korean Native Charismatic Movement and the *Minjung* Movement, have understood the Korean people's *Han*. In particular, it will examine how they have tried to resolve

²⁹ In Korea Protestantism started in 1884 when Horace N. Allen, a missionary of the Northern American Presbyterian Mission Center, came to Korea and worked in a mission which was linked with medical treatment. A hundred years before Protestantism, Catholicism was brought to Korea in 1784 by Seung-hoon Lee who studied in China (Min, Kyung-bae, 1983: 62,149).

Han and will evaluate the results. The historical development of Korean Protestantism will be discussed in order to understand the context of Korean people in terms of *Han*.

3.2.1 *Han* in the Korean Native Charismatic Movement

3.2.1.1 *The Resolution of Han through Divine Healing*

It has been notable that every stage of the Korean Native Charismatic Movement was accompanied by phenomena of divine healing. Divine healing was the central work of the movement and was evident in the ministries of Ik-du Kim, Yong-do Lee and Seong-bong Lee during the first half of the 20th century. By the early 1970s many Koreans were dying from disease because they did not have access to medicines or hospitals. In this terrible situation, Christian healing offered them an opportunity to rebuild their lives. Moreover, divine healing occurred nationally through many churches as there were frequent revival meetings at the time.

Koreans also experienced healing through traditional religions, for instance, Shamanism or Buddhism. However, this was different in kind. While such traditional religions spoke of healing or blessing alone, the Korean Native Charismatic Movement stressed the confession of sin and repentance rather than the healing by itself. People usually experienced changed lives accompanied by divine healing in the Korean Native Charismatic Movement.³⁰

This Christian divine healing contributed to the resolution of Koreans' *Han*. It encouraged them to overcome *Han* by experiencing mental and physical healing. In particular, this was crucial to the Korean *Minjung* whose situation was grave as a result of Japanese dominion. Because divine healing was connected to the renewal of their lives, whoever experienced healing and renewal - particularly members of the same

³⁰ This phenomenon has been clearly discussed in the work of Sung-bong Lee (Park, Myung-soo 2003: 169, 189).

family was able to become a Christian. That is, overcoming *Han* through divine healing helped Korean Protestantism to grow more rapidly than other religions.

3.2.1.2 The Emphasis on Eschatological Hope

It was common phenomenon for the Korean Native Charismatic Movement to hold out an eschatological message, which was welcome to Koreans, who had been harshly treated by the Japanese. When the Japanese annexed Korea most Koreans tried to defend their country for the sake of their independence. This involved the *Samil* Independence Declaration of 1st March 1919. However, the Independence Movement unfortunately failed, putting the Koreans into a desperate situation. But even then the Christian eschatological message could once more instil the hope that Jesus would come back to deliver them and their country, restoring their will to live.

It has been said that such eschatological messages resolved Koreans' *Han* by inspiring them with fervent hope. In particular, it offered them a chance to resolve group *Han* as well as individual *Han*, whereas usually divine healing was able to resolve only individual *Han* (Park, Myung-soo, 2003b: 228-230).

3.2.1.3 Evaluation

The Korean Native Charismatic Movement played a positive role in resolving Koreans' *Han* by promoting Christian divine healing and proclaiming an eschatological message. In particular, it is said that the eschatological message inspired Koreans to have hope under the desperate circumstances of Japanese military dominion. In other words, it encouraged them to have the will to live, liberating them from the negative suffering of *Han*.

The Charismatic Movement's interest in the spiritual dimension is said to have been able to activate the Koreans' inner faith towards positive social action, as the Korean historian, Kyung-bae Min, claims. That is, this contributed towards cultivating

an improved quality in Koreans' lives and increased their capability to strive for national independence (1982: 263).

Another positive evaluation is that the Korean Native Charismatic Movement developed the indigenous Christian faith in the Korean context. For example, Seon-ju Kil created 'early morning prayer' and Seong-bong Lee developed 'story-telling preaching' in order that Koreans could adapt Christianity to their own style. They were representative models of indigenisation in Korea. This indigenisation was easily adaptable to the Korean culture and helpful in resolving the *Han* of Koreans (Jeong, Chong Hee, 2001: 192, 194).

Unfortunately the Korean Native Charismatic Movement, as stated above, did not respond to the socio-political circumstances which were the main reasons for *Han*. Although it would have been difficult to do this under the oppressive colonial rule, it is to be regretted that the Korean Native Charismatic Movement did not participate in any social or political activities to improve the quality of people's life. In addition to this, it is another drawback that it was not interested in the situation of women, who in those days were the main object of discrimination and had deep-rooted *Han*. It is believed that early Christian workers, including foreign missionaries, dared not consider women's rights because the mores of the times were dominated by Confucian authoritarianism.

In this respect, the Korean Native Charismatic Movement played a positive part in the resolution of *Han*, but it had limitations in that it focused mainly on the spiritual aspect. This limitation still exists in the Christian revival meetings which have been developed from this Charismatic Movement. Because of its focus on healing and comforting, some scholars call it the 'maternal charismatic movement' (Ryu, Dong-shik 1982: 17-20). It emphasises its role of healer or comforter for the people rather than the importance of prophets who expose social evils.

3.2.2 *Han* in the *Minjung* Movement

The *Minjung* Movement emerged in the political dark age of the 1970s. The Third Government made Korea one of the successfully industrialised countries, giving it a high level of economic growth. However, from the early 1970s some problems hidden behind the rapid growth were discovered. These included the decline of the agrarian population, the increase of low-income town-dwellers, the rise of labour problems and the deepening of income differentials (Ryu, Dong-shik, 1986: 242; Suh, Kwang-sun 1990: 201).

In the political and economic situation of Korea, some theologians paid attention to those who were alienated and oppressed by society and attempted to develop a theology for them. It was through this *Minjung* theology that they tried to express their ideas in theological terms.³¹ Some Christians accepted *Minjung* theology and tried to practise it. They developed the *Minjung* Movement by bringing forth the *Minjung* churches.

3.2.2.1 *Suggesting the Issue of Han*

The *Minjung* Movement proposed the issue of *Han* as a theme and starting point. Its advocate, Nam-dong Suh, insisted: 'We must suggest *Han* as the theological theme. *Han* is not only the *Minjung*'s language but also their real experience. If we do not listen to their laments about *Han*, we will not hear the voice of Jesus knocking on our souls' doors.'³² Consequently, the *Minjung* Movement developed *Han* at the heart of its theoretical basis.

³¹ The essence of *Minjung* theology is well presented in the following 'Declaration of faith of the Korean Christian' written by Nam-dong Suh in 1973: 'We believe that God is the ultimate defender of the oppressed, the weak and the poor. We also believe that God has judged the forces of evil through history. We believe that the Lord Jesus proclaimed the return of the Kingdom of the Messiah. We believe that the Kingdom of the Messiah will defeat the forces of evil and be the shelter for those who are the poor, the rejected and the oppressed. We believe that the Holy Spirit will create a new history and universe, and resurrect and sanctify each individual as well.' (Choi, Hee-dong, 1996: 37).

³² Nam-dong Suh says, referring to the relationship between *Minjung* Theology and *Han*: 'As human beings are seen as their bodies from the outside and as souls from the inside, so *Minjung* are seen as people from the outside and as *Han* from the inside.' (1983: 243).

Incidentally, the *Minjung* Movement understood *Han* as the ‘oppressed *Minjung*’s will to live’ under the influence of liberation theology but did not study it from the perspective of traditional theology. It claims that traditional theology was concerned not about sinners as victims but merely about the salvation of those sinners. That is, traditional theology misunderstood the concept of sin and used it as an ideological excuse for the rulers to oppress the ruled. In other words, from a historical and political point of view, the idea of sin was considered as a way for the strong to condemn the weak. For this reason, the *Minjung* Movement criticises traditional theology for distorting the view of an originally biblical salvation by treating sin and its forgiveness as merely a matter between God and human beings. It therefore suggested that *Han*, a historical and social reality, must be the fundamental issue because it was more important to consider, not sin or forgiveness, but *Han* (Kim, Chang-rak, 1996: 145-146).

3.2.2.2 The Approach to Han from the Social and Political Aspect

The *Minjung* Movement also claims that sin should be related to social justice, not to personal morality. It believes that God’s salvation is ultimately fulfilled when the *Minjung* who have striven without bread are no longer hungry. Consequently, it suggests that people should fight against an evil social structure rather than take an interest exclusively in personal sins or forgiveness. In this way, *Minjung* theology is concerned about the matter of *Han* and also about the liberating struggle against evil social structures.

Minjung theologians believe that it is possible to resolve *Han* by changing the social framework because *Han* results from an unfair social structure. Because of the relationship between *Han* and the social framework, Nam-dong Suh understands *Han* as the ‘spirit of revolution’ (1981: 64) and Kwang-sun Suh as the ‘struggle against the

oppressive social framework' (1981: 15-37). And according to Ji-ha Kim, to fight against an unfair social structure is to resolve *Han*.³³

These theologians believe that *Minjung* Theology has a political and social view of sin and salvation. The Movement claims that it is legitimate to seek revenge against a person who has committed violence on another person because sin is the language of the rulers and *Han* is the utterance of the *Minjung*. It insists that it should be permissible to use violence to cut through the vicious cycle of *Han*.³⁴

3.2.2.3 *The Resolution of Han through Dan*³⁵

In the understanding of *Han* in the *Minjung* Movement, it is a characteristic that it adopts the attitude of *Dan* in resolving *Han*. *Dan*, as a practice to overcome *Han*, is self-denial in the individual and the cutting through of a vicious cycle of revenge in the group.

According to *Minjung* theologians, through *Dan* a person can transform *Han*, liberating it from its self-tormenting dissolution, into a strong cry for help which needs God's justice. And this transformation can be achieved by religious determination or spiritual renewal. By means of *Dan* a person who has *Han* can accomplish a dialectical unity not only to resolve *Han* but also to break through the vicious circle of revenge at the same time (Suh, Nam-dong 1983: 101, 104).

3.2.2.4 *Evaluation*

The *Minjung* Movement has raised the awareness of *Han* and its resultant sufferings as an important issue in the Korean context. The *Minjung* Movement based

³³ Nam-dong Suh (1983: 60-61) cites Ji-ha Kim's memo 'The Story of the Sound' in his book, *The Research into Minjung Theology*.

³⁴ Nam-dong Suh (1983: 101) also cites Ji-ha Kim's memo in his book, *The Research into Minjung Theology*.

³⁵ *Dan* (단, 斷) means originally 'cutting off'. Buddhism uses *Dan* when a person cuts him/herself off from earthly desires (greed; avarice, grudges, hatred, etc) by him-/herself.

on the *Minjung* Theology made a contribution to political development by supporting *Minjung* who were particularly alienated from social and political justice.

Through the example of the *Minjung* Movement, it can be evaluated affirmatively that its courageous struggle for the *Minjung*, who were suffering from political oppression and economic exploitation, has helped them resolve their *Han*, while the established churches remained silent under the dictatorial regime. The Movement put more emphasis on the social and political approach to the resolution of *Han*. It was concerned about the ‘practical solution to the problems of *Han*’ intending to eliminate the causes of *Han*.

The *Minjung* Movement helped those who were alienated from modern industrial society by trying to live and work together with them in the field and thus awaken their consciousness. It felt that this method was more likely to convert people and more useful for changing the fundamental causes of *Han*. It was a new mission strategy which the established churches had not used before. Therefore it can be said that it is a complementary method to the Korean Christian mission: in particular, to the approach to the resolution of *Han*.

The negative evaluation of the *Minjung* Movement is that it has adopted only a partial approach to the resolution of *Han*. Basically, it has emphasised the physical aspects of human life without focusing on the holistic view. With regards to human salvation, it was concerned simply with how people are saved from their day-to-day problems, which were the results of an evil social structure; but it was not all that interested in the spiritual aspect, i.e., the deliverance from sin and death as laid out in the Bible (John, 3:16; 2 Corinthians 5:1; Revelations 22:1-5). In considering this tendency, a part of the conservative sector of Korean Protestantism saw that the *Minjung* Movement’s view of salvation is concerned much more with the economic and social aspects of human beings than with their spiritual aspect, with a stronger emphasis

on the context than the text (Kim, Myung-hyuk, 1983: 47-53; Park, Ah-ron, 1989: 271-274).

4. Korean Mental Attitudes and *Han*

4.1 The Korean Mental Attitudes toward Attempting to Resolve Han

We have discussed traditional Korean religions and how they relate to *Han*. We saw how *Han* can be resolved at least in part through some aspects of Korean Shamanism and Buddhism, but how Korean Confucianism has increased *Han* in the Korean *Minjung* rather than decreased it. Here, a question is raised as to whether Koreans have the right attitudes to overcome *Han*. That is, what is it in Korean attitudes that may help them to resolve *Han* positively? It is very important for Koreans to be able to resolve *Han* for themselves, so that they can have the will to live even when faced with desperate situations.

In this respect, I will try to investigate what it is within the mind of Koreans which enables them to resolve and overcome *Han* constructively. I will suggest that there are three kinds of attitude - the pursuit of *Bok* (복, 福; blessing), *Dan* (단, 斷; cutting off), and *Shinmyung* (신명, 神明 ; being exhilarated) - because these attitudes make it possible to overcome the negative sentiments of *Han* in the Korean context (Kim, Jung-eun, 1996: 154).

4.2 The Pursuit of Bok

Koreans use the word *Bok* frequently in the concept of giving and receiving blessings. They not only carve the word *Bok* on their spoons, chopsticks and tablecloths, but also embroider it on their clothes, pillows and curtains. At a New Year festival they usually greet one another saying, 'May you receive abundant *Bok* this year'. They also present each other with small pouches on which is written the word *Bok* (복, 福). When

the season of spring begins some people put posters up on their gates on which is written 'May many *Bok* come to you this spring'. There are many old stories transmitted by word of mouth and many ancient sayings related to *Bok* in Korea. Accordingly, it is not difficult to understand why Koreans are eager to pursue *Bok*.

4.2.1 The Formation of the Pursuit of *Bok*

The reason why Koreans are eager to have *Bok* is that they have a special way of thinking about it, through the effects of traditional Korean religions and of the particular historical situation in Korea. First, the effects of traditional Korean religions will be considered. Buddhism suggests that this world is filled with suffering as follows:

Birth is suffering, Decay is suffering, Illness is suffering, Death is suffering; Sorrow, Lamentation, Pain, Grief and Despair are suffering; not to get what one desires is suffering; in short, the Five Aggregates of Existence are suffering ... the Five Aggregates are bodily form, feeling, perception, (mental) formation and consciousness (Goddard, 1952: 23-24).

Buddhism suggests that human beings can live happily only when they free themselves from all suffering. It claims that they can then enter into a condition of genuine happiness. In other words, Buddhism believes that it is a real happiness when human beings attain the state of Nirvana by liberating themselves from their sufferings (Goddard, 1952: 34). Against this Buddhist background, Koreans have equated *Bok* with happiness. To Koreans, *Bok* is the condition where there is no suffering.

There is also a Confucian background to the pursuit of *Bok*. Confucianism stresses the five blessings in a human being's life: a) to be blessed with longevity; b) to live in affluence; c) to live in peaceful circumstances; d) to live a moral life; and e) to realise one's aspirations before dying. This Confucian thought helps to drive the pursuit of *Bok* (Kim, Eui-whan, 1981:47).

The Shamanistic influence on the pursuit of *Bok* is that it emphasises the pragmatic aspect more than do the Buddhist and Confucian concepts of *Bok* (Lee, Han-ku, 1991: 38, 41).

The second reason why Koreans pursue *Bok* is the effect of their historical situations. For many centuries Korea has been invaded by powerful countries, such as China, Russia and Japan, because it lies geographically between them. In addition to the external situation, it has undergone considerable ordeals from internal disturbances: civil wars, despotic governments and rebellions. Against this history of constant sufferings, Korean people have nevertheless aspired to safe and peaceful circumstances and comfortable lives (Yun, Taek-rim, 1979: 24-25,37).³⁶

It can also be seen that the Koreans' pursuit of *Bok* comes from the effect of an agrarian society. Koreans have made a living by farming since primitive times. Farmers are generally quite passive and not particularly interested in extending their contacts beyond the immediate environment because they are settled permanently in one place. They have a desire to establish themselves and achieve long-term success, and also to preserve their family and society from any natural phenomena or social change. The tendency to want stability within an agricultural society is said to have brought Koreans to desire *Bok* (Ryu, Dong-shik, 1975: 32; Yun, Taek-rim, 1979: 31).

4.2.2 The Application of *Bok*

The pursuit of *Bok* has been influenced by the Korean cultural background. Generally *Bok* means happiness or good fortune, or blessing, which comes from a peaceful and happy life situation. Thus, someone does not have *Bok* any longer if s/he does not feel happy even if s/he has affluence and possessions (Minjungsurim, 2003: 204).

³⁶ See The Causes for *Han*.

Sang-il Kim analysed the origin of *Bok* in a metaphor as follows. *Bok* originates in a liquor bottle which is set on the table when Koreans hold a memorial service according to Confucian rituals. When participants remember the deceased they are instinctively depressed by feelings of grief. It is *Bok* to relieve the state of depression by drinking the liquor in the bottle. Thus, *Bok* is a tranquil state of a mind that comes after relief from mental tension (Kim, Jung-eun, 1996: 154). Accordingly, *Bok* can be defined as a tranquil state of mind and peaceful circumstances, a result of having a strong enough will to overcome the sufferings of life. Therefore, the pursuit of *Bok* is to seek such a state of happiness and blessings. In this respect, the pursuit of *Bok*, which is an attitude deeply rooted in Koreans, becomes a good way to overcome *Han*.

4.3 *Dan*

Dan (단, 斷) meant originally ‘cutting off’. When it is used of a person’s mind or personality it means that the person has cut off his/her unpleasant feelings (grudges; hatred) or desires (greed; avarice) by him or herself. The Korean theologian Nam-dong Suh claims that when applied to individuals *Dan* is self-denial and when applied to groups it means to cut off a vicious circle of revenge. In other words, *Dan* is a positive form of self-denial which helps a person or a group resist selfishness and temptations; a revolutionary tool whereby to sever the endless vicious circle of revenge; a spiritual journey to heaven to overcome the troubles of this world (1983: 100-101). Nam-dong Suh suggests that *Dan* is one of the methods to resolve *Han* as follows:

Dan transforms *Han*, liberating it from its self-tormenting dissolution, into a strong cry for help which needs God’s justice, and further, leads to a decisive and organised revolt if necessary ... this miraculous transformation can be achieved by religious determination or spiritual renewal (1983: 101).

4.3.1 The Formation of *Dan*

Dan is expressed in Buddhism because it is connected to the Buddhist method of overcoming the earthly desires of human beings. Buddhism claims that this world is a sea full of suffering and people suffer from 108 earthly desires. Accordingly it suggests that people cannot reach their salvation until they cut off these earthly desires and are free from them. In Buddhism *Dan* is to cut off the earthly desires.³⁷

Ji-ha Kim claims that *Dan* becomes a motive to overcome *Han*. It is said to be ‘a paradoxical unity of *Han* and *Dan*’ when *Dan* is understood as a positive tool to enable the *Minjung* to resolve *Han* (Suh, Nam-dong 1983: 81, 101). In particular, Kim insists that a revolutionary religion, rather than conventional religion, is needed to realise *Dan*.³⁸ However, there is a possibility that the revolutionary churches, when they put *Dan* into practice, may resort to violence. Therefore, Kim stresses that it is the role of the churches to give comfort to *Han*-ridden *Minjung* (Suh, Nam-dong, 1983: 101).

4.3.2 The Practical Application of *Dan*

To practise *Dan*, which gets rid of greed and the desire for revenge, is to live a new ethical life through a transcendental attitude. People who practise *Dan* can go forward to a life of forgiveness and reconciliation towards others. They can also extend the realisation of *Dan* by establishing their own community.

Talking in Christian terms, to have *Dan* can be understood as repentance which can be the foundation for entering the Kingdom of God. Therefore, anyone who practises *Dan* can be a member of the new community, the Kingdom of God. For this

³⁷ There are four holy truths (Catvari-Aryasatyani) in Buddhist doctrines. One of them is to exterminate all desires (Nirodha-sacca). It is understood that human beings who want to escape from all earthly desires must give them up and separate all their desires from themselves. It is closely related to *Dan*. (Keown, 1996: 54-56; Schumann, 1973: 54).

³⁸ Jiha Kim classifies religion into two types: a prophetic revolutionary type and a priestly-Pharisaic conventional type. He criticises the priestly-Pharisaic conventional religion, describing it as an opium, which degrades people by giving them an illusion - self-preservation and self-protection and which considers their *Han* and anger as a charitable sentimentalism. The prophetic revolutionary religion, however, liberates people from their *Han* and anger and inspires them to an organised revolution. Therefore, any desirable religions must be revolutionary so that people can cultivate the right attitude towards *Dan* (Kim, Ji-ha, 1985: 52-53).

reason, the Korean theologian Dong-whan Moon claims that people can become new creatures when they have *Dan*, and their community, their new society, can establish the foundation of the Kingdom of God (1985: 173-174).

4.4 Sinmyung

According to the Korean dictionary, *Sinmyung* means ‘the cheerful mind of Korea’, but it can be fully understood only in the light of its cultural background. It is a psychologically exhilarated state that most Koreans feel from time to time which it can equate to an ecstatic or orgiastic state in Western terms. However, *Sinmyung* indicates more than an ecstatic or orgiastic state; it is also the capacity of being able to overcome the sufferings of a difficult life by responding to them positively. In other words, it may be a desirable form of consciousness because it can overcome the problems of life. Therefore, it means not only an ecstatic feeling but also a consciousness that can stimulate creative energy to produce works of art.

4.4.1 The Formation of *Sinmyung*

Sinmyung, a certain state of mind for Koreans, has a background in Korean culture. First of all, it can be understood from the Confucian background. Confucian scholars believed that the universe is a system of life and its source is the very *Sinmyung* of earth and heaven. They believed that *Sinmyung* is not only a source of life but also the ultimate Wisdom to inspire all creation. Therefore, from the viewpoint of Confucianism it is understood as the source of life and the mind of the universe, the ultimate reality, which enlightens the existence and substance of all lives (Yun, Sa-sun, 1997: 54-56).

The notion of *Sinmyung* has also been shaped by Korean Shamanism. In Shamanism, it is understood as an exhilarated state of mind when people enter a trance

during which they meet the gods. This Shamanistic element is seen not only in the Korean worship of *Haneunim* (The Supreme Being), which has been performed from ancient times, but also in various kinds of *gut*, which are typical Shamanistic rituals. In particular, Shamans are said to experience an exhilarated state of mind like an ecstasy, *Sinmyung*, in the performance of *gut*.

Sinmyung is also found in Korean traditional music. It is said to describe the dynamic, bright and clean mind common to Koreans. It is an unconscious aesthetic experience and a kind of ecstatic experience as well. It is well represented in Korean traditional music, such as *Chum* (a Korean dance), *Pansori* (a solo opera drama) and *Chang* (a folk song). *Sinmyung* has been developed as *Sinbaram*,³⁹ which is a term in general use in Koreans' daily life. For this reason, Koreans refer to anyone who is dedicated to their work as 'one who works with *Sinbaram*'.

4.4.2 The Application of *Sinmyung*

Sinmyung has a number of characteristics in the Korean cultural context. Its characteristics stand out more obviously when it is compared with catharsis, which has a similar function in the Western world. First, it is extrovert. Catharsis is an introverted process, pulling energy into it, and it is experienced as an internal state. But *Sinmyung* is so extrovert that the energy comes out from its inside; that is, the oppressed internal life force pours out to the outside. Second, it is physical. Compared with catharsis which is experienced through a human being's reason and emotion, *Sinmyung* is expressed in Koreans' bodies as well as their emotions. Accordingly, when Koreans feel it they necessarily move their bodies. For instance, they swing their hips or dance moving their shoulders up and down. Its characteristically physical aspect is related closely to musicality. This explains why *Sinmyung* has been expressed in Korean traditional music. Third, it becomes a stronger force when groups of people are gathered together.

³⁹ '*Sinbaram*' means to live actively with *Sinmyung*.

Catharsis takes place when people are deeply involved, for example, with the characters in plays. Hence, while catharsis usually tends to be individual in its operation, *Sinmyung* enhances the feeling of a group. Here, *Sinmyung* can be transformed into a collective state, that is, a community experience. Fourth, it comes out more deeply in comic experience. Catharsis is originally based on tragedy. People feel catharsis when they experience sad situations or watch the actions of those with whom they sympathise. However, Koreans mostly feel *Sinmyung* more deeply in the comic rather than the tragic situation. When people experience *Sinmyung* they usually laugh loudly at a comic situation (Cho, Dong-il, 1977: 105-106).

These characteristics of *Sinmyung* show that it has a liberating aspect. Above all, its extrovert nature makes people feel liberated because the suppressed feelings are forced out from them and this relieves their oppression. The liberating role of *Sinmyung* is significant in that people experience a tremendous relief as a result of the experience. Consequently, *Sinmyung* can mitigate Koreans' *Han* (Kim, Yul-kyu 1982: 54).

4.5 Evaluation

In resolving *Han*, the pursuit of *Bok* can be applied to human beings' minds, *Dan* to their will and *Sinmyung* to their feelings in general. The pursuit of *Bok* and *Sinmyung* can resolve *Han* by inspiring their positive sentiments, however, *Dan* can resolve *Han* just by removing its negative tendencies. For this reason, although the pursuit of both *Bok* and *Sinmyung* is relatively straightforward, *Dan* is much more difficult to achieve, though more effective.

The resolution of *Han* can also be more effective when the pursuit of *Bok* and *Dan* are conducted by means of the proclamation of a message or through education, while *Sinmyung* is usually introduced through music and dance. The pursuit of *Bok* and *Dan* can be applied to either individuals or groups, whereas *Sinmyung* should mostly be done in group settings.

5. Summary and Conclusion

This chapter has explored the concept of *Han* as a contextual factor in the study of church growth. First, it has investigated the understanding of *Han* by examining its characteristics. This chapter has shown that *Han* is the Korean *Minjung*'s pervasive and underlying mind of oppression caused by a long history of discrimination and injustice under particular social and political circumstances. *Han* is also understood as Korean despair in that it is the sentiment of defeat and failure felt by the weak, which they may nevertheless overcome in time. *Han* can also be interpreted as a 'cultural archetype', because it has been rooted in and handed down through various modes of Korean culture.

Four factors have been identified as the main reasons for *Han*: numerous invasions and rebellions; Korean authoritarianism; Korean patriarchy caused by discriminating against women and compelling them to submit to men in this male-dominated society; and issues of regional-discrimination.

This chapter has shown that *Han* is a negative feeling which has three main aspects: anger, a sense of being victimised and a sense of being abandoned. Anger is sometimes expressed in social and political actions such as rebellions or revolutions in Korean history. A sense of being victimised derives from discrimination caused by sexism and regional discrimination, while a sense of being abandoned derives from individual resignation and collective despair.

It is important to be aware, first, that *Han* has to be resolved because it can cause people to suffer from various psychosomatic diseases. Koreans believe that those who have *Han* should resolve it properly in order to live healthy and happy lives. They have resolved it by traditional methods, such as folk songs and folk dances representing the lives of the ordinary people, and by resorting to various religions.

Second, this chapter has analysed and evaluated how *Han* has worked in Korean culture. Initially it investigated the interaction between *Han* and the main Korean traditional religions of: Shamanism, Buddhism and Confucianism. It was established

that the Korean people's *Han* has been alleviated by Shamanism and Buddhism, but aggravated by Confucianism. In other words, Shamanism and Buddhism may help to resolve *Han*, although they have some limitations. They can transform it into a positive attitude. In contrast, Confucianism has made the situation worse by causing an accumulation of *Han* for the Korean *Minjung* and women in particular.

This chapter has also studied how Korean Protestantism has tried to deal with *Han*. Two branches of Korean Protestantism, the Korean Native Charismatic Movement and the *Minjung* Movement, have contributed to resolving the *Han* of Koreans in different ways. Whereas the Korean Native Charismatic movement tried to comfort the Korean people with the message of hope and healing from a psychological and spiritual perspective, the *Minjung* Movement attempted to remove the causes of *Han* through a socio-political approach. Compared to the psychological and spiritual approach of the Korean Native Charismatic movement with its message of divine healing and eschatological hope, the *Minjung* Movement paid particular attention to the social and political dimensions. These two movements have different concerns and methods for resolving *Han*, differences which are complementary rather than conflicting.

This chapter has also discussed the characteristic Korean mental ability to resolve *Han*. The following approaches have been mentioned: the pursuit of *Bok*, *Dan* and *Sinmyung*. The pursuit of *Bok*, blessings, is the easiest attitude for overcoming *Han* for Koreans. *Dan*, cutting oneself free, is limited in its ability to resolve *Han*. *Sinmyung*, the feeling of exhilaration, is of great benefit, especially in a communal setting, to those wishing to remedy *Han*.

Han, a contextual factor, has been studied from various perspectives in this chapter. In the next chapter the Pentecostal experience of the YFGC, another factor for the study of church growth, will be explored.

CHAPTER III

THE PENTECOSTAL EXPERIENCE OF THE YFGC AS AN INSTITUTIONAL FACTOR

1. Introduction

The previous chapter investigated *Han* as a contextual factor. It examined its characteristics and its cultural relevance in the Korean context and also explored the way in which Korean Protestantism dealt with *Han*, focusing on two Protestant movements, the Korean Native Charismatic Movement and the *Minjung* Movement.

This chapter investigates the Pentecostal experience of the YFGC, which is here considered an institutional factor in the study of church growth. The Pentecostal experience of the YFGC is understood through the study of its historical background: the activities of the foreign missionaries, its pioneers and the three periods of its development. I will investigate the Pentecostal experience of the YFGC by focusing on three areas of church life: message, worship and church community. This will then form the basis for subsequent chapters.

I also deal with the growth of YFGC, examining whether YFGC has been pursuing numerical increase alone, or whether it has been developing other, qualitative dimensions. This will help us to ascertain whether the church offers valid grounds for research into the relationship between *Han* and church growth in the Pentecostal experience of YFGC.

2. The Historical Background of the YFGC

2.1 Pentecostal Foreign Missionaries

It was not until the missionary Mary C. Rumsey came to Korea in 1928 that Koreans learnt about American Pentecostalism. Having experienced Spirit Baptism and

received the gift of speaking in tongues in the Azusa Street Revival Movement in 1907, she felt herself called by God to serve in Korea (KCAG, 1983: 93) and was the first missionary to introduce American Pentecostalism to Korea.

In 1931 she visited the headquarters of the Korean Salvation Army in Seoul, where she met Hong Huh and joined him in missionary work. Five years after her arrival in Korea, she founded the first Korean Pentecostal church with Hong Huh, now her follower, in the neighbourhood of Seobinggo-Dong in Seoul. At that time, it is said, she taught her congregation two main Pentecostal characteristics: divine healing and speaking in tongues (Byun, Chong-ho, 1972: 90). Later this church was ministered by Sung-san Park who maintained strict biblical discipline. He had experienced Pentecostalism in Japan.

In 1930, two years after Ms. Rumsey had begun her mission, T. M. Parsons, another American Pentecostal missionary, came to Korea and, upon his request, British Pentecostal missionaries E. H. Meredith and L. Vessey joined him (Lee, Young Hoon, 1996: 131). Working with Pastor Bu-keun Bae, who returned from Japan after graduating from the Japan Bible Seminary, they planted the Suchang-Dong church in front of Sajik Park in Seoul. Thus, the Korean Pentecostal Movement, of which the foreign missionaries were at the centre, came to have two mission teams. The first consisted of Sung-san Park and Hong Huh together with Ms. Rumsey. The second included Bu-geun Bae, Parsons, Vessey and Meredith. The Korean members, Huh, Park and Bae, were ordained as the first Pentecostal pastors in 1938 by the ordination committee, which consisted of five American and British missionaries (Bae, Hyeonsung, 2002: 152-153; Lee, Young Hoon, 1996: 132).

The Korean Pentecostal churches grew rapidly until 1939, when they had six churches. However, they then began to decrease as a result of continuous persecution by the Japanese. In the end, all foreign missionaries were deported in 1940 and the churches were shut down. After the Liberation of Korea they had a historic meeting

called 'The 1st Korean Pentecostal Meeting' in Suncheon district, Chollanam Province, in April 1950. This was significant in that it attracted all the Pentecostal members who had been scattered; there were approximately 200 participants. At that meeting they held revival services but did not talk about setting up a Pentecostal denomination. However, in 1952 the US Assemblies of God dispatched a missionary, A. B. Chestnut, to found an organisation, the Korean Assemblies of God. Chestnut proceeded to press forward vigorously with this plan for this organisation. He visited Sung-san Park who was serving the Seobinggo Osunjeol Church, and one year later, they organised the first Korean Pentecostal denomination, the general meeting of Korean Assemblies of God, which took place in April 1953. At that time the denomination had only eight churches and 500 members. However, it was significant in that it enabled the Korean Pentecostal churches to do active missionary work because they now had a systematic organisation. Moreover, they could train workers for the ministry at the Full Gospel Bible College, started as an educational institution under the auspices of the Korean Pentecostal denomination (Bae, Hyeonsung, 2002: 156-158; ITI, 1993: 179).

After 1955 Kenneth Tice and Louis Richards spread the Pentecostal faith to Koreans in the city of Pusan (Kennedy, 1980: 112-123). In particular, Richards, a missionary who belonged to a Pentecostal mission called World Mission, introduced the term 'Full Gospel' to Koreans. He founded the Sunbokeum Maekdo Church in Kimhae in 1954 (ECTHY, 1981: 90). Harold Herman, a Pentecostal evangelist, also visited Korea and led large crusades for three weeks in 1957. In 1958 another Pentecostal evangelist, Ralph Byrd, came to lead revival meetings in many major cities (Lee, Young Hoon, 1996: 136).

To recapitulate, foreign Pentecostal missionaries started missionary work in Korea in 1928. They introduced Pentecostalism to Koreans and planted churches. They made an effort to root Pentecostalism in the country in spite of religious persecution by Japanese Imperialists in the years up to 1945. They built a solid foundation for Korean

Pentecostalism by establishing a Korean Pentecostal denomination in 1954. Supported by this denomination, the Full Gospel Bible School, the first Pentecostal seminary, was founded in 1954 in Seoul and since then has been able to produce trained Korean Pentecostal pastors.

2.2 The Emergence of the YFGC: Two Pioneers

Two graduates of the Full Gospel Bible School, Yonggi Cho and Jashil Choi, founded the YFGC in 1958. It is necessary to look at their life and ministry in order to understand the history of YFGC.

2.2.1 Yonggi Cho (1936 to the present)

The Present Senior Pastor, Yonggi Cho, was born on February 14, 1936, in a small town called Ulju in Kyungsangnam Province in the southern part of Korea. Cho spent his childhood sharing the sufferings of Koreans under the Japanese occupation and during the Korean War.

His father was a fairly influential figure in his hometown, but his political ambition ruined his family financially. Cho went to technical high school to gain vocational skills. When he was 17 and in his second year at this school, he contracted tuberculosis, which threatened his life. While he was sick, a Christian girl, who was a friend of his sister, visited him. She introduced Christ to him by giving him a Bible, and he accepted Christ as his personal Saviour. To his surprise he was also healed. This made him convert from his former religion, Buddhism, and become a devoted Christian.

Cho attended Christian meetings, conducted around his hometown by missionaries Kenneth Tice and Louis Richards. He began helping Richards by interpreting his sermons. He also read various Christian books, which made him understand the Christian truth in great depth. One day he met Christ through a vision and was filled with the Holy Spirit. That night was a confirmation that he was called by

Jesus. After this experience, in 1956, he moved to Seoul and entered the Full Gospel Bible College, which belonged to the Korean Assemblies of God (Kennedy, 1980: 112-123). At the College he not only learned Pentecostal doctrines but also experienced many Pentecostal manifestations. Thus, his faith was influenced from its early stages by foreign Pentecostal missionaries (Park, Myung-soo, 2003b: 196).

2.2.2 Jashil Choi (1915-1989)

Jashil Choi was born in 1915 in the Haeju District of Whanghae Province in the central part of Korea. Because her father died when she was six years old, her mother had to earn a living by working as a seamstress. Choi had a hard time, experiencing loneliness and poverty in her childhood. When she was at primary school, her mother changed her religion from Buddhism to Christianity after attending a Christian revival meeting. After that time her mother became a devoted Christian.

When she was 20 years old, Choi became a registered nurse, having trained at a nursing school. She moved from her hometown to Seoul with her family in order to be free to practise her religion, because Soviet troops occupied the northern part of Korea after World War II and persecuted Christians.

In Seoul she became a businesswoman. However, her business failed, and to make matters worse, she had to endure the deaths of her mother and daughter and was so dejected that she lost the will to live. This made her attend a Revival meeting, which totally changed her life. Above all, she was filled with the Spirit and experienced the gift of speaking in tongues. This experience caused her to devote her whole life to Jesus (Choi, Jashil, 1999: 60-84).

Choi entered the Full Gospel Bible College in 1956, because she heard that the school was the only school which allowed students to express their Pentecostal experience. It is said that during her school life she spent many hours in prayer and evangelism, especially concentrating on prayer with speaking in tongues (Choi, Jashil,

1999: 117-121). In this respect, her faith was influenced by evangelists of the Korean Native Charismatic Movement as well as by Western missionaries in the Full Gospel Bible College.⁴⁰

2.3 Three Periods in the History of the YFGC

The history of the YFGC can be divided into three periods according to its different locations.⁴¹ Each period displays its own characteristic feature.

2.3.1 The Period of Daejo-Dong: The Full Gospel Church (1958-1961)

Cho and Choi founded their church in Daejo-Dong on the outskirts of Seoul in 1958. The first service was held in Choi's sitting room, attended by five people. They made a pulpit by covering an apple box with a cloth. It was more a home worship service than what many conceive of as a Sunday service. After that day they went around from house to house preaching the gospel (Choi, Jashil, 1999: 173-181).

It was in the 1950s, especially towards the close of the decade, that the *Minjung* experienced devastating despair due to the unprecedented calamity of the Korean War. At that time Korean people had deeper *Han* than at any other time in their history because they had not only suffered terribly under Japanese Imperialism for 36 years, but had also experienced the civil war and the distressing circumstances of a divided nation.

At this time, many people moved from the countryside to the region of Daejo-Dong, and among them were a large number who were extremely poor. They kept body and soul together day by day without any expectation of relief. They were suffering from illness and poverty without access to food, shelter or medicine (Cho, Yonggi, 1977: 17-18). To them the traditional message which had highlighted spiritual issues and Christian ethics and morals was not a responsible answer. An 'other-worldly'

⁴⁰ She had been serving the YFGC with Yonggi Cho as a co-worker since 1958, and died in 1989. She contributed to the church in the building of the 'Fasting Prayer Mountain centre'.

⁴¹ Regarding its locations, please see Appendix D (Map II – Seoul).

gospel was also not helpful to those confronted with sufferings in this life. Cho anguished about how he might inspire hope for the *Minjung* in this terrible situation (Jeong, Chong Hee, 2001: 222-224; Bae, Hyeon-sung, 2005: 540).

In this situation Cho developed the message of the Threefold Blessing, based on 3 John 2.⁴² The message was that God, who is good, will bless us in the triple dimension of salvation, health and prosperity (i.e. the soul, the body and economic circumstances). This was the message revealed in the Bible, which Cho tried to adapt to the Korean people's mindset. Filled with confidence, he delivered the message of faith which led the congregation to positive, creative and productive lives. His message instilled faith, hope and confidence in those suffering from despair and hopelessness. It was a new message, different from that of the mainline churches of those days (Bae, Hyeonsung, 2005: 534; Suh, Jung-min, 2000: 164).

Along with a new message and healing ministry, the two pastors' passion and devotion resulted in about 50 members being added to their church. The membership eventually could not be accommodated in the house, so they built a big tent and held services there. They continued to worship in the tent until they moved to Seodaemun, in the downtown area of Seoul. This tent church became a symbol of the 'Daejo-Dong Full Gospel Church' in the early period of the church's history. It increased to a surprising extent in less than three years from the time it was founded.

2.3.2 The Period of Seodaemun: The Full Gospel Central Church (1961-1972)

In September of 1961, a 'Pentecostal Revival Meeting' was planned to be held at a plaza in Seodaemun. It was led by Samuel J. Todd, a pastor of the US Assemblies of

⁴² 'You may enjoy good health and that all may go well with you, even as your soul is getting along well' (3 John 2, NIV). Myung-soo Park (2003b: 199) claims that Yonggi Cho accepted this verse from Oral Roberts, an American healing evangelist, but Allan Anderson (2004a: 222) suggests that the extent to which Cho's theology has been influenced by US American Pentecostalism is a matter that needs greater investigation, because Cho says that he received a revelation of 'the truth of the threefold blessings of salvation, health and prosperity from 3 John 2. Whatever is true, it is clear that Cho developed his theology of the Threefold Blessings based on this verse and applied it to the Korean people.

God, and Cho participated as a translator. At the meeting there occurred many Pentecostal phenomena and thousands of people repented and became Christians (Choi, Jashil, 1999: 297). Taking the opportunity from this meeting, Cho and Choi moved their church to Seodaemun and named it the 'Full Gospel Revival Centre'. In 1962 the church's name was changed again, to the 'Full Gospel Central Church' (ITI, 1993: 185).

In this period, the church introduced 'cell groups' as the root organisation of the church. Cell groups played a significant role in extending Pentecostal experience of the YFGC. In particular, whereas the previous church experienced healing manifestation on an individual basis, there was an outbreak of group healing in this period. In other words, in the period of Seodaemun the members gained their healing experience as a dimension of the entire church community rather than as that of the individual members.

Such an extensive experience of church community enabled the church to gain strength in evangelism (Gibbs, 1981: 226, 251-255). The church's evangelistic ministry was accelerated by the publication of the monthly magazine *Sinanggye* and the strategy of regional evangelism across the nation (ITI, 1993: 186).

2.3.3 The Period of Yoido: the YFGC (1973 to the present)

The Full Gospel Central Church continued its rapid growth. When the number of enrolled members reached 8,000 in 1968, the church could no longer function properly because of the great influx of people, needing another building to accommodate all of them. As a result, the board of elders made plans to move to Yoido in order to build a new church. At the time Yoido was just a desolate island on the Han River where there were starting to be signs of urban development. Owing to the unfavourable conditions, many church members opposed the plan, because many church members lived around Seodaemun where the church was at that time located. However, the church leaders prayed for guidance and subsequently made the decision to move to Yoido on the grounds that it would become a central part of the city in the future. That is, it was their

thinking that a new church should cover all the areas of Seoul, assuming the church would continue to grow. In the end, a big church with a seating capacity of 12,000 was built in Yoido in 1973 and the church's name was changed to 'the Yoido Full Gospel Church'. In September of that year it held a service of dedication in the presence of 18,000 participants. It also hosted a historic 10th Pentecostal world Conference, attended by 36 national representatives from all over the world (ITI, 1993: 188; Park, Myung-soo, 2003b: 203-204).

In this period of the church's history, it had some noticeable characteristics. First of all, it recorded tremendous church growth such as had never previously been known in Korean Christianity. As a result it became the biggest single church in the world: since the church moved to Yoido it has undergone a phenomenal rise in membership. It also strengthened Pentecostal spirituality in Korean society and, in addition, it emphasised both domestic evangelism and overseas mission as well as social concern (ITI, 1993: 187-195). But, though the church achieved great growth it was criticised by a sector of Korean Protestantism for appearing to be too accommodating to the cultural influences of society. This factor allowed the church to establish Pentecostal identity in Korean society (ITI, 1993: 224-311; Kim, Dong-soo, 1999: 130; Bae, Hyeonsung, 2005:534).

This brief history shows how YFGC has developed through the different periods of its growth. An in-depth investigation of its Pentecostal experience is made in the next section.

3. Analysis of the Message, Worship and the Church Community as the Pentecostal Experience of the YFGC

As suggested in Chapter I, the Pentecostal experience will be comprehensively studied by examining three areas: message, worship and church community. An understanding of these three areas is important because it will form the basis for the next two chapters.

3.1 The Message

The message of the YFGC is shaped by its theology. Therefore, to understand the message it is necessary to examine this theological basis. This can be summed up as the Fivefold Gospel⁴³ and the Threefold Blessing⁴⁴.

3.1.1 The Message Relevant to the Context of the *Minjung*

The Threefold Blessing (salvation), a key message of the YFGC, is deeply relevant to the *Minjung*. It was introduced for grass-roots people who were totally torn apart and broken, socially and spiritually, in the late 1950s. The church was concerned about how to respond practically to the actual reality of people's lives and it sought the answers to the problems that people face in their everyday situations. Regarding the question of how best to meet people's needs, Pastor Cho states:

The problems of greatest concern to human beings are related to food, clothing and shelter. The ultimate goal of all ideologies is to solve these problems. What do you think God's idea is about these basic needs? God's idea is to give us our daily bread – a term that goes beyond food. It includes all things that are necessary to earn a living ... Our Father wants to fill all these needs (1993: 140-142).

⁴³ *The Fivefold Gospel* includes regeneration, fullness of the Holy Spirit, divine healing, blessing, and the second coming of Jesus. It was influenced by the Christology of A. B. Simpson, who classified the work of Christ as the 'fourfold gospel': regeneration, sanctification, divine healing and the second coming of Jesus (Simpson, 1925; Dayton, 1987: 22). Later, this fourfold Gospel was developed by Holiness Pentecostals into five categories, focusing on the work of Christ as redeemer (regeneration), sanctifier (sanctification), healer (divine healing), second-coming king (second coming) and Spirit-baptiser (Spirit Baptism) (Dayton, 1987: 19-22; Anderson, 2004a: 55). YFGC combined sanctification and Spirit Baptism into 'Fullness of the Spirit', and added one more, 'blessing' (Cho, Yonggi, 1983: 49-53; ITI, 1993: 30-34).

⁴⁴ *The Threefold Blessing* teaches that whoever accepts the gospel and practice in his/her life can experience three kinds of blessing: spiritual, physical and circumstantial. This is based on the Scripture, 3 John 2, and describes the blessing which Christians receive from the work of the Cross of Jesus Christ. Its theological ground is the total deterioration of human beings and the redemptive work of Jesus Christ. When people fell from grace, they were spiritually separated from God and this resulted in physical death and circumstantial curse. However, the work of Jesus Christ can solve these problems in a threefold way: spiritual, physical and circumstantial (the biblical ground for this is Isaiah 53: 5-6; Galatians 3: 13,14). In other words, through the work of the Cross, Christ absolved people of their sin and transgression and the curses of the Law and took upon himself their sickness and pain. This means that Jesus' redemption brings human beings the holistic salvation of the threefold Blessing. Thus, the Threefold Blessing is a holistic salvation which human beings can enjoy through Jesus' redemption (Cho, Yonggi, 1983: 239-240).

The Threefold Blessing was suggested as a solution to the needs of Koreans' *Sitz im Leben*. Its role was to guide Korean *Minjung* to experience God's presence in their everyday life and it was a Christian response to the Korean context (Bae, Hyeonsung, 2005: 536). This study attempts to examine how this message was applied to the context. Its relevance to the Korean context in relation to *Han* will be examined in the following chapters.

3.1.2. The Message of Holistic Salvation

The message of the blessing and the Threefold Blessing states that God's salvation or blessing, given to human beings, is holistic. God regards one's material and physical world as of great importance, just as He does one's spiritual world. This message helps Korean people understand the holistic aspect of Christian salvation and it had a great impact on Korea's traditional theology which had previously emphasised only spiritual salvation and other-worldly eschatology (Hong, Young-gi, 2003b: 103).

Some Korean Christians have criticised this holistic salvation for being Shamanistic and too accommodating to Korean culture (Suh, Kwang-sun, 1982: 58-60). Dong-soo Kim disputes this, and suggests that this doctrine challenges the theologies of other denominations, which consider the material world as evil and try only to save souls. He claims that the Threefold Blessing has tried to restore an aspect of the gospel that has been lost in traditional Christianity. It has provoked criticism from traditional Christians who hold opposing views. According to him,

Some criticised it [the Threefold Blessing] as Shamanistic, others opposed its tendency toward spiritual elitism. However, what we should remember is that the Threefold Blessing did not come to deny or underestimate other existing theologies. Rather it wants to share with them by realizing again the truth of the Bible which had been lost for a long time (2000: 101-102).

This argument has been and is still working its way through Korean Christianity. This will be discussed in detail in Chapters VI and VII.

3.1.3 The Introduction of the ‘Fullness of the Holy Spirit’

As investigated above, one of the characteristics of the message of the YFGC is the Fullness of the Holy Spirit. The concept of the Fullness of the Holy Spirit is broader than that of Spirit Baptism. For YFGC, the Fullness of the Spirit is a spiritual phenomenon which results from Spirit Baptism but involves being filled with the Spirit and manifesting the gifts and fruits of the Spirit. Spirit Baptism, on the other hand, means to be seized by the Spirit in order to carry out the Lord’s work and to live a successful life after regeneration (Cho, Yonggi, 1980: 130). In other words, the Fullness of the Spirit is a spiritual experience whereby people receive power not only to serve the church, but also to lead a holy life (Park, Myung-soo, 1996: 13). In this respect, YFGC sees the Fullness of the Holy Spirit as a comprehensive experience.

3.2 The Worship: Its Characteristics

The worship of YFGC involves some typical elements of Pentecostal worship. The most interesting feature of YFGC worship is that it has a festive nature. Anyone who attends it feels it is lively and exciting. It is full of joy and excitement, which comes from the forgiveness of sins and the experience of renewal and healing. This atmosphere encourages not only joyous songs and dances but also fervent prayer. Concerning this, Sung-hoon Myung states:

Worship at the YFGC becomes a celebration rather than a ceremony. The worship is more than a matter of words and forms. It is so real and participatory that every service is like Easter: it is a renewed celebration of the Lord’s resurrection, the beginning of the new creation in Jesus Christ (1990: 78).

The congregation feels intense joy and delight from the experience in which they encounter the living God. They rejoice in celebrations where they experience renewal and healing, being filled with the Spirit of God. This type of worship is very special to Korean Christians who were for many years used to the solemnity of Presbyterian worship. As a result, this has been recognised as the essential aspect of Pentecostal

worship to Koreans. It is notable that, at worship, YFGC promotes an atmosphere of lively participation by creating *Sinmyung*,⁴⁵ a particular feeling of the Korean people. This phenomenon is confirmed by research which shows that many church members feel *Sinmyung* when they take part in worship. This will be discussed in Chapter V.

There is one characteristic of YFGC worship which distinguishes it from most mainline churches in Korea. This is the powerful work of the Spirit. As mentioned above, the church teaches that the Spirit is still active today and that whoever believes this can experience the Spirit. Hence, many members who came to this belief from other Christian sects have experienced the work of the Spirit by being filled with the Spirit. In particular, they have experienced the solution to their problems by the power of the Holy Spirit. They have experienced the power of the Spirit in their lives in the same way as the Early Church did, as represented in the book of Acts.

One dynamic aspect of the Spirit's work in the worship of the YFGC is speaking in tongues. In worship, church members frequently pray to God and praise him by speaking in tongues. In fact, they strive to speak in tongues and most of them enjoy this experience. The reasons for this are firstly that the church as part of its doctrine insists on it as initial evidence of Spirit Baptism. Secondly, on recognising its usefulness, they can apply it actively among other church members as a sign of their new-found faith.⁴⁶

Due to its openness to speaking in tongues, the YFGC is well known among Korean Christians as the 'church which practises speaking in tongues' (Oh, Sung-choon, 1989: 271-272). It is a distinctive aspect which differentiates it from the Native Charismatic Movement in the Korean Pentecostal Movement.

As is the case with most Pentecostal churches, divine healing is frequently manifested at YFGC worship. Healing is usually performed at the climax of the worship.

⁴⁵ For *Sinmyung*, see Chapter II.

⁴⁶ The senior pastor, Yonggi Cho, also recognises the benefit of praying while speaking in tongues and enjoys practising this. However, he teaches his members that it is more important for the church to be unified in One Spirit by using a variety of spiritual gifts, rather than stressing one gift above all others (1984: 143; 1985: 174-179).

In particular the proclamation of healing, which is made by the pastors, appears very mysterious and makes participants feel that God himself is concerned about their suffering and can heal their illnesses. That is, they see with their own eyes the fact that God is with them through observing divine healing take place. Above all, divine healing dramatically strengthens their belief that they are witnessing people being healed, in the same way that they witness speaking in tongues (Park, Myung-soo, 2004: 46).

It cannot be said that divine healing is a distinctive characteristic of the church, because this has been relatively familiar to people throughout Korean church history. However, the church not only experiences its manifestations very frequently but also theologises it systematically.

3.3 The Church Community

In line with the different periods of its history, the YFGC can be classified into three distinctive characteristics of its community: the community of hope, the community of healing and the community of witness.

3.3.1 The Community of Hope

Daejo-Dong, where Pastors Cho and Choi began their ministry in 1958, was one of the worst slums in Seoul. Poor people lived there in appalling and hopeless conditions. Their lives were lived in the squalor and turmoil of poverty, disease and domestic violence. Because of their situation, they felt unable to respond to the message which proclaimed that if humans lived righteously in this world they would then go to Heaven after death (Cho, Yonggi, 1983: 12).

Cho felt desperate whenever he saw them. He recognised that these people were seeking a present God rather than a past or future one. He saw that they needed a present salvation which could bring them a 'bowl of *Bab*' (boiled rice) because of the terrible situation they were in at the time. Neither the past salvation of the Cross nor the

future salvation of the Kingdom of Heaven could suffice (Im, Seung-an, 2004: 115-116). From that time on he tried to proclaim a message by which people would be able to overcome their desperate circumstances. Eventually he developed the message of hope known as the 'Threefold Blessing', which proclaimed holistic salvation (Cho, Yonggi, 1983: 18).

This message of hope began to transform those who joined the Church. The hopeless began to have the will to live; drunkards began to quit their bad habits; and houses full of violence became peaceful (Choi, Jashil, 1999: 196-202). In time the church became the messenger of hope for the poor.

Along with the message of hope, the church experienced divine healing through the powerful work of the Holy Spirit. Those who were afflicted with particular diseases, including paralysis, were miraculously healed (Choi, Jashil, 1999: 181-189; 207-210). This was particularly good news to the poor, who could not afford to have medical treatment. The message that whoever went to the *Sunbokeum* (Full Gospel) church could be healed was good news for people in the community.⁴⁷ This healing ministry enabled people to trust the message of hope and confirmed that Pastor Cho's message of hope was true. In this situation, people who suffered from despair and disease were attracted to this church and came into it in pursuit of a better life. Consequently, with its holistic message and the work of divine healing the church became a community of hope.

⁴⁷ At this time these words, spoken by a mother whose son was dying of tuberculosis, show that the church was a community of hope: 'My son, who was attending the university, is now suffering from this terrible disease. He could not be healed even though we spent much money on medical treatment and visited Mudang (a shaman) to cure him. Now we have come to this church. For us this church is our last hope.' This young man was miraculously cured in this church by experiencing divine healing. Later he became a dentist and has served the church as a very devoted elder (Choi, Jashil, 1999: 298).

3.3.2 The Community of Healing

In 1961 the church moved to the area of Seodaemun, which was in central Seoul. This move was important in that the church opened its doors to many more people than before.

This era was characterised by the many examples of healing which took place in the church. The church was known as the ‘healing centre’, where new members experienced group healing as a result of the supernatural work of the Holy Spirit. Many experienced simultaneous divine healing not only by being cured of their diseases but also by being liberated in worship from possession by evil spirits (Choi, Jashil, 1999: 367). In particular, in this period divine healing and the work of the Holy Spirit spread throughout the locality, whereas it had previously been restricted to individual members and their families (Choi, Jashil, 1999: 104). Thus, from this time the church became well known in Korean society as a healing church.

During this era the church also started cell groups, which were grounded in the Bible and were set up to assist each pastor’s ministry. They functioned as ‘little churches within the church’ because they offered services and fellowship in small groups. They could bring the ministry to individuals and families and give them more individual help than in the large gatherings at church services. Above all, the healing ministry was able to go out into society through these cell groups.

It was from this time that Pastor Cho began his evangelistic meetings throughout the country. These meetings were particularly successful in Cholla-Do, which was the most underdeveloped region. The meetings centred in that region gave an opportunity to the people who lived there to come into the YFGC when they moved to Seoul. Many of its inhabitants were so depressed that for many years they had been leaving in great numbers to find a better life in Seoul. For this reason, during the era of Seodaemun the church considered a ‘community of healing’ through which divine healing spread not only in groups within the church but also throughout the surrounding society.

3.3.3 The Community of Witness

In 1968, when the church had 8,000 members, it could not accommodate any more people, necessitating a move to another place. At that time Yoido was very suitable for building a big temple, because it was in the early stages of urban development. Accordingly, in 1973 the church built a huge 12,000-seat auditorium in Yoido.⁴⁸

The characteristic feature in this era was that the church now focused on effective evangelism. First of all, it is notable that mission groups were organised on a large scale to preach the gospel in a systematic way. In previous periods, evangelism had depended mainly on individual spontaneity, but in the new era the most effective way was found to be institutional organisations. Consequently the church now has 34 Mission Clubs (ITI, 1998: 261-263). During this era a mission through print and electronic media was developed. Having published *Sinanggye* (The Faith World) as an evangelistic tool in the period of Seodaemun, the church launched a daily newspaper (*Kuminilbo*) during this period (1992).⁴⁹ The church started to evangelise through the broadcasting system in 1981 and has since 1988 extended its work to Japan and other East Asian countries by using a broadcasting satellite. It established an Internet website in 1998. This shows that the YFGC is preaching the gospel by mobilising all possible resources. It symbolises that the spirituality of the YFGC is closely linked to modern technology (Hong, Young-gi, 2003b: 179).⁵⁰

This era saw the beginning of a global mission. Since organising the ‘Sunbokeum World Mission’ in 1982, the church has devoted itself to sending missionaries abroad. At present it is sending missionaries into 40 countries.⁵¹

⁴⁸ Yoido, an island situated by the Han River, has been developed into the ‘Manhattan’ of Seoul.

⁴⁹ The *Kukminilbo* is the first Christian newspaper in Korean society.

⁵⁰ Young-gi Hong (2003b: 41) claims that the Pentecostalism of the YFGC is pertinent to G. Wacker’s description of Pentecostalism as the ‘garden of Eden equipped with a satellite dish’ (Wacker, 1995: 139-166).

⁵¹ The church has sent 575 missionaries into 40 countries in the world. In particular, in order to produce indigenous missionaries, it runs the Sunbokeum seminaries in the following countries: Bolivia, Kazakhstan, Kenya, Indonesia, Japan and the USA (please see Appendix F).

It is significant that the church has developed social welfare programmes during this era. It has developed relief activities for the poor because it first started its ministry with them. It should be noted, however, that in this era of Yoido steps were taken toward expanding its social services sufficiently to influence society. This social involvement shows that the YFGC is contributing to Korean society as a responsible Christian church. In other words, it performs a missionary duty in society through its social service.

In this respect, during the era of Yoido, the church can be said to be a 'community of witness' because it stresses work both on the domestic front and abroad in a systematic and effective way. In this period, the church is playing the role of witnessing to Christ through various mission strategies in Korean society and beyond.

4. The Dimensions of the Growth of the YFGC

The previous section has investigated the Pentecostal experience of YFGC through surveying its historical background as well as examining its message, worship and church community.

This section explores the dimensions of its growth based on its historical development. It examines four dimensions of church growth: numerical, conceptual, organic and incarnational.⁵² These dimensions include qualitative and quantitative growth. They are investigated by focusing on the three periods of Daejo-Dong, Seodaemun and Yoido, because they each have their own distinctive features (ITI, 1993: 182-189; Park, Myung-soo, 2003b: 197-208).

⁵² The Latin-American missionary scholar Orlando Costas (1983: 101-103) suggests 'holistic expansion' as a suitable term to describe such multidimensional growth.

4.1 Numerical Growth

The YFGC shows a remarkable numerical growth unprecedented in Korean church history (cf. Table 1-2). The following charts indicate the numbers of enrolled communicants in its different periods.

TABLE 3-1: MEMBERSHIP TREND IN THE DAEJODONG PERIOD (1958-1961)

Year	1958	1959	1961
Membership	5	150	500

Sources: *Naneun Halleruya Ajummayeosda* ['I was called Auntie Hallelujah']; *Yoido Soonbokeun Kyowoieui Baeseo* [The Report of the YFGC]; and *Heuimangmokhoe 45nyun* [The Forty-five Years' Ministry of Preaching Hope].

TABLE 3-2: MEMBERSHIP TREND IN THE SEODAEMUN PERIOD(1961-1972)

Year	1961	1962	1965	1968	1972
Membership	20	2,000	4,000	8,000	18,000

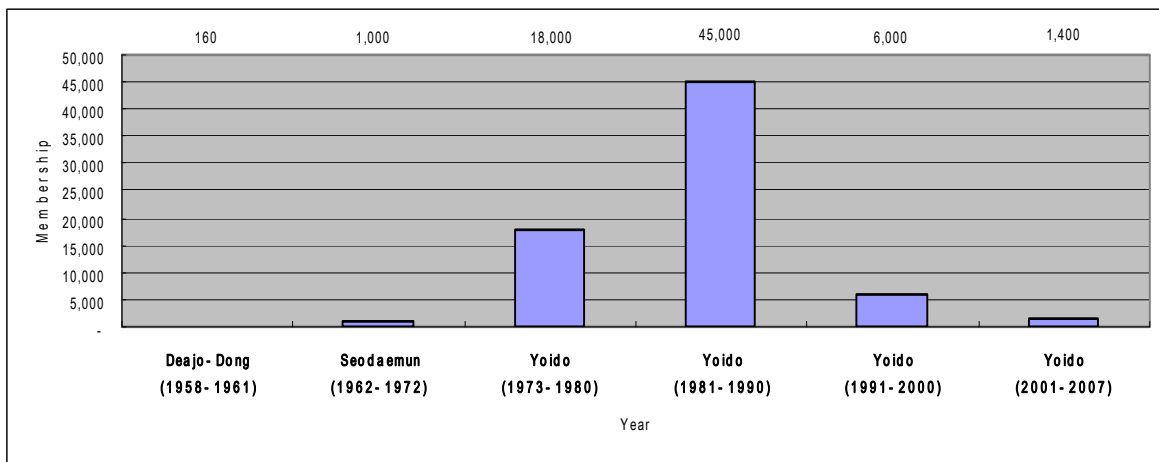
Sources: *Naneun Halleruya Ajummayeosda* ['I was called Auntie Hallelujah']; *Yoido Soonbokeun Kyowoieui Baeseo* [The Report of the YFGC]; and *Heuimangmokhoe 45nyun* [The Forty-five Years' Ministry of Preaching Hope].

TABLE 3-3: MEMBERSHIP TREND IN THE YOIDO PERIOD (1973-2004)

Year	1973	1977	1980	1981	1984
Membership	10,000	48,000	147,000	2000,000	400,000
Year	1987	1990	1994	1998	2007
Membership	530,000	650,000	720,000	730,000	750,000

Sources: *Naneun Halleruya Ajummayeosda* ['I was called Auntie Hallelujah']; *Yoido Soonbokeun Kyowoieui Baeseo* [The Report of the YFGC]; and *Yoidosoonbokeumgyohoy 50nyunsa* [50th Anniversary of Yoido Full Gospel Church].

CHART 3-1: AVERAGE ANNUAL INCREASE IN MEMBERSHIP



As seen in Chart 3-1, the rate of numerical growth increased every time the church was relocated. When the church moved to Seodaemun, many members remained in the existing church. However, when it moved to Yoido all the members joined the new church. This shows that members developed a sense of ‘belongingness’ in the period of Seodaemun. The church grew by leaps and bounds in the period of Yoido. In this period, during the 1980s membership growth was at its highest level. According to the statistics, its average annual membership increased by 45,000.⁵³ Since 1991, however, the growth rate has become less impressive in comparison with the 1980s, and it seems that the church has been affected by the general phenomenon of decline in Korean Protestantism. Unfortunately, this decline has continued to the present day. This is so serious that the church needs to work out a plan to solve this problem from many different angles.

4.2 Organic Growth

This growth is concerned with all that relates to the corporate organisation and activity of the local church, such as the quality of worship, training of new members,

⁵³ The YFGC was ranked as the largest single church in the world in 1991. The *Christian World*, the US religious magazine, reported in February 1991 that the YFGC was the largest in the world, in the course of enumerating the world’s 50 largest churches.

discovery of gifts and exercise of ministry, the appointment and role of leaders and the celebration of the ordinances or sacraments.

During the period of Daejo-Dong (1958-1961) the two pastors played a major role in the activities of the local church. In the latter months of 1958, a Women's Mission Team was established as the first organisation of the church in order to focus on evangelism.

During the period of Seodaemun (1961-1972), the most important event was the organisation of cell groups. Cell groups started in 1964 with house meetings which were held in the districts where church members lived. Each performed the role of a small church by offering worship, fellowship, relief and evangelism. After 1965 the church had two main Sunday services, and since 1968 it has had three. This gave members many opportunities to take part (Choi, Jashil, 1999: 327, 349). In 1966 the church established the 'board of elders' and ever since then, its organisations have increased enough to be able to work in specific areas.

During the period of Yoido (1973 to the present), in Yoido the church built a new sanctuary with 10,000 seats. It followed this by establishing the Fasting Prayer Mountain in 1973 and the 'Full Gospel Education Institute' in 1978. These organisations inspired members to strengthen their Pentecostal faith. Since 1980 the church has held seven Sunday services. In addition, it has a total of four services a week (on Sundays, Wednesdays, Fridays and Saturdays) by adding a new Saturday service in 1986. The local sanctuaries which have been built since 1985 also help members to attend church activities in their local districts. The church infused them with an enthusiasm for church activities, including evangelism, by establishing mission clubs. It also emphasised world mission by building its mission centre as well as seminaries overseas.

Thus, the church's growth as an organisation has increased gradually as time has passed. In particular, the growth during the Yoido period was far greater than during the

other two periods. Cell groups established in the period of Seodaemun, and Mission Clubs established in the period of Yoido, are two major ways in which members have been able to participate in church activities.

4.3 Conceptual Growth

Conceptual growth is presented as the deepening of the church's self-understanding and its knowledge of the faith, including its understanding of the Bible, its doctrine and message.

During the period of Daejo-Dong (1958-1961), the proto-doctrine, *Sambakja Chubok* (the Threefold Blessing), emerged and pastors expounded it in their sermons. During the period of Seodaemun (1961-1972), the message, mainly proclaimed through sermons, was developed to include the Fullness of the Spirit, divine healing, blessing and Jesus's second coming. Later it spread beyond the church through broadcasting networks in 1966 and through the monthly magazine in 1967. During the Yoido period (1973 to the present), the message has been consciously developed. In particular, the doctrine was systematically established in the publication of a book called *Sambakja Guwon* (The Threefold Salvation) in 1977, *Sunbokeumui Jily* in 1979 and *Ojung Bokeumkwa Sambakja Chukbok* (The Fivefold Gospel and the Threefold Blessing) in 1982. It was developed through sermons and articles which Yonggi Cho delivered and wrote. Its theology was developed in the Education and Research Institute which was founded in 1979.

This shows that the Pentecostal message has gradually been systematised since the period of Daejo-Dong. The formation of its doctrine means that the church has grown conceptually. There seems to have been a great development of its belief system in this period, a period which sustained the basic doctrine which was formed in the period of Daejo-Dong.

4.4 Incarnational Growth

The dimension of incarnational growth covers the church's reconciling ministry in the social environment: its participation in the life, conflicts, fears, and hopes of society in general. During the period of Daejo-Dong (1958-1961), the church was concerned for the poor, who had been with them from the beginning. Pastor Choi started her ministry by taking care of underprivileged children (1999: 166-171). Pastor Cho preached the Gospel of Blessing to give hope to those who were poor and neglected by society (Bae, Hyeonsung, 2004: 200-202).

During the period of Seodaemun (1961-1972), the church participated in social involvement through cell groups, with the cell groups playing their part in linking the church to society. As the cell groups were situated in the areas in which members lived, members tried to take action to help the poor. However, the most characteristic feature in this period was the church's healing ministry, which gave practical help to many people who could not afford medical treatment.

During the period of Yoido (1973 to the present), since the 1980s the church has been directly involved in social welfare programmes. It appears that the church has been concerned with social involvement because of its sense of Christian responsibility to society. It has carried out a series of major projects: the 'blood donation campaign' (1980), the 'campaign to help disabled children' (1983), the 'campaign to help children with heart disease' (1985), the building of the 'Elim Welfare Centre' (1988), the campaign to help disadvantaged children run by the *Kukmin Daily News* (1991) and the Christian NGO which helps people in North Korea and other underdeveloped countries (2000) (Hong, Young-gi, 2003: 199).

As mentioned above, its incarnational growth shows that the church has from the beginning been concerned about society and has tried to give help to the urban poor. Since the 1980s, it has participated in social involvement through its major projects.

4.5 Evaluation

From this exploration, the YFGC appears to have grown numerically, organically, conceptually and incarnationally, meaning that the church has grown both qualitatively and quantitatively. Looking at the whole history of the church, it achieved quantitative growth between 1958 and 1980, while it focused on qualitative growth after 1981.

In terms of numerical growth, the church achieved its highest rate in the 1980s. This supports the contention that success to in quantitative growth usually can be linked to a success in qualitative growth too, as suggested by Pointer (1984: 30-31).

5. Conclusion

This chapter has explored the Pentecostal experience of YFGC and its growth. The Pentecostal experience of YFGC had its background in the work of foreign missionaries who brought the Pentecostal faith to Korea from 1928. They devoted themselves not only to establishing the churches but also to producing Korean Pentecostal workers. The Full Gospel Bible School is the first school to educate Koreans as indigenous Pentecostal workers.

Yonggi Cho and Jashil Choi, who had been trained by the missionaries in the Full Gospel Bible School, founded their church in 1958. The first church emerged at Daejo-Dong, on the outskirts of Seoul, among the urban poor. It moved to the area of Seodaemun in 1961 and in 1973 moved again to Yoido, the present location. This divides the church's history into three periods: a) the period of Daejo-Dong; b) the period of Seodaemun; and c) the period of Yoido.

The period of Daejo-Dong saw the emergence of a message relevant to the context of extreme poverty and the manifestation of divine healing. In the period of Seodaemun, divine healing occurred in the church community to a greater extent than before and inspired the church to accelerate evangelism. The period of Yoido brought about a greater emphasis on Pentecostal spirituality by systematising the doctrine and by

establishing the Fasting Prayer Mountain. It also resulted in extensive evangelism and mission. One of the characteristics of this period has been a strong concern for social involvement, which has been conspicuous since 1981. This social involvement shows that the church has been concerned with the Christian transformation of society as a whole.

In this chapter, the Pentecostal experience of the YFGC has been investigated in detail through examining its message, worship and church community. The church has developed a distinctive message: the Fivefold Gospel and the Threefold Blessing. In particular, the Threefold Blessing is a contextual message adapted to the Korean context. In its worship, it has been shown that the church experiences typical Pentecostal manifestations. The worship is festive and dynamic with the Fullness of the Spirit and speaking in tongues. Above all, divine healing is present in worship. It has also been shown that the YFGC has formed a strong Pentecostal community in the Korean context.

The church community has been analysed and found to have these three distinctive characteristics according to the sequence of different locations: the community of hope (1958-1961), the community of healing (1961-1972) and the community of witness (1973 to the present).

This chapter has also investigated the growth of the YFGC. It has been examined numerically, conceptually, organically and incarnationally. Its overall growth has been achieved most noticeably since the church moved to Yoido. Numerically, in the 1980s the church became the fastest-growing church in the world. In terms of its conceptual growth since 1981 it has established its doctrine and its many places of worship. In terms of organic growth, it has built various organisations, the Fasting Prayer Mountain, the local sanctuaries, the Mission Clubs and the seminaries. Finally, in terms of incarnational growth, since the early 1980s it has promoted many large social projects. This shows that the YFGC has grown both qualitatively and quantitatively.

How, then, is this growth linked to *Han* and its resolution in relation to the Pentecostal experience of the church? This is the heart of this study and will be investigated in the next two chapters. It will be studied from the three fields of religious expression mentioned in Chapter I: the message, worship and the church community.⁵⁴

⁵⁴ The church's message will be investigated to understand the field of theoretical/intellectual expression of religious experience, related to the conceptual dimension of church growth. Worship will be examined for the understanding of the field of practical expression and thus have a relationship to the organic dimension of church growth. Church community will be discussed to understand the field of expression in fellowship as part of the religious experience, and this will show the incarnational growth of the church.

CHAPTER IV

THE ASSOCIATION OF *HAN* WITH THE CHARACTERISTICS OF GROWING CHURCHES IN THE PENTECOSTAL EXPERIENCE OF THE YFGC

1. Introduction

This study investigates the factors of the growth of the YFGC. In pursuit of this, it has been considering *Han*, the oppressed mind of the Korean people, as a contextual factor, and the Pentecostal experience of the YFGC as an institutional factor. Chapters II and III have examined these two factors and this chapter will now attempt to study the growth of the YFGC by means of the two factors, *Han* and the Pentecostal experience.

This study leads to the question of whether or not *Han* is associated with church growth in the particular religious context of the YFGC. For this investigation, we have to test the characteristics of growing churches which have been investigated in Chapter I as a conceptual model, because this model then becomes an objective base from which to understand the phenomenon of church growth. This can be developed further into the method suitable to corroborate the hypotheses that have been drawn from the characteristics of growing churches. This method, despite being indirect, will give us an outlook on the type of relationship which exists between *Han* and the characteristics of growing churches.

In examining whether or not *Han* is associated with the characteristics of growing churches in the Pentecostal experience of the YFGC, the following four hypotheses are tested: 1) 'That those who have had *Han* are more positively responsive to the contextual message than those who have not'; 2) 'That those who have had *Han* are more positively responsive to the power of the Holy Spirit than those who have not'; 3) 'That those who have had *Han* are more positively responsive to social involvement than those who have not'; and 4) 'That those who have had *Han* are more positively responsive to evangelistic work than those who have not.'

In testing the hypotheses, this study uses the degrees of response between the two independent groups (the group which has had *Han* and the group which has not). In corroborating the hypotheses, this study will involve statistical analysis of the relationship between the two groups using the Chi-square (X^2) test and the Mann–Whitney test to provide evidence. In the course of this chapter, I shall discuss the important aspects in relation to the corroboration of the hypotheses, with the conclusion reflecting on the methodology of the study.

2. The Association of *Han* with the Characteristics of Growing Churches: The Message

As we saw in Chapter II, *Han* has a social and cultural relevance in Korea: that is, it has been formed in the Korean historical context and can be resolved by cultural mechanisms. Consequently, in order to understand the relationship between *Han* and church growth through the message of the YFGC it is necessary to select messages which emerge from the Korean context and establish how they relate to *Han*.

As was demonstrated in Chapter III, the YFGC has a contextual message, ‘the Message of Blessing’, which has emerged from the Korean context. An examination of the Message of Blessing will help to corroborate whether *Han* is associated with church growth.

2.1 The Message of Blessing as a Contextual Strategy

2.1.1 The Message of Blessing in the Social Context

As was explained in Chapter III, the YFGC was founded in the slums of Seoul at a time when most people were still very poor and suffering from the effects of the Japanese occupation and the Korean War. They were in despair and had no will to live or hope for the future. To make matters worse, the message of the established churches, which at this time was filled with ethical solemnity and other-worldly eschatology, did

not inspire them (Suh, Kwang-sun, 1982: 93-94). This situation caused much anxiety to Yonggi Cho, the founder of the YFGC, who had just begun his ministry. He cried out to God: “God, where are you? How can I give hope and new life to people who are in a desperate situation, lacking even the minimum level of clothing and food?” (1989:18)

In this situation, Cho had to introduce God as the One who gives blessings to those who are in despair, rather than as One who is remote and transcendental. He realised that the Gospel should be represented as a source of blessing and hope, and therefore preached a salvation which believers could experience now, through healing and blessing, and emphasised the God who exists and works ‘here and now’. In other words, to the Korean people who were not interested in the gospel because it focused on other-worldly matters and dictated people’s moral behaviour, he presented religious experience in a new light as the ‘Full Gospel’ (*Sunbokeum*), connected to their own lives. Many people listened to this message and came to the church. By presenting the situation in this way, Cho showed that he took seriously the plight of the people and preached a contextual message in his reinterpretation of the gospel.

From his work, the Message of Blessing developed into a Pentecostal theology, which is clearly adapted to the Korean situation. In relation to this, Allan Anderson comments:

For Cho, the message of Christ was a present contextual message that gave hope to a suffering and destitute community ... It is important to understand that Cho’s views on poverty and prosperity came out of his own Korean context of poverty, Japanese occupation, and the Korean War; and should not be interpreted within the context of western wealth and materialism (2004b: 150).

Chong Hee Jeong has argued that the message of the YFGC, conceptualised in the Korean situation, enabled Koreans to experience a renewal of life. That is, its Threefold Gospel as a dynamic contextual theology has enabled them to experience the healing of *Han* (Jeong, Chong Hee, 2001: 246-248). Likewise, it is claimed that the

Message of Blessing, contextualised in the Korean social context, has changed their spiritual outlook by inspiring them with hope and the will to live.

2.1.2 The Message of Blessing in the Cultural Context

Some previous studies confirm that the Message of Blessing has been contextualised in the Korean cultural context. Myung-soo Park (1996; 2003a) claims that Koreans generally embrace religion in order to find not spiritual blessing but material blessing and the Message of Blessing has been adapted to this Korean religious consciousness. Furthermore, the International Theological Institute (ITI, 1992) argues that the Message of Blessing has been contextualised in the mindset of the Korean people. That is, it corresponds to the Korean mind, which is in pursuit of material blessing. Chong Hee Jeong (2001) also believes that it has been contextualised to its background in Korean traditional religions. Thus, the Message of Blessing is a contextual message which has been adapted to the Korean cultural context.

2.2 The Relationship between Han and Church Growth in the Contextual Message

If we accept that the Message of Blessing is contextualised in the Korean social and cultural situations, we may go on to investigate how the *Han* within people responds to this contextual message and is connected with church growth. In pursuit of this exploration, the following hypothesis is suggested: 1) ‘That those who have had *Han* are more positively responsive to the contextual message than those who have not.’ This hypothesis will be tested by measuring the degree of receptivity of these two groups: those who have had *Han* and those who have not. An analysis is made of the relative receptivity of both groups to the contextual message and the way in which this has affected church growth in the Korean social and cultural context.

2.2.1 The Message of Blessing in the Social Context and Church Growth

This section examines whether *Han* is associated with the characteristic of church growth by measuring respondents' response to the contextual message.

Question

The following question was given to all respondents: 'Do you think the Message of Blessing is suited to your life situation?'

Result

TABLE 4-1: MANN-WHITNEY TEST: RESPONSE TO THE MESSAGE OF BLESSING IN THE SOCIAL CONTEXT

Degree	Classification			
	Those who have had <i>Han</i>		Those who have not had <i>Han</i>	
	Valid Number in the Sample	Percentage of the Sample (%)	Valid Number in the Sample	Percentage of the Sample (%)
Strongly agree	136	44.2	41	29.1
Agree	140	45.5	63	44.7
No Opinion	18	5.9	22	15.6
Disagree	5	1.6	6	4.3
Strongly disagree	9	2.8	9	6.3
Total	307	100.0	141	100.0

a) The group which has had *Han* b) The group which has not had *Han* P = 0.0000
 Mean: 4.26 Mean: 3.85

Here, the null hypothesis, H_0 , is that the association with church growth of the two groups is identical. The alternative hypothesis, H_1 , is that the influence on church growth of the two groups is not identical. The data were classified into two groups: data from those who had had *Han* and data from those who had not had *Han*. Among those who had had *Han*, 276 respondents (89.7%) gave affirmative answers (agree and strongly agree); 18 respondents (5.9%) gave non-committal answers; and 14 respondents (4.4%) gave negative answers (strongly disagree and disagree). In the case of those who had not had *Han*, the data show a different outcome: 104 (73.8%) respondents gave affirmative answers; 22 (15.6%) respondents were non-committal in their answers; and 15 (10.6%) respondents gave negative answers.

The result, which was analysed by a two-tailed Mann–Whitney test, shows that the scores (mean: 4.26) for the group which had had *Han* were significantly greater than the scores (mean: 3.85) for the group which had never had *Han*. That is, this result means that the difference of the two groups (0.41) rejects H_0 at a P-value of 0.0000. In this test, the mean can indicate the degree to which the contextual message responds to the social context: namely, the degree of response. The difference between the two groups is statistically significant. Therefore, the group which has had *Han* is more positively associated with the Message of Blessing than the group which has not.

2.2.2. The Message of Blessing in the Cultural Context and Church Growth

This section investigates whether the Message of Blessing responds to church members' mental attitude and thus affects church growth.

Question

The following question was given to the two groups (those who had had *Han* and those who had not): 'Do you think that the Message of Blessing of this church is suited to your mental attitude?'

Result

TABLE 4-2: MANN–WHITNEY TEST: RESPONSE TO THE MESSAGE OF BLESSING IN THE CULTURAL CONTEXT

Degree	Classification			
	Those who have had <i>Han</i>		Those who have not had <i>Han</i>	
	Valid Number in the Sample	Percentage of the Sample (%)	Valid Number in the Sample	Percentage of the Sample (%)
Strongly agree	129	42.2	44	31.2
Agree	149	48.2	68	48.2
No Opinion	17	5.6	18	12.8
Disagree	3	1.0	4	2.8
Strongly disagree	8	2.6	7	5.0
Total	306	100.0	141	100.0

a) The group which has had *Han* b) The group which has not had *Han* P = 0.002
Mean: 4.27 Mean: 3.98

The data show that of those who had had *Han*, 278 respondents (90.4%), gave affirmative answers (agree and strongly agree); 17 respondents (5.6%) gave non-committal answers; and 11 respondents (3.6%) gave negative answers (strongly disagree and disagree). In the case of those who had not had *Han*, the data show a different outcome: 112 (79.4%) respondents gave affirmative answers; 18 (12.8%) respondents were non-committal in their answers; and 11 (7.8%) respondents gave negative answers. The result, which was analysed by a two-tailed Mann–Whitney test, shows that the scores (mean: 4.27) for the group which had had *Han* were significantly greater than the scores (mean: 3.98) for the group which had never had *Han*, at 0.002. In this test, the means identify the degree of response of the Korean mindset to the ‘Message of Blessing’ as the dependent variable. This is the response of the Korean mindset to the Message of Blessing, which was allocated a different weight according to the degree of response (from ‘strongly agree’ to ‘strongly disagree’). Comparison between these two groups shows that there is a considerable difference (0.29).

This indicates that those who have had *Han* are more positively associated with the Korean mindset than those who have not. In other words, those who have had *Han* are more responsive to the contextual message than those who have not.

3. Association of *Han* with the Characteristics of Growing Churches: Worship

This section investigates whether or not the worship in the YFGC affects church growth by measuring its power of the Holy Spirit. As investigated in Chapter III, the YFGC has distinctive elements in its worship: for example, the Fullness of the Holy Spirit, speaking in tongues and divine healing. Therefore, this section focuses on investigating whether these three elements are linked to church growth, through assessing the degree of the response to them by those who have had *Han* and those who have not.

3.1 The Characteristics of the Worship of the YFGC

In the worship of the YFGC, there is a distinctive characteristic which is very different from that of the mainline Protestant churches in Korea, namely, the strong influence of the Spirit. As mentioned in Chapter III, the YFGC teaches that the Spirit is still active today and that whoever believes this can experience the Fullness of the Spirit. Hence, many members who originally came from other Christian groups have experienced the work of the Spirit by being filled with the Spirit. It is they, most of all, who have experienced the solution to their problems by the power of the Holy Spirit. They have experienced the power of the Spirit in their lives in the same way as the Early Church, as represented in the book of Acts.

As regards to the power of the Spirit, what the YFGC demonstrates significantly in the Korean context is the ‘spiritual war against evil spirits’. That is, it stresses that in this world there are dark forces of evil, which cause people to live in sin, disease or poverty. Therefore, the church acknowledges the power of the Spirit as the means of driving out the evil forces which have traditionally oppressed Koreans. In other words, it insists that the Spirit is incomparably more powerful than evil spirits, and that there are means by which believers, freeing themselves from the hold of evil spirits, can acquire the blessing of God (Cho, Yonggi, 1979: 36-41).

In this, it is not surprising to find that the message of the New Testament resonates with Korean Christianity. As Bultmann says, the New Testament was written in an era which accepted a supernatural world view, which represents a hindrance for modern post-Enlightenment Westerners (1958: 35-38). However, it is acceptable to most Koreans, who still have a supernatural world view and who accept the spiritual world unquestioningly.⁵⁵ Therefore, when the YFGC emphasises the dynamics of the Spirit, many Koreans readily accept it (Park, Myung-soo, 2000: 11-12).

⁵⁵ This Korean world view is consistent with the general Asian worldview, which Hwa Yung mentions (2005: 49-51). It also has something in common with the biblical worldview.

This characteristic of the YFGC is also well demonstrated by its emphasis on speaking in tongues. From its inception Pentecostalism stressed speaking in tongues as evidence of Spirit Baptism. As stated in Chapter III, it was speaking in tongues that was stressed by the first Pentecostal missionary, Mary Rumsey, when she preached the gospel in Korea (ITI, 1993: 149-150). Since then it has become synonymous with Korean Pentecostalism. The YFGC follows this tradition. However, it preaches that speaking in tongues, while the most prominent evidence of Spirit Baptism, is not the only evidence. That is, it states that ‘... the evidence of Spirit Baptism is various, but the typical external evidence is speaking in tongues’ (SEI, 1988: 65). This shows that it rather follows the broader outlook of the Charismatic Movement than that of Classical Pentecostalism, which insisted that the only evidence is speaking in tongues.⁵⁶ Nevertheless, the approach of the YFGC was unprecedented in the history of Korean Christianity, for it was dominated by Calvinism, the doctrine of the Presbyterian churches. The other Korean churches were so impressed that they considered the YFGC as the church which speaks in tongues (Park, Myung-soo, 2003b: 233-234).

Divine healing, like speaking in tongues, is a characteristic of YFGC worship and also a typical feature of Pentecostalism. The YFGC has developed a theology of divine healing through its worship practices. The church practised divine healing during worship and numerous people have apparently experienced it (Park, Myung-soo, 2004: 59-61).

For these reasons, I will take the two Pentecostal manifestations, the fullness of the Spirit, speaking in tongues, and divine healing, as distinctive characteristics of the YFGC. I will investigate whether or not these three distinctive manifestations have affected church growth by examining the responses of the church members.

⁵⁶ Generally in the history of Pentecostalism the Charismatic Movement has not stressed speaking in tongues as much as has Classical Pentecostalism. Even though it began under Classical Pentecostalism, the YFGC has had a tendency towards the Charismatic Movement since the early 1980s.

3.2 Association of *Han* with the Characteristics of Growing Churches in Worship

This section examines how church members respond in worship to the distinctive Pentecostal manifestations of the Fullness of the Spirit, speaking in tongues and divine healing. Consequently, in this investigation the following hypothesis will be used: 2) 'That those who have had *Han* are more positively responsive to the power of the Holy Spirit than those who have not.' The response to the two manifestations among those who have had *Han* and those who have not will be examined. Comparative analysis was used to assess the response of each group.

3.2.1 Response to the Fullness of the Holy Spirit

This section investigates whether those who have had *Han* are associated with a positive response to the Fullness of the Holy Spirit.

Question

All participants were given the following question concerning their receptiveness to the experience of the Fullness of the Spirit since they joined the church: 'Do you think that in worship you are receptive to the Fullness of the Spirit?'

Result

TABLE 4-3: MANN-WHITNEY TEST: RESPONSE OF THE TWO GROUPS TO THE FULLNESS OF THE SPIRIT

Degree	Classification			
	Those who have had <i>Han</i> in the past		Those who have never had <i>Han</i>	
	Valid Number in the Sample	Percentage of the Sample (%)	Valid Number in the Sample	Percentage of the Sample (%)
Strongly agree	140	47.0	48	36.6
Agree	119	39.9	50	38.2
No opinion	20	6.7	12	9.2
Disagree	12	4.0	8	6.1
Strongly disagree	7	2.4	13	9.9
Total	298	100.0	131	100.0

a) The group which has had *Han* Mean: 4.25 b) The group which has not had *Han* Mean: 3.86 P = 0.0077

- Those who have experienced the Fullness of the Holy Spirit among all the respondents: 429/455 (94.2%)

The data show that of those who had had *Han*, 259 respondents (86.9%) gave affirmative answers (agree and strongly agree); 20 respondents (6.7%) gave non-committal answers; and 19 respondents (6.4%) gave negative answers (strongly disagree and disagree). In the case of those who had not had *Han*, the data show a different outcome: 98 (74.8%) respondents gave affirmative answers; 12 (9.2%) respondents were non-committal in their answers; and 21 (16.0%) respondents gave negative answers.

The result, which was analysed by the two-tailed Mann–Whitney test, shows that the scores (mean: 4.25) for the group which had had *Han* were higher than the scores (mean: 3.86) for the group which had never had *Han*. This indicates that there was a significant statistical difference between the two groups, at 0.0077. In other words, the degree of response to the Fullness of the Holy Spirit among those who have had *Han* is 4.25, where that of those who have not is 3.86. The difference between the two groups is statistically significant. This tells us that those who have had *Han* are more responsive to the Fullness of the Holy Spirit than those who have not.

3.2.2 Response to Speaking in Tongues

This section examines whether or not *Han* affects church growth through the response to speaking in tongues, a distinctive manifestation of YFGC worship.

Question

All participants were asked the following question concerning their response to speaking in tongues since they started to come to the church: ‘Do you think that in worship you are receptive to speaking in tongues?’

Result

TABLE 4-4: MANN–WHITNEY TEST: RESPONSE OF THE TWO GROUPS TO SPEAKING IN TONGUES

Degree	Classification			
	Those who have had <i>Han</i> in the past		Those who have never had <i>Han</i>	
	Valid Number in the Sample	Percentage of the Sample (%)	Valid Number in the Sample	Percentage of the Sample (%)
Strongly agree	92	34.7	35	30.2
Agree	101	38.1	49	42.2
No opinion	46	17.4	23	19.8
Disagree	18	6.8	7	6.0
Strongly disagree	8	3.0	2	1.7
Total	265	100.0	116	100.0

a) The group which has had *Han* Mean: 3.94 b) The group which has not had *Han* Mean: 3.93 P = 0.6323

cf. Those who have experienced speaking in tongues among all the respondents:

381/455 (83.7%)

Table 4-4 shows that those who had experienced *Han* had a mean of 3.94, while those who had not had *Han* had a mean of 3.93, according to the result of the two-tailed Mann–Whitney Test. The difference between the two groups (0.01) is not statistically significant. This means that those who have had *Han* are not more positively associated with speaking in tongues than those who have not.

3.2.3 Response to Divine Healing

This section examines whether or not *Han* affects church growth through the response to divine healing, one of the characteristic manifestations in YFGC worship.

Question

All participants were given the following question concerning their response to the experience of divine healing since they joined the church: ‘Do you think that in worship you are receptive to divine healing?’

Result

TABLE 4-5: MANN–WHITNEY TEST: RESPONSE OF THE TWO GROUPS TO DIVINE HEALING

Degree	Classification			
	Those who have had <i>Han</i>		Those who have never had <i>Han</i>	
	Valid Number in the Sample	Percentage of the Sample (%)	Valid Number in the Sample	Percentage of the Sample (%)
Strongly agree	130	45.0	44	34.6
Agree	119	41.2	60	47.2
No Opinion	24	8.3	11	8.7
Disagree	5	1.7	4	3.1
Strongly disagree	11	3.8	8	6.3
Total	289	100.0	127	100.0

a) The group which has had *Han*
Mean: 4.22

b) The group which has not had *Han*
Mean: 4.01

P = 0.04

The result, which was analysed by a two-tailed Mann–Whitney test, shows that the scores (mean: 4.22) for the group which had experienced *Han* were greater than the scores (mean: 4.01) for the group which had never had *Han*. This difference is statistically significant at 0.04. In this test, the means identify the degree of response to divine healing as an intervening variable; this is receptivity to divine healing, which was allocated a different weight according to the degree of response (from ‘strongly agree’ to ‘strongly disagree’). For this reason, the degree of responsiveness to divine healing of those who had had *Han* was 4.22, whereas the response of those who had not was 4.01. This indicates that there is a significant statistical difference between the two groups, at 0.04. This can be interpreted as meaning that those who have had *Han* are more positively associated with divine healing than those who have not.

4. Association of *Han* with the Characteristics of Growing Churches: the Church Community

As explained in Chapter II, incarnational growth refers to the way in which a local church grows in relation to its ministry of reconciling its members to the social context. It is shown in the way that a church community is active in social involvement

(Costas, 1983: 103; Pointer, 1984: 29-30). This section investigates whether *Han* is linked to church growth through the social involvement of the YFGC.

4.1 The Context of the Church Community of the YFGC

In this section, the community of the YFGC is investigated to show how it has involved itself in Korean society. That is, it is examined intensively to show the interaction between itself and Korean society.

The researcher is attempting to assess the extent to which the YFGC as a church community has participated in Korean society. The church has been accused of preaching a blessing-centred message, which has not contributed to transforming society but has focused merely on individual well-being; in other words, that it has not been concerned about the evils in society but has concentrated on giving individuals hope of a better life. In short, it has been lacking in social involvement (Han, Wan-sang, 1982: 219-225; Jeong, Chong Hee, 2001: 259-263; Lim, David, 2004: 199-200). However, this risks overlooking the fact that there is a strong emphasis in the YFGC on social concern within the church's ministry and its message of hope, blessing and comfort to people in despair.⁵⁷ Moreover, the church could never be accused of turning away from the problems of the poor because from its foundation it has worked for them in their home, the slums. The church has ceaselessly given relief and help to those who are alienated from society.

As noted in Chapter III, since the early 1980s the church has had a considerable impact on Korean society by becoming more active in social involvement. Ambitious projects have been devised to serve the poor and underprivileged. These include the project of 'free cardiac operations for children' (1984), the foundation of the 'Elim Welfare Center' (1988) and of the *Kukmin Daily Newspaper* and its social programmes

⁵⁷ Korean Protestantism has traditionally been divided between a liberal and a conservative wing. While the liberal churches have been involved in social involvement, the conservative churches have seldom been interested in it. Because of this rigid structural dichotomy, the YFGC, which belongs to the conservative wing, has been misunderstood as a church which lacks social concern.

(1989), and the establishment of the Christian NGO, *Good people*, for international service (1999). In this respect, the YFGC has gradually developed its ministry of social concern and expanded its boundaries.

4.2 Association of Han with the Characteristics of Growing Churches: Social Involvement

As investigated in Chapter II, *Han* has sometimes been resolved by social involvement on the part of the *Minjung*. Because *Han* comes from the socio-political structure and system, people have tried to resolve it by resorting to revolution, indicating that *Han* can be resolved by changing such socio-political structures. But this need not involve rebellion; for some churches, *Han* can be resolved by implementing desirable social and political policies, rather than by violence.

In the church community, the association between *Han* and church growth can be investigated by measuring the extent of social involvement, because it is a suitable factor by which to understand the influence of the church on society (incarnational growth), as studied in Chapter I. Furthermore, because the YFGC has been criticised for being a shamanistic organisation which pursues only individual blessing, it is important to investigate whether social involvement is linked to church growth through the response of its members to *Han*. Consequently, the hypothesis is offered: 3) 'That those who have had *Han* are more positively responsive to church social involvement than those who have not.' This study has designed three items to test the hypothesis in relation to church growth through social involvement: 1) work for social welfare and environmental issues; 2) work for women; and 3) work against regional discrimination. These variables represent typical focus points of the church's social involvement in the Korean context (Lee, Won-gue, 1994: 167-173).

4.2.1 Work for Social Welfare and Environmental Issues in Relation to Church Growth

This section investigates whether the *Han* of the church members affects church growth through their response to the social welfare and environmental activities of the YFGC.

Question

All participants were asked the following question concerning their response to the church’s social involvement: ‘Do you think that your church is receptive to the work of the church for social welfare and environmental issues?’

Result

TABLE 4-6: MANN–WHITNEY TEST: RESPONSE TO WORK FOR SOCIAL WELFARE AND ENVIRONMENTAL ISSUES

Degree	Classification			
	Those who have had <i>Han</i>		Those who have never had <i>Han</i>	
	Valid Number in the Sample	Percentage of the Sample (%)	Valid Number in the Sample	Percentage of the Sample (%)
Strongly agree	92	29.8	25	18.1
Agree	143	46.3	67	48.6
No Opinion	57	18.4	37	26.8
Disagree	10	3.2	7	5.1
Strongly disagree	7	2.3	2	1.4
Total	309	100.0	138	100.0

a) The group which has had *Han*; Mean: 3.98 b) The group which has not had *Han* Mean: 3.77 P=0.006

Table 4-6 shows that the two groups show a significant difference (p=0.006). This indicates that the two groups have a different degree of response to the work on social welfare and environmental issues. In the degree of response, the group which had had *Han* scored 3.98 and the group which had never had *Han* scored 3.77. This means that those who have had *Han* are more positively associated with the social welfare and environmental issues of the church than those who have not.

Along with this, the high degrees of response (3.98 and 3.77) reflect the social involvement policies which the church has actively developed since the early 1980s. This is significant because an investigation carried out in 1982 reported that the YFGC was considerably lacking in the dimension of social involvement. This result shows that the YFGC has changed its policies on social involvement since then. This will be discussed in more detail in Chapter V.

4.2.2 Work for Women and Church Growth

This section investigates whether the *Han* of the church members affects church growth through their response to the church's work for women.

Question

'Do you think that your church is active to the church's work for women?'

Result

TABLE 4-7: MANN-WHITNEY TEST: RESPONSE TO WORK FOR WOMEN

Degree	Classification			
	Those who have had <i>Han</i>		Those who have not had <i>Han</i>	
	Valid Number in the Sample	Percentage of the Sample (%)	Valid Number in the Sample	Percentage of the Sample (%)
Strongly agree	133	43.2	42	29.8
Agree	135	44.1	62	44.0
No Opinion	28	9.1	27	19.1
Disagree	4	1.3	4	2.8
Strongly disagree	7	2.3	6	4.3
Total	306	100.0	141	100.0

a) The group which has had *Han* Mean: 4.25 b) The group which has not had *Han* Mean: 3.92 P = 0.0003

Table 4-7 shows that the two groups show a significant difference (p=0.0003). This indicates that the two groups have a different degree of response to the work for women. In their degree of response, the group which had had *Han* scored 4.25 and the group which had never had *Han* scored 3.92. This shows that those who have had *Han*

are more positively associated with the work of the church for women than those who have not.

Here, it is necessary to examine what proportion of women is contained in the group of those who have had *Han*, because women's *Han* is especially important to this group as a whole. The proportion of women from the demographic data is as follows:

TABLE 4-8: CHI-SQUARE TEST: GENDER PROPORTIONS IN THE TWO GROUPS

Gender	Classification			
	Those who have had <i>Han</i>		Those who have never had <i>Han</i>	
	Valid Number in the Sample	Percentage of the Sample (%)	Valid Number in the Sample	Percentage of the Sample (%)
Male (31.4 %)	85	27.2	62	43.1
Female (68.6 %)	227	72.8	82	56.9
Total	312	100.0	144	100.0

$X^2= 11.277$, $df=1$, $p<0.001$ (): Per cent of total membership of each gender

Table 4-8 shows that a higher percentage of females than males have had *Han*. In the group which had had *Han*, the percentage of females was 72.8% and of males 27.2% (a difference of 45.6%). In the group which had not had *Han*, the percentage of females was 56.9% and of males was 43.1% (a difference of 13.8%). The difference between the two groups is statistically significant ($X^2= 11.277$, $df=1$, $p<0.001$). The results mean that the female group who had had *Han* responded more to the work of women than any other group.

4.2.3 Work against Regional Discrimination and Church Growth

This section investigates whether the *Han* of the church members affects church growth through their response to the church's work against regional discrimination.

Question

'Do you think that your church is active to the church's work against regional discrimination?'

Result

TABLE 4-9: MANN-WHITNEY TEST: RESPONSE TO WORK AGAINST REGIONAL DISCRIMINATION

Degree	Classification			
	Those who have had <i>Han</i>		Those who have not had <i>Han</i>	
	Valid Number in the Sample	Percentage of the Sample (%)	Valid Number in the Sample	Percentage of the Sample (%)
Strongly agree	128	41.6	39	27.9
Agree	137	44.6	66	47.1
No Opinion	26	8.5	18	12.9
Disagree	10	3.3	11	7.9
Strongly disagree	7	2.3	6	4.2
Total	307	100.0	140	100.0

a) The group which has had *Han* Mean: 4.20 b) The group which has not had *Han* Mean: 3.86 P = 0.0007

Table 4-9 shows that the two groups have a different degree of response to the work against regional discrimination. In the degree of response, the group which had experienced *Han* scored 4.20 and the group which had never had *Han* scored 3.86. The difference between the two groups is statistically significant ($p=0.0007$). This indicates that those who have had *Han* are associated more positively with the church's work against regional discrimination than those who have not.

In relation to its work against regional discrimination, the issue of *Han* in relation to regional discrimination should be noted. Chapter II revealed that residents of a particular region, Cholla-Do, have experienced unjust regional discrimination and this has caused them to develop *Han*. Chapter III described how the senior pastor of the YFGC, Yonggi Cho, preached the gospel for these people from the early 1960s onwards. Here, it should be established whether more residents who had *Han* in Cholla-Do became members of the church than people of this kind from any other region, because this can clarify the relationship between the ministry of the YFGC and the Cholla residents. This will also show us whether the YFGC's work against regional

discrimination is closely related to the issue of *Han*. The following table gives the demographic data which show the regional background of the respondents.

TABLE 4-10: CHI-SQUARE TEST: DISTRICTS OF ORIGIN OF MEMBERS IN THE TWO GROUPS

District		Classification					
		Those who have had <i>Han</i>			Those who have never had <i>Han</i>		
		Valid Number in the Sample	Percentage of the Sample (%)		Valid Number in the Sample	Percentage of the Sample (%)	
Cholla-Do		91	29.4		25	17.4	
Others	Seoul & Gyunggi-Do	125	40.3	70.6	68	49.3	82.6
	Kangwon-Do	12	3.9		8	5.6	
	Chungcheong-Do	43	13.8		24	16.6	
	Kyungsang-Do	38	12.3		15	10.4	
	Jeju-Do	1	0.3		1	0.7	
Total		310	100.0		144	100.0	

$$X^2= 6.855, \quad df=1, \quad p = 0.009$$

As shown in Table 4-10, among those who had had *Han*, the residents of Cholla-Do scored 29.4%, and the others together, 70.6%; among those who had not had *Han*, the Cholla-Do residents scored 17.4%, and the others together 82.6%. There is thus a proportionately higher number of people from the district of Cholla-Do among those who have had *Han* compared to those who have not. The difference between these two groups is statistically significant ($p=0.009$). This means that a higher proportion of *Han*-ridden residents came from Cholla-Do than from any other district.

4.3 Association of Han with the Characteristics of Growing Churches: Evangelistic Work

By using the evangelistic work, this section investigates the relationship between *Han* and church growth. The fourth hypothesis is established as follows: ‘That those who have had *Han* are more positively responsive to evangelistic work than those who have not.’

4.3.1 Performance of Evangelistic Work

The performance of evangelistic work is a general criterion by which to understand numerical growth because the membership increases by means of the evangelistic work performed by its members according to the characteristics of a growing church.

Question

All participants were asked the following question about their performance of evangelistic work: ‘Have you ever led any people to this church by preaching the gospel or sharing your testimony?’

Result

TABLE 4-11: CHI-SQUARE TEST: RESPONSE OF THE TWO GROUPS TO THE PERFORMANCE OF EVANGELISTIC WORK

Response	Classification			
	Those who have had <i>Han</i>		Those who have not had <i>Han</i>	
	Valid Number in the Sample	Percentage of the Sample (%)	Valid Number in the Sample	Percentage of the Sample (%)
Yes	241	78.2	89	62.7
No	67	21.8	53	37.3
Total	308	100.0	142	100.0

$$X^2= 12.050, df=1, p<0.001$$

Table 4-11 shows the cross-tabulation of responses from the two groups on the performance of evangelistic work, with the proposition that those who have had *Han* are more positively associated with evangelistic work than those who have not. Among the respondents who had had *Han*, 78.2% gave an affirmative response compared with the 21.7% who gave a negative response, showing a difference of 56.5% between the two. In the responses of those who had never had *Han*, 62.6% made an affirmative response and 37.3% a negative response, which shows a difference of 25.3% between the two. This difference is statistically significant ($p<0.001$). This means that those who have

had *Han* are more positively associated with the performance of evangelistic work than those who have not had *Han*.

4.3.2 Number of Church Members Gained Through Evangelistic Work

It has been confirmed that in the Korean context, evangelistic work such as street evangelistic work, a house for the carrying out of evangelistic work, a special revival day, and so forth, play a significant role in increasing the number of church members. This can be proved by carrying out a survey on how many people church members have led to the church.

Question

All the participants were asked this question: ‘How many people have you led to this church through evangelistic work so far?’

Result

TABLE 4-12: MANN–WHITNEY TEST: NUMBER OF CHURCH MEMBERS RECRUITED THROUGH EVANGELISTIC WORK

Number of church members recruited	Classification			
	Those who have had <i>Han</i>		Those who have not had <i>Han</i>	
	Valid Number in the Sample	Percentage of The Sample (%)	Valid Number in the Sample	Percentage of the Sample (%)
More than 20	69	22.6	22	15.3
15 to 19	64	20.9	24	16.6
11 to 14	91	29.7	39	27.1
6 to 10	60	19.6	26	18.1
Fewer than 5	22	7.2	33	22.9
Total	306	100.0	144	100.0

P = 0.0004

According to Table 4-12, 43.5% of those who have had *Han* said that they have led people to the church, whereas 31.9% of who have not had *Han* said the same. Of those who have had *Han*, 27.8% claimed to have led fewer than 10 people to the church, in comparison with 41.0% of those who have not had *Han*. This suggests that those who

have had *Han* are more active in bringing people to the church than those who have not had *Han*. Therefore, it is confirmed that *Han* is associated with the characteristics of growing churches in terms of evangelistic work.

5. Discussion

Hypothesis 1), stating that those who have had *Han* are more positively responsive to the contextual message than those who have not had *Han*, is corroborated. In the test of the response of the social context to the Message of Blessing, those who have experienced *Han* had a degree of response of 4.26, whereas in those who had not there was a degree of 3.85. In the test of the response of the cultural context to the Message of Blessing, those who have had *Han* also indicated a higher degree of response than those who had not, namely, 4.27 as against 3.98. The difference of the degree of response is statistically significant for the two items.

Hypothesis 1) is based on the characteristics of a growing church, stating that the contextual strategies of churches contribute to church growth (McGavran, 1980; Hunter, 1987). Those who have had *Han*, who show a positive response to the contextual message, show greater support for this characteristic than those who have not. Therefore, it is implied that those who have had *Han* have contributed indirectly to the growth of the YFGC.

Hypothesis 2), stating that those who have had *Han* are more positively responsive to the work of the Holy Spirit than those who have not, is corroborated with respect to all but the item concerned with response to speaking in tongues, where there was no significant difference between the two groups.

The statistical data show that in response to the question about the Fullness of the Holy Spirit and divine healing, the group which has experienced *Han* is significantly statistically different from the group which has not. This means that those who have had *Han* are more associated with this characteristic of the growing church than those who

have note, through the Pentecostal manifestations of the Fullness of the Holy Spirit and divine healing. According to the data, between the Fullness of the Holy Spirit and divine healing, the respondents evinced a higher response to divine healing than to the Fullness of the Holy Spirit (those who had had *Han*: 4.22; those who had not: 4.01). This shows that church members are attracted to divine healing more than to any other manifestation in worship. In other words, divine healing has indeed been a very important factor in bringing about the growth of the YFGC.

This result supports the idea that one characteristic of growing churches is that the work of the Holy Spirit contributes to church growth (Green, 1975; Boer, 1983; Wagner, 1986) despite the fact that in the response to speaking in tongues there was no difference between the two groups.

Those who have had *Han*, who have a positive response to the work of the Holy Spirit, show greater support for this characteristic than those who have not. This means that those who have had *Han* have contributed indirectly to the growth of the YFGC.

An important point to note is that the data show that those who had experienced the Fullness of the Holy Spirit comprised 94.2% of all respondents, whereas those who experienced speaking in tongues scored 83.7%. This result can be interpreted as confirming that Spirit baptism is not always followed by speaking in tongues, unlike in the doctrine of Classical Pentecostalism. When those who experienced the Fullness of the Holy Spirit included those who experienced Spirit baptism – because the Fullness of the Holy Spirit is a broader concept than Spirit baptism – the data suggests that Spirit baptism does not always co-exist with speaking in tongues.

Hypothesis 3), stating that those who have had *Han* are more positively responsive to social involvement than those who have not, is corroborated. The data show that there was a significant statistical difference between the two groups in all three variables with respect to the church community: they showed varying response to

work for social welfare and environmental issues, work for women, and work against regional discrimination.

As seen above, the data support the characteristic of growing churches according to Wagner, Hunter, Easum and Huh. Those people with *Han*, who have a positive response to social involvement, show a greater support for this characteristic. Therefore, by implication I suggest that those who have had *Han* have contributed indirectly to the growth of the church. Theoretically this supports Hunter's claim that churches grow as they identify people in need to whom the church can minister by extending its ministry (Hunter, 1987).

Here, some points can be discussed in the relationship between *Han* and the social involvement of the YFGC. Regarding *Han* and the work for women, those who have had *Han* are more positively responsive to the work for women than those who have not. This shows that many women have experienced the need to try to resolve their *Han* in the work of the church and thus have linked themselves to the growth of the church. This is a new fact which has been discovered in this investigation; it will be looked at in more detail in Chapter V. Regarding *Han* and the church's work against regional discrimination, the data show that among those who have had *Han*, Cholla-Do residents are more positively associated with the church's work against regional discrimination than residents of any other district. This is because many residents of Cholla-Do moved into Seoul and its surroundings in the early 1960s and the 1970s and started to attend the services of the YFGC in the process of Korea's urbanisation. As was shown in Table 1.7, this group makes up the second largest section of the YFGC's membership. This implies that the YFGC's ministry must have offered something attractive to this influx of deprived people, who hoped that it would resolve their *Han*.

Hypothesis 4), stating that those who have experienced *Han* are more positively responsive to evangelistic work than those who have not, is corroborated. The data show that there was a significant statistical difference between the two groups in the two

separate items: the performance of evangelistic work and the numbers of church members recruited through evangelistic work. Therefore, by implication I suggest that this characteristic has contributed indirectly to the growth of the YFGC.

The corroboration of these hypotheses tells us that those who have had *Han* were more closely associated with the characteristics of growing churches through the Pentecostal experience of the YFGC than those who have not. This means that those who have had *Han* show greater affinity with the characteristics of growing churches. Therefore by implication it is suggested that *Han* affects indirectly to the growth of the YFGC.

6. Conclusion

The purpose of this chapter has been to investigate whether or not *Han*, the contextual factor, is related to church growth through the Pentecostal experience of the YFGC, the institutional factor. In order to do so, hypotheses were established on the basis of the characteristics of the growing churches which were derived from church growth theory. Research questions were designed to investigate the Pentecostal experience of the YFGC through its message, worship and church community.

The corroboration of the hypotheses shows that *Han* is associated with the characteristics of the growing churches through the YFGC's Pentecostal experience. Compared with those who had not experienced *Han*, those who had done so were more positively responsive to the Pentecostal experience (the message, worship and the church community) and they showed greater support for the characteristics of growing churches which can contribute indirectly to the growth of the church. That is, it was shown that those who had had *Han* underwent a life transformation and affected church growth indirectly by responding more actively in their overall practice of religion.

This chapter has also revealed that the YFGC has made progress in social involvement since the 1980s. In particular, this has been shown in areas such as the

church's work for women and work against regional discrimination. This suggests that those who have had *Han* are more active in bringing people into the church than those who have not had *Han*. Therefore, it is confirmed that *Han* is associated with the characteristic of growing churches in terms of evangelistic work

This chapter has supported the notion that *Han* is linked to the growth of the YFGC through the religious experience of Korean Pentecostalism, but has not examined in what way *Han* can influence church growth. The direction and process of this growth will be investigated in the next chapter through the analysis of qualitative data.

7. Methodological Reflections

Generally, a quantitative methodology allows researchers to examine overall patterns and structure (Bryman, 1992). This study has focused on investigating an overall structure of whether or not *Han*, a characteristic Korean feeling, has affected the growth of the YFGC through its Pentecostal experience.

The survey was carried out in the whole church context. In the areas surveyed, the characteristic features of the church were investigated in the message, the worship and the church community. In particular, the church community was investigated in detail because it has important issues for examining the past and present of the YFGC in relation to the church and society.

In order to investigate the relationship between *Han* and church growth, this study tested four hypotheses by comparing the two different independent groups: the group which had had experienced *Han* and the group that had not. In particular, this study has used the Mann-Whitney Test and the Chi-square Test, both of which have been very useful in analysing the different responses between the two groups.

This study has surveyed a particular church, the YFGC, because it is focusing on whether *Han* affects church growth 'through the Pentecostal experience'. If it examined other Christian groups – for instance, the Presbyterians and Methodists – which are

major Christian denominations in Korea, along with the Pentecostals, it might discover that each group retains distinctive features in relation to *Han*. It is hoped that many further studies will be carried out on *Han* in the whole context of Korean Christianity.

CHAPTER V

THE INFLUENCE OF *HAN* ON CHURCH GROWTH IN THE PENTECOSTAL EXPERIENCE OF THE YFGC

1. Introduction

The previous chapter investigated whether *Han* is related to church growth through the Pentecostal experience of the YFGC. The analysis of quantitative data showed that *Han* are positively associated with the characteristics of growing churches; this means that *Han* indirectly affects the growth of the YFGC. Despite this result, in Chapter IV I did not show how effectively the Pentecostal experience of the YFGC has influenced those who have had *Han*, and consequently church growth.

In this chapter I will examine the way in which the characteristics of growing churches are associated with the church's ministry in responding to church members who have had *Han*. To achieve this, one must investigate the 'resolution of *Han*'⁵⁸ and its connection to church growth through the Pentecostal experience of the YFGC: the message, the worship and the church community. That is, I shall explore how the church attempts to resolve Korean people's *Han* effectively and how the characteristics of growing churches are associated with the church's activities in relation to *Han*.

As these subjects needed a relatively complicated investigation, which had to inquire into people's personal religious experiences, I employed the interview method. A semi-structured interview was used to ask concrete questions, because some of the main interview questions had already been covered in the investigation described in Chapter IV. The interviews were arranged in two stages. I first had to select as interviewees people who had experienced *Han*, with whom I later made specific appointments. I tried to run many interviews in order to make the investigation as

⁵⁸ This means not only seeking the liberation of the oppressed psychic energy of *Han* but also remedies for the symptoms of related diseases in order to live a healthy life, set free from the sufferings of *Han* (see Chapter II).

broadly based as possible and thus minimise subjectivity. I applied the resulting data to the general situation by addressing common points through content analysis. As far as was practicable, I tried to pay attention to overcoming the problem of generalisation which is one limitation of the qualitative method.

2. The Message

This section investigates how far the message of the YFGC is effective for those who have had *Han*. It also examines how the characteristics of growing churches (churches grow when the power of the Holy Spirit is manifested) are associated with the message of the YFGC.

2.1 Effectiveness of the Message for the Resolution of Han

2.1.1 The Message of Hope

The previous chapter showed that the Message of Blessing was the most characteristic message of the YFGC, one which was adapted to the social and cultural circumstances of Korea. However, in the qualitative data I found that the message which church members with *Han* regarded as most helpful was broader than the Message of 'Blessing' alone. Many interviewees who had had *Han* stated that they were enabled to resolve by the Message of 'Healing' and the Message of 'Love and Reconciliation' as well as the Message of 'Blessing'.⁵⁹

According to the quantitative data, people experience *Han* when they suffer from poverty, disease and the conflicts of human relationships.⁶⁰ This means that to

⁵⁹ Pastor Cho's sermons can be classified according to six categories as follows: 1) Healing; 2) Repentance; 3) Ethics and Morality; 4) Eschatology; 5) Blessing; and 6) Love and Reconciliation. I made this division with reference to *Pastor Yonggi Cho's complete series of sermons* (21 volumes, covering 783 sermons), edited by ECCSC published in commemoration of the 40th anniversary of his pastoral work.

⁶⁰ The survey shows that the reasons which cause people to have *Han* are as follows: 1) economic problems from poverty: 47.8%; 2) the conflicts inherent in human relationships: 15.8%; 3) physical problems, due to sickness: 15.8%; and 5) social and political reasons: 3.4%.

overcome their *Han* people seem to need three types of message: Blessing, Healing and Love and Reconciliation. The interviews showed that 80.1% of those who had had *Han* experienced the resolution of their *Han* through these types of message; incidentally, these three messages carry within them the hope of overcoming the despair and sufferings of this present life.

To the poor it is the hope of expecting God's blessing; to the sick it is the hope of experiencing healing in the power of the Holy Spirit; to the people who have troubled human relationships it is the hope of restoring their destroyed relationship in Jesus Christ. Thus, those who are suffering from *Han* need a message to provide them with the hope of being enabled to overcome it.

I will call this message for people with *Han* the 'Message of Hope'.⁶¹ This Message of Hope is found in the representative belief system of the YFGC, the Threefold Blessing and the Fivefold Gospel. The Threefold Blessing claims that Christians can enjoy Jesus's redemption with the three dimensional blessings: spiritual, physical and circumstantial.⁶² There is a strong suggestion of hope in the actual lives of human beings through Christian salvation. A Korean theologian, Seung-an Im, argues that the Threefold Blessing of the YFGC gives people the hope that they can be freed spiritually, as well as free from poverty and illness through God's blessings. This Message of Hope enables the church to grow as a large church (2004: 117, 119-120). Furthermore, the Fivefold Gospel provides a more concrete hope for people. It proclaims the five subjects which give people hope: the 'Gospel of Regeneration', which speaks of the hope of being born again through Jesus Christ; the 'Gospel of the Fullness of the Spirit', which enables them to live a powerful life in the Holy Spirit; the

⁶¹ Ki-seong Lee claims that the YFGC has been proclaiming the message of forgiveness of sins, divine healing, blessing, dreams and visions as well as the eternal kingdom; his message and theology can be adequately explained from the viewpoint of hope. (2004: 67). Hyunseong Bae also argues that: 'It is "hope" that penetrates his pastoral philosophy and theological thought as a main theme. In other words, there is a subject in the "Fivefold Gospel", the "Threefold Blessing" and the "Thought of a Good God" and the "Kingdom of God" which pervades his preaching. Hope is a standard requirement in order to understand Yonggi Cho's ministry and theology.' (2004: 197).

⁶² Regarding the Threefold Blessing, please see Chapter III.

‘Gospel of Divine Healing’, which encourages the sick to have the hope of being free from suffering; the ‘Gospel of Blessing’, which stresses that God is good and gives blessings to people; and the ‘Gospel of the Advent of Christ’, which encourages people to have hope for the future. In this doctrine there coexist two kinds of hope, a present hope and a future hope. Whereas the Gospel of regeneration, the Gospel of the Fullness of the Spirit and the Gospel of divine healing focus on a present hope, the Gospel of the Advent of Christ points to a future hope (Bae, Hyeonsung, 2004: 209).⁶³

The characteristic of the Message of Hope for those who have had *Han* is that it emphasises a present hope, although it also includes a future (eschatological) hope. In particular, the message of Divine Healing and the Message of Blessing suggest a strong present hope in the Korean context. On this point, the message of the YFGC is different from the message of the Native Charismatic Movement. The Native Charismatic Movement has mainly preached an eschatological hope, in contrast to the YFGC, which stresses the present hope.

Thus, the Message of Hope is attractive to those who have had *Han* because it stresses a present hope in their actual lives. The next few sections will investigate how this Message works on the resolution of *Han* and thus contributes to church growth.

2.1.2 The Role of the Message of Hope for the Resolution of *Han*

2.1.2.1 Holistic Salvation

The Message of Hope offers holistic salvation, on the grounds that human beings seek a salvation which is not only spiritual but also physical and circumstantial. Based on the biblical concept of humanity, the YFGC maintains holistic salvation as a hermeneutical tool for understanding soteriology. It claims that God is concerned not

⁶³ Regarding the hopefulness of the Fivefold Gospel, Jürgen Moltmann points out that there exists a common point between his own theology and the Fivefold Gospel, in that they both give hope to people (2004: 17-19).

only about people's spiritual needs but also about other practical needs, reasoning as follows: the Bible understands humanity from a holistic viewpoint. The Old Testament uses the following Hebrew terms for humans: *basar*, *ruach* and *nephesh*. Whereas *basar* refers mainly to humans in their bodily aspect, that is, people who are frail and sin easily, *ruach* is used to express the idea of humans as beings endowed with God's life and power. However, because God is *ruach* itself, people are not *ruach* because they can only possess *ruach* to a limited extent. *Nephesh* refers to the seat of affective experience and is used in the same way as *psyche* in the New Testament. Here, what is important is that the tension between *basar* and *ruach* is reconciled in *nephesh*, thereby constituting a 'whole person'. When *basar* or *ruach* refer to a person it means a person as a whole. In other words, the three concepts have in common that they all refer to the totality of a person, even though they have a slightly different emphasis (ITI, 1993: 126-127; Peursen, 1966: 95-98, 100).

In the New Testament, a whole person is translated into Greek as *soma*. A man possesses *soma* and is *soma* itself. Under the influence of Hellenism, the New Testament understanding of a human tends towards a dualism which divides a human into soul and body, but this dualism was regarded as unorthodox in Christianity. Moreover, the Apostle Paul, even though he occasionally hints at such a dualistic view in his Epistles, is evidently much more in line with the Old Testament than with Hellenistic ideas (ITI, 1993: 126-127; Peursen, 1966: 98). According to the biblical interpretation the church insists that the salvation of humanity is meaningful when it is accomplished totally – not only spiritually and physically but also environmentally. It is unimaginable to think of a person as having a soul only, or to conceive of a person who is never related to physical or circumstantial conditions. Christianity insists on holistic salvation (ITI, 1993: 126-127).

The Message of Hope based on a holistic concept of salvation strongly impressed Korean Christians, who had traditionally been accustomed only to spiritual

salvation (Im, Seung-an, 1996: 21). In particular, the Gospel of Blessing, which stressed present (this-worldly) hope, had never been proclaimed in Korean established churches. To Koreans, among whom the eschatological message had taken first place, this was an epoch-making message.

It encouraged those who knew *Han* to overcome it. This resolution of *Han* is clearly revealed in the interviews which I carried out among church members in the YFGC. According to the interviewees, the church's Message of Hope has allowed them to lead a healthy and sound life by resolving their *Han*. For instance, one of the church members who had had *Han* said: 'I had suffered from *Han* because of severe poverty and bad human relationships. However, since I received the message which gave me hope at worship, I have become better and now I am completely free from this horrible *Han*.'⁶⁴ Another respondent stated: 'I have experienced *Han* because of poverty and hopelessness and because no one has supported our family since my husband fell ill and died. On the recommendation of my friend who had attended this church, I became a church member. I realised that I could resolve *Han* after receiving the Message of Hope which suggests a holistic salvation. It was an amazing experience! Since this time I have lived a confident life in the faith of Christ.'⁶⁵

Thus, the Message of Hope focused on holistic salvation has had an effective impact on members in resolving their *Han*. This result suggests that the church has a message which can resolve the *Han* from which people have suffered for economic, social, political and personal reasons. Additionally, this message is appropriate for resolving *Han*, which has manifold symptoms such as anger, resignation and victimisation, as explained in Chapter II. In this respect it may be concluded that the

⁶⁴ Interview by the author with M. Ahan (8 August 2004). The result of this interview is similar to the interviews with, K. Hwang (11 August 2004), I. In (18 July 2004), D. Jang (16 July 2004), C. Jeong (20 July 2004), C. Noh (16 July 2004), Y. Yu (18 August 2004) and K. Jang (22 July 2004).

⁶⁵ Interview by the author with B. Lee (25 July 2004). The result of this interview is similar to the interviews with O. Bae (1 August 2004), J. Jeon (8 August 2004), C. Jeong (20 July 2004), C. Kim (28 July 2004) and W. Sung (28 July 2004).

YFGC's Message of Hope has been proclaimed to resolve church members' *Han* effectively.

2.1.2.2 The Role of Conscientisation

The YFGC started its ministry among people of lower social status, needing to help them and solve their life problems. Inevitably it encountered people who had *Han* and were in absolute despair. In a sense, the purpose of the church's ministry was to resolve the *Han* of such people by comforting and helping them by means of the Christian gospel. On the direction of the ministry, Pastor Han-heum Ok says:

Established churches were not concerned for those who were hopeless and in despair in the 1950s. However, the YFGC centred its pastoral focus on them. Consequently, it was an important matter for the church to find a contact point to preach the gospel to such people who were wandering as outsiders, unaccepted by those established churches. Then, what is its contact point? It is to tell the sick that they can be cured by Christian faith and tell the poor that they can be wealthy if they are blessed by God. It was the contact point which was the Message of Hope (2003: 15).

The church adopted the message of earthly hope in order to make contact with people who had *Han*. Here, a question arises. In such a situation, how did the church adopt this Message of Hope as a way of resolving *Han*? Did it simply proclaim the message? If not, did it have any special insight? Jung-min Seo, a lecturer at the Yonsei University in Seoul, claims the following after analysing Dr Yonggi Cho's sermons:

One of Dr. Cho's pastoral ambitions was to give a dream and hope to people who were suffering and in estrangement. Indeed, that comparatively unusual method has been repeated in his preaching. That is, the following subjects are constantly repeated in his sermons: 'hope' (10 times) 'joy' (5), 'dream' (11), 'thinking' (10), 'despair' (10) (2000: 78).

His analysis has been confirmed by my investigation. Church members have been able to resolve their *Han* by repeatedly receiving a Message of Hope. Because *Han* is expressed in sentiments such as oppressed mind, or despair, or hopelessness, the Message of Hope seemed to give people a way of resolving such symptoms. Because of

this message, Korean *Minjung* were able to overcome *Han* and to live actively as full members of their community.

This raises one important point. It is by the process of conscientisation through the Message that church members experience the resolution of *Han*. This process of conscientisation was evident in the interviews.⁶⁶ The conviction that they overcame their *Han* was more evident in those who had been members of the church for a long time than in those who had been members for only a short time. Those who had been church members for more than 20 years had a stronger conviction that their *Han* had been resolved than others. This suggests that they were able to solve matters of *Han* effectively by the process of conscientisation through the repetition of the message. That is, the repeated message inspired them to be conscientised in resolving *Han*. Thus, one way to resolve their *Han* in the YFGC is to conscientise church members through repeatedly preaching the Message of Hope. This Message of Hope can be said to be an 'ideology' as a subsystem for change (Johns, 1993: 106). That is, the Message of Hope can be 'an ideological basis for decisive action' (Gerlach *et al.*, 1970: 160) among church members for resolving *Han*.⁶⁷

In conclusion, the Message of Hope inspires Korean people to change their way of thinking through the process of conscientisation. It has played an effective role in resolving the *Han* of those who were in despair and hopelessness by a form of Christian preaching which is full of dreams of future possibilities.

⁶⁶ Interviews with O. Bae (1 August 2004), Y. Hong (23 July 2004), K. Hwang (11 August 2004), I. In (18 July 2004), D. Jang (16 July 2004), C. Jeong (20 July 2004), C. Kim (28 July 2004), B. Lee (25 July 2004) M. Lee (15 August 2004), J. Park (22 August 2004) and S. Son (22 August 2004).

⁶⁷ Kärkkäinen evaluates the role of the message of the YFGC in transforming people as follows: 'The YFGC's Pentecostal theology and faith is a creative synthesis for the faith-based, hope-filled Christian life that appeals to God's promises for health and well-being while struggling amidst the calamities of life and seeking divine resources to be a blessing for the kingdom of God and the good of the neighbour and our world.' (2004: 77).

2.2 Association of the Characteristics of Growing Churches with the Message in Relation to Han

One of the characteristics of growing churches is that churches grow when they use contextual strategies that are generally found in the distinctive message or theology that every church has. As investigated in the previous chapters, it is clear that there is a contextual message present in the YFGC. This section investigates if this characteristic of growing churches is associated with the message of the YFGC in relation to *Han*.

2.2.1 The Message of Hope as a Contextual Message

In order to assess whether the Message of Hope is a contextual message, I tried to identify to what extent the Message of Hope is responsive to the context of those who have had *Han*. I studied the response of those with *Han* to the different categories of message of the YFGC in order to determine the most responsive category of message for those who have had *Han*. For a more accurate analysis, the message of the church was divided into the following six aspects⁶⁸: 1) Healing; 2) Repentance; 3) Ethics and Morality; 4) Eschatology; 5) Blessing; and 6) Love and Reconciliation. The design of this classification was based on the subjects of sermons of Cho. Of these six aspects, the participants who felt that they had suffered from *Han* before they came to the YFGC were asked which message had helped them best to resolve their *Han*. The following table shows their responses:

**TABLE 5-1: RESPONSE OF THOSE WHO HAVE HAD
HAN TO THE CATEGORIES OF MESSAGE**

Categories of Message	Numbers and proportion (%) of those who have had <i>Han</i>	Numbers and proportion (%) of sermons preached by Cho
Healing	77 (25.0)	156 (19.9)
Repentance	50 (16.2)	125 (16.0)

⁶⁸ These data show that his sermons dealt impartially with all, showing that Pastor Cho has no obvious bias against any particular aspect. Three aspects, 'Healing', 'Love and Reconciliation' and 'Blessing' occur in very similar numbers, referring to *Pastor Yonggi Cho's complete series of sermons* (21 volumes), edited by ECCSC.

Ethics and Morality	2 (0.7)	134 (17.1)
Eschatology	9 (3.0)	81 (10.3)
Blessing	100 (32.4)	139 (17.8)
Love and Reconciliation	70 (22.7)	148 (18.9)
Total	308 (100)	783 (100)

Table 5-1 indicates that the respondents who were able to resolve their *Han* by the Message of ‘Blessing’ numbered 100 (32.4%); 77 (25.0%) respondents were helped by ‘Healing’; 70 (22.7%) respondents selected ‘Love and Reconciliation’; 50 (16.2%) respondents indicated ‘Repentance’; 9 (3.0%) respondents chose ‘Eschatology’; only 2 (0.7%) respondents selected ‘Ethics and Morality’. This shows that the Message of Hope, which includes three categories: the Message of Blessing, the Message of Healing and the Message of Love and Reconciliation, was helpful to 147 (80.1%).

This investigation confirms that the Message of Hope in particular had a greater impact on those who have had *Han* than any other type of message. This implies that the Message of Hope corresponds much more closely to the context of those who have had *Han*. Therefore, it is evident that the Message of Hope is a contextual message for those church members who have had *Han*. Moreover this survey shows that the Message of Hope is both a message which gives *Han*-ridden people hope and comfort in their present condition and a message which solves practical problems on earth rather than other-worldly concerns about what happens after death. This supports James Goff’s assertion that the themes expressed in Pentecostal meetings contain a release within the individual’s religious psyche which promise a similar release from the problems faced in the ‘here and now’ (1986: 11-12).

2.2.2 Cultural Association of ‘the Contextual Strategy’ with the Message of Hope

The YFGC has developed a unique Pentecostal faith in the Korean context, which is different from that of Pentecostalism in the USA even though it is descended from it.

One reason for this is that shamanism is one of the folk religions in Korea, and most Korean Christians have in their family people who hold a shamanistic world-view. Shamanists are aware of supernatural powers, using magic in order to reach out to their gods. They have a fear of spirits and also want blessings and healing from their gods (Myung, Sung-hoon, 1990: 235). To Korean people who are culturally accustomed to this shamanistic context, the Message of Hope of the YFGC was a point of contact. Chapter IV claimed that the message resonates well with the Korean mindset. In other words, the Message of Hope was contextualised in the Korean cultural background.

The Message of Hope was related to the cultural environment and in this way it motivated many people to come into the church. This is confirmed by the testimony that when the interviewees received the message they felt a sense of expectation that they would be able to live in this world with courage, to be able to be healed and to be able to be blessed by God. They also confessed that this sense of expectation made them want to continue to attend church.⁶⁹ This testimony shows that the characteristic of growing churches is associated with the Message of Hope since it has been established that a contextual message makes churches grow.

This cultural relevancy is confirmed by Donald A. McGavran's statement, 'Pure animism has great importance for church growth' (1976: 48). Therefore, the church's growth was to no small extent the result of its cultural influence (Park, Myung-soo, 2000: 43).

2.2.3 Social Association of 'the Contextual Strategy' with the Message of Hope

This section pursues the investigation as to how this characteristic is associated with the Message of Hope in relation to *Han*. For this, it explores how the Message has affected people's lives and the life of their church. That is, it tries to study the relationship between the Message and the lives of church members.

⁶⁹ The researcher's interviews with G. Ahn (13 July 2004), J. Hwang (11 July 2004), B. Lee (29 August 2004) and Y. Park (15 August 2004).

I interviewed some church members to ask the question: 'What influence has the Message of Hope had on your life and church life?' On this question many church members answered that the Message helped them to live a more positive life and also greatly aided them to attend church regularly.⁷⁰ The results of these interviews show that one of the characteristics of growing churches, that is, a contextual message which makes churches grow, is associated with the Message of Hope at the YFGC.

In addition to this, I investigated the impact of the Message of Hope on society using the facts of how the YFGC contributed to the modernisation of Korean society and was involved with the foundation of the 'Saemaedul (New Village) Movement'.

In the period between the 1950s and the 1960s, Korea was struggling to break out of the miserable circumstances of desperate poverty and underdevelopment. The Third Government led by President Chung-hee Park was promoting the project of modernisation. From the early 1970s, it focused on the 'Saemaedul (New Village) Movement', which was in pursuit of a moral revolution. It was a national movement which tried to change the mind of the Korean people under the slogan of 'diligence, self-help and co-operation', and to inspire them to develop their country. Yet, surprisingly, the national campaign was in fact promoted by Yonggi Cho, the senior pastor of the YFGC. Yonggi Cho describes it as follows:

One day President Chung-hee Park, who presumably had heard about me, sent me a message that he wanted to see me. When we met, he abruptly asked me what I thought was the best way to revive this country. I told him that it was the most important thing for people to be given hope and for this it would be good to develop a 'Saemaedul Movement'. I suggested that the Movement could be spread by the churches because most villages had churches in their areas and then the movement could be led by church members.⁷¹

As a result, the government took the step of developing the movement on a nationwide scale, not only in urban areas but also in the countryside. It was a successful

⁷⁰ The researcher's interviews with G. Kang (14 August 2004), B. Lee (25 July 2004), Y. Lee (15 August 2004), W. Seong (28 July 2004) and Y. Yu (18 August 2004).

⁷¹ The writer's interview with Yonggi Cho (24 July 2004).

revolutionary campaign which reformed people's points of view and their life-style over the decade of the 1970s. The Message of Hope of the YFGC must have played an important role in this campaign.

Referring to the influence of the message on Korean society, Myung-soo Park says: 'The Message of Hope of the YFGC, in particular the emphasis on this-worldly material blessings, affected positively the modernisation of Korean society. In other words, Cho's message: 'If you can? Everything is possible for him who believes.' (Mark 9:23) coincided with the slogan of the Saemaeul campaign: 'Let's become prosperous, let's become prosperous, let's try to become prosperous.' The message of the church, being identical with the message of the President, inspired Korean people to step forward to construct a prosperous country with confidence.'(2000: 37-38). Young-gi Hong asserts: 'The Message of Hope contributed greatly to Korean society for it changed their outlook and value system. In a sense, it was a remarkable thing in modern Korean society that the church's message changed the outlook of people in general.' (2003b: 174). This shows that the message had a great impact on the whole society, strong enough to lead to a campaign for the development and reformation of the country. The Message of Hope not only helped church members to resolve their *Han* but also provided an encouragement for Koreans to overcome social adversity. The message encouraged people who were poor and in despair to have hope and the will to live (Park, Myung-soo, 2003b: 275). As a result, its social influence motivated people to join the church. In this respect, the growth of the YFGC kept in step with Korean modernisation (Cox, 1995: 230).

2.2.4 Association of 'the Contextual Strategy' with the Message of Hope

From the beginning of the YFGC the Message of Hope became a symbolic phrase, representing the ministry of the church. It motivated people, particularly those who had experienced much *Han*, to come into the church. It stimulated spectacular

church growth: the church's membership grew to about 400-500 people in its first three years (ITI, 1998: 25; Choi Jashil, 1999: 300). After this, the Message of Hope became the key factor in the proclamation of the gospel and played a major role in the transformation of the YFGC into a mega-church. Referring to the relationship between the message and the characteristic of growing churches, Yonggi Cho says:

One of the factors allowing the YFGC to become the biggest single church in the world is that it planted in people's minds the message of faith, hope and love of the gospel. In other words, the church continued to preach the message of the Threefold Blessing to its members. In particular, this Message of Hope shed its light on the people who had lived despairing lives in devastating circumstances ... due to this message, many people expressed hope for the future and took the initiative in leading other people to the church.⁷²

Sung-hoon Myung (1992: 56) also claims: 'The message which gives people hope enabled the church to be the fastest growing church in Korea. The faith of the Full Gospel as a bridge connecting the message of God to men made many people experience God's concern for them in their actual lives.' On this point, Hyunseong Bae asserts that: 'The YFGC has tried to resolve *Han* by the Message of Hope... one of the crucial factors which makes the YFGC the world's largest church as a single congregation is purely and simply this message.' (2004: 200-201)

Thus, the Message of Hope motivated people to join the church in great numbers. Coincidentally, this Message of Hope is linked to church growth through its cultural relevance and its impact on society.

3. Worship

This section investigates how the worship of the YFGC is effective for those who have had *Han*, and thus contributes to the growth of the church.

⁷² The interview with Yonggi Cho in *Cho Yonggi Moksaewi Yeongseongkwa Leadership* [Pastor Cho's Spirituality and Leadership].

3.1. Characteristics of Worship in the YFGC

As investigated in Chapter III, the worship of the YFGC has a strongly festive nature. The congregation feels intense joy and delight from the experience in which they encounter the living God. They rejoice in celebrations where they experience renewal and healing, being filled with the Spirit of God. This atmosphere encourages not only joyous songs and dances but also fervent prayer. In praising God the congregation sings many gospel songs; clapping, dancing and using various musical instruments in services. In particular, praising God by singing gospel songs builds up the mood of worship because every participant can learn them easily, since they consist of simple words and, in particular, Korean folk tunes (Kim, Bong-jun, 2003).⁷³ This festive aspect of worship is based on its distinctive manifestations, the fullness of the Holy Spirit and speaking in tongues. This convinces people that they can experience God directly. It inspires the whole congregation to have spiritual dynamism (Hong, Young-gi, 2003a: 32-36).⁷⁴

The festive aspect of the worship is enhanced by a strong manifestation of divine healing which is usually performed at the climax of the worship. In particular, the proclamation of healing, which is made by the pastors, appears very mysterious and makes participants feel that God himself is concerned about their suffering and can heal their diseases. That is, through witnessing divine healing they see with their own eyes that God is with them through the sight of divine healing. Above all, divine healing strengthens dramatically their belief that God heals, in the same way as when they witness the speaking in tongues. Divine healing is not unique to this church, because it has been relatively familiar to people throughout the history of Korean Pentecostalism. However, the YFGC has become known as a typical church which performs divine healing in Korea because it has emphasised and theologised it.

⁷³ This has been widespread over the country as the starting point of the YFGC.

⁷⁴ Regarding the characteristic worship of the YFGC, please see Chapter III.

I will now investigate how the festive worship based on the Fullness of the Spirit and speaking in tongues and the strong manifestation of divine healing contribute to the resolution of the *Han* of the members.

3.2 Effectiveness of Worship for the Resolution of Han

3.2.1. Effectiveness of the Fullness of the Spirit

How does the worship of the YFGC inspire people to resolve *Han*? According to my research findings, it is through the Fullness of the Holy Spirit. Interviews reveal that since they first came to the church many members have effectively overcome their suffering by the Fullness of the Holy Spirit.⁷⁵ In most cases they are convinced that the Spirit has caused them not only to repent of their sins but also to bring an end to their life sufferings, i.e., their worries, fears, troubles and diseases. It is clear that the Spirit inspires these people to cope with their problems. Many interviewees stated that they were able to resolve their *Han* when they experienced the Fullness of the Spirit.⁷⁶ That is, in the YFGC the Fullness of the Spirit plays a significant role in resolving people's

⁷⁵ The author's interview with C. Ahn (14 July 2004), G. Ahn (13 July 2004), K. Ahn (20 July 2004), M. Ahn (8 August 2004), C. Choi (14 July 2004), Y. Choi (20 July 2004), I. In (18 July 2004), K. Jang (22 August 2004), J. Jeon (8 August 2004), C. Jeong (20 July 2004), K. Ji (13 August 2004), S. Kang (13 July 2004), C. Kim (11 July 2004), I. Kim (20 July 2004), S. Kim (21 July 2004), S. Kwon (15 August 2004), B. Lee (25 July 2004), B. Lee (29 August 2004), E. Lee (8 August 2004), E. Lee (18 July 2004), K. Lee (18 August 2004), J. Lee (22 August 2004), Y. Lee (15 August 2004), K. Min (28 July 2004), K. Oh (25 July 2004), S. Oh (18 July 2004), M. Shim (8 August 2004), S. Shin (29 August 2004), Y. Song (28 July 2004) and Y. Yu (11 August 2004).

⁷⁶ The Fullness of the Holy Spirit is a significant term, as the YFGC uses it. The church also mentions the Baptism of the Holy Spirit, but it uses the Fullness of the Holy Spirit as a general term. It makes a distinction between the Fullness of the Holy Spirit and the Baptism of the Holy Spirit: the Fullness of the Holy Spirit, having a broader meaning than the Baptism of the Holy Spirit, means the spiritual condition in which the gifts and fruits of the Spirit are represented continuously in the lives of believers. The Baptism of the Holy Spirit is the first experience in the Fullness of the Holy Spirit. It claims that the Fullness of the Holy Spirit makes the believers not only live lives of powerful faith to overcome the evils of this world but also to preach the gospel courageously (Cho Yonggi, 1998: 122-129; 1983: 130-135). Scholars who study Pentecostalism use the term Baptism in the Holy Spirit together with the Fullness of the Holy Spirit as terms which indicate the same Pentecostal experience (Anderson, 2000: 245).

Han. This means that they feel set free from their *Han* by the Fullness of the Spirit, which is a major phenomenon in the Pentecostal experience.

This transformation of people's lives is also a dominant phenomenon in Third World Pentecostalism, in particular. Allan Anderson describes African Pentecostalism, which is holistically associated with the power of the Spirit in people's lives, as follows: 'The genuine power of the Holy Spirit can effectively meet existential needs in the African spirit world. Without the power of the Spirit the African Christian can easily revert to the religion of the forefathers....'(Anderson, 1991: 72). Jeong also reveals how Filipino Pentecostalism has given people freedom from sickness, death and daily suffering – not just from sin – through the power of the Spirit (Jeong, Jae Yong, 2001: 165-168).

3.2.2 Effectiveness of Divine Healing

It is well known that the YFGC has had a strong ministry of divine healing which has carried on the traditions of the Korean Native Charismatic Movement. Its healing ministry has been considered as very attractive to poor people in Korea, who could not pay for medical treatment. Along with speaking in tongues, divine healing gives a great impetus to people, in that it can attract public attention in worship. Many patients have a desire to experience such wonders and miracles. Hence, many sick people, especially those who are poor, have come to the church from the time when it began to be known for its divine healing. Divine healing affects the resolution of *Han* because in many cases (48.9%) of *Han*, diseases are inextricably linked to it.⁷⁷ It means that the symptoms of *Han* need to be cured.

According to the respondents I interviewed, most of those who have had divine healing experienced it in worship. This shows that worship functions as a healing

⁷⁷ According to the present writer's survey, those who have *Han* are in an unhealthy emotional state such as anger (33.5%), despair (22.3%) or feelings of victimisation (17.0%) which might develop into psychosomatic disease. Furthermore, they have direct symptoms such as melancholia (17.0%), insomnia (2.4%) or attempted suicide (2.4%), which need to be cured.

activity in the church. As well as worship, the church has to manage many educational programmes and an institute offering counselling in order that *Han* should not develop into a serious disease or result in suicide, but should if possible be resolved in its early stages.

In the healing ministry of the YFGC, it is regrettable that there has not been any theological development of the social dimension of divine healing. The church has concentrated on the healing of individuals and has not considered the prospect of 'holistic healing'. In other words, the church has not effectively moved towards the kind of holistic healing that would include the social and political dimensions. It is desirable that the church should expand its ministry of healing and concern itself with structural problems which are involved in the political, social and economic spheres. Therefore, it is the task of the church to establish a theology for holistic healing, which includes its political and economic aspects, in order to set people free from bondage.

Despite this theoretical weakness, the church has engaged socially on a practical level: its project for social involvement may be connected to the concept of a holistic healing ministry. Time will show if the church will fulfil this ministry.

3.2.3 The Formation of Liberating Spirituality

The festive aspect of the worship assists in the resolution of *Han*. Many of the church members said that they felt a sense of liberation and the resolution of their *Han* when attending worship.⁷⁸ They confided that the experience liberated them from their deep-seated sufferings and troubles, reporting that they felt a great sense of liberation when they were cured of disease. In the YFGC, numerous members bear witness that they felt this liberation when they were healed from their chronic diseases, when they

⁷⁸ The researcher's interviews with J. Ahn (14 July 2004), M. Ahn (8 August 2004), K. Ahn (20 July 2004), Y. Bae (1 August 2004), C. Choi (14 July 2004), D. Choi (11 August 2004), Y. Choi (20 July 2004), K. Jang (22 August 2004), Y. Hong (23 July 2004), I. In (18 July 2004), C. Jeong (20 July 2004), H. Jeong (1 August 2004), S. Jeong (16 July 2004), K. Ji (13 July 2004), M. Kang (11 August 2004), G. Kuk (28 July 2004), O. Kwon (20 July 2004), E. Kwak (25 July 2004), K. Oh (25 July 2005) M. Lee (25 August 2004), J. Park (1 August 2004), S. Son (22 August 2004).

were released from the possession of evil spirits, or when they were liberated from their addiction to alcohol or drugs (Park, Myung-soo, 2004: 88-90). These experiences resulted in the resolution of *Han* because most people had *Han* as a result of these sufferings. Thus, the worship of the YFGC has a strong affinity with liberation. It affirms what Harvey Cox says: ‘Ritual can be liberating... symbolic movement can be used to liberate man, not to oppress him.’ (Cox, 1969: 72).

In addition, the lively and joyous festive worship caused by the power of the Holy Spirit allows participants to feel *Sinmyung*⁷⁹, a particularly Korean feeling. It has been confirmed by the interviews that when they attend worship they generally feel *Sinmyung* and experience the resolution of *Han*, because *Sinmyung* has traditionally worked as a strong weapon against *Han* for Koreans.⁸⁰

In this respect, the Pentecostal worship of the YFGC has a strong element of liberation, which enables participants to experience the resolution of *Han* effectively in the Korean context.

3.3 Association of the Characteristics of Growing Churches with Worship in Relation to Han

One of the characteristics of growing churches is that churches grow when the power of the Holy Spirit is manifested. That is, the power of the Holy Spirit is a strong motivator to bring about growth in churches. This section investigates how the power of the Holy Spirit is associated with the worship of the YFGC.

3.3.1 The Power of the Holy Spirit in the Ministry of the YFGC

The church has experienced the intense work of the Spirit since it started its ministry. When its pastors and members prayed wholeheartedly, it experienced an

⁷⁹ Regarding *Sinmyung*, please see Chapter II.

⁸⁰ The researcher’s interview with H. Bae (15 July 2004), D. Choi (11 August 2004) K. Hwang (11 August 2004), J. Jeon (8 August 2004), S. Jeong (8 August 2004), B. Kwak (16 July 2004), K. Min (28 July 2004) S. Nam (15 August 2004) C. Noh (16 July 2004).

outpouring of the Spirit as the Apostolic church did. Indeed, the church interpreted its members' empowerment by the Spirit as a restoration of apostolic faith and power. Ever since, as Land argues in another context, the ministry of the YFGC has been considered as 'a matter of the experienced power and presence of the Holy Spirit' (Land, 1993: 33).

The power of the Holy Spirit has been represented as an intense manifestation of the Fullness of the Holy Spirit and divine healing (along with bold evangelism). For this reason, the most distinctive phenomenon in the YFGC is the fact that the Holy Spirit works through its whole ministry. In addition, the tremendous growth of the church results from the dynamic work of the Spirit.

As discussed above, the YFGC resolves the *Han* of its members through worship, and this plays a role in bringing the gospel to members' homes and local communities. It has been revealed that it was the power of the Holy Spirit which was the impulse behind this great spiritual renewal.

3.3.2 Association of 'the Manifestation of the Power of the Holy Spirit' with the Fullness of the Holy Spirit

As we saw above, the outstanding feature of the worship of the YFGC is that it allows participants to renew their lives by the power of the Holy Spirit. In the church there are many stories about people being transformed into new beings by confessing their sins. Some had their aggression changed to mildness; some with quick tempers became more patient; some who were very passive and frequently victimised became more positive and affirmative.⁸¹ Others tell of more dramatic experiences. Those addicted to heavy smoking, drinking, drugs or violence have learned to abstain from them.⁸² In addition, there are many instances where people have recovered from

⁸¹ The author's interviews with K. Ahn (20 July 2004), M. Ahn (8 August 2004), J. Jeon (8 August 2004), I. Kim (20 July 2004), S. Kim (21 July 2004), S. Kwon (15 August 2004), B. Lee (25 July 2004), K. Min (28 July 2004) J. Park (1 August 2004) and Y. Yu (11 August 2004).

⁸² The author's interviews with M. Ahn (8 August 2004), J. Ahn (14 July 2004), Y. Hong (23 July 2004), I. In (18 July 2004), K. Oh (25 July 2004), S. Oh (18 July 2004), M. Shim (8 August 2004), Y. Song (28 July 2004) and Y. Yu (11 August 2004).

diseases and demon-possession. In this way, the power of the Spirit brought people to experience renewal.

According to my interviews, however, people who had experienced renewal by the power of the Holy Spirit not only became regular attenders at church but also motivated others to attend church. That is, the renewal plays an important role in influencing church members to attend church regularly and bringing unbelievers to the worship of the YFGC. This shows that the characteristic of growing churches, that is, the power of the Holy Spirit which makes churches grow, is associated with the worship of the YFGC in which spiritual renewal was present.

This fact supports the claim that the renewal based on the power of the Spirit is connected to church growth in the Korean context. Jae-bum Lee (1986: 247), a Korean Pentecostal theologian, studied the reasons why Korean Protestantism had grown rapidly since the 1970s. He finds that the main reason comes from 'Pentecostal dynamism', which Korean churches have sustained as a result of the power of the Spirit. He shows that the churches adopting the Pentecostal style grew more rapidly than others. According to his comparative study, the growth of the Korean Pentecostal churches is clearly the result of the spiritual dynamism in their ministries.

For these reasons, it appears that the worship of the YFGC has had a link to its growth through the power of the Holy Spirit. In other words, the worship of the YFGC has proved to be a positive example of the Holy Spirit bringing growth to churches.

3.3.3 Association of 'the Power of the Holy Spirit' with Divine Healing

As has been described above, the power of the Holy Spirit at the worship of the YFGC has been represented as an intense manifestation of divine healing. What role has it played in the growth of the church?

Eight out of 10 interviewees who had experienced divine healing say that their own healing or the healing of a family member was directly connected to the conversion

of their whole family to membership of the YFGC. This shows that the healing ministry due to the power of the Holy Spirit motivated unbelievers to go to church. It means that a worship where divine healing took place based on the Holy Spirit, is undoubtedly linked to the growth of the church. Consequently, it can be demonstrated that the characteristic of growing churches, that is, the power of the Holy Spirit, is positively associated with the worship of the YFGC.

This finding is supported by Korean scholars who have studied the Pentecostal experience of the YFGC. Chong-ho Byun says that divine healing has played a major role in its rapid growth (1972: 128-131). Myung-soo Park also comments: 'The YFGC achieved such great growth by means of its strong healing ministry. The problem of disease is one of the worst forms of suffering for humankind. In Korea, the traditional churches have entrusted it to medical treatment. In other words, they have left the most important issue to secular society. However, the YFGC has highlighted this as a central issue of Christianity and consequently this has resulted in its great revival.' (2000: 34).

The healing ministry which accompanied many other wonders and miracles was continuous, despite the fact that the church twice had to change location. This had an impact on church growth, for church members who had experienced and witnessed divine healing preached the gospel passionately. Those who had been renewed contributed to the 'spontaneous expansion' of the church (Allen, 1962: 13), for the people who saw its ordered pattern were drawn to it by a desire to discover the secrets of a life which they instinctively desired to share (Myung, Sung-hoon, 1990: 66).

4. The Church Community

This section investigates how the community of the YFGC is effective for those who have had *Han*. For this, it explores the way that the church has resolved *Han* through its community, in social involvement and evangelistic work. Along with this, it tries to examine whether the characteristics of growing churches are associated with

these activities. This section deals with three issues: work for social welfare, work for women and work against regional discrimination regarding social involvement, and looks also at two further issues: family evangelism and the Mission Club for evangelistic work.

4.1 Effectiveness of the Church Community for the Resolution of Han

4.1.1 Effectiveness of the Work of Social Welfare

4.1.1.1 History of the Work of Social Welfare

The YFGC has continuously worked with the poor from its foundation through various relief activities. The church indeed became the friend of poor people (Myung, Sung-hoon, 1990: 157). What is more important is that the church has endeavoured to change lives profoundly in other ways apart from relief activities. It let poor people experience renewal in their lives.⁸³

It should be noted that the YFGC carried out its relief projects before 1980 in the hope of renewing members' lives. In other words, it undertook its projects not merely to offer the poor material assistance, but to help them to improve their lives by renewing them: delivering them from calamities and transforming their attitude towards life. In this respect, social adaptation through such renewal was the strategy until 1980.

Since 1981 the church has changed to more organised social activity to implement this positive strategy. It has extended its level of social involvement, and called it a strategy for social renewal. As mentioned above, the church launched big

⁸³ Regarding the church's renewal work, a Japanese Christian author, Miura Ayako, states: 'From the Bible we can see how Jesus and the apostles treated men in the best possible way. For example, Peter said to a crippled man who was at the temple gate called Beautiful, "Silver or gold I do not have, but what I have I give you. In the name of Jesus Christ of Nazareth, walk." If he had given him only silver or gold the crippled man would still have had to live as a beggar. However, Peter transformed his entire life profoundly in the name of Jesus' (1974: 133).

projects which needed a great deal of funding: for example, the foundation of the Elim Welfare Centre, the production of the *Kukmin Daily News*, and the establishment of a Christian NGO, *Good People*. These projects inspired people so much that there were major repercussions all over the country.⁸⁴ In particular, it is significant that the *Kukmin Daily News* encouraged people to develop a Christian value system. In particular, this newspaper developed a campaign to help orphans and this had major repercussions throughout the country.

In brief, these social involvement strategies show that the church has endeavoured to carry out a duty of witness to Christ continuously by adapting itself to social change and seeking to meet new demands.

4.1.1.2 Social Welfare and the Resolution of Han

As mentioned above, the YFGC has promoted social involvement directly since the 1980s and has integrated such social involvement into practical projects. I investigated how this social involvement was working effectively for the resolution of *Han* by interviewing church members who have had *Han*. Their responses were that the projects led them to live better lives, lifting them out of poverty, and thus helped them to resolve their *Han*. Also, they answered that they believed that these social involvement projects would play a significant role in resolving other members' *Han*.⁸⁵

Nevertheless, some interviewees have complained that the church should introduce more intensive social involvement. That is, they suggested that in order to help those who are suffering from *Han* caused by the economic living problems, the church will have to pay more attention to them.⁸⁶

⁸⁴ In 1994 Pastor Cho was awarded the Order of National Service Merit by the government for distinguished service in the campaign to help children with cardiac disease.

⁸⁵ Interview with S. Lee (22 July 2004) by the researcher. The result of the interview is similar to the interviews with M. Kang (11 July 2004), C. Noh (16 July 2004), K. Lee (18 July 2004) and Y. Song (28 July 2004).

⁸⁶ The researcher's interviews with J. Hwang (11 July 2004), C. Kim (11 July 2004) and E. Lee (18 July 2004), J. Park (22 July 2004) and T. Yun (22 July 2004).

4.1.2 Effectiveness of the Work for Women

4.1.2.1 Korean Women and Han

As shown in Chapter II, Korean women have been much oppressed by the authoritarian and patriarchal society attributable to Confucianism and the military political system. Because of this social oppression, many women have had deep *Han* for a long time.

In the 1960s, when the YFGC moved to the Seodaemun area in Seoul, Korean women were generally discriminated against in the male-dominated society. Compared to men's social activities, women's were far more restricted. The only permitted activities were housekeeping and the rearing of children. In those days they had to bear discrimination and victimisation resulting in *Han*.

4.1.2.2 Cell Groups and the Resolution of Women's Han

The YFGC formed cell groups in 1962. Cell groups were organised so that they could help the pastors, who could otherwise have been overstretched because of rapid church growth. Cell groups led by lay people were needed to cover the whole area effectively. These led to an enhancement of the lay members' contribution, in particular that of female members, which had been neglected in the traditional Christian ministry. For this purpose, the church educated them and commissioned them to take effective care of the church members (ITI, 2001: 73).

Pastor Cho sought and found the proper grounds for this action in the Bible. However, he agonised over male resistance to the church's use of female workers as cell group leaders. Regarding this, he states:

At that time there was no campaign for the expansion of women's rights in Korea. Most women had to be satisfied with the role of housekeeping without any social activities. Above all, in Korea they have been for centuries trained to submit to a male-dominated social system. They have not held high positions in churches or society. In this situation I could

not help doubting whether it was possible for women to lead cell groups which consisted of men members (2004: 80).

However, he moved forward in this with confidence because he believed firmly that it was right to use women to lead cell groups. As expected, his plan met with opposition from male members, but it gradually took root as a church system because of women workers' effectiveness. After this the church confidently gave authority and preaching opportunities to both women pastors and women lay leaders in most services. This scheme, in which women have successfully been used as lay leaders, was extraordinary for an authoritarian and male-dominated society (Ma, Won-suk, 1997: 161).

The cell group system was a field in which women could participate fully in the activities of the church. What, then, was its influence on the ministry of the YFGC? What role did it play in resolving *Han* effectively? Many women members mentioned that it contributed positively to the transformation of their lives. One woman informant was typical of others when she stated: 'The work of the cell group gave me the confidence to live in this world actively by transforming me from a situation in which I was in despair in *Han*'.⁸⁷

This shows that the cell group system gives women confidence through a sense of accomplishment which comes from the fact that they are playing an important role in the activities of the church, and as a result it helps to resolve their *Han*. Women were transformed into an intellectually dynamic group, no longer struggling with *Han* in the limited and passive home situation. Those in an active ministry were involved in the leadership of the church on equal terms with men.⁸⁸

This can be considered a form of 'group healing', because women have experienced the resolution of *Han* collectively through the cell groups. In other words,

⁸⁷ Interview with S. Shin (29 August 2004) by the author. The result of the interview is similar to the interviews with Y. Choi (20 July 2004), C. Jeong (20 July 2004), I. Kim (20 July 2004) and Y. Yu (11 August 2004).

⁸⁸ The YFGC gives a special 'red bag' to every woman who is appointed as a cell group leader. This red bag symbolises that the woman is a cell group leader.

these women resolved their *Han* by finding meaning in life through their cell groups and this inspired other women to take on the same responsibility. This encouraged many women to join cell groups and resolve their *Han*. As a result, the role of women in cell groups developed and many in the same situation experienced group healing, which for women is a remarkable outcome of the Pentecostal experience of the YFGC. This shows a tendency of contemporary Pentecostalism, noted by Johns, that the Pentecostal story contains what is called the ‘conscientisation’ of women, a story ‘rich with symbols of freedom, partnership and hope’ (1993b: 161-162).

4.1.3 Effectiveness of the Work against Regional Discrimination

4.1.3.1 Regional Discrimination in Korea

In Korean society, there is a discrimination which exists against particular regions, a partial and negative feeling against some regions or a group antagonism against certain residents of particular regions. This feeling undoubtedly causes such residents to be discriminated against, politically, economically and socially. In general, people who have been discriminated against by regional discrimination have had *Han*. As shown in Chapter II, the residents of the Cholla-Do area have had *Han* because of this. The discrimination against the Cholla area has a long history and has deepened politically since the 1960s when the military government came in (Cheon, Jeong-bae, 2005). A recent report shows how severely Cholla residents have suffered from this discrimination. In a poll designed to discover which region was the most popular, Cholla had the lowest score.⁸⁹

⁸⁹ *Joongangilbo*, 09 Dec. 2004. (<http://service.joins.com/asp/article.>)

4.1.3.2 Resolution of the Han due to Regional Discrimination

The YFGC started its regional evangelism in the early 1960s. Pastor Cho led many Christian meetings in various regions from the time when he was first known as a preacher and his church had begun to grow dramatically. He travelled widely and preached the gospel in all parts of the country, but he was particularly warmly welcomed in the Cholla area. It was notable that his message was very attractive to the residents who were being discriminated against at the time. Why did they respond so enthusiastically to his message? There is no way of explaining this except that his message helped to resolve their *Han* which had come from discrimination. That is, the YFGC's regional evangelism contributed to resolving the *Han* of the Cholla residents, economically poor and suffering political discrimination.⁹⁰

In addition to the resolution of *Han*, this regional evangelism contributed positively to the rapid growth of the church. This is evidenced by the way that many Cholla-Do residents became members of the YFGC after they had moved to the Metropolitan area of Seoul in pursuit of a better life between the early 1960s and the 1970s.⁹¹ Thus, the regional evangelism of the YFGC played a large role in overcoming the *Han* which results from this discrimination, and in the growth of the YFGC.

This confirms a theory in church growth that settlers are particularly receptive to what is growing in their new community and the settlers who moved from the region of Cholla to the Metropolitan area of Seoul were in fact very receptive to the YFGC, which was well known as the church which carried a Message of Hope and divine healing. They were attracted to this new Christian community which they had never experienced before.

⁹⁰ Chapter V states that among the church members who have had *Han*, a high proportion are from Cholla-Do, and consequently it is these people who successfully experienced its resolution in the YFGC – more than the residents of any other region.

⁹¹ Interviews with K. Jang (11 July 2004), C. Kim (11 July 2004), T. Yun (22 July 2004) and O. Kim (11 July 2004) by the author. Ki-whan Song reports that about 70% of all the members of the YFGC were born and brought up in the Cholla area and moved to the Metropolitan area of Seoul (1999: 61).

In relation to regional evangelism, the church is now much interested in supporting refugees from North Korea who are suffering from poverty. Since the Korean War there has been a great deal of animosity between the two parts of Korea and many South Koreans still feel hatred towards the North. Consequently, refugees who have escaped from North Korea are likely to face regional prejudice when they settle in the South. Since 1992 the YFGC has developed a relief project for ex-North Koreans and has supported North Korean refugees in order to help them to settle down in their new country. In particular, it organised a Christian NGO, *Good People*, in 2000 and began to support North Korean refugees more strongly and systematically.⁹²

In this respect, through the Christian mission of regional evangelism, the YFGC has made an effort to solve the problem of regional discrimination, which is a dark area in Korean society. This work of mission is an important task for the church in its efforts to bring about the unity of the people.

4.1.4 Effectiveness of the Evangelistic Work

4.1.4.1 Family Evangelism and the Mission Clubs

Family evangelism and Mission Clubs have had a great impact on the church life of the members in the YFGC. In Korea, families have had a close relationship among their members, especially under the traditional extended family system. They have provided their members with a strong sense of stability, both psychological and emotional, through fellowship and love. These typical characteristics associated with families have played an important role in evangelising family members.

⁹²Interview with K. Im (16 August 2004) by the researcher. Im suggests that the YFGC should pay more attention to the North Korean refugees in order that they can settle down well in South Korea because this is a significant Christian mission to those who have been neglected politically and socially and may have experienced *Han*. [*Annual Report of Good People*, 23.]

Mission Clubs are groups of people who meet to have a religious fellowship and to preach the gospel spontaneously. Everyone who wants to participate in evangelism can join them. There are 20 Mission Clubs in the YFGC at the moment.

4.1.4.2 The Resolution of Han in Family Evangelism and the Mission Clubs

Korean society has traditionally had a strong sense of family solidarity due to the influence of Confucianism. It has regarded family ethics more highly than any social or national ethics. In other words, it has kept to traditional Confucian culture, which is characterised by loyalty to the nation but, more importantly, filial piety (Choi, Jae-sun, *et al.* 1991: 268). Consequently, most Koreans have been willing to die and some have indeed died for their families more readily than for their nation. Those who died for their families have been considered more honourable than those who died for their nation (Lee, Kyu-tae, 1983: 235).

This Korean sense of family solidarity is expressed in their strong awareness of the importance of blood relationships and their ties to the region in which they were brought up. Whereas in the West the importance of individuals is paramount, in Korea the rights of individuals are considered subservient to a collectivism of the whole family. Because of their sense of family solidarity, most Koreans feel a collective responsibility for all the members of their extended family. In particular, parents identify their children's lives with their own. This society, in which the well-being of the family is central, still keeps the social traditions developed during the early period of the Yi Dynasty (1392-1910).

Due to the traditional family-centred system, if one member of a family succeeds beyond expectations, the whole family will enjoy an enhanced reputation, and, conversely, if one member of the family behaves badly he/she will bring dishonour to the whole family (Lee, Kyu-tae, 1983: 237). For this reason, when children confront a crisis in their lives parents willingly take responsibility by identifying their children's

lives with their own. For example, in Korea parents totally empathise with their children when they are ill. Therefore, many troubles which affect members of the family result in *Han*. People have *Han* when any member of their family has a problem. Conversely, they feel the resolution of *Han* when any member of their family experiences it.

Despite this family solidarity, in many cases people do not experience the resolution of *Han* directly through their family. Those with *Han* generally resolve their *Han* at church and church meetings, and only after that do they share their experiences with the members of their family. Therefore, family evangelism is not a tool for resolving *Han*, but a mode of channelling the spread of the gospel from the church to homes.

The function of the Mission Club is to have fellowship with people who have a passion for evangelism, and to spread the gospel. Its members strengthen their faith by mutual fellowship and have activities to promote evangelism outside the church through their profession or mission area. For example, there is a Mission Club for hairdressers in the church, which consists entirely of hairdressers. Its members not only have worship and fellowship but also serve poor people by cutting their hair free of charge. Likewise, the Mission Clubs preach the gospel to people with their enthusiasm for evangelism. For this reason, the Mission Club is a small evangelical group based on a profession or mission area, whereas the Cell Groups are small faith groups based on locality.

How, then, are the Mission Clubs linked to the resolution of *Han* experienced by their members? According to respondents, members have experienced the resolution of their *Han* to some extent through the activities of the Club. One of the members of a Mission Club states: 'After I joined the Mission Club, I was totally transformed through the activities which helped other people. My life, which had had deep *Han*, changed for the better in the Mission Club. I began to live a meaningful life through its opportunities

for service.’⁹³ This comment shows that the Mission Clubs have influenced the members in overcoming their *Han* more effectively.

4.2 Association of the Characteristics of Growing Churches with the Church Activities in Relation to Han

The characteristics of growing churches have demonstrated that they can grow when they become socially involved or when they conduct active evangelistic work. This section investigates whether these characteristics are associated with the church activities in relation to *Han*.

4.2.1 Association of ‘Social Involvement’ with Work for Women

As investigated above, the church has introduced the cell group system for the work of women. The cell group system has given women not only the will to live and a sense of confidence through group healing and fellowship, but also the opportunity of female leadership in the church. For this, one of the interviewees stated: ‘I was so pessimistic with a sense of failure because of many serious troubles of life; however, I have been changed. I have become an active person and a bold evangelist since I have been involved in the activities of the cell group. This has given me great joy and happiness so that life is now worth living.’⁹⁴

The role of cell groups made more women become involved in the groups and resulted in an increase in the number of cell groups. It is therefore demonstrated that the cell group system has contributed to its rapid growth, as confirmed by Pastor Cho: ‘Our church has grown fast since the early era of Seodaemun by means of the active participation of women lay workers. The activities of women who were filled with the Holy Spirit were really remarkable. This indicates that God uses women equally with

⁹³ Interview with K. Kim (11/07/2004). The result of the interview is similar to the interviews with D. Jeong (30 July 2004), G. Kang (14 August 2004) and K. Oh (25 July 2004).

⁹⁴ Interview with J. Kim (22 July 2004) by the author. The result of the interview is similar to the interviews with K. Jang (22 August 2004), O. won (20 July 2004), B. Lee (29 August 2004), C. Noh (16 July 2004) and J. Park (22 August 2004).

men, as spoken in the Bible “Even on my servants, both men and women, I will pour out my Spirit in those days” (Acts 2:17).⁹⁵ This role of women in church growth in the YFGC is consistent with the fact that a large part of the dynamic growth of the Pentecostal Movement since its inception is due to its ability to mobilise and effectively deploy women in missionary service (McClung, 1986: 76).

Churches grow when they are socially involved. The YFGC has carried out social involvement through the work of women, as seen above. This therefore confirms that social involvement is closely associated with the work for women in the church and this links to the church growth.

4.2.2 Association of ‘Social Involvement’ with Work against Regional Discrimination

The church has used regional evangelism in order to combat regional discrimination. Regional evangelism has made the church famous all over the country beyond the limited district of Seoul, since it has looked after the people who moved into Seoul from elsewhere in Korea. This has particularly affected the people who moved from the area of Cholla-Do. One of the elders who came from the area of Cholla-Do said: ‘When I went through all sorts of hardships with *Han*, I could overcome them through the message of Pastor Cho, and people from the same background of problems attended this church.’⁹⁶

The surprising fact that 70% of the total of church members are from the area of Cholla-Do indicates that the resolution of their *Han* through regional evangelism is linked to the growth of the church. The influx of women and, in particular, of people from this region shows that there is a sociological aspect to church growth. That is, the rapid growth of this church has a close relationship with two of the major issues in

⁹⁵ Interview with David Yonggi Cho by the author (23 July 2004)

⁹⁶ Interview with the Elder S. Ma by the author (18 July 2004)

Korean society and it may be concluded that the growth of the YFGC has been due to the process of Korean urbanisation.

Churches grow when they are engaged in social involvement: the YFGC has been socially involved through its work against regional discrimination. This shows that social involvement is closely associated with the work against regional discrimination in the church, and this links to the church's growth.

4.2.3 Association of 'Evangelistic Work' with Family Evangelism

The interviews I conducted show that when *Han* which has arisen because of family problems is resolved, the attempt to evangelise the whole family is very likely to be successful. Many interviewees stated that when any family member experienced divine healing, it affected the whole family who were then ready to be evangelised and who willingly converted from another faith or from no faith to Christianity.⁹⁷ This confirms that the resolution of family members' *Han* positively influences the rest of the family to become members of the church.

There is a well-known case from the era of Daejo-Dong, the first stage in the history of the YFGC. When the son of a family suffered a serious illness, it distressed the whole family, in particular his mother, who developed *Han*. However, when the son was cured by the church's ministry of divine healing she experienced the resolution of *Han* and as a result the whole family became members of the church (Choi, Jashil, 1999: 298-299). Thus, it is shown that in Korean society, just as family *Han* results from a family-centred system, its resolution contributes to church growth through family evangelism (Park, Myung-soo, 2003b: 86). It is notable that such family evangelism is a phenomenon which has been noted continuously from the early stages of the YFGC. This shows that one family member's involvement in the church is

⁹⁷ Interview with K. Kim (7 July 2004); J. Hwang, Y. Lee and J. Lee (11 July 2004); G. Kang (14 July 2004); E. Yi (16 July 2004); H. Min, I. In, G. Han and Y. Hong (18 July 2004); M. Jang (23 July 2004) S. Oh (25 July 2004); M. Ahn (28 July 2004); J. Jeon (29 July 2004); M. Shim (29 July 2004).

closely linked to Korean family solidarity.⁹⁸ As a result, family evangelism has played a significant part in the growth of the church. This supports Hunter's claim that churches grow as they reach out across the social networks of their new membership such as their friends, relatives, neighbours and colleagues (1987: 1955).

According to the characteristic of growing churches, churches grow when they are involved in evangelistic work. The YFGC has carried out its evangelistic work through family evangelism. This therefore confirms that social involvement is closely associated with family evangelism in the church and that this links to the church growth.

4.2.4 Association of 'Evangelistic Work' with the Mission Clubs

As mentioned above, the Mission Clubs were spontaneously founded by church members for the purpose of effective evangelistic work; their main agenda lies in evangelism. What effect have they had on the growth of the church? Another member states: 'I think that Mission Clubs were made for active evangelism. They, therefore, make an effort to save every soul. Undoubtedly they have, to no small extent, helped the church to grow.'⁹⁹ This suggests that the Mission Clubs contribute to the resolution of the members' *Han* and also to the increase of church growth.

The growth of churches is closely related to their involvement in evangelistic work. The evangelistic work of the YFGC through the Mission Clubs has shown that social involvement is closely associated with the Mission Clubs in the church, which is linked to the church's growth.

⁹⁸ According to Winwan and Charles's report, 75-95% of all Christians in the USA become members because of the relationship of their family and relatives. It means that the relationship of a family member denotes a positive receptivity to the church's preaching.

⁹⁹ Interview with Y. Park (15 August 2004). The result of the interview is similar to the interviews with K. Kim (1 August 2004), C. Noh (16 July 2004), J. Park (22 July 2004) and M. Shim (8 August 2004).

5. Summary and Conclusion

This chapter has investigated the ways in which the Pentecostal experience of the YFGC has been effective for those who have had *Han*, and whether church growth is related to the Pentecostal experience. For this, the ‘resolution of *Han*’ should be closely examined as well as its connection to church growth through of the YFGC – the message, worship and the church community. To summarise, this chapter has explored how the church effectively resolves Korean people’s *Han*, and whether the characteristics of growing churches are associated with their activities in relation to *Han*.

It has been shown that the Message of Hope plays a significant role in resolving *Han*. This Message has contributed to the resolution of *Han* by means of holistic salvation, which extends the concept of individual salvation, and of conscientisation, which is repeatedly proclaimed. The adaptation of the Message of Hope to the Korean situation has provided people with an ideology related to the period when they were working for the country’s modernisation in the 1960s and 1970s. This shows that the Message of Hope, a contextual message, is effective in resolving *Han*.

The qualitative data have also confirmed that the characteristic of growing churches that represents a contextual message is associated with the Message of Hope, which results in church growth. Henceforth, in the cultural and social situation, church members who have had *Han* have readily responded to the Message of Hope, a contextual message. In other words, the message has affected the growth of the church indirectly because it fits well with the Korean cultural and social context.

The worship has worked effectively on the resolution of *Han* by these means/ideas/factors: 1) the Fullness of the Holy Spirit; 2) divine healing; and 3) liberating spirituality. Among these factors, the liberating spirituality of the YFGC has revealed a meaningful fact. That is, the festive worship caused by the power of the Holy Spirit allows participants to feel *Sinmyung*, a special Korean feeling. This chapter showed that when those with *Han* attend the worship they feel *Sinmyung* and experience

the resolution of *Han* because for Koreans *Sinmyung* is capable of working as a strong weapon against *Han*.

In this relationship between the characteristics of growing churches and the worship, this study shows that the power of the Holy Spirit, a typically characteristic phenomenon of Pentecostal churches, made church members who have had *Han* experience spiritual renewal, and thus played a tremendous role in the growth of the church. This showed that one of the characteristics of growing churches, the power of the Holy Spirit, makes churches grow, and is associated with the worship of the YFGC in which spiritual renewal has been represented.

The account has sought to outline the effectiveness of the church community in resolving the *Han* of the church members. This was investigated by means of the two characteristics of growing churches: social involvement and evangelistic work.

This chapter indicates that the work of social welfare, the work for women, and the work against regional discrimination are effective in resolving the *Han* of church members. In particular, women resolved their *Han* more effectively by participating in the cell groups with enthusiasm and by taking on the leadership role. The *Han* caused by regional discrimination was resolved by the church's regional evangelism around Cholla-Do, a typical example of a district discriminated against by the authorities. It was also revealed that the evangelistic work is to some extent effective in resolving *Han*, but rather more, acted as a channel for evangelism.

In the relationship between these characteristics of church growth and the church community, the study has shown that the characteristic of social involvement was associated with the work for women's cell groups and with the work against regional discrimination; and it was this which led many Cholla residents to become members of the YFGC between the early 1960s and the 1970s. The research showed that the evangelistic work was also associated with the other two factors of the church community: family evangelism and the Mission Clubs.

The previous chapter investigated the relationship between *Han* and church growth by using a quantitative methodology. This chapter, using a qualitative methodology, has tried to examine how the church's activities are effective in the resolution of *Han* and whether the characteristics of growing churches are associated with these activities. To speak methodologically, on the basis of facts which were obtained from quantitative surveys, it has sought to elaborate its points in more detail through the interviews, because qualitative data are needed for in-depth descriptions and subtle nuances to add to the picture offered by the quantitative data (Cartledge, 2003).

This chapter has studied the effectiveness of church activities in the resolution of *Han*, and the relationship between church growth and particular church activities. This tells us the way in which the Pentecostal experience of the YFGC, the institutional factor, has a close relationship with *Han*, the contextual factor, and the way in which this is associated to church growth. The next chapter will examine in depth how this relationship and linkage have missiological implications, taking in all the relevant chapters.

CHAPTER VI

MISSIOLOGICAL IMPLICATIONS

1. Introduction

So far this study has investigated the church growth of the YFGC by examining two factors: 1) *Han*, an oppressed feeling of the Korean people, as a contextual factor; and 2) the Pentecostal experience of the YFGC as an institutional factor. In pursuit of this, Chapter IV investigated whether *Han* is associated with church growth through the Pentecostal experience of the YFGC by testing the characteristics of growing churches, and showed that *Han* affect indirectly to the growth of the church. Chapter V explored how *Han* influences the growth of this church in its Pentecostal experience, showing the various ways in which *Han* has been effectively resolved by the church's activities and how this positive intervention can bring about the growth of the church. That is, the investigation described in the last two chapters has revealed the effectiveness of the YFGC's activities in the resolution of *Han* and the church's relationship to the growth.

This chapter attempts to investigate the missiological implications of the findings of the two previous chapters which investigated the YFGC's ministry in relation to *Han*, which it will do by explaining the missionary methods and strategies in the procedures of its ministry. It will also seek appropriate suggestions for the Pentecostal mission for those with *Han* in Korea. This will be undertaken in relation to *Han*'s relevance to the cultural and social context and its relation to Korean Protestantism, which were investigated in Chapters II and III.

2. Contextualisation

Contextualisation will be considered as the first and most important of the missiological implications because this study has mainly dealt with the relationship of the contextual factor to the institutional factor.¹⁰⁰

Some scholars have studied the issue of contextualisation in relation to the YFGC. Sung-hoon Myung (1990: 234-237) raised the need to investigate it in relation to the message of Yonggi Cho. Chong Hee Jeong (2001: 201) studied the YFGC in the light of a dynamic contextual theology, while Hyeonsung Bae (2005: 533-538) mentioned the YFGC's Full Gospel theology and the way it meets the needs of the local community. In particular, Allan Anderson (2004b: 87-107) researched the contextual Pentecostal theology of David Yonggi Cho. All these studies have provided the ground for the examination of contextualisation in relation to the faith and theology of the YFGC. The present study focuses on investigating the contextualisation of the YFGC in relation to the experience to *Han*.

¹⁰⁰ The concept of contextualisation was introduced in 1972 by the World Council of Churches (WCC) in response to the need for reform in theological education. In the past the term 'indigenisation' was mainly used, but nowadays 'contextualisation' is more acceptable and preferable to 'indigenisation' because of the need to express the idea of mission over a wider area. *The Ministry in Context*, published by the WCC Theological Education Fund (TEF), states the difference between the two as follows: Indigenisation tends to be used in the sense of responding to the Gospel in terms of a traditional culture. Contextualisation, while not ignoring this, takes into account the process of secularism, technology and the struggle for human justice, which characterises the historical moment of nations in the Third World (*The Ministry in Context*, 20). Indigenisation, inculturation and contextualisation are evangelistic-apologetic concepts. Indigenisation and inculturation are apologetic methods focused on the translation/interpretation of a received text for a given culture, whereas contextualisation sees this translation/interpretation as a dialectical process in which text and context are interdependent (Costa, 1988: xii).

2.1 Main Areas of Contextualisation

2.1.1 The Message

As studied in Chapter III, the belief system particular to the YFGC consists of the Fivefold Gospel and the Threefold Blessing. The Fivefold Gospel divides the work of Christ into five areas, whereas the Threefold Blessing, based on the New Testament text 3 John 2, is concerned with the three kinds of blessing which Christians can receive. As this has begun prior to the Fivefold Gospel it is crucial to study how it has been contextualised. It will be examined from two aspects of context: cultural background and social change.

The Threefold Blessing is called *Sambakja Chukbok* in Korean. It was adopted by Pastor Yonggi Cho in the late 1950s when he started his ministry in order to communicate the gospel to the Korean *Minjung* as the correct way forward in the Korean context. It was first contextualised in regard to the Korean cultural context. It is obvious that Cho intended that his converts should be Koreanised Christians grounded in Korean culture.¹⁰¹

He used the term *Sambakja* (threefold) to describe his message to Koreans. This use of musical terminology, ‘triple time’, is familiar to most Koreans because the rhythm of *Sambakja* has been traditionally used in music and dance. As well as being a musical term, *Sambakja*, in Korean thought, represents ‘perfection’. Thus, it has a positive and significant meaning in the Korean context. It seems that Cho tried to deliver his message as a ‘perfect one’ which would provide people with *Sambakja* (threefold) blessing: spiritual, physical and circumstantial (Hong, Young-gi 2003b: 102). Cho adopted this in order to communicate his message to Koreans in a familiar and popular way. On this, he states: ‘The members in the early stage of our church were the

¹⁰¹ Regarding this, Cho states: ‘We evangelical Korean Christians have developed our own traditions. This is very important because it makes it possible for us to be Christian without being less Korean. In the past missionaries not only brought their religions but also their culture to the countries they evangelised. So it became apparent that the new converts lost much of their natural heritage. I believe that this produced an unnecessary hindrance to the acceptance of the gospel of Jesus Christ’ (1984a: 9).

typical Korean *Minjung*, who were poor and unlearned. They did not have any ability to understand such a logical and intellectual message. I experienced difficulties in preaching the gospel to them. It is, consequently, the *Sambakja Chukbok* (the Threefold Blessing) itself which I used as an easy and understandable term for them. I could not help using the language and expression of *Minjung* for effective communication.’ (1983: 239).

In addition, Cho translated the phrases ‘to go well’ and ‘to get along well’ in 3 John 2 by the Korean word, ‘*Bok*’ (복, blessing), which is well known to most Koreans. *Bok* appears many times in the Korean Bible and as mentioned in Chapter II, *Bok* is an idea familiar to the Korean mindset. Thus, the YFGC delivered the message of blessing by adopting words which were not only traditionally familiar to the Korean *Minjung* but were also well adapted to the Korean mindset. This shows that the church used Korean cultural elements in contextualising the Christian message.

The contextualisation of the message is clearly demonstrated in its relationship to social change. It is clear that Cho considered the Korean social context in contextualising his message, though he did not mention contextualisation by name. Cho claims:

The word of God cannot ever be changed. However, its emphasis can be changed according to times and circumstances. There should be a difference between the message proclaimed in the time of Japanese occupation and the message preached at the present time (1977: 7).

Before Cho delivered his message, most Korean churches generally preached either an ethical message, which encouraged people to live moral Christian lives, or an eschatological one, which focused on the realities of heaven and hell. However, these messages were not acceptable to Korean *Minjung* whose experience of everyday suffering was close to hell.¹⁰² Realising that the former messages were ineffective, Cho developed a message in response to the social changes. He suggested a gospel which

¹⁰² In the late 1950s in Korea, more than half the population did not have enough food. Interview with Yonggi Cho, in *Win* (January 1999).

could meet the needs felt by the despairing Korean *Minjung*. On this contextual message, Cho says:

Many are crying out at the top of their voices due to the problems of purposelessness, a sense of futility, poverty, of being accursed, sickness and the fear of death. It is the ‘*Sambakja Chukbok*’ (the threefold blessing) that is necessary (1989: 18-19).

The Threefold Blessing, the contextual message, stands as an important symbol for the belief system of the YFGC. In reality, this message is highly acceptable to church members, since it fits the Korean mindset. It not only encourages members to transform their lives but also attracts unbelievers to the church.

2.1.2 Women’s Leadership

As investigated in earlier chapters, Korean women are one group which has experienced *Han*, for they have had been discriminated against by an unjust social system with dominating Confucian ethical rules, as investigated in Chapter II. Among the membership of the YFGC women have been at all times an absolute majority. Since the early 1960s the church has appointed women as cell group leaders, even though the church’s policy for women was hard to accept in the male-dominated society of Korea. However, it has been successfully adopted in spite of opposition.

This application of women’s leadership is considered an example of contextualisation, because it helped to resolve the discrimination against women and took into account the struggle for human justice.¹⁰³ Women were in an absolute majority as members but had not previously played an important role in church life. The new policy of the church led to many of them being transformed into very different people. Furthermore, this attempt to mitigate sexual inequality gave new horizons to women who had been discriminated against under the Korean patriarchal system, and

¹⁰³ In contextualisation culture is understood in more dynamic, flexible ways and is seen not as closed and self-contained, but as open and able to be enriched by an encounter with other cultures and movements. (WCC Theological Education Fund (ed.) 1979: 20). David Bosch sees that contextual theology can include two types of models: the inculturation model and the revolutionary model (1991: 421). The contextualisation of women’s leadership in the YFGC follows the latter.

these encouraged women not only to participate in church activities (Peterson, 1988: 89), but also to improve their social status (Ma, Won-suk, 1997: 161).

Yonggi Cho mentions that he based this policy on the Bible, which proclaims that God gives his Spirit to women and uses them as his servants: ‘The activities of women who were filled with the Holy Spirit were really remarkable. This indicates that God uses women equally with men as spoken in the Bible: “Even on my servants, both men and women, I will pour out my Spirit in those days” (Acts 2:17)’.¹⁰⁴ This shows that the Spirit has motivated people to remove a social barrier. Here, we find an example of Pentecostal contextualisation, when the Spirit plays a significant role in social transformation as well as in personal renewal. As a result, the YFGC has inspired Korean women to change their social status through contextualisation. This means that the church does not follow Korean culture slavishly. In other words, it is prepared to challenge its traditions in a confrontational way where the need arises (Hwa, 2004: 91-92).

2.2 Critical Evaluation

2.2.1 Contributions

2.2.1.1 The Emergence of the ‘Theology of Blessing’ as a Form of self-theologising¹⁰⁵

The YFGC has theologised the issue of blessings systematically by showing that the concept of blessings relates well to the Korean mindset. This theology is grounded in the church’s characteristic message, the Message of Blessing. Its application can help Korean people to have a better understanding of the gospel because it shows that the

¹⁰⁴ Interview with David Yonggi Cho by the author (21/07/2004)

¹⁰⁵ Self-theologising is advocated by Paul Hiebert. According to Hiebert, it means that churches should develop their own theologies which are more relevant to their culture because they have the right to read and interpret the Scripture for themselves. That is, the churches planted in different historical and cultural settings can interpret the Bible in their own different ways (Hiebert, 1985: 193-198).

gospel includes both spiritual blessings and material blessings. This theology clearly has considered the material blessings, which have been neglected by the traditional churches, as an important theological subject. It has urged Korean churches to acknowledge that God is not just concerned about human beings' souls, but their whole lives, including their bodies and their environments (Park, Myung-soo, 2003a: 261-262; Im, Seung-an, 1996: 21).

This theology has been formed by the YFGC in the process of delivering the gospel in the Korean context. It is a kind of contextual theology adapted for the Korean mindset. It demonstrates a 'self-theologising' in which the church tries to express its own Christian identity amidst the Korean culture. It is still in course of being developed and hence needs a deeper and more academic theologising. It should particularly be articulated how God's blessing is given not only to individuals but also to households or societies. There should also be an investigation of the various aspects of blessings: the blessing that God gives to Christians, the blessing that Christians give to others, etc. It is very important for the altruistic and the social aspects of blessings to come to the fore, so that the church serves society by means of the blessings given by God.

2.2.1.2 A Positive Role for Church Growth

The fact that contextualisation has affected the YFGC's growth is clear from the analysis contained in Chapters IV and V. The church increased its membership greatly by contextualising its message and by the factor of women's leadership. This is confirmed by Myung-Soo Park's claim: 'Triple-time [*Sambakja*] blessing has helped the church to build the world's largest church.' (2003b: 117). Remembering that the message and healing ministry were contextualised from the beginnings of the church in the 1950s, and that women's leadership was introduced in the early 1960s, the church growth has depended to a great extent on contextualisation.

Contextualisation fits in well with Korean beliefs because the message is contextualised to fit the Korean mindset, and the healing ministry likewise fits the shamanistic worldview. However, what conflicts with the Presbyterian religious culture that dominates Korean Protestantism is the leadership role accorded to women. This shows that church growth can be brought about by a pro-cultural contextualisation but also by methods that challenge cultural norms.

2.2.2 Problems

2.2.2.1. The Weakness of Social Transformation

The Threefold Blessing has helped Koreans receive the gospel more easily through contextualisation. It has surely played a positive role in resolving *Han* and has transformed the lives of many individuals. Nevertheless, there needs to be some critical reflection on whether it has brought further social healing or renewal beyond the individual dimension. The church cannot avoid criticism on this point (Chung, Chai Sik, 2001: 63-64; Lim, 2004: 199-200).

The church should pursue a broader dimension of contextualisation to extend its concept of blessing: beyond individuals to society as a whole. The contextualisation of the YFGC is different from the liberal one of the *Minjung* Movement, which shows how important it is for the church to have an open attitude towards society in order to respond properly during its periods of change.

Despite this weak point, it has been revealed that since the early 1990s the church has become gradually more concerned with Korean society. This is surely practical progress, but unfortunately no theoretical foundations have yet been laid to support it. Consequently, the church should as soon as possible develop a contextual theory to encompass its reactions to social transformation.

2.2.2.2 The Limits of Female Leadership

As mentioned above, it is true that the YFGC has enhanced the status of women and has given them the opportunity to participate energetically in church activities through models of women's leadership such as being cell leaders. However, unfortunately, as far as church positions are concerned, this leadership has been limited to the roles of deaconesses and senior deaconesses. In this church, women cannot advance to higher leadership positions such as female elders or ordained female pastors, as happens in the other Korean denominations.

This shows that this church is still inclined to be conservative regarding women in leadership. This may be due to denominational limitations,¹⁰⁶ but, it is desirable for the church to make increased positive efforts to revise the denominational constitution in order that female members can advance to higher positions in the church organisation.

2.2.2.3 The Necessity to Apply a Synthetic Model to Contextualisation

The YFGC needs to apply a synthetic model to its contextualisation, one which deals seriously with both cultural and social changes on the basis of the traditional biblical message. The model pursues the importance of reflective and intelligent action for the development of a theology that does not ignore changes in a culture or society. In forming its idea of appropriate contextualisation, it attempts not just to collect together a kind of compromise, but to develop into a creative dialectic, something that is acceptable to all standpoints (Bevans, 1992: 82-83).

The YFGC has tried to contextualise the gospel to adapt to the cultural context, as demonstrated by the example of 'the Message of Blessing'. However, as mentioned above, it shows a weakness in the social transformation it effects.¹⁰⁷ Of course, it has developed many revolutionary aspects like the leadership of lay women in the cell

¹⁰⁶ The denomination, Korean Assemblies of God, which belongs to the YFGC, has traditionally shown a conservative attitude towards women's leadership in the church order.

¹⁰⁷ The church has been criticised for being focused only on proclaiming individual success and health, and not being concerned with social participation (Suh, Kwang-sun, 1982: 23-99; Han, Wan-sang, 1982: 205, 220, 222).

group system, but it still shows weaknesses in responding effectively to social change. Consequently, the church needs to enhance its efforts to respond more sensitively to social change during its contextualisation.

Allan Anderson (1991: 30) claims that the independent churches in Africa are able to grow vigorously because their holistic message includes deliverance from all types of oppression: spiritual, social and political. This is a good example of the synthetic model in its contextualisation. Similarly, it is desirable that the YFGC should apply a synthetic model in contextualisation. A synthetic type is made up of contextual aspects from both sides of the cultural dimension,¹⁰⁸ and social change¹⁰⁹ is a good option for the YFGC. In particular, it should consider deeply how the church can give Christian solutions to the society in terms of social change. To put this in concrete terms, the church has to be more concerned about social and political issues like discrimination against women, ecological issues, the problem of the gap between rich and poor, and Christian involvement in politics.

¹⁰⁸ As investigated in Chapter II, the Korean Native Charismatic Movement has partly contributed to resolving the Han of Koreans through its proclamation of the eschatological message and healing ministry. In this, it provides two examples of contextualisation. One is the early-morning prayer meeting which was practised by Sun-ju Kil (Kim, In-su, 1936: 28). This originally followed the model of Jesus Christ who prayed to God in the early morning. It was also considered to be contextualised with the Korean Confucian ritual of early morning ancestor veneration, with which most Korean people were already familiar. The other comes from Yong-do Lee, who motivated Korean Christians to establish prayer retreats (Im, Yul-soo, 2001: 143). There have been many prayer retreats in Korea recently and this institution is understood as a form of contextualisation (Anderson, 2004b: 137) because the retreats are based not only on the Bible but also on the mountain temples which come from Korean traditional religions - Shamanism, Taoism and Buddhism. In brief, in the Korean Native Charismatic Movement contextualisation has been mainly concentrated on adapting Protestantism to the Korean cultural context. Likewise, the Korean Native Charismatic Movement has emphasised the cultural aspect of contextualisation.

¹⁰⁹ *Minjung* theology is a typical kind of Korean contextual theology. It holds that it is a Christian mission to liberate the *Minjung* from the situation which causes them to suffer, arising from the evils of the social structure. In the Korean context, it has tried to suggest biblical solutions through a deeper understanding of the Bible. In particular, it strives to create a constructive Christian community by introducing the concept of *Dan* (cutting off) in resolving *Han*. However, because it regards Jesus as a political liberator and it uses a radical way of making such a community, it was seen as a movement of the Korean *Minjung*. Therefore, *Minjung* theology is a contextual theology focused on the Korean socio-political context.

This might represent a model of Korean Pentecostal contextualisation that all Korean Pentecostal denominations will adopt in the near future.¹¹⁰ It will make Pentecostal churches not only play a positive role in society but also extend their mission areas by responding more actively to cultural and social changes.

3. Mission Strategies

It has been shown that various mission strategies are represented in the process of the resolution of *Han* in the YFGC. Among them the following are prominent: 1) its concern with women; 2) its mission to the urban poor; and 3) the involvement of the laity in the church's activities.

3.1 Main Strategies

3.1.1 Concern with Women

It has already been mentioned that it was a type of contextualisation to use women as cell group leaders. This shows that the YFGC concerned itself with women, which was unusual in a male-dominated society. It can be said that it was not only a mission for those women who were socially marginalised, but also an opportunity to acknowledge the value of women in general (Peterson, 1996: 128; Hong, Yong-gi, 2003b: 177). This mission increased the participation of women in church activities, to the extent that people said that women were leading the church, and this resulted in women flocking to the church. This was an unprecedented mission strategy which had never been lighted on before and which had a great impact on Korean Christian

¹¹⁰ It is hopeful that the YFGC has been increasingly concerned about social involvement since the middle of the 1980s with campaigns as follows: the 'campaign to help children with heart diseases' (1985), the building of the 'Elim Welfare Centre; (1988), the campaign to help unfortunate children run by the *Kukmin Daily News* (1991) and the Christian NGO, which helps people in North Korea and in other underdeveloped countries (2000) In particular, the church has devoted itself to social welfare activity by establishing the 'Sharing Love and Happiness Foundation' in 2008. The project of the 'Sharing Love and Happiness Foundation' will be the touchstone of the church's intention to adopt a synthetic model in contextualisation.

churches. This was a significant event in Korea, and also provided a link with the global Pentecostal movement where women already played prominent roles. It means that Pentecostal movements have proceeded according to the Spirit's gender impartiality, which is based on biblical texts such as Acts 2: 17-18 and Joel 2:28-29.¹¹¹

3.1.2 The Mission to the Urban Poor

One of the characteristics of the YFGC mission is that it is dedicated to working for the urban poor. From the beginning it has focused its mission on those in poverty in Seoul. Generally, modern cities are organised by government and industry and occupy central networks in the political, economic and social systems. Furthermore, they include scientific and technical centres (Riemer, 1952: 27). It may not seem surprising that modern cities create many urban problems as they expand.

Seoul, the capital city of South Korea, has been experiencing rapid social change through urbanisation and industrialisation since the early 1960s. In the midst of social change, it was a challenge for the YFGC to know how to preach the gospel and minister to the city-dwellers. As shown in Chapters III and V, the church set up three locations for its ministry: Daejo-Dong, Seodaemun and Yoido. These three regions were in poor areas, located on what were in those days the outskirts of Seoul. Daejo-Dong was one of the slums built in the aftermath of the Korean War. Seodaemun was also a region where many poor people lived even though it lay close to the centre of the city. Yoido was still an uncultivated area when the church moved there in 1973 and in Yungdeungpo, in its vicinity, many poor factory workers lived.

In the late 1950s and early 1960s in Seoul many people were suffering not only from despair and poverty in the aftermath of a war which had devastated the country's residential areas, but also from political instability in which plans for rehabilitation were wholly absent. In particular, in the outskirts of Seoul the urban problems were

¹¹¹ Traditionally women have been actively involved in the Pentecostal movements' missionary and ministerial works (Cox, 1995: 123-138).

exacerbated by a population explosion, accelerated on the one hand by refugees who had been coming in from North Korea since 1945, and on the other by rural residents who fled into Seoul to seek jobs in the government's programmes for economic development from the mid-1960s onwards.

The church began a ministry to these urban poor in which it focused its mission on evangelising such people in Seoul. The senior pastor, Yonggi Cho, states: 'Our church has persistently ministered to the poor people because it was with them from the beginning.¹¹² Consequently, as Sung-hoon Myung (1990: 500) states, the church was a steadfast friend of the urban poor).

Thus, the YFGC has pursued its missionary activities by establishing a stronghold in Seoul and has shown great concern for the city's poorer residents. This persistent concern for the urban poor has become its characteristic mission strategy. Moreover, the church has planted many churches in the local cities of South Korea since the 1970s and it has also made sure that the church operates a mission strategy for city residents.

3.1.3 The Involvement of the Laity in the Church Activities

The laity has played an important role in the mission of the YFGC, as is shown by the fact that it has been involved in cell groups and mission clubs. The lay membership has taken many opportunities to participate in church activities through voluntary evangelism and by actively helping their own local communities.

From the early period of the YFGC, lay believers who had experienced Pentecostal signs led some of the voluntary mission work. After the church moved to Yoido in 1973 they developed the Mission Clubs which preached the gospel to groups of people with the same jobs. This enabled the laity to be engaged in systematic mission

¹¹² From the researcher's interview with Yonggi Cho (23/07/2004)

work by establishing mission organisations, which allowed men to use their spiritual gifts.

This work by the laity gave an impetus to church growth through active mission. It is because of the voluntary mission work by the laity that the church was able to grow rapidly without depending on special programmes. Roland Allen refers to ‘the spontaneous expansion of Christianity’ in the Early Church, which resulted from the work of the laity. According to him, the spontaneous mission of the laity was more effective than the highly organised and developed mission organisations of those days (1973: 7). This is also applicable to the case of the YFGC.

Thus, it is through its appropriate mission strategy that the YFGC has inspired its members to participate in church activities and has achieved its tremendous growth. This reminds us of Hollenweger’s claim: ‘The Pentecostal movement can make a considerable contribution to the life of the church as a whole in the first instance not by its dogmatic theology, but far more by its religious practice.’ (1972: 500).

3.2 Critical Evaluation

3.2.1 Contributions

3.2.1.1 Effective Ministry through the Cell Group System

One of the characteristics in the ministry of the YFGC is to take as much interest as possible in the contribution of women. No church, throughout the entire Korean Christian history, has used as many women lay leaders as this one. In this church numerous women have become leaders in various cell groups (Comiskey, 2003: 146).

Cell groups, which are led mainly by women, have transformed the ministry especially in the areas of caring, fellowship, evangelism and service, giving the church a quite different shape. For example, the cell groups have raised the effectiveness of

ministry by taking care of and serving their members actively and quickly in their own sectors. This effectiveness of ministering has formed the basis of church growth (CGI, 1997: 2).

3.2.1.2 The Active Involvement of the Laity in the Ministry

It is a characteristic of the YFGC's mission strategies to use many lay members in various church activities. Thus many lay people are currently working in various areas such as in Mission Clubs, Sunday schools, service teams, and evangelism/mission teams. Therefore, it is no exaggeration to say that the church could be called 'the church run by the laity'.

The main ministry of lay people lies in the leaders of cell groups and the leading members of Mission Clubs. In particular, Mission Clubs were originally founded by the laity and have been led by lay people who have official duties: as ordained deacons, senior deaconesses and elders.

The church has motivated the laity to be able to be involved in any activities they want. A good example of this participation is that any lay person can work in any Mission Club, whenever they want. The laity strengthen their faith through mutual fellowship and activities which promote evangelism. In addition, the lay involvement in many activities greatly contributes to the church ministry because the lay members have a consciousness of spontaneity, which means that they think 'this church is my church'.

3.2.2 Problems

3.2.2.1 The Weakness in Counselling and Education

It is important that churches help their members to overcome their *Han* and to allow themselves to live as healthy citizens. Nonetheless it should not be ignored that through counselling and education the churches can actually prevent their members

from having *Han* in the first place. I have found that the YFGC has not paid sufficient attention to counselling and education as a strategy for preventing *Han*, and that instead it has focused simply on resolving it through worship.

Counselling and education are also needed for those who have overcome their *Han*, in order that it does not recur. In particular, education is desperately needed for church members in supporting them to grow into mature Christians after having resolved their *Han*. On this point, the church should educate and work for its members to encourage them to have the dignity and wholeness that God wants for humans, renouncing any oppressive structures (Johns, 1993a: 122).

For this reason, the YFGC should plan a strategy which concentrates on counselling and education to prevent *Han* and to care for those who have had their *Han* resolved. That is, churches should plan various strategies to enhance the church members' religious transformation.

3.2.2.2 Practical Projects needed for the Improvement of the Urban Poor

One of the reasons for *Han* is directly linked to economic problems, or actual poverty, meaning that when many people feel despair in their lives they develop *Han*. This has not been confined to the urban poor in Seoul. The YFGC has worked for the urban poor. However, it is regrettable that the church has no real practical project to improve their lives in the economic sense. In other words, the church has not had any institutional tools to solve the problem of poverty for the church members.

There is no doubt that the church has performed some relief work for poor people. However such relief work has been limited, representing a response to a request or as an annual event. As a result, a continuing plan is needed that can exploit the dimension of the whole church. For this plan, the church should found such things as a credit management fund for poor people; form a commercial area network for easier circulation of information and to recruit employees among the church members; and

open a vocational education institute for the unemployed. These practical schemes can help the urban poor who are suffering from economic problems. These could be administered by the 'Sharing Love and Happiness Foundation', which was set up in early 2008.

4. Towards a Pentecostal Mission for Those with *Han*

The mission methods that the church has carried out for those people who have suffered from *Han* can offer suggestions for the Korean churches. These methods also offer a constructive direction for the mission to those with *Han* in the Korean context.

4.1 'Full Gospel' as a Ground for Mission

The first factor that affects those who have had *Han* is 'Full Gospel'. This distinctive feature of the mission of the YFGC is that the church proclaims the message of the 'Full Gospel', relevant to the mindset of the Korean people. This message implies not only holistic salvation but also this-worldly hope.

4.1.1 Holistic Salvation

It is true to say that the mainline churches in Korea used to highlight spiritual issues, neglecting the material and physical (Bae, Hyeonsung, 2005: 540). In other words, the general focus of Christian soteriology in Korea was on the salvation of souls. This is a soteriological view formed by Korean Presbyterians, a majority group in Korean Christianity, who were influenced by Western theology's dualistic concept of humankind. In general, the understanding of humanity in Western theology is analytic rather than holistic. Western theology is indeed criticised for being a one-dimensional view of Christianity (Wilson, 1988: 96).

Pointing out the abuses of Western theology, Welker claims that the Kingdom of God dawns in the place where the tools for the forces of death are destroyed. The Holy

Spirit is a spirit which makes us healthy in all senses, liberating us from physical diseases as well as psychological, moral and spiritual ones. We should not allow our religion to lead us to emphasise the salvation of the soul, which estranges it from the world by separating soul from body (Welker, 1994: 258-264).

Here, it is suggested that the Bible establishes the proper view of anthropology. In the biblical anthropology, humanity is neither soul nor flesh; it is a living creature, a whole person, in which soul is linked to body. Translations were unable to catch the original meaning: for instance, when the Hebrew Bible was translated into Greek, concepts of person were misunderstood to present a dichotomous or trichotomous anthropology because the analytical Greek language and philosophy supplanted the synthetic Semitic biblical view (Wolff, 1974: 24-29). It is a holistic view of humanity which suits biblical anthropology. In this respect, a person should be understood as a whole being. Holistic salvation involves the spiritual, physical, psychological, social and cultural dimensions. It denotes a harmonious relationship between God, the self and the world (Bae, Hyeonsung, 2005: 537).

This is reflected in the 'Full Gospel' of the Pentecostals. The Full Gospel is essentially a Christological construct where Christ is Saviour, Healer, Baptiser and Coming King. Pentecostals understand this Full Gospel to contain good news for all life's problems, particularly relevant in the societies of the developing world. Here, salvation is an all-embracing term, usually meaning a sense of well-being evidenced in freedom from sickness, poverty and misfortune as well as in deliverance from sin and evil (Anderson, 2004a: 228).

The YFGC has a distinctive view of salvation adapted to the Korean situation which contains the Full Gospel with Christ as the provider of blessing. This is based on Jesus's redemption and biblical blessing. That is, it is believed that the redemption of the cross by Jesus Christ delivers people from poverty, damaging surroundings and

sufferings.¹¹³ This message of blessing, a contextual message, has been a great attraction to those who have had *Han*.

It has been revealed that the message of Full Gospel has contributed to the resolution of *Han*. In particular, both the Message of Blessing and the Message of Healing have played a key role in resolving *Han*: the Message of Blessing resolved *Han* by giving hope and comfort to those with *Han*; the Message of Healing by healing them practically.

Regarding the ministry of Pentecostal churches in Korea, Harvey Cox points out three crucial factors, namely 'blessing, wholeness and healing' as its distinctive features (Cox, 1995: 234). Overcoming the dualistic view of Western theology, this Full Gospel has helped Koreans, who had understood that there was only the salvation of souls, to extend the concept of the gospel and to increase its receptivity. The church's healing practice has made people acknowledge the fact that Jesus's salvation includes the physical realm also (Cho, Yonggi, 1980: 115-142).

4.1.2 This-worldly Hope

The 'Full Gospel' of the YFGC suggests hope to people. It anticipates a future eschatological hope, but to a greater extent provides a present hope which Christians can experience in this world by the redemptive work of Christ. This is confirmed by the fact that in some portions of the message the present experience of salvation predominates over the future, as has been demonstrated in Chapters III and V. The Threefold Gospel has become the kerygma of the YFGC and acts as a strong missionary message.

This shows that there is a difference between the mission method of the YFGC, which emphasises this-worldly hope based on a realised eschatology, and that of the traditional Pentecostals, who focus on the future hope at Jesus's Second Coming. In

¹¹³ Yonggi Cho suggests that it is based on these New Testament verses: 2 Corinthians 8:9; Galatians 3:13-14 (1983: 28-29).

other words, in the YFGC the missionary motive is inspired far more by the present hope obtained 'here and now' by the redemptive work of Christ through the power of the Spirit, than by the future hope at the Second Coming of Christ. On this point, it is clear that the Full Gospel of the YFGC has been affected by the Charismatic Movement rather than by Classical Pentecostalism, despite the fact that the church emerged from the Korean Assemblies of God (Ma, Won-suk, 1998: 224-225).

Likewise, the holistic salvation and this-worldly hope, which are inherent in the Full Gospel, have significantly contributed to the resolution of *Han*. This clarifies that those with *Han* welcomed the messages which aided them in overcoming the life sufferings facing them at that time. This suggests that the Korean churches should carry out their mission for those with *Han* on the basis of the Full Gospel.

4.2 Spiritual Dynamism as a Motive of Mission

The practical functions for the resolution of *Han* are the work of the Holy Spirit and spiritual renewal.

4.2.1 The Work of the Holy Spirit

In every worship and prayer meeting the YFGC uses as a motto the phrase 'We recognise, welcome, receive and rely on the Holy Spirit' (Cho, Yonggi, 1998: 8; ECCSC, 1996 (Vol. IV): 44, 52-53; Im, Hyung-keun, 2003: 252). This concise expression shows that the church lays stress on fellowship with the Holy Spirit. It emphasises the fact that the Holy Spirit is a personal being. It rejects firmly the view which considers the Holy Spirit as a kind of power which comes from God (Cho, Yonggi, 1998: 18).¹¹⁴ The YFGC makes it clear that the Spirit is neither an impersonal being nor an object to be simply experienced. Instead, it is a being with whom to have close fellowship.

¹¹⁴ Cho rejects the following views which regard the Spirit as merely a power in church history: Arianism, Sabellianism and Socinianism (1998: 17).

Another pneumatological feature on which the YFGC lays stress is the fullness of the Holy Spirit. According to the pneumatology which the church has developed, the fullness of the Spirit, including Spirit Baptism, means a spiritual condition in which the gifts and fruits of the Spirit are persistently present in believers' lives.¹¹⁵ The church understands that the power of the fullness of the Spirit makes believers holy and enables them to bear the fruits of the Spirit (Cho, Yonggi, 1998: 123-124).

The fellowship and the fullness of the Holy Spirit provide human beings with comfort, company or power. That is, they endow human beings with dynamic supernatural power. Therefore, through such measures of comfort, company and the power of the fellowship and the fullness of the Holy Spirit, it can be implied that those who have had *Han* have experienced the resolution of *Han* as well as having acquired the strength to overcome their *Han*.

4.2.2 Spiritual Renewal

The fellowship and the fullness of the Holy Spirit contribute to the resolution of *Han* through renewal. The previous chapter showed that church members have resolved their *Han* through spiritual renewal by means of the Pentecostal experience such as the fellowship and the fullness of the Holy Spirit. For this, Pastor Cho says that the result of having a deep fellowship with the Spirit has enabled his church members to experience the transformation of their lives and has thus made the church grow rapidly (Cho, Yonggi, 1998: 21).

The resolution of *Han* is more directly represented by acts of divine healing. Divine healing has been very attractive to Korean *Minjung*. In particular, the YFGC has become broadly known to Korean Protestant churches because its divine healing has

¹¹⁵ The YFGC says that the concept of the fullness of the Holy Spirit is broader than that of the Baptism in the Spirit, in that the Fullness of the Holy Spirit includes the Baptism of the Spirit as its first experience as well as the gifts of the Holy Spirit and the fruits of the Holy Spirit (Cho, Yonggi, 1998:122).

been manifested very frequently. It has met people's needs, that is, physical problems, through divine healing.

The work of the Spirit of the YFGC has had a great impact on Korean Protestantism. This stress on pneumatology has inspired Korean Protestantism to a more balanced understanding of the Trinity.¹¹⁶ In addition, it has restored the concern for the Holy Spirit which was ignored in the Korean churches for quite some time.¹¹⁷

4.3 Empowered Evangelism as an Enforcement of Mission

Those who have resolved their *Han* by the work of the Holy Spirit preach the gospel dynamically and spontaneously.

4.3.1 Empowered Evangelism

As studied in Chapter III, in the YFGC the Community of Healing has helped to shape the Community of Witness. The experience of divine healing has been developed into the work of witness (evangelism/mission).

It is noticeable that the work of the Spirit of the YFGC is linked to empowered evangelism. In other words, the mission of the YFGC can be described as 'power evangelism', which emphasises the gifts of the Spirit in evangelism, in that it is

¹¹⁶ The YFGC's pneumatology is based on traditional Trinitarianism, but overcomes the limitations of this belief. Though Western Christianity accepts Augustine's double-procession theory, it subordinates the Spirit to the Father and the Son and the work of the Spirit restricts the work of the Son. That is, it acknowledges the Spirit only as a tool for the work of the Father and as a medium to communicate the grace of the Son. As a result, the Spirit, despite being a Person of the Trinity equal to the Father and the Son, is not authorised with an independent status. However, the YFGC overcomes traditional Trinitarianism by emphasising the independent person and status of the Spirit (Ryoo, Jang-hyun, 2004 147).

¹¹⁷ Until the middle of the 1960s the predominant trend in Korean Protestantism, under the influence of the theory of suspension of charismata (which claims that the gifts of the Spirit were withdrawn at the end of the Apostolic era) and because of the Reformers' neglect of pneumatology, had been not to allow the practice of the gifts of the Spirit (Kim, Myung-hyuk, 1994: 195, 197). After this, the YFGC highlighted the work of the Holy Spirit in the Protestant ministry by emphasising the personality of the Spirit and fellowship with the Spirit. This stress on pneumatology inspired Korean Protestantism to a more balanced understanding of the Trinity. On this, Sung-jong Shin (1993) says: 'So far the Korean Presbyterian churches have taught pneumatology as part of soteriology. We should admit that the YFGC has brought them to study the Trinity from a balanced perspective.'

accompanied by signs and wonders (Wimber and Springer, 1985: 78-89). In the YFGC, the healing ministry is a typical example of power evangelism. In particular, the experience of divine healing through the work of the Spirit has played a significant role in converting unbelievers.

For this reason, Grant McClung points out that divine healing is an ‘evangelistic door-opener’ for Pentecostals. He says that ‘signs and wonders’ are the ‘evangelistic means whereby the message of the kingdom is actualised in “person-centred” deliverance’ (McClung, 1986b: 74). Wagner also says that ‘probably the greatest contribution that Pentecostalism has made to Christianity in general is restoring the miracle power of the New Testament’ for the purpose of drawing unbelievers to Christ (Wagner, 1986b: 129). It is noted that Pastor Cho, a well-known Pentecostal healer, has pioneered power evangelism through the healing ministry in the YFGC. His disciples also have performed it actively as domestic church planters and missionaries abroad. Consequently, their healing ministry is an ‘indispensable part of an evangelistic methodology’ (Saayman, 1993: 46) in their Pentecostal mission.

Since the 1960s the YFGC has played a leading role in opening up Korean Christianity to the power of the Holy Spirit (Min, Kyung-bae, 2004: 36). Here, it is power evangelism through the work of the Spirit which has impacted upon the Christian mission.

4.3.2 Spontaneous Witness

What is noticeable is that those who have experienced signs and wonders such as divine healing preach the gospel spontaneously. This spontaneous evangelism in turn brings about church growth.

As we saw in Chapter V, the liberating spirituality of the YFGC encourages members to resolve *Han*, and those who experience the resolution of *Han* inspire the rest of their family members to become Christians. In other words, those who resolved

their *Han* by experiencing spiritual renewal or divine healing through the work of the Holy Spirit played a role in bringing the gospel to the whole family.

This suggests that any church which has members who are filled with the Spirit will become an evangelising church. Hence, we can infer that evangelism comes not from any external command but from spontaneous inner feelings which, irresistibly, urge church members to preach the gospel. This is different from the views of other Korean Protestants which emphasise obedience to the Great Commission. This means that Pentecostal renewal based on the power of the Spirit is closely connected with mission and verifies the claim, as Harry Boer (1961: 128) notes, that the work of mission is not based on the Great Commission but on the presence and work of the Spirit (Pomerville 1987: 116-119; McClung, 1986: 49).¹¹⁸

Likewise, church members have experienced the Holy Spirit in the process of the resolution of their *Han* and this has resulted in evangelism. This evangelism has implied a kind of spontaneity: the majority of cases of evangelism in the YFGC are based upon empowerment by the Holy Spirit and this presents an image of spontaneous evangelism.

However, in order that this spontaneous evangelism can be continuously effective without remaining as a sporadic occurrence, a mission strategy is needed. Perhaps those who wish to evoke a spontaneous evangelism can be trained to preach the gospel in groups (Matthew 6:7; Luke 10:1); they can also prepare for their testimony about how they were able to overcome their *Han* before they were able to carry out such evangelism; and they could preach the gospel to those who have experienced similar cases of *Han* to theirs (Romans 12:15).

¹¹⁸ For this, Allan Anderson states: In comparison to the *Missio Dei* of older Catholic and Protestant missions and the 'obedience to the Great Commission' of Evangelical Christocentric missions, Pentecostal mission is grounded first and foremost in the conviction that the Holy Spirit is the motivating power behind this mission activity (2005b: 31).

4.4 Integral Mission for Resolving Han

It is desirable that churches should carry out their integral mission to those with *Han*. The approach should be integral to solving the problem of *Han*, which has various causes. In Korea there have been two approaches in trying to solve the problem of *Han*: the Korean Native Charismatic Movement and the *Minjung* Movement. As studied in Chapter II, the Korean Native Charismatic Movement tried to find a solution to the problems of *Han* through its healing ministry. It depended on a psychological approach, which treated each person's emotional symptoms, and mainly focused on individual treatment. In contrast to this, the *Minjung* movement chose to struggle politically in order to remove the evils of the social structures which cause people to have *Han*. It focused its approach to the resolution of *Han* on the social dimension. Whereas the Korean Native Charismatic Movement emphasised the approach for individual salvation, the *Minjung* Movement was more concerned about the approach for social salvation.

Though the YFGC has taken the approach of the Korean Native Charismatic Movement, the church needs to bring in the approach of the *Minjung* Movement and thus integrate the two approaches properly. This is because the prevention of *Han* in advance should not be ignored even though it is important to resolve *Han* after its occurrence. That is, the most effective way to solve the problem of *Han* is to use these two approaches simultaneously.

The Korean Native Charismatic Movement focuses more on the issue of resolving *Han*, whilst the *Minjung* Movement tries to remove the causes of *Han*. Thus, in order to yield the best results, the YFGC should combine the latter method with its existing one because it is desirable to concentrate on prevention rather than on cure, since if this approach is followed there will be fewer people with *Han* to resolve in the first place.

Therefore, looking at the different approaches to solving the problem of *Han*, the YFGC will surely be effective if it makes use of the integral method, which unites these

two approaches: the psychological approach, to resolve the symptoms of *Han*, and the socio-political approach, to remove the causes of *Han*.

As discussed above, the YFGC has already adopted the socio-political approach, partially shown in its contextualisation of women. It is hoped that the church will continue moving forward to reach a more effective and practical method by developing an in-depth socio-political approach to the causes of *Han*.

It is believed that this integral mission will contribute to the efficacious solution of *Han* in the context of Christianity and produce many members healthy and strong enough to serve their own churches as well as society at large. The idea of an integral mission is suggested, as it can be applied not only to the Pentecostal churches but to all those Christian churches which are trying to confront the problems related to *Han* in Korea.

5. Summary and Conclusion

This chapter has examined the missiological implications of the findings which were outlined in Chapters IV and V. It has first and foremost paid attention to contextualisation because these two chapters showed that the growth of the YFGC was achieved from contextual strategies which deal with *Han*. That is, they revealed that the growth of the YFGC resulted from the church's contextualisation which is represented in the message and in women's leadership.

The contextualisation of the message is seen in its emphasis on *Sambakja Chukbok* (Threefold Blessing), which is culturally adaptable and appeals to the Korean mentality.

The contextualisation of women's leadership reflects the revolutionary aspect of contextualisation and this plays a role in encouraging women not only to participate in church activities, but also to improve their social status. Consequently, this mitigates to some degree the sexual inequality in the male-dominated society of Korea.

The contextualisation of the YFGC has contributed to the emergence of the 'theology of blessing' as a self-theology that has made a positive impact on the growth of the church. However, it should be noted that there are some problems such as the church's weaknesses in the field of social transformation and the limits it places on female leadership, despite its affirmative stance towards women members.

In contextualisation, the YFGC needs to introduce a synthetic model which deals with both cultural and social changes seriously on the basis of the biblical message. This will help the church to move forward, thus making up for its weak points.

The YFGC has adopted the following mission strategies: concern with women, concern with the urban poor and involvement of the laity in church activities. These mission strategies have demonstrated two points that the church has contributed: effective ministry through the cell group system and the active involvement in ministry of the laity. However, they have also revealed some points which need to be corrected, such as weaknesses in counselling and education, and the fact that there are no practical projects for the urban poor. The church should strengthen its motives on counselling and education, both as a strategy for preventing *Han* and in order to aid those who have had their *Han* resolved to lead a mature Christian life. It is desirable that it prepares an institutional tool to solve this problem of poverty which causes *Han* among the people.

This chapter has presented a method by which Pentecostal churches may learn how to care for those with *Han* from the dimension of mission. It suggests four points, as follows: 1) the message of 'Full Gospel' as a basis for mission, which implies not only holistic salvation but also this-worldly hope; 2) spiritual dynamism as a motive of mission, which gives a practical function for the resolution of *Han* through the work of the Holy Spirit and spiritual renewal; 3) empowered evangelism as an enforcement of mission that is empowered evangelism, where those who have had their *Han* resolved by the work of the Holy Spirit preach the gospel dynamically and spontaneously; and 4) an integral mission for resolving *Han* in the holistic dimension because the causes of

Han are varied. In relation to this integral mission, the YFGC needs to bring together the psychological approach to resolving the symptoms of *Han* and the socio-political approach to removing the causes of *Han*.

In general, this chapter has shown that there are weak points as well as contributions in the YFGC's mission methods, and there are strategies for those who have *Han* in the light of the missiological implications. It is hoped that the YFGC can make up for the weak points, alongside developing its strong points in order to carry out a more effective and constructive mission for those with *Han* in the Korean context.

CHAPTER VII

CONCLUSION

1. Outcomes of the Study

1.1 A New Methodology

This study aimed to examine the reasons behind the growth of the Yoido Full Gospel Church (YFGC), the church which is today at the forefront of Korean Pentecostalism. Previous studies revealed limitations in the way they obtained their facts because they concentrated on investigating only the institutional factors; in other words, they had a methodological problem in their study of church growth. This study, has, therefore, taken the methodologically appropriate course of considering two factors, the contextual and the institutional, this methodological appropriateness providing the researcher with a precise and objective view which is of enormous help in investigating this particular phenomenon of church growth. By this methodology, the study has investigated the Yoido church's growth through both factors, using *Han* as a contextual and the Pentecostal experience as an institutional factor.

This study has used empirical investigation in pursuit of an objective outcome. That is, quantitative and qualitative methodologies were applied to this social science investigation.

1.2 Han: The Contextual Factor

This study has analysed *Han* from an interdisciplinary perspective: that of history, psychology and theology. It showed that *Han* is a way of describing the Korean *Minjung*'s state of oppressed mind, their despair, from the aspect both of the Korean mental attitude and of the unique Korean cultural archetype. It also showed that *Han* comes from various circumstances, such as the numerous invasions and rebellions,

poverty, an authoritarian social system, patriarchy and regional divisions. In its nature, *Han* was found to be a psychologically negative feeling which is represented as anger and a sense of being victimised and abandoned. It expresses a destructive psychic propensity which causes not only psychological and physical symptoms but also social problems. For these reasons, this study has demonstrated that *Han* has to be resolved properly, for unless it is, people cannot live healthy lives. It has shown that Koreans have resolved *Han* by many traditional methods, such as folk songs and folk dances which represent the lives of the ordinary people, and by religion.

This study has examined *Han*'s relevance to Korean culture. It has investigated the interaction between *Han* and the main Korean traditional religions of Shamanism, Buddhism and Confucianism and has revealed that *Han* is capable of being overcome, at least in part, by Shamanism and Buddhism, but that it has been aggravated by Confucianism. In other words, Shamanism and Buddhism may help to resolve *Han*; although they have some limitations, they can transform it into a positive attitude. In contrast, Confucianism has made the situation worse by accumulating *Han* for the Korean *Minjung*, in particular for women.

We then looked at how Korean Protestantism has tried to deal with *Han*. Two branches of Korean Protestantism, the Korean Native Charismatic Movement and the *Minjung* Movement, were investigated to see how they contributed to resolving the *Han* of Koreans. It was noted that the Korean Native Charismatic Movement used a psychological and spiritual approach to comfort the Korean people with the message of eschatological hope and to heal them, whereas the *Minjung* Movement attempted to remove the causes of *Han* through a socio-political approach. Compared to the eschatological and other-worldly approach of the Korean Native Charismatic movement, the *Minjung* Movement paid particular attention to practical and this-worldly concerns. This study has, therefore, implied that the Korean Native Charismatic Movement stressed charismatic renewal, while the *Minjung* Movement pursued socio-political

solutions. After evaluating the situation, it has concluded that though the two movements have different concerns and methods for resolving *Han*, these differences are complementary rather than conflicting.

In terms of the resolution of *Han*, this study also discussed aspects of the Koreans' mental resources. It showed that Koreans can make use of *Bok* (blessing), *Dan* (cutting-off) and *Sinmyung* (being exhilaration) to resolve *Han*. The pursuit of *Bok* is the best attitude for overcoming *Han* for Koreans, while *Dan* is of limited use in resolving *Han*. *Sinmyung*, the feeling of exhilaration, is of great benefit to those wishing to remedy *Han*.

1.3 The Pentecostal Experience of the YFGC: The Institutional Factor

This study has explored the Pentecostal experience of YFGC as an institutional factor in the growth of the church. It showed that the Pentecostal experience of YFGC had its roots in the work of foreign missionaries, who delivered the Pentecostal faith in Korea from 1928 and devoted themselves not only to establishing the churches but also to producing indigenous workers.

This investigation of the historical situation of the YFGC has identified three periods in the church's history. It was founded in 1958 by Yonggi Cho and Jashil Choi at Daejo-Dong, on the outskirts of Seoul, among the urban poor. It then moved to the area of Seodaemun in 1961, and in 1973 moved again to Yoido, the present location. The period of Daejo-Dong saw the emergence of a message relevant to the context of poverty and oppression and the manifestation of divine healing. In the period of Seodaemun, the phenomenon of divine healing occurred in the church community to a greater extent than before, and this inspired the church to accelerate evangelism. The Yoido period brought about a greater emphasis on Pentecostal spirituality by systematising the doctrine and by establishing the fasting prayer mountain. It also resulted in extensive evangelism and mission. One of the characteristics of this period

has been a strong concern for social involvement, which has been conspicuous since 1981. This social involvement shows that the church has been concerned about the Christian transformation of society.

This study has investigated the Pentecostal experience of the YFGC in detail through examining its message, worship and implications for the church community. The investigation shows that the church has developed a distinctive message, that of the Fivefold Gospel and the Threefold Blessing; the latter, in particular, is a contextual message adapted to the Korean context. This study has also demonstrated that in its worship the church experiences typical Pentecostal manifestations: in other words, its worship is festive and dynamic, with the Fullness of the Spirit, speaking in tongues and, above all, divine healing. The study has also shown that the YFGC has formed a strong Pentecostal community in the Korean context. Analysis of its history shows that the church community has passed through three distinct phases: the community of hope (1958–1961), the community of healing (1961–1972) and the community of witness (1973–present).

This study also examined the multi-dimensional growth of the YFGC: numerically, conceptually, organically and incarnationally. It demonstrated that its overall growth has been achieved most noticeably since the church moved to Yoido. Numerically, in the 1980s the church became the fastest-growing church in the world. In terms of incarnational growth, since the early 1980s it has promoted many large social projects. This shows that the YFGC has grown both qualitatively and quantitatively.

1.4 Church Growth: The Relationship of the Two Factors

1.4.1 The Purpose

The study has aimed to investigate the growth of the YFGC by considering how the two factors interrelate to each other. That is, it has mainly investigated whether church growth is associated with *Han*, the contextual factor, through the Pentecostal experience of the YFGC, the institutional factor.

1.4.2 Methods

The study has established the characteristics of growing churches as a conceptual model for researching church growth. These characteristics of growing churches were derived from church growth theory. I tested these characteristics of growing churches in relation to the three main questions posed in this thesis: a) 'Is *Han* related to church growth through the Pentecostal experience of the YFGC?'; b) 'Are the church activities in relation to *Han* effective? If so, how?'; and c) 'Are the characteristics of growing churches associated with the church activities in relation to *Han*? If so, how?' The study used the quantitative data to investigate the first question and the qualitative data to verify the second two questions.

1.4.3 Results

The quantitative data have revealed that the four hypotheses have been corroborated. This means that those who have had *Han* were more closely associated with the characteristics of growing churches than those who have not through the Pentecostal experience of the YFGC, and that those who have had *Han* show greater affinity with the characteristics. This implies that those who have had *Han* have affected indirectly to the growth of the YFGC. From these data, we can know the fact that *Han* is indirectly related to the growth of the YFGC.

The qualitative data have shown that the 'Message of Hope' plays a significant role in resolving *Han*. This Message has contributed to the resolution of *Han* by means of holistic salvation, which extends the concept of individual salvation, and of conscientisation, which is repeatedly proclaimed. They have also confirmed that the characteristic of growing churches that represents a contextual message is associated with the Message of Hope, which results in church growth. This message has affected the growth of the church indirectly because it fits well with the Korean cultural and social context.

The contextual message has played a positive role in resolving *Han* and has transformed the lives of many individuals. Nevertheless, there needs to be some critical reflection on whether it has brought further social healing or renewal beyond the individual dimension.

The worship has worked effectively on the resolution of *Han* by these means: 1) the Fullness of the Holy Spirit; 2) divine healing; and 3) liberating spirituality. Among these factors, the liberating spirituality of the YFGC has revealed a meaningful fact. The festive worship caused by the power of the Holy Spirit allows participants to feel *Sinmyung*, a special Korean feeling. In this relationship between the characteristics of growing churches and the worship, the qualitative data have shown that the power of the Holy Spirit, a typically characteristic phenomenon of Pentecostal churches, made church members who have had *Han* experience spiritual renewal, and thus played a tremendous role in the growth of the church. This showed that one of the characteristics of growing churches, the power of the Holy Spirit, makes churches grow, and is associated with the worship of the YFGC in which spiritual renewal has been represented.

The account has sought to outline the effectiveness of the church community in resolving the *Han* of the church members. This was investigated by means of the two characteristics of growing churches: social involvement and evangelistic work. These

data indicate that the work of social welfare, the work for women, and the work against regional discrimination are effective in resolving the *Han* of church members. In particular, women resolved their *Han* more effectively by participating in the cell groups with enthusiasm and by taking on the leadership role. The church has enhanced the status of women and has given them the opportunity to participate energetically in church activities. Unfortunately, however, as far as church positions are concerned, this leadership has been limited to the lower status. Women cannot advance to higher leadership positions such as female elders or ordained female pastors.

The *Han* caused by regional discrimination was resolved by the church's regional evangelism around Cholla-Do, a typical example of a district discriminated against by the authorities. It was also revealed that the evangelistic work with people originating from these areas is effective in resolving *Han*.

In the relationship between these characteristics of church growth and the church community, the data have shown that the characteristic of social involvement was associated with the work for women's cell groups and with the work against regional discrimination; and it was this which led many Cholla residents to become members of the YFGC between the early 1960s and the 1970s. The data have shown that the evangelistic work was also associated with the other two factors of the church community: family evangelism and the Mission Clubs.

The qualitative data have demonstrated that the church has focused on resolving *Han* largely through worship. The church has not paid sufficient attention to counselling and education as a strategy for preventing and resolving *Han*. Counselling and education are also needed for those who have overcome their *Han*, in order that it does not recur.

2. New Findings of the Study

2.1 *The Process of Contextualisation*

This study has established the process of contextualisation by studying the development and proclamation of the contextual message in the YFGC. This investigation may be applicable to all those who study the subject of contextualisation in Korea and overseas.

Previous studies (Myung, Sung-hoon, 1990; ITI, 1993; Jeong, Chong Hee, 2001) showed that the YFGC has a contextual message which is adaptable to the Korean mindset, but they were not able to find out how this could be the case. This study reveals that the Message of Blessing evokes a positive response in those Korean people who have had *Han*. In addition to this, it is related to Koreans' mental resources, such as the pursuit of *Bok* and *Sinmyung*, in the process of the resolution of *Han*. All this means that the contextualisation of the message has occurred not only by the adaptation of the message itself but also through the Koreans' mental abilities, which implies that Korean people have a tendency to suffer from *Han*, but retain the mental ability to overcome it. From this we gain the insight that the Korean churches have to consider the influence not only of the message, but also of church music, which can appeal to these mental abilities, when they carry out the work of contextualisation in relation to *Han*. This is also true of the Message of Hope, the contextual message, which evokes a response from the church members in the process of the resolution of *Han*.

This study is the first to investigate the organisation of women's leadership as one of the ways in which the YFGC was contextualised. It showed that leadership by women has changed the church in a male-dominated society. Women have been enabled to establish this leadership by the support of senior pastors who have challenged an unjust church context and suggested a biblical solution. This means that it is more important to apply contextualisation to the field practically than to formulate it theoretically.

2.2 Causes of the Church Growth in the Korean Context

This study has been able to investigate how the church's activities in relation to *Han* work on the resolution of *Han* and how this is linked to the growth of the church.

Empirical methods have been used in investigating church growth, first in a more objective approach to discovering whether *Han* is associated with church growth by testing the characteristics of growing churches, by quantitative data. After that, the process of church growth was researched by exploring how effectively the church activities have worked on the resolution of *Han* by means of the qualitative data gathered.

It has become clear that these various church activities have beneficially influenced those with *Han*. That is, church members experienced the resolution of *Han* when they participated in the activities of their church. For example, I found that the Message of Hope is able to resolve people's *Han* through its holistic dimension and conscientisation, and this has caused the church to grow against this social and cultural background. Healing practice was investigated as a powerful factor for resolving *Han* and bringing about church growth. Those who have experienced healing expressed their testimonies spontaneously, at communal worship, before the congregation. We can see that these expressions of faith may influence the church members and non-Christians as well. This investigation also discovered that the resolution of *Han* resulted from other church activities too, such as cell groups and Mission Clubs, and that these led church growth through their powerful evangelical work.

This study suggests as a new possibility that the resolution of *Han* can be linked to church growth by family evangelism. That is, any member who suffered from *Han* caused by disease or family problems and subsequently experienced the resolution of *Han* through divine healing or problem-solving would influence the rest of the family and this often led to the whole family becoming church members. The conversion of one member can result in whole-family evangelism. This shows a characteristic aspect of Korean family life which displays a strong sense of solidarity between members.

2.3 A Direction for the Korean Pentecostal Mission Method

This study presents a desirable Pentecostal mission method for those with *Han*. This method can help Pentecostal churches in decisions about how to care for those with *Han* from the dimension of mission. It suggests four points, as follows: 1) the message of 'Full Gospel' as a ground of mission which implies not only holistic salvation but also this-worldly hope; 2) spiritual dynamism as a motive of mission which gives a practical function for the resolution of *Han* through the work of the Holy Spirit and spiritual renewal; 3) empowered evangelism as an enforcement of mission when those who have had their *Han* resolved by the work of the Holy Spirit preach the gospel dynamically and spontaneously; and 4) an integral approach for an effective mission to resolve *Han* in the holistic dimension because the causes of *Han* are so varied. This can be applied not only in the Pentecostal churches but also in all Protestant churches which have confronted the problems of *Han* in the Korean context.

2.4 Concern for the Christian Resolution of Han

This study shows that many Koreans are still suffering from *Han*. It tells us that among all the members of the YFGC, 68.4% have experienced *Han* and among those who have had *Han*, eight in 10 have resolved it. This reminds Korean churches of the concern among the ministry for *Han* and its resolution. It puts them in mind that it is an important aspect of their ministry to help people to return to normal life through the resolution of *Han*, that it is a meaningful Christian task to be concerned about *Han* and its resolution. Constructively, it is suggested that a ministry with these concerns enables the church to grow. For these reasons, churches should be concerned for those who have had *Han* and should give them pastoral care.

In every country, and above all in the Third World, there are many people who are suffering from similar problems to those of the Korean *Han*-oppressed *Minjung*, who have been exploited politically and economically and alienated socially.

Consequently, it should be an important Christian mission strategy for churches to be concerned about the sufferings of these people.

3. Suggestions for Further Study

3.1 Expansion of Study into Various Areas of Church Growth

This study has aimed at investigating church growth by looking into the connection of the contextual factor (*Han*) to the institutional factor (the YFGC). It focused on a particular church, the YFGC, for an in-depth investigation into Korean Pentecostalism. Therefore, it was not able to examine the growth of Korean Christianity as a whole. In order to deal with this wider growth, we can extend the boundaries of our institutional factor. This could give us a significant outcome by, for example, comparing one Protestant denomination to another, or Catholicism to Protestantism.

3.2 Comparative and Integral Approaches to Han and Those with Han

The topic of the study, *Han*, offers us another possible field of research. One can study the ways of resolving *Han* by means of a comparative approach: the comparison between Korean Pentecostalism (or Korean Presbyterians) and Korean Shamanism (or Korean Buddhism). This will be able to reveal the similarities and dissimilarities between them more clearly. It may give us significant suggestions for Christian churches which carry out their mission in a multi-religious society like Korea.

This study has indicated that in trying to resolve *Han* the Korean Native Charismatic movement has used a psychological and spiritual approach, while the *Minjung* Movement has taken a social and political approach. Though these two movements do not have the same approach to solving the problems posed by *Han*, such differences are complementary rather than conflicting. However, since *Han* itself has such multi-faceted characteristics and so many different causes, it is necessary to

develop a tool to integrate these two different approaches, synthesising the individualistic concerns of the Korean Native Charismatic movement and the communitarian concerns of the *Minjung* Movement into a new and distinctive contribution. The Yoido Pentecostalist tradition, as exemplified by the YFGC, has tried to make such a contribution, in its efforts to resolve the characteristically Korean problem of *Han*. It is to be hoped that it will continue to do so in the future.

APPENDIX A

SURVEY QUESTIONNAIRE

This questionnaire is just to obtain statistical data for a survey. All information given will be treated confidentially. Please answer the following questions by marking V or O.

I. Introduction: Key Question

Before you came to this church, did you suffer from *Han* by any of these reasons: 1) economic factors (poverty, unemployment, bankruptcy, etc.) 2) health factors (mental or physical diseases) 3) human relation factors (the conflict between mother-in-law and daughter-in-law, conjugal conflict, family trouble, colleague disagreements, etc.) 4) social and political factors (death or separation of family members from wars, regional discrimination, gender discrimination, etc.)

- Yes → to **II. Questions for Those Who have had *Han***
- No → to **III. Questions for Those Who have not had *Han***

II. Questions for Those Who Have Had *Han*

2.1 What do you think were the reasons for your *Han*?

- Economic factors (poverty, unemployment, bankruptcy, etc.)
- Health factors (mental or physical diseases)
- Human relation factors (the conflict between mother-in-law and daughter-in-law, conjugal conflict, family trouble, colleague disagreements, etc.)
- Social and political factors (death or separation of family members from wars, regional discrimination, gender discrimination, etc.)
- Other _____

2.2 What were your symptoms of *Han*? (Please choose two among below)

- Anger Resignation Victimisation Melancholia
- A delusion of persecution Insomnia Schizophrenia Act of violence
- Toxicosis (alcohol or drug) An attempted suicide Other _____

<Concerning the message>

2.3 Do you think that the 'Message of Blessing' of this church is suited to your life situation?

- Strongly disagree Disagree No opinion Agree Strongly agree

2.4 Do you think that the 'Message of Blessing' of this church is suited to your mental attitude?

- Strongly disagree Disagree No opinion Agree Strongly agree

< Concerning worship>

2.6 Have you ever experienced the Fullness of the Spirit (Spirit baptism) in worship?

- Yes No I am not sure

2.7 Do you think that in worship you are receptive to the Fullness of the Holy Spirit (Spirit baptism)?

- Strongly disagree Disagree No opinion Agree Strongly agree

2.8 Do you speak in tongues?

- Yes No I am not sure

2.9 Do you think that in worship you are receptive to speaking in tongues?

- Strongly disagree Disagree No opinion Agree Strongly agree

2.10 Have you ever experienced divine healing in worship?

- Yes No I am not sure

2.11 Do you think that in worship you are receptive to divine healing?

- Strongly disagree Disagree No opinion Agree Strongly agree

< Concerning the church community>

2.12 Do you think that your church is active to work of social welfare and environmental issues?

Strongly disagree Disagree No opinion Agree Strongly agree

2.13 Do you think that your church is active to work for women?

Strongly disagree Disagree No opinion Agree Strongly agree

2.14 Do you think that your church is active to work against regional discrimination?

Strongly disagree Disagree No opinion Agree Strongly agree

< Concerning evangelistic work>

2.16 Have you ever led any people to this church by preaching the gospel or sharing your testimony?

Yes No

2.15 How many people have you led to this church through evangelistic work so far?

Fewer than 5 6 to 10 11 to 14 15 to 19 more than 20

→ **To III. Statistical Questions**

III. Questions for Those Who Have Not Had *Han*

< Concerning the message >

3.1 Do you think that the 'Message of Blessing' of this church is suited to your life situation?

Strongly disagree Disagree No opinion Agree Strongly agree

3.2 Do you think that the 'Message of Blessing' of this church is suited to your mental attitude?

Strongly disagree Disagree No opinion Agree Strongly agree

< Concerning worship>

3.3 Have you ever experienced the Fullness of the Spirit (Spirit Baptism) in worship?

- Yes No I am not sure

3.4 Do you think that in worship you are receptive to the Fullness of the Holy Spirit (Spirit Baptism)?

- Strongly disagree Disagree No opinion Agree Strongly agree

3.5 Do you speak in tongues?

- Yes No I am not sure

3.6 Do you think that in worship you are receptive to speaking in tongues?

- Strongly disagree Disagree No opinion Agree Strongly agree

3.7 Have you ever experienced divine healing in worship?

- Yes No I am not sure

3.8 Do you think that in worship you are receptive to divine healing?

- Strongly disagree Disagree No opinion Agree Strongly agree

< Concerning the church community >

3.9 Do you think that your church is active to work of social welfare and environmental issues?

- Strongly disagree Disagree No opinion Agree Strongly agree

3.10 Do you think that your church is active to work for women?

- Strongly disagree Disagree No opinion Agree Strongly agree

3.11 Do you think that your church is active to work against regional discrimination?

- Strongly disagree Disagree No opinion Agree Strongly agree

< Concerning evangelistic work >

3.12 Have you ever led any people to this church by preaching the gospel or sharing your testimony?

- Yes No

3.13 How many people have you led to this church through evangelistic work so far?

- Fewer than 5 6 to 10 11 to 14 15 to 19 more than 20

IV. Statistical Questions

4.1 What is your gender?

- Male Female

4.2 How old are you?

- 31-40 41-50 51-60 Over 61

4.3 What is your educational attainment?

- Until Elementary Middle School High School
 College or University Above Postgraduate

4.4 What was your religious background before becoming a Christian?

- No religion Other Protestant Roman Catholic Confucian
 Buddhist Shamanism Other_____

4.5 In which region did you grow up?

- Seoul and Gyunggi-Do Kangwon-Do Chungcheong-Do
 Cholla-Do Kyungsang-Do Jeju-Do

4.6 What is your civil status?

- Single Married Divorce or Separated

4.7 How long have you been involved in this church?

- Less than one year 2-5 Years 6-10 Years 10-20 Years More than 20 years

4.9 What is your position in the church?

- Lay Believer Deacon Ordained Deacon Senior Deaconess
 Elder Pastor

4.10 What do you consider approximately your family's monthly income?

- Below 1,000,000 1,000,000 - 1,500,000 1,500,000 - 2,500,000
 2,500,000 - 3,500,000 Over 3,500,000

Thank you very much for answering these questions.

APPENDIX B

INTERVIEW QUESTIONS

I. General Question (All Interviewees)

1. What is your name?
2. Are you more than thirty years old?
3. What is your position in your church?
4. How long have you been attending this church?

II. For Church Members Who Have Experienced *Han*

1. Please tell me about the *Han* which you suffered before you came to this church.
2. Please tell me by what religious experience you resolved *Han* during your membership of this church.
3. Have you experienced the resolution of your *Han* through the message of this church?
 - 3-1. If so, what message affected you in resolving your *Han*?
(1) Healing (2) Repentance (3) Morality and Ethics
(4) Eschatology (5) Blessing (6) Love and reconciliation
 - 3-2. What response did you have to your church life after experiencing the resolution of *Han* through the message?
4. Have you experienced the resolution of your *Han* through worship of this church?
 - 4-1. If so, what practices affected you in resolving your *Han*?
 - 4-2. What response did you have to your church life after experiencing the resolution of *Han* through worship?
5. Have you experienced the resolution of your *Han* through the activities of this church such as cell groups, Mission Clubs, social service, regional evangelism, etc?
 - 5.1 If so, what church activities affected you in resolving your *Han*?

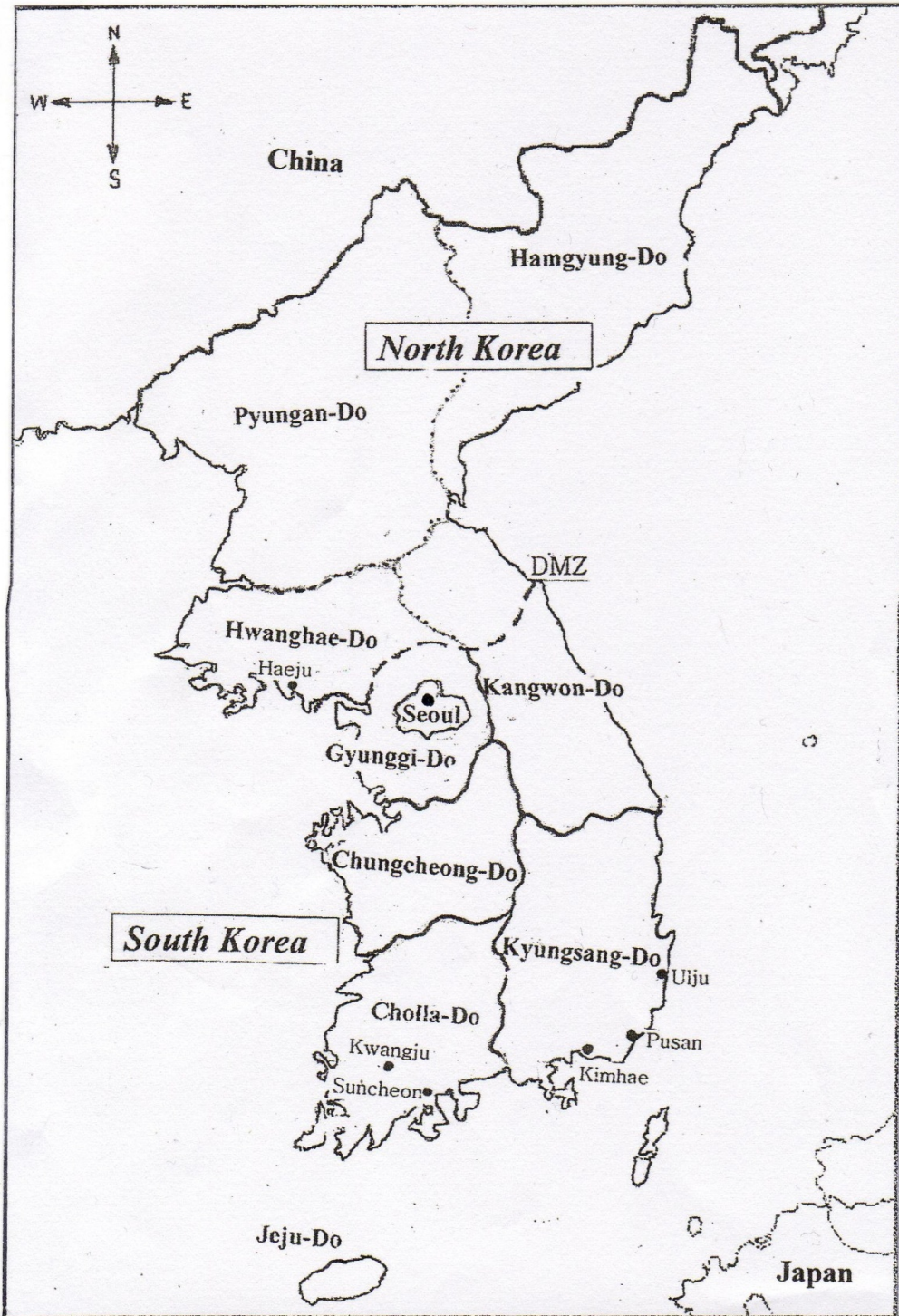
- 5.2 What response did you have to your church life after experiencing the resolution of *Han* through church activities?
6. What changes have you in your life experienced after experiencing the resolution of *Han* in this church?
7. In what ways have you affected your family since experiencing the resolution of *Han* in this church?

III. For Church Staff

1. Please tell me about the members of this church who have suffered from *Han*.
2. Are there any programmes to help those who have had *Han* in this church? If so, what are they?
3. How can this church make an effort to resolve members' *Han*?
4. How have those who have had *Han* and are experienced in resolving *Han* responded to the church ministry?
5. How have those who have had *Han* responded to their church life after experiencing the resolution of their *Han*?
6. How have those who have experienced the resolution of *Han* been involved in church activities?

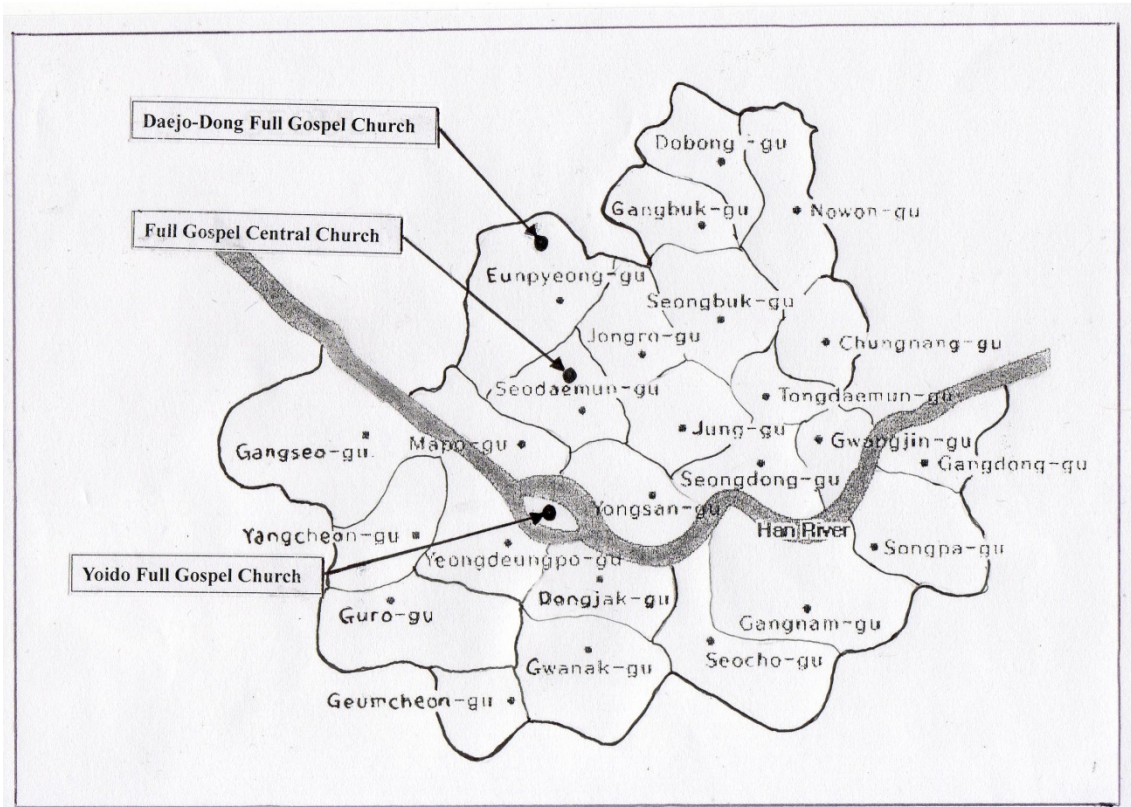
APPENDIX C

MAP I (KOREA)



APPENDIX D

MAP II (SEOUL)



APPENDIX E

THE STATUS OF MISSION CLUBS OF THE YFGC

Name	Purpose	Established
Africa	Mission to Africa	22 Feb 1989
Art	Mission through arts	15 Oct 1982
Broadcasting	Mission through broadcasting	11 Jul 1980
Children	Mission for children	2 Jun 1981
Entertainment	Mission through entertainers	2 Feb 1982
Environmental Activities	Mission for the protection of environment	Sep 1996
Europe	Mission to Europe	9 Jun 1980
Hairdressing	Mission through hairdressing	23 Mar 1990
Indochina	Mission to Indochina	14 Feb 1993
Information	Mission through Information	20 May 1997
Japan	Mission to Japan and Asia	1 Aug 1978
Latin America	Mission to Latin America	4 Jun 1993
Law	Mission through legal profession	22 Jul 1984
Literature	Mission through literature and pamphlets	8 Sep 1981
Logos	Mission to college lectures	28 Feb 1980
Medicine	Mission through medical activities	14 Jul 1981
Music	Mission through Music	24 Feb 1984
North Korea	Mission to North Korea	19 Jun 1995
Northern China	Mission to Northern China	10 Jan 1993
Physical training	Mission through physical training	3 Jun 1984
Policemen	Mission to policemen	4 Jul 1989
Prisoners	Mission for prisoners	24 Dec 1985
Pyula	Mission through singing	4 Mar 1984
Rural communities	Mission for Rural communities	1 Jan 1984
Russia	Mission to Russia	1 Jan 1993
School	Mission through schools	21 Mar 1993
Servicemen	Mission for servicemen	23 Aug 1980
Social service	Mission to social service	11 Nov 1980
Southeast Asia	Mission to South Asia	17 Jan 1993
Southern China	Mission to Southern China	21 Mar 1993
Tourism	Mission for tourists	3 May 1989
Transportation	Mission through transportation	11 Jul 1981
West Asia	Mission to West Asia	9 Jun 1980
Work places	Mission at work places	15 Aug 1983

Source: Report on the YFGC (2003)

APPENDIX F

THE STATUS OF GLOBAL MISSION OF THE YFGC

The mission of the YFGC consists of two kinds of mission: the mission for overseas Koreans and the mission for indigenous people. The mission for overseas Koreans is active in Japan, Europe and North America, whereas the mission for indigenous people is concentrated in Russia, Latin America and Africa.

I. The Status of the Mission for Overseas Koreans

Region	Country	Missionaries	Churches	Membership
North America	USA	347	279	9,180
	Canada	38	20	2,300
Europe	Germany	18	10	1,080
	UK	1	1	140
	France	1	1	110
	Sweden	2	1	70
	Austria	1	1	120
	Norway	1	1	50
Asia	Japan	87	55	3,910
	Guam	1	1	120
Oceania	Australia	22	9	2,680
	New Zealand	5	4	200
	Fiji	1	1	20
Total	13	524	384	19,980

Source: Department of Global Mission in the YFGC (2003)

II. The Status of the Mission for the Indigenous People

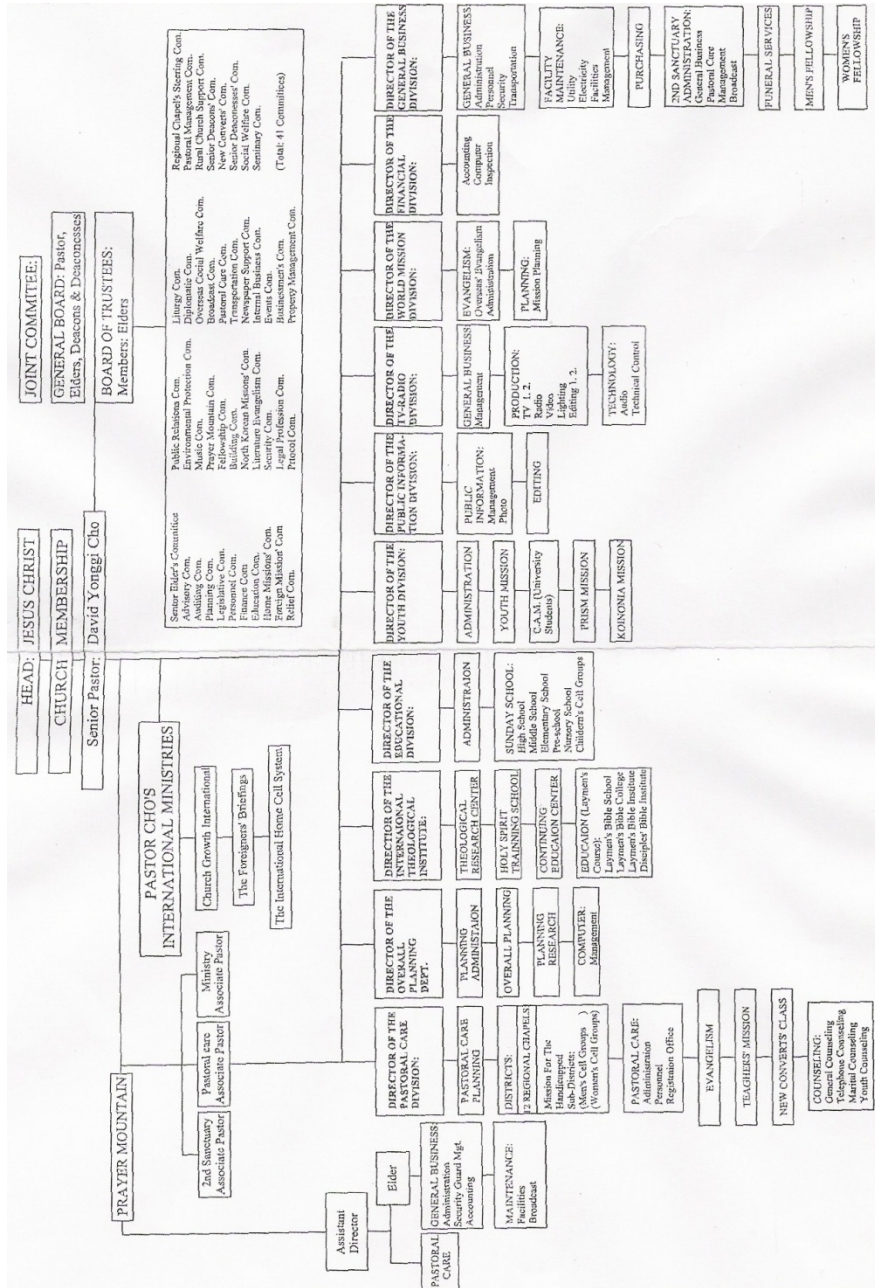
Region	Country	Missionaries	Churches	Membership
Russia	Russia	1	15	2,100
	Dubai	2	2	237
	Ukraine	1	11	3,650
	U	5	15	4,674
	Kazakhstan	3	15	2,100

	Kyrgyzstan	1	1	
Eastern Russia	East Russia	3	9	702
Latin America	Brazil	5	20	4,709
	Paraguay	4	27	3,907
	Argentine	1	1	450
	Chile	1	1	157
	Bolivia;	1	12	2,560
	Ecuador	2	6	629
	Mexico	2	2	212
	Guatemala	1	1	15
Europe	Hungary	1	1	360
	Romania	1	1	107
	Slovakia	1	1	15
	Spain	3	6	769
Africa	Kenya	4	4	870
	Uganda	1	2	220
	Tanzania	1		
	South Africa	1	1	120
	Mauritania	1	1	30
	Ghana	2	6	340
	C	1		
Asia	Singapore	1	1	127
	I	3	7	830
	M	2	3	228
	Thailand	1	1	50
	Philippine	3	6	463
	I	4	8	292
	N	1	4	220
	V	2	9	550
	Cambodia	1	1	150
	M	1	1	80
	L	1	1	13
	U	1	1	30
	J	1		
China	Taiwan	5	5	380
	C	12	6	1,370
Total	40	89	215	33,662

Source: Department of Global Mission in the YFGC (2003)

APPENDIX G

ORGANISATIONAL STRUCTURE OF THE YFGC



Source: Department of pastoral administration of the YFGC (2003)

APPENDIX H


THE PASTORAL DISTRICT OF THE YFGC

Division District	Status of Members				
	Sub-district	Section		Home cells	
		M	F	M	F
Jongro,Junggu	16	56	226	201	894
Mapo2	13	32	159	131	611
Sodaemoon2	13	30	157	123	663
Eunpyung1	9	43	108	161	407
Yongsan	13	33	157	139	642
Guro	17	42	197	170	870
Dongjak	16	46	203	185	858
Kwanak	16	47	214	201	1,007
Youngdeungpo 1	9	22	115	76	418
Kangseo 1	11	31	124	102	504
Kangseo 2	13	32	144	116	554
Yangcheon 2	13	38	164	138	708
Geumcheon	14	40	164	142	662
Mapo 1	15	43	176	157	672
Yangcheon 1	11	28	132	101	515
Sodaemoon 1	10	26	135	93	604
Kwangmyung	14	39	164	146	715
Youngdeungpo 2	12	31	149	143	627
Eunpyung 2	9	28	125	90	531
Disabled	8	2	9	26	91
Young People	22	30	136	116	
Total	274	719	3,158	2,757	12,553

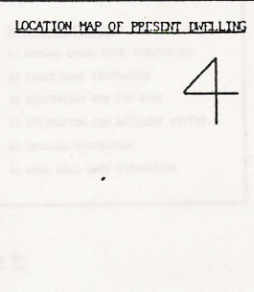
Source: Department of pastoral administration of the YFGC (2001)

APPENDIX I

MEMBERSHIP APPLICATION

<small>NAME OF CELL</small>		<small>MEMBERSHIP APPLICATION</small>			<small>BULLETIN REGISTRATION</small>	<small>DATE:</small>
<small>NAME OF CELL LEADER</small>					<small>No.</small>	
					<small>DATE</small>	<small>YEAR MONTH DAY</small>

<small>PERMANENT ADDRESS</small>		<small>PRESENT ADDRESS</small>		<small>STREET:</small>		<small>DISTRICT:</small>		<small>NO.:</small>		<small>SECTION:</small>		<small>TEL</small>	
<small>FATHER'S BIRTH PLACE</small>												()	()
												()	()

#	FAMILY RANK	NAME	SEX	DATE OF BIRTH	MEMBERSHIP		EDUCATION	OCCUPATION		DATE OF WATER BAPTISM	DATE OF BAPTISM IN HOLY SPIRIT	CHURCH EXPERIENCE	FIRST VISITATION		
					OUR CHURCH	OTHER		NO.	TYPES				DATE	Stamp	
1								1) AGRICULTURE					VISITATION FOR:	Date:	Stamp
2								2) INDUSTRY					VISITATION FOR:	Date:	Stamp
3								3) BUSINESS					VISITATION FOR:	Date:	Stamp
4								4) OFFICER					LOCATION MAP OF PRESENT DWELLING 		
5								5) PROFESSOR							
6								6) TEACHER							
7								7) DOCTOR							
8								8) ARCHITECT							
9								9) MILITARY							
10								10) POLICE							
11								11) COLLEGE							
12								12) SR. HIGH							
13								13) JR. HIGH							
								14) ELEMEN.							
								15) MISC.							

I DO HEREBY APPLY TO BE A MEMBER OF THIS CHURCH.	
Applicant _____	
19 Month Day	Name of Christian Friend _____

Source: Department of pastoral administration of the YFGC (2003)

APPENDIX J

LIST OF NEWLY REGISTERED MEMBERS

금 주 등 록 자 명 단

세대수 : 190세대
성도수 : 292 명

1977. 7. 24

순번	성명	성도수	성별	주소	구역명	구역심	신입확인	비고
0419	김순자	1	여	김포동 110	15동 5남	신 5		
0420	김순자	1	여	김포동 877	15동 1남	신 6		
0421	김순자	1	여	김포동 141-337	-	신 6		
0422	김순자	1	여	김포동 417-22	-	신 23		
0423	김순자	1	여	김포동 2082	-	신 24		
0424	김순자	1	여	김포동 2279-25	-	신 29		
0425	김순자	1	여	김포동	-	신 30		
0426	김순자	1	여	김포동 1-54	-	신 30		
0427	김순자	1	여	김포동 351	5동 1남	신 8		
0428	김순자	1	여	김포동 765-170	12동 2남	신 18		
0429	김순자	1	여	김포동 416-5	-	신 17		
0430	김순자	1	여	김포동 150-7	김포동	신 7		
0431	김순자	1	여	김포동 2-131	김포동	신 7		
0432	김순자	1	여	김포동 224-2	김포동	신 8		
0433	김순자	1	여	김포동 1	김포동	신 8		
0434	김순자	1	여	김포동 2(4-3)	김포동	신 8		
0435	김순자	1	여	김포동 108-43	-	신 10		
0436	김순자	1	여	김포동 273-4	-	신 5		
0437	김순자	1	여	김포동 43-3	-	신 8		
0438	김순자	1	여	김포동 석우이촌 김포동 7-002	김포동	신 3		
0439	김순자	1	여	김포동 석우이촌	김포동	신 3		
0440	김순자	1	여	김포동 199-22	-	신 8		
0441	김순자	1	여	김포동 40-405	-	신 7		
0442	김순자	1	여	김포동 730-2	김포동	신 3		
0443	김순자	1	여	김포동 780-25	-	신 5		
0444	김순자	1	여	김포동 1가 17-20	-	신 12		
0445	김순자	1	여	김포동 12-15	김포동	신 12		
0446	김순자	1	여	김포동 8-104	김포동	신 4		
0447	김순자	1	여	김포동 14-30	김포동	신 4		
0448	김순자	1	여	김포동 232-2	김포동	신 3		
0449	김순자	1	여	김포동 80-80	-	신 8		
0450	김순자	1	여	김포동 1가 11-2	김포동	신 11		
0451	김순자	1	여	김포동 2가 27-4	김포동	신 2		
0452	김순자	1	여	김포동 1가 1-153	김포동	신 10		
0453	김순자	1	여	김포동 1가 177-18	-	신 27		
0454	김순자	1	여	김포동 11-3	-	신 30		
0455	김순자	1	여	김포동 11-15	-	신 4		
0456	김순자	1	여	김포동 154-25	-	신 1		
0457	김순자	1	여	김포동 154-25	-	신 1		

LIST OF NEWLY REGISTERED MEMBERS

HOMES:
INDIVIDUALS:

NUMBER	NAME	(Note A)	SEX	ADDRESS	HOME CELL UNIT	HOME CELL UNIT LEADER	(Note B)	MEMO

NOTE A: This indicates the number in the family who are members of Full Gospel Central Church.
NOTE B: This column is checked off when an applied member completes the trial period, and establishes official membership.

APPENDIX L

MINISTER'S MONTHLY REPORT

MINISTER'S MONTHLY REPORT ()Month

District Name: _____

Name of Minister: _____

1. Present Report on Those Signing Faith Decision Cards

Total of New Believ.	Report on Home Visit.				Reversion
	FGCC	Other Church Member	Unclear	Regis.	

2. Present Membership Statistics

No. of Home Cell Units				No. of Families				No. of Fam. Members				No. of Church Members			
A	B	C	D	A	B	C	D	A	B	C	D	A	B	C	D

Statistic of Increment: _____%

Reasons for Loss

}

Those Relocating:
Transfer-out:
Misc.:

3. Present Report on Home Visitation of:

New Converts	The Sick	Special	Annual Grand	Accid. Victim	Regular

A: Figure for Last Month; B: New Additions;

C: Number Leaving; D: Total.

Source: Department of pastoral administration of the YFGC (2003)

APPENDIX M

MONTHLY STATISTICAL REPORT OF MEMBERSHIP

(Month of _____) **MONTHLY STATISTICAL REPORT**

MEMBERSHIP DIVISION DISTRICT DIVISION		HOME CELL UNITS					FAMILY UNITS					INDIVIDUAL MEMBERS					BOLT SPIRIT BAPTISM				WATER BAPTISM			
		PRE- TOTAL	ANNUAL GOAL	PRESENT REACHED IN GOAL	THIS MONTH ADDED	TOTAL REACHED	PRESENT TOTAL	ANNUAL GOAL	PRESENT REACHED IN GOAL	THIS MONTH ADDED	TOTAL	PRESENT TOTAL	ANNUAL GOAL	PRESENT REACHED IN GOAL	THIS MONTH ADDED	TOTAL	1 GOAL	TOTAL MEMBERS SINCE BEGAN	MEMBERS SINCE JAN.	TOTAL MEMBERS	THIS MONTH ADDED	TOTAL	MEMBERS SINCE JAN.	TOTAL
DISTRICT 1																								
DISTRICT 2																								
DISTRICT 3																								
DISTRICT 4																								
DISTRICT 5																								
DISTRICT 6																								
DISTRICT 7																								
DISTRICT 8																								
TOTALS																								

CHURCH'S GROWTH GOALS				MEMBERSHIP FLOW					FULL HOME CELL UNITS			CHILDREN'S HOME CELL UNITS				LAY LEADERSHIP			
DIVISION	HOME CELL UNITS	FAMILY UNITS	INDIVIDUAL MEMBERS	YTD GAIN	THIS MONTH	SINCE JAN.	YTD LOSS	THIS MONTH	SINCE JAN.	5 MO. TOTAL	DIVISION	PRESENT MEMBERS	TOTAL MEMBERS	NO. AT START	TOTAL NEW	NO. MEM. AT START	MEMBERS NEW	TYPE	NUMBER
TOTAL AT YEAR'S BEGINNING											DISTRICT 1								
ANNUAL GOAL				CONVERSION			MOVED AWAY				DISTRICT 2								
TOTALS				TRANSFER-IN			TRANSFER-OUT				DISTRICT 3								
TOTAL SINCE JANUARY				DISTRICT MOVEMENT			DISTRICT MOVEMENT				DISTRICT 4								
REMOVAL SINCE JANUARY				MISC.			REVISION				DISTRICT 5								
ACCUMULATION SINCE JAN.											DISTRICT 6								
PRESENT TOTAL							MISC.				DISTRICT 7								
DECREMENT				TOTALS			TOTALS				DISTRICT 8								
											TOTALS								

Source: the department of pastoral administration of the YFGC (2003)

APPENDIX N

MONTHLY REPORT OF FAITH DECISION

FAITH DECISION CARDS
MONTHLY REPORT

DISTRICT _____

MONTH _____

DIVISION SECTION	*NUMBER OF DECIDING PERSON	RESULTS OF HOME VISITATION				AREA OF INDECISION
		APPLIED FOR MEMBERSHIP	MEMBER OF OTHER CHURCH	PLACE OF ATTENDANCE UNCLEAR	NOW OFFICIAL MEMBER	

**A-6 R E P O R T O F H O M E
V I S I T A T I O N**

DISTRICT _____ DAY OF WEEK: _____
WEATHER: _____

PASTOR _____ 19 MONTH DAY

DISTRICT NAME		PURPOSE OF VISIT	MEN INVOLVED (TIME)	THEIR WORK AND FUNCTION
CELL UNIT NUMBER	NAME OF MEMBER			

C O M M E N T			F C H I N E A C K L K	DISTRICT HEAD

*Each decision card has a number; it is that number that is to be in this column.

Source: Department of pastoral administration of the YFGC 2003

APPENDIX O

REPORT OF HOME CELL UNIT MEETING

REPORT OF HOME CELL UNIT MEETING					
HOME CELL AREA:			NAME OF LEADER		
LOCATION OF MEETING					
DATE OF MEETING		19	MONTH:	DAY:	TIME:
PRE-SIDER		BIBLE LEADER		OF-FER.	\$.
LIST OF ATTENDANTS					
#	NAME	#	NAME	#	NAME
NEXT WEEK'S TENTATIVE MEETING SCHEDULE					
DATE	MONTH:	DAY:	DAY OF WEEK:	TIME:	
LOCATION	ADDRESS:			FAMILY:	

Source: Department of pastoral administration of the YFGC (2003)

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*The List of Interviewees

Name	Position	Duration of Church Attendance	Interview Date	Interview place
Ahn, Chung-suk	Deaconess	25	14 Jul 2004	At the Gospel House in Guro-Gu
Ahn, Gui-soon	Deaconess	45	13 Jul 2004	At the Gospel House in Guro-Gu
Ahn, Ki-wha	Deaconess	17	20 Jul 2004	At the YFGC
Ahn, Myung-hee	Deaconess	10	8 Aug 2004	At the YFGC
Bae, Hyeonsung	Pastor & Professor	45	15 Jul 2004	At the Hansei University (Gunpo, Gyunggi-Do)
Bae, On-yu	Deaconess	20	1 Aug 2004	At the YFGC
Cho, Rye-yung	Pastor	32	8 Aug 2004	At the YFGC
Cho, Yonggi	Senior Pastor	45	24 Jul 2004	At the YFGC (Senior pastor's office)
Choi, Chun-ja	Deaconess	18	14 Jul 2004	At the Gospel House in Guro-Gu
Choi, Dol-soon	Deaconess	13	11 Aug 2004	At the YFGC
Choi, Kyung-rye	Deaconess	15	25 Aug 2004	At the YFGC
Choi, Yun-yung	Deaconess	36	20 Jul 2004	At the YFGC
Han, Gui-nam	Deaconess	22	23 Jul 2004	At the YFGC
Hong, Yong-ok	Deaconess	16	23 Jul 2004	At the YFGC
Hong, Young-gi	Pastor & Lecturer	31	17 Jul 2004	At the Church Growth Institute (Guro-Gu, Seoul)
Hwang, Bok-im	Deaconess	7	18 Jul 2004	At the YFGC
Hwang, Kyung-suk	Deaconess	22	11 Aug 2004	At the YFGC
Hwang, Jun-sung	Elder	29	11 Jul 2004	At the YFGC
Im, Kyung-pyo	Pastor	21	16 Aug 2004	At the YFGC
In, In-ki	Deacon	19	18 Jul 2004	At the YFGC
Jang, Duk-ja	Lay	3	16 Jul 2004	At the YFGC

Jang, Keum-ran	Lay	9	11 Jul 2004	At Shinjong-Dong Yangcheon-Gu
Jang, Kwang-ok	Deaconess	18	22 Aug 2004	At the YFGC
Jang, Moo-sung	Deacon	24	25 Jul 2004	At the YFGC
Jeon, Jeong-hee	Deaconess	17	8 Aug 2004	At the YFGC
Jeong, Chil-seon	Deaconess	36	20 Jul 2004	At the YFGC
Jeong, Chun-Jae	Deacon	18	4 Aug 2004	At the YFGC
Jeong, Du -ho	Deacon	11	30 Jul 2004	At the YFGC
Jeong, Ho-sung	Lay	2	1 Aug 2004	At the YFGC
Jeong, Soon-hee	Deaconess	13	16 Jul 2004	At the YFGC
Jeong, Yung-hee	Deaconess	20	14 Jul 2004	At the Gospel House in Guro-Gu
Jeong, Yung-shim	Deaconess	16	22 Aug 2004	At the YFGC
Ji, Kui-dong	Deacon	19	13 Jul 2004	At the Gospel House in Guro-Gu
Kang, Gil-goon	Deacon	24	14 Aug 2004	At the YFGC
Kang, Moon-shik	Elder	28	11 Jul 2004	At the YFGC
Kang, Myung-sook	Deaconess	18	11 Aug 2004	At the YFGC
Kang, Sung-yung	Deacon	10	13 Jul 2004	At the Gospel House in Guro-Gu
Kim, Bok-duk	Deaconess	14	22 Aug 2004	At the YFGC
Kim, Chil-soo	Deacon	21	11 Jul 2004	At Shinjong-Dong Yangcheon-Gu
Kim, Chung-ok	Deacon	25	28 Jul 2004	At the YFGC
Kim, In-suk	Deaconess	14	20 Jul 2004	At the YFGC
Kim, Jung-soon	Deaconess	37	22 Jul 2004	At the YFGC
Kim, Keum-sun	Deaconess	29	14 Jul 2004	At the Gospel House in Guro-Gu
Kim, Kyung-suk	Deaconess	20	1 Aug 2004	At the YFGC
Kim, Myung-ok	Deaconess	20	11 Aug 2004	At the YFGC
Kim, Ok-im	Deaconess	21	11 Jul 2004	At Shinjong-Dong Yangcheon-Gu
Kim, Soon-nyu	Deaconess	6	21 Jul 2004	At the YFGC
Kim, Sun-suk	Lay	3	14 Jul 2004	At the Gospel House in Guro-Gu
Kuk, Geon-ho	Elder	22	28 Jul 2004	At the YFGC
Kwak, Bong-soon	Deaconess	20	16 Jul 2004	At the YFGC
Kwak, Eun-ah	Deaconess	15	25 Jul 2004	At the YFGC

Kwon, Ok-ja	Deaconess	20	20 Jul 2004	At the YFGC
Kwon, Sun-Rye	Deaconess	23	15 Aug 2004	At the YFGC
Lee, Bo-bae	Deaconess	28	25 Jul 2004	At the YFGC
Lee, Bong-sun	Deaconess	37	29 Aug 2004	At the YFGC
Lee, Eun-ju	Lay	4	8 Aug 2004	At the YFGC
Lee, Eun-nim	Deaconess	28	18 Jul 2004	At the YFGC
Lee, Jin-soo	Deaconess	40	22 Aug 2004	At the YFGC
Lee, Keum-sun	Deaconess	25	18 Aug 2004	At the YFGC
Lee, Myung-suk	Deaconess	9	25 Aug 2004	At the YFGC
Lee, Sang-keuk	Pastor	15	13 Jul 2004	At the Gospel House in Guro-Gu
Lee, Seung-whan	Deacon	16	22 Jul 2004	At the office of Kukmin Daily News
Lee, Young Hoon	Pastor	49	15 Aug 2004	At the YFGC
Lee, Yun-suk	Deaconess	7	15 Aug 2004	At the YFGC
Lee, Yung-suk	Deaconess	15	29 Aug 2004	At the YFGC
Ma, Soo-dong	Deaconess	60	18 Jul 2004	At the YFGC
Min, Keun-hee	Deaconess	23	28 Jul 2004	At the YFGC
Nam, Seon-im	Deaconess	18	15 Aug 2004	At the YFGC
Noh, Chang-sun	Deacon	21	16 Jul 2004	At the YFGC
Oh, Kyu-rok	Deacon	10	25 Jul 2004	At the YFGC
Oh, Sa-ja	Deaconess	22	18 Jul 2004	At the YFGC
Park, Se-chang	Pastor	25	23 Jul 2004	At the YFGC
Park, Jang-soon	Deacon	17	1 Aug 2004	At the YFGC
Park, Jong-soo	Deacon	17	1 Aug 2004	At the YFGC
Park, Jung-kyu	Deacon	10	22 Aug 2004	At the YFGC
Park, Yun-sun	Deaconess	45	15 Aug 2004	At the YFGC
Shim, Myo-sun	Deaconess	19	8 Aug 2004	At the YFGC
Shin, Seung-hye	Deaconess	20	29 Aug 2004	At the YFGC
Son, Sun-yung	Deaconess	6	22 Aug 2004	At the YFGC
Song, Yun-keun	Elder	23	28 Jul 2004	At the YFGC
Seong, Wan-je	Elder	25	28 Jul 2004	At the YFGC
Yu, Young-ok	Deaconess	14	11 Aug 2004	At the YFGC
Yu, Yun-shim	Deaconess	14	18 Aug 2004	At the YFGC
Yun, In-chaе	Deacon	20	30 Jul 2004	At the YFGC
Yun, Tae-dong	Pastor	45	22 Jul 2004	At the YFGC

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