

FOR THE SPIRITUAL JOURNEY OF THE KOREAN IMMIGRANT  
CHURCH: FROM THE CHRISTIAN SPIRITUALITY OF *CHAOSKAMPF*  
THROUGH THE HOPEFUL PRACTICE OF LIBERATION, TO THE  
PEACEFUL FELLOWSHIP OF SABBATH REST--*SHIM*

A professional project submitted to the Theological School of  
Drew University in partial fulfillment of the  
requirements for the degree,  
Doctor of Ministry

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May 2015

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## ABSTRACT

FOR THE SPIRITUAL JOURNEY OF THE KOREAN IMMIGRANT CHURCH:  
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HOPEFUL PRACTICE OF LIBERATION, TO THE PEACEFUL FELLOWSHIP OF  
SABBATH REST--*SHIM*

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The purpose of this project is to help the New Ark Church of Pompton Plains, New Jersey, a Korean immigrant church, to enter into a higher spiritual journey of three steps. That is, all congregants of New Ark Church have agreed to experience Sabbath rest spirituality through participation in this project. In the spiritual journey of New Ark Church, there are three spiritual steps: *Chaoskampf* spirituality, *Liberation* spirituality, and *Shim* spirituality--Sabbath rest. As long as an immigrant church is in the chaotic situation of immigrant life, the church is not only in need of liberation, but also must recover Sabbath rest spirituality, a *hanless* spirituality.

In this research project, I establish historically and theologically the ways that Koreans have long been living in a chaotic manner and how that experience after generates feelings of *han* and depression. Thus, this project encourages New Ark Church, as an immigrant church, to be liberated from *Chaoskampf* spirituality and to recover

Sabbath rest spirituality through the symbolic sacramental liberation experienced in *Shim* worship.

In order to experience Sabbath rest (*Shim, hanless*) spirituality, the Lay Advisory Committee involved in this project and I focused on a symbolic sacrament of Sabbath rest as a final step in which we attempted to express the parallels between the chaotic situation of immigrant life and the journey of the Israelites in Egypt. The Lay Advisory Committee and I then interpreted in a symbolic performance, the chaotic life of Korean immigrants as mammonism, including the educational success for their children, and depression. Just as the Israelites struggled in Egypt and in the wilderness until they safely reached Canaan, so too, my congregants have the opportunity to experience the resolution of a chaotic situation via liberation into and subsequently out of the wilderness through the final stage of *shim* worship.

Since Pentecost is not only the beginning of the church, but also the beginning of messianic fellowship, I consider Pentecost as a sacramental gateway, a moment of liberation into the Sabbath rest of *shim* worship in the immigrant church. In this way, *Shim* worship can be considered an embodiment of the messianic fellowship for the Korean immigrant church based on the experience of Sabbath rest (*hanless, shim*).

## ACKNOWLEDGEMENTS

"Coram Deo!"

This dissertation is dedicated to my family, particularly to my parents and parents-in-law, Choon-Sik Park, Jong-Bok Lee, Chang-Sub Song, and Kun-Sun Kim. During my study in the United States, I lost my precious and loving parents: mother, father, and father-in-law. I will never forget their love and sacrifice for my wife and me. This dissertation is a fruit of over a decade in the United States, made possible with their devotion. And, to my brother, sisters, and sister-in-law: Hae-Young, Young-Sung, Hae-Soon, Young-In, and Ji-Yeon, I thank you for your love and prayer.

There are many people to whom I own a debt of gratitude. Firstly, I would like to begin by thanking my two advisors: Dr. Heather Elkins and Dr. Joel Mason. As a first advisor, Dr. Heather Elkins always encouraged me to develop my academic and ministerial balance in the development of my dissertation. I am very grateful for the things that she always deeply understood about me with a heart of love. Dr. Joel Mason advised my dissertation with his intellectual and spiritual perspective as a second advisor. Especially, I would like to thank for Professor Katherine Brown, my special advisor. She always encouraged me to overcome the barrier of English. I greatly appreciate her enthusiasm for Korean students, including me. And, I thank also Dr. Deok-Weon Ahn who gave me the confidence to choose liturgical studies and the D.Min. program. I am especially grateful to Dr. Sung Wook Oh who uncomplainingly gave me the insightful

perspective I needed for the completion of my dissertation. He is my mentor, friend, and brother-in-soul.

Secondly, I would like to express many thanks to friends and to all congregants of New Ark Church of New Jersey, especially LAC members. Without their supports and prayers, this project could not have borne good fruit. And, I also would like to thank Professor Katherine G. Brown, Angela Jonas and Lydia York for being my proofreaders and editors.

Most importantly, thank you also to my lovely wife, Hyun-Ah. Without her loving support and sacrifice, this dissertation would never have become a reality. It was through her love and constant support that I was able to finish. Above all, I want to thank her for being my friend, cheerleader, and pray supporter. Finally, I give thanks and glory to God! There is no doubt that God guides me. In the presence of God, I offer thanks for everything.

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## CHAPTER 1

### INTRODUCTION

#### Purpose of the Project

This dissertation focuses on Sabbath rest, or *shim* spirituality, at New Ark Church of New Jersey in order to help that community of faith experience a new form of spirituality. That spiritual journey for the New Ark Church congregants will comprise in three steps: *Chaoskampf* spirituality, Liberation spirituality, and Sabbath rest or *shim* spirituality. The purpose of this project is to provide spiritual rest, or *shim* spirituality to a congregation in need of liberation. That is, the congregation, an immigrant church congregation must move out of the chaotic situation of immigrant life and into a spirituality of liberation by recovering the discipline of observing the Sabbath. Thus, the first purpose of this study is to contribute to the development of an ecclesiology appropriate to the immigrant context of the United States. My purpose is to build a foundation for a ‘*hanless* community.’ In order to attain this goal, the *hanless* immigrant church will be examined through the lens of Korean *minjung* theology, as Korean immigrant churches are churches of ordinary people, the *minjung*.

Second, New Ark Church of New Jersey will be liberated from ‘*chaoskampf*’<sup>1</sup> spirituality and recover ‘Sabbath’ spirituality during the journey of this project through

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<sup>1</sup> The term, *Chaoskampf* means 'chaos battle' or 'struggle against chaos': Hermann Gunkel, *Creation and Chaos in the Primeval Era and the Eschaton: A Religio-Historical Study of Genesis 1 and Revelation 12*, trans. by K. William Whitney (Grand Rapids,

participation in rituals, particularly of food, feasts and fellowship. Through these rituals and feasts individuals, families, and communities have an opportunity to celebrate their connections.<sup>2</sup> This project will offer the practice of Sabbath rest to the Korean immigrants of New Ark Church such that the Korean immigrant church may experience liberation and Sabbath rest through these rituals. The expectation is that the rituals of Sabbath rest and fellowship will enhance and magnify Korean immigrant congregants' identity in terms of their Korean culture and Sabbath spirituality. These rituals will symbolize the heavenly banquet where the people build up the understanding of the new messianic kingdom. Through these rituals, the congregants will engage in the rituals together and share their experiences in common through the power of the Holy Spirit, who will enable people to participate in the messianic fellowship of *shim* worship (Acts 2:42-47.)

Therefore, the purpose of *shim* (悤) worship is to experience the Sabbath rest (*hanless* spirituality) so that the members of New Ark Church can experience a 'hanless'—Sabbath rest (Exodus 20:8-11; Leviticus 25:2-4a; Deuteronomy 5:12-15; Acts 2:42-47; Acts 4:32-35). Jürgen Moltmann asserts that the first believers hoped for the kingdom of God as the messianic fellowship where the power of the Spirit leads the believers into freedom.<sup>3</sup> Having experienced *shim*—Sabbath rest, the people experiencing

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Michigan/ Cambridge, U.K.: William B. Eerdmans Publishing Co., 2006), xxvii.

<sup>2</sup> Evan Imber-Black and Janine Roberts, *Rituals for our Times: Celebrating, Healing, and Changing Our Lives and Our Relationships* (Oxford: Rowman & Littlefield Publishers, Inc., 1998), 18.

<sup>3</sup> Jürgen Moltmann, *The Church in the Power of the Spirit: A Contribution to*

feelings of *han* can be freed from a chaotic situation. In so doing, the *shim* worship will be the resulting messianic feast.

### **Scope of Project**

The scope of this project is based on a study of New Ark Church in Pompton Plains, New Jersey. The project will include interviews and surveys, and be comprised of three stages: 1) interviews, evaluation, and discussion on immigrant life, 2) Bible studies for liberation and Sabbath-keeping practices, based on the Old Testament and the New Testaments, and 3) project program for Sabbath-keeping spirituality.

*Shim* worship focuses on the Sabbath rest. Most congregants of New Ark Church have worked ceaselessly for survival in the United States. Some people inevitably have to work on Sunday. One of New Ark's members is a post office delivery person. He used to work on Sundays because his role is to sort letters, packages, and parcels for the next day's delivery. Under the agricultural economic system of the Davidic monarchy, the household is the basic economic unit of labor power: a senior family, children and their wives, debt slaves, permanent slaves, and affiliated resident aliens.<sup>4</sup> In the society of ancient Israel, many households had better opportunities to provide very amply for their families. And because of the monarchy, these households were burdened with three royal policies: military draft, forced labor, and taxation. In 1 Samuel 8:11-17, we read that

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*Messianic Ecclesiology*, trans. by Margaret Kohl (Minneapolis: Fortress Press, 1993), 197.

<sup>4</sup> Richard H. Lowery, *Sabbath and Jubilee* (St. Louis, Missouri: Chalice Press, 2000), 8.

people had to provide compulsory manpower for state labor and military war.<sup>5</sup> In these circumstances, ceasing work on a day caused huge damages in the benefits of a householder and a king. However, in the Bible, the Sabbath demands the ceasing of work.<sup>6</sup> The Sabbath is declared in Leviticus 23:3, “There are six days when you may work, but the seventh day is a Sabbath of rest, a day of sacred assembly. You are not to do any work; wherever you live, it is a Sabbath to the LORD” (NIV). Dawn extends the meaning of ceasing work to various contexts that the people have encountered. He suggests that people have to cease productivity, accomplishment, anxiety, worry, tension, trying to be God, possessiveness, enculturation, the humdrum, and meaninglessness.<sup>7</sup>

### **Methodology and Means**

According to Evan Imber-Black, Janine Roberts, and Richard A. Whiting, any relationship system—even confusing and painful family relationships and friendships—is communicated through rituals.<sup>8</sup> In fact, rituals can provide opportunities to modify and restructure relationships.<sup>9</sup> Carl Savage asserts that the local church is a relationship

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<sup>5</sup> Ibid., 13-14.

<sup>6</sup> Marva J. Dawn, *Keeping Sabbath Wholly* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1989), 3.

<sup>7</sup> Marva J. Dawn, “A Systematic, Biblical Theology of Sabbath Keeping,” edited by Tamara C. Eskenazi, Daniel J. Harrington, S.J., and William H. Shea, *The Sabbath in Jewish and Christian Traditions* (New York: Crossroad, 1991), 177-179.

<sup>8</sup> Carl Savage and William Presnell, *Narrative Research in Ministry: A Postmodern Research Approach for Faith Communities* (Louisville: Wayne E. Oates Institute, 2008), 113.

<sup>9</sup> Imber-Black and Janine Roberts, xvi, 4.

system that operates under the same order.<sup>10</sup> Imber-Black also indicates that rituals can provide authentic healing when those who participate in rituals connect with forgiveness, empathy, compassion, and justice.<sup>11</sup> In other words, healing occurs with symbolic action in rituals.<sup>12</sup> If healing has not occurred in ritual, we can understand that participants are unable to move forward in symbolic action.<sup>13</sup>

Through pastoral leadership based on the methods of scholar-practitioners Imber-Black, Roberts, and Whiting, members of Korean immigrant churches in the United States can approach healing and reconciliation. In Imber-Black, Roberts, and Whiting's writings, it is stated that the symbol is the smallest unit of the ritual.<sup>14</sup> Both symbols and rituals will enhance the relationships of Korean congregants to each other, to other Christian communities, and to the wider immigrant society. Symbolic actions help participants to enact life change. When symbolic actions occur in rituals, participants gather to celebrate and commemorate.<sup>15</sup> A Korean-style Passover meal, *Joo-Muk-Bob*, would remind the Korean immigrant of her cultural and faith history through a sensory

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<sup>10</sup> Savage, *Narrative Research in Ministry: A Postmodern Research Approach for Faith Communities*, 115.

<sup>11</sup> Imber-Black and Roberts, 36-37.

<sup>12</sup> *Ibid.*, 275.

<sup>13</sup> *Ibid.*, 40.

<sup>14</sup> Janine Roberts, "Setting the Frame: Definition, Functions, and Typology of Rituals," in *Rituals in Families & Family Therapy*, edited by Evan Imber-Black, Janine Roberts, and Richard A. Whiting (New York. London: W.W.Norton & Company, 2003), 6.

<sup>15</sup> Imber-Black and Roberts, 21, 27.

experience. Unity would be enhanced through common memories, such as the Korean War, Bo-Ri-Go-Gae (poverty period), and immigration (Passover liberation).

In particular, a Sabbath-keeping practice as illustrated in Marva J. Dawn's book, *Keeping the Sabbath Wholly*, could be established within the congregation. Dawn shows a four-pattern practice to keep Sabbath spirituality: ceasing, resting, embracing, and feasting.<sup>16</sup> At New Ark Church, the project of Sabbath spirituality was conducted on the Day of Pentecost (May 19<sup>th</sup> 2013). The day of Pentecost celebrates the beginning of the early church (Acts 2:1-4; Acts 2:42-47; Acts 4:32-35). As in the early church, the celebration of Word and Table on Pentecost will enhance Sabbath spirituality in immigrant churches in the future.

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<sup>16</sup> Marva J. Dawn, *Keeping Sabbath Wholly*, 203.

## CHAPTER 2

### THE NARRATIVE OF OPPORTUNITY

Most Korean immigrants have come to the United States in order to achieve economic, social, and educational success. From 1903 to 1944, Korean immigrants came to the United States to escape poverty. This period marked the first wave of Korean immigration. The second wave was from 1945 to 1964. During this period, Korean immigrants came to the United States seeking political freedom and economic opportunities, as well as for marriage with American soldiers. The third wave began in 1965 and continues to the present. Many immigrants during this period came to seek the ‘American Dream.’<sup>1</sup> Contrasted with the earlier waves of immigration to the United States, this recent surge in immigration has occurred because of educational pursuits, rather than to escape economic or political hardship. Tim Gindling and Sara Poggio have reported that one in five children of school age in the United States is an immigrant or a child of immigrants. Because the educational success of their children is currently a major concern of Korean immigrant parents, children have been sent to the United States in search of higher education, thus separating families.<sup>2</sup>

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<sup>1</sup> Sinyil Kim, *Korean Immigrants and their Mission: Exploring the Missional Identity of Korean Immigrant Churches in North America*, Doctor of Mission Dissertation at Asbury Theological Seminary, Wilmore, KY (Ann Arbor: ProQuest UMI, 2008), 47.

<sup>2</sup> T.H. Gindling and Sara Poggio, “Family Separation and the Educational Success of Immigrant Children,” *Policy Brief* No.7 (March, 2009): 1.



However, many immigrants have not fully achieved the goals and dreams that living in the United States might have made possible. They have experienced such obstacles as limited English proficiency, low income, undocumented status, homesickness, unemployment, and loneliness. The results of the survey of *The Asian-American Legal Defense and Education Fund (AALDEF)* recently reported that many Korean immigrant workers in New York City live below the poverty line. According to the survey, twenty percent of workers surveyed are undocumented immigrants, ninety-four percent have inadequate English language skills, sixty-four percent work more than fifty hours per week, and forty-seven percent work sixty hours or more per week.<sup>3</sup> Many parents of immigrants have spent inadequate time with their children due to the economic burden of immigrant life. At the same time, some immigrant children have experienced family separation because of migration due to educational pursuits. Detachments caused by family separation have led to the dissolution of the nuclear family. It is *chaoskampf*: a chaos battle or struggle against chaos.

Many Korean immigrants have lost their language and culture and, as a result, their identity. It is difficult to discern the unique characteristics of Korean congregants as members of an immigrant congregation. The shift of identity from a majority class in Korea to a minority class in the United States causes social identity to become confused. For instance, a member of New Ark Church of New Jersey acquired a college level education in Korea. She was considered middle or upper class in Korea. However, in the United States, she was considered working class. As soon as she arrived in the United

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<sup>3</sup> <http://www.apimovement.com/korean-american/new-york-survey-low-wage-korean-immigrant-workers-no-overtime-no> [accessed on December 6, 2012].

States, she had to work for her family in order to survive in a different language and social system, thereby making it almost impossible to acquire a higher-level education from a university in the United States. In some cases, there are some congregants with an undocumented status.

It is natural for immigrants to seek a sanctuary to preserve their cultural identity. Gye Ho Kim asserts that a religious organization for immigrants is the first line of defense in preserving their cultural system and identity.<sup>4</sup> Historically, most Korean immigrants who came to the United States between 1903 and 1944 were converted to Christianity by missionaries. They had established the first Korean immigrant churches in the United States.<sup>5</sup> The Korean immigrant churches had a significant role in preserving the identity of Koreans living in the United States. The immigrant, however, still experienced frustrations within the church. This is evidenced by such conflicts as power plays between clergy and laity, power plays among generations, control issues, and divisiveness. It is another *chaoskampf*. In the midst of *chaoskampf* within the Korean immigrant church context, Korean churches should strive to move into another spiritual territory: Sabbath spirituality via liberation spirituality. It is like a pilgrimage for preserving spiritual identity. The immigrant churches are in need of Sabbath spirituality in order to be free of these chaotic situations. As such, the first Korean immigrants of America, as well as the new chaotic waves, can be overcome by Sabbath spirituality. The

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<sup>4</sup> Gye Ho Kim, *The Korean Immigrant Church: A Case Study of Religion and Ethnicity*, Ph.D. dissertation, Drew University, Madison, NJ (Ann Arbor, MI: ProQuest UMI, 2000), 34.

<sup>5</sup> *Ibid.*, 108.

Korean immigrant churches need more Sabbath customs, more Sabbath freedom, and more Sabbath delights in order to liberate themselves from chaotic situations.<sup>6</sup>

This dissertation focuses on a ministerial analysis of New Ark Church of New Jersey in order to help this community enter into a higher spiritual journey from the Christian spirituality of *chaoskampf*—via the hopeful practice of liberation—to peaceful fellowship of the Sabbath. The majority of the members of New Ark Church of New Jersey have emigrated to the United States during the third wave of Korean immigration, indicating that most of them have come to the United States seeking economic and educational opportunities. They also are experiencing what Korean immigrants have experienced in the past: limited English language proficiency, low income, undocumented status, homesickness, unemployment, loneliness, power plays between clergy and laity, power plays among generations, control issues, and divisiveness. These chaotic situations necessitate an engagement with Liberation spirituality<sup>7</sup> and Sabbath spirituality. In particular, the objective of this study is to contribute to developing an appropriate ecclesiology in the immigrant context of the United States. In order to attain the aim, Korean *Minjung* Theology will be employed, especially since the Korean immigrant churches can be understood as the church of the ordinary people, the *minjung*, it is hoped that changing the spiritual direction from *Chaoskampf* spirituality to Liberation and Sabbath spirituality an attitude of Sabbath rest will be created at New Ark Church of New Jersey. Thus, in order to examine a relevant ecclesiology of the

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<sup>6</sup> Dawn, *Keeping Sabbath Wholly*, xiii.

<sup>7</sup> Based on the notion of liberation spirituality of James H. Cone, who is known for his Black theology is used in this dissertation.

immigrant *minjung* in the immigrant context of the United States, I will provide the Korean spiritual and theological background through the movement of Korean *minjung* theology in this chapter.

**History and Society of the *Minjung* in Korea: The Korean Spiritual Journey  
through the Movement of Korean *Minjung* Theology**

*Minjung* (민중 (民衆)) literally means ‘the ordinary people.’ In fact, the suffering of the Korean *minjung* is evident in recorded history. The Korean *minjung* have lived under the *Chosun* Dynasty for over five hundred years (1392-1910), the colonialism of Japan (1910-1945), the disastrous Korean War (1950-1953), and the tyrannical dictatorship in both North and South Korea (after the Korean War). In other words, the history of suffering has been defined by the resistance that led the *minjung* uprising against oppressors: the Donghak Peasant movement under the *Chosun* Dynasty (1894), the March First Independence Movement under the colonialism of Japan (1919), and the Student Democratic Movement in 1970s and 1980s.<sup>8</sup>

Jin Kwan Kwon suggests that there are three *minjung* religious and theological movements in Korean history. The first *minjung* religious movement is the Donghak movement (1860-1894). The Donghak movement was a response to oppression during the nineteenth century, during the time of the *Chosun* Dynasty and the colonialism of the West and Japan. The second *minjung* movement occurred during the 1970’s and 80’s, and

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<sup>8</sup> Do Woong Park, *Toward an Asian ecclesiology based on the Asian Liberation Theology and Minjung Theology*, Ph.D. dissertation, Drew University, Madison, NJ (Ann Arbor: ProQuest UMI, 2008), 127.

was known as the Student Democratic Movement. Groups of students, supporting the common people who were considered victims of the industrialization that was taking place under the Park regime, systematically opposed the government in demonstrations and organized protests. The Korean *minjung* movement was in opposition to the anti-democratic dictatorship of the Park regime in the 1970s-1980s. The third *minjung* movement is present today.<sup>9</sup> The new *minjung* movement is occurring in response to economic globalization and neo-liberalism. The oppressors in the nineteenth century, the dictatorship during the 1970-1980s, and the economic empire of neo-liberalism of the twenty-first century have all exerted control over the *minjung*. Thus, I would like to discuss in this chapter the Korean spiritual journey through the Korean *minjung* movements.

### ***Donghak* Movement**

The *Donghak* movement was both religious and social in nature. The Korea of the late nineteenth-century through the early twentieth-century was in a *chaoskampf* situation. In the mid-nineteenth century, the Qing (清) Dynasty of China was forced open by Western powers. Through political pressure from the West, Roman Catholicism and Protestantism spread throughout the Eastern world. It meant that the Neo-Confucian social structure of Eastern Asia which was centered in China was being threatened by the Western spiritual system, known as Western Learning (*Seohak* 西學).<sup>10</sup> Sung Wook Oh

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<sup>9</sup> Jin-Kwan Kwon, "A Preliminary Sketch for a New Minjung Theology," *Madang*, Vol.1, No. 1 (June 2004): 53.

<sup>10</sup> In-Cheol Shin, *Donghak Sasang ui Yihae* (Seoul: Sahoebipyungsa, 1995), 15-16.

assesses the Korean situation during eighteenth and nineteenth centuries by saying, “The political context of the late 1800s and the early 1900s in Korea was catastrophic because the Korean people were deprived of their nation. In addition to political upheaval, the Korean people had experienced huge socio-cultural chaos because new thinking and cultures were imported and conflicted with the Korean traditional value system.”<sup>11</sup>

Under this circumstance, the founder of Donghak, Je Woo Choi (1824-1864), advanced his teaching for the Korean *Minjung* focusing on the philosophy of *min-chok-cha-chu* (民族自主 self-determination of the Korean people) and *bo-kook-an-min* (輔國安民 national security for the Korean people and their prosperity).<sup>12</sup> Even though his doctrine was deeply formulated on the teachings of Buddhism and Confucianism, he was critical of them. Choi understood that Buddhism and Confucianism were hopelessly inefficient and corrupt revealing “apparent failures of the state and major religions of the people such as Confucianism and Buddhism”(儒道佛道 누千年에 運이 역시 다했던가”).<sup>13</sup> Choi also criticized Western Learning (西學)—Roman Catholicism,

<sup>11</sup> Sung Wook Oh, *Church and Secondary Societies in Korean Ecclesiology and the Christocentric Perspective of Karl Barth*, Ph.D. dissertation, Baylor University, Waco, TX (Ann Arbor: ProQuest, 2011), 31.

<sup>12</sup> Man Sung Nam, *Tong-kyung-dae-chun*, (Seoul: Ulyumoonko, 1991), 7,77. Je Woo Choi is known as *Suun* (水雲), writes with a pseudonym or a pen name. (Kiyul Chung, *Donghak (東學) Concept of Heaven/God: Religion and Social Transformation*, xix.)

<sup>13</sup> Kiyul Chung, *Donghak (東學) Concept of Heaven/God: Religion and Social Transformation*, Ph.D. dissertation, Temple University, Philadelphia, PA (Ann Arbor: ProQuest UMI, 2005), 23.

because of the nature of its Western imperialism.<sup>14</sup> In this sense, Je Woo Choi named his movement “Donghak (東學)” which means “Eastern (東) Learning (學).”<sup>15</sup> Toward the end of the nineteenth century, Protestantism was introduced to Korea by Methodist and Presbyterian missionaries.

For Je Woo Choi, the Korean *minjung* represented the mind of heaven and of God. His essential enlightenments were *Si-chun-ju* (侍天主): “Everyone can be a valuable person (*kun-ja*) if someone accepts heaven (至氣), God (天主 the Donghak faith),” and *Sa-in-yeo-chun* (事人如天): “Treat others just like God.” Je Woo Choi maintained in his book, *Gyo-hun-ga* (教訓歌): “Preceptive Songs”,

“해음 없는 이것들아/ 날로 믿고 그러하나/ 나는 도시 믿지 말고/  
한울님만 믿었서라/ 네 몸에 모셨으니/ 捨近取遠한단 말가” [Do not trust in me, but believe in Heaven, God/ You receive Heaven, God / How would you get far instead of near?]<sup>16</sup>

There were four major socio-economic-political factors operating in nineteenth-century Korea during the *Chosun* Dynasty: 1) The traditional ruling class, or nobles, called *yang-ban* 兩班, of the *Chosun* Dynasty; 2) The major colonial powers of the West and East who were in control of the *Chosun* Dynasty; 3) the Western religion, known as Western Learning (*Seohak* 西學), which refers to Roman Catholicism; and 4) the ordinary people, called *sang-nom* 常民, who were the poor or the socially, economically, and

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<sup>14</sup> In-Cheol Shin, *Donghak Sasang ui Yihae*, 19-21.

<sup>15</sup> Kiyul Chung, *Donghak (東學) Concept of Heaven/God: Religion and Social Transformation*, iv.

<sup>16</sup> In-Cheol Shin, *Donghak Sasang ui Yihae*, 23-24.

politically powerless and hopeless commoners.<sup>17</sup> According to Donghak, all people are equal. It was a liberating message for the ordinary Korean people of the nineteenth century that everyone is equal and can hope to someday be in heaven. There were no social classes in the heaven of the nineteenth century Korean *minjung* were taught through Donghak.<sup>18</sup> This was a fascinating idea for the *minjung* within the social context of nineteenth-century Korea. Kiyul Chung delineates the characterization of Donghak as a *minjung*-centered, liberation-oriented movement as follows:

Donghak is defined as a Minjung-centered, liberation-oriented and socially-transformative religious movement. Founder Suun's fundamental philosophical and religious thoughts were deeply rooted in and concerned for the suffering of Minjung and their struggle for liberation. His deep social concerns, his religiously progressive philosophical studies, his ancient body-mind-spirit exercises, spiritual meditations, his endless political yearnings for the dignity of human beings, and the liberation of the marginalized made him both a religious and a socio-politically conscious thinker.<sup>19</sup>

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<sup>17</sup> Kiyul Chung, *Donghak (東學) Concept of Heaven/God: Religion and Social Transformation*, 28-29. While the Western Learning—Roman Catholicism called *Seohak* (西學) has traditionally focused on the poor, some educated noble women and Neo-Confucian scholars, referred to as the Donghak (東學) were very committed to the major population of the commoners who were segregated by the small ruling class of *yang-ban*.

<sup>18</sup> Jin-Kwan Kwon, "A Preliminary Sketch for a New Minjung Theology," 53-54.

<sup>19</sup> Kiyul Chung, *Donghak (東學) Concept of Heaven/God: Religion and Social Transformation*, 22. Wi Jo Kang writes that "...in his youth Choi was acquainted with the classical writings of Confucianism and Taoism. He was also acquainted with Buddhism and the teachings of Roman Catholicism. During the time of his sickness, he believed that he had received a revelation from the 'Lord of Heaven' and was called to find a religion for the people of Korea. On the basis of this belief, he completed a writing of the 'Great Holy Scripture,' which was based on the teachings and of Confucianism, Buddhism, Taoism, and even doctrines of Roman Catholicism. Choi believed that Christianity was the religion of the 'Lord of Heaven' for the Western people, and he called Christianity 'Seohak' or Western learning. He called his religion 'Donghak' or Eastern learning, because it was to be the national religion for Koreans." (Wo Jo Kang, *Christ and Caesar in Modern Korea: A History of Christianity and Politics* (Albany: State University of



The Donghak movement was continuously connected to the Peasant Revolution against the ruling class in 1894. After the eighteenth century, the *Chosun* Dynasty had experienced a financial crisis. Because of the weak financial condition of the local government, the *minjung* were oppressed by corrupt local officials.<sup>20</sup> The Peasant Revolution was caused by a corrupt local government in the Kobu, Cholla Province. Bongjun Chun was the military leader for the Donghak revolution of 1894. He stated, “in order to liberate the “Chang-saeng’ (蒼生, *minjung*, the oppressed) from their slavery and to rebuild our nation on a strong [independent] ground, [the oppressed should] rise up to [challenge, dismantle and] break off the [system of injustice and] slavery!”<sup>21</sup> As a result, even though the revolution was thwarted by the Japanese army and Chun was arrested and beheaded, the revolution marked a critical shift in terms of liberation and ethical practices. Yong-Bock Kim attributes a historical meaning of the Donghak movement, for the people of Korea. He writes,

In this historical context, the Donghak religious movement manifested itself as a messianic religion among the common people. This may be called a truly indigenous *minjung* messianic religion. It played a powerful role in the Donghak Peasant Rebellion of 1895, and in the March First Independence movement of 1919.<sup>22</sup>

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New York Press, 1997), 32.

<sup>20</sup> Choo Chai-Yong, “A Brief Sketch of a Korean Christian History from the Minjung Perspective,” *Minjung Theology: People as the Subjects of History*, edited by the Commission on Theological Concerns of the Christian Conference of Asia (CTC-CCA) (Maryknoll, NY: Orbis Books, 1981), 75-76.

<sup>21</sup> Bongjun Chun, “Baeksan Keokmon”(白山檄文) in Kiyul Chung, *Donghak* (東學) *Concept of Heaven/God: Religion and Social Transformation*, 30.

<sup>22</sup> Yong-Bock Kim, “Messiah and Minjung,” *Minjung Theology: People as the Subjects of History*, edited by CTC-CCA (Maryknoll, NY: Orbis Books, 1981), 188.

The *minjung* also played a vital role in the March First Independence movement of 1919 against the imperial colonialism of Japan. Suh Nam-Dong points out that “the *minjung* was the main power of the National movement which resisted the colonial Japanese government.”<sup>23</sup> Through the Donghak movement, the liberating message that everyone is equal can resolve the *minjung*’s “han”—emotional, rational, and physical suffering.<sup>24</sup> And the Korean *minjung* desired to liberate themselves from a chaotic situation—social and political oppression and brutality by the established *yanban* class.

### ***Minjung* Theological Movement**

*Minjung* (민중) is literally a Korean word of two combined Chinese characters: ‘Min’(민,民 people) and ‘jung’(중,衆 mass). It means ‘the mass of people,’ or ‘the ordinary people.’<sup>25</sup> However, it also has a socio-political meaning. Kiyul Chung asserts that “it can connote the politically oppressed, the economically exploited, and culturally and religiously discriminated, ostracized or marginalized.”<sup>26</sup> The term, ‘*minjung*’, can be

<sup>23</sup> Suh Nam-Dong , “Historical References for a Theological of *Minjung*,” *Minjung Theology: People as the Subjects of History*, in *Minjung Theology: People as the Subjects of History*. Edited by CTC-CCA (Maryknoll, NY: Orbis Books, 1981), 169.

<sup>24</sup> Andrew Sung Park, *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin* (Nashville: Abingdon Press, 1993), 16-17.

<sup>25</sup> Suh Kwang-Sun David, “A Biographical Sketch of an Asian Theological Consultation, 16.

<sup>26</sup> Kiyul Chung, *Donghak (東學) Concept of Heaven/God: Religion and Social Transformation*, Ph.D. dissertation, Temple University (Ann Arbor: ProQuest UMI, 2005), xix.

applied to everyone who suffered from *chaoskampf* in Korean history. *Minjung* theology is distinguished from other liberation theologies in three ways: the specificity of the Korean context of the 1970s and 1980s, a religious dimension associated with the *minjung*, and an eschatology of the messianic kingdom.

Firstly, *minjung* theology is a Korean theology because it is a socio-political memoir of Korean Christians in the 1970s and 1980s.<sup>27</sup> It originated from the Korean *minjung*'s experience of life—political and economic oppression. James H. Cone, a liberation theologian of utmost significance along with Gustavo Gutierrez, asserts that *minjung* theology is one of the most creative theologies throughout the political struggles in South Korea.<sup>28</sup> According to Kwang-Sun David Suh, the theology of the *minjung*

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<sup>27</sup> Suh Kwang-Sun David, "A Biographical Sketch of an Asian Theological Consultation," *Minjung Theology: People as the Subjects of History*, edited by CTC-CCA (Maryknoll, NY: Orbis Books, 1981), 16.

<sup>28</sup> James H. Cone, "Preface," *Minjung Theology: People as the Subjects of History*, edited by CTC-CCA (Maryknoll, NY: Orbis Books, 1981), x.; Peter C. Phan explains that liberation theology has been practiced in different contexts and centuries: gender (feminist liberation theology), race (Black theology), class (Latin American theology), culture (African theology), *minjung* theologies. (Peter C. Phan, "Method In Liberation Theologies," *Theological Studies* 61 (March 2000), 41-42). Both Gustavo Gutierrez of Latin America and the African-American Protestant, James H. Cone, are the most influential theologians of modern liberation theology. James H. Cone writes, "in the act of worship itself, the experience of liberation becomes a constituent of the community's being. In this context, liberation is not exclusively a political event but also an eschatological happening. It is the power of God's Spirit invading the lives of the people,...When a song is sung right and the sermon is delivered in response to the Spirit, the people experience the eschatological presence of God in their midst. *Liberation* is no longer a future event, but a present happening in the worship itself." (James H. Cone, "Sanctification, Liberation, and Black Worship," *Theology Today* 35 (1978): 141). Gustavo Gutierrez also asserts, "the theology of liberation offers us not so much a new theme for reflection as a new way to do theology. Theology as critical reflection on historical praxis is a liberation theology, a theology of the liberating transformation of the history of humankind--gathered into *ecclesia*--which openly confesses Christ" (Gustavo Gutierrez, *A Theology of Liberation*, Rev. Edited and trans. by Sister Caridad and John

comes from the political awareness of the oppressed people of Korea.<sup>29</sup> The understanding of today's application of *minjung* theology must be traced back to the social-political history of South Korea.

After the liberation from Japanese imperialism in 1945 and the Korean War from 1950-1953, Korea was filled with an atmosphere of socio-political and economic disorganization. According to the OECD (Organisation for Economic Co-operation and Development) National Accounts data files, the 1961 value for the GDP per capita in Korea was \$91.62.<sup>30</sup> General Park Chung Hee seized power through a military coup in 1961, taking on Korea's longtime dictatorship (1961-1979) under the pretext of promoting economic growth through the Five-Year Economic Development Plan. During the authoritarian regime of Park Chung Hee, rapid economic development seemed to lead to the level of a 'newly industrializing country.'<sup>31</sup> However, the *minjung* was forced to endure poverty and a politically chaotic situation. Many workers suffered hardship due to the plan: loss of agricultural land, migration to industrial cities, long working hours, and

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Eagleson (Maryknoll, N.Y.: Orbis, 1988), 12).

<sup>29</sup> Suh Kwang-Sun David, "A Biographical Sketch of an Asian Theological Consultation," *Minjung Theology*, edited by CTC-CCA, 25. Suh Kwang-Sun David is a first generation *minjung* theologian. He taught philosophy of religion and systematic theology at Ewha Womans University. He also served as a visiting professor at Drew University Theological School (1998-2001) teaching Korean and Asian theologies.

<sup>30</sup> <http://www.indexmundi.com/facts/korea/gdp-per-capita> [accessed on October 12, 2013].

<sup>31</sup> Sungsoo Kim, *The Role of the Korean Middle Class in Democratic Transition*, Ph.D. dissertation, University of Southern California, Los Angeles, CA, (Ann Arbor: ProQuest UMI, 2002), 43-46.

human rights abuses.<sup>32</sup> Intellectuals and college students were arrested and imprisoned by the notorious “*Presidential Emergency Measure No. 9*” (May 13, 1975), which allowed the police to arrest and detain any person who condemned the Park Chung Hee’s regime.<sup>33</sup> In 1979, Park was assassinated by his chief of the KCIA. Most people expected to obtain genuine democracy. Yet, a political vacuum of the early 1980s in Korean society was broken by Chun doo Whan, who took control of the country by another military coup.<sup>34</sup> Chun also challenged the democratic uprisings of college students and journalists and imposed rigid limits on the freedom of speech. In May, 1980, many protesters in the Gwangju democratic uprising were trampled and killed by Chun’s military.<sup>35</sup> As a result of this political atmosphere, *Minjung* theology originated from the Korean *minjung*’s experience during the 1970s-1980s.

Secondly, while the *minjung* theological movement involved struggles for political and economic justice as did other struggles around the world during the 1970s and 1980s, the Korean Christians’ experience is distinguished from that of the Liberation theology of Latin America. Kwang-Sun David Suh implies in his writing that *minjung*

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<sup>32</sup> Kwang-Hyung Park, *After the Crossroads: Neo-Liberal Globalization, Democratic Transition, and Progressive Urban Community Activism in South Korea*, Ph.D. dissertation, The University of Oregon, Eugene, OR (Ann Arbor: ProQuest UMI, 2013), 5.

<sup>33</sup> James H. Cone, “Preface,” xiii.

<sup>34</sup> Sungsoo Kim, *The Role of the Korean Middle Class in Democratic Transition*, 166.

<sup>35</sup> Kwang-Hyung Park, *After the Crossroads: Neo-Liberal Globalization, Democratic Transition, and Progressive Urban Community Activism in South Korea*, 98.

theology is not associated with the ideology of Marxism<sup>36</sup> and Yong-Bock Kim certainly illustrates the contrast between the Liberation theology of Latin America and *minjung* theology. Kim explains as follows:

This difference between the *minjung* and the proletariat entails different views of history. *Minjung* history has a strong transcendental or transcending dimension—a beyond history—which is often expressed in religious form. There is close relationship between religion and the *minjung*'s perception of history. Even if *minjung* history does not involve religious elements in an explicit manner, its folklore or cultural elements play a transcending function similar to religion in the perception of history.... However, the proletariat is rigidly defined in socio-economic terms in all political circumstances. It is even a name through which a totalitarian political dictatorship is justified.<sup>37</sup>

For Kwang-Sun David Suh said, the *minjung* of Korea would like to rediscover the distinctive character of *minjung* theology and the tradition that was there from the beginning of the Christian church in Korea.<sup>38</sup>

Thirdly, the *minjung* theological movement links its purpose to the messianic kingdom. Jürgen Moltmann notes that “*minjung* theology is not a theology that has been made culturally indigenous, like ‘yellow theology’ before it. It is a contextual theology of the suffering people in Korea, and is therefore open for people all over the world, the people of God’s kingdom whom Jesus called blessed.”<sup>39</sup> This is to say, *minjung* theology

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<sup>36</sup> Suh Kwang-Sun David, “A Biographical Sketch of an Asian Theological Consultation,” 17.

<sup>37</sup> Yong-Bock Kim, “Messiah and *Minjung*,” in *Minjung Theology*, 184-185.

<sup>38</sup> Suh Kwang-Sun David, “A Biographical Sketch of an Asian Theological Consultation,” 17.

<sup>39</sup> Jürgen Moltmann, “*Minjung* Theology for the Ruling Classes,” *Asian*

is for people all over the world—the people of the kingdom of God. For *minjung* theology, the people (*Ochlos*) are the main reason for Jesus' coming and ministry.<sup>40</sup> The *minjung* New Testament scholar, Ahn Byung-mu, argues that the apostle Mark's use of the word *ochlos*, definitely differentiates between the disciples (Mark 8:34, 9:14, 10:46), and the ruling class from Jerusalem who blamed and denounced Jesus (Mark 11:18, 32; 12:12; 15:8, 15). *Ochlos* (the people) are those who gathered around Jesus and followed him. And, Jesus also declared that the kingdom of God was *ochlos*'.<sup>41</sup> Ahn Byung-mu states that

Jesus proclaims the coming of God's Kingdom. He stands with the *minjung*, and promises them the future of God. The God whom Jesus presented is not like Yahweh of the Old Testament who manifests a tension between love and justice. God's will is to side with the *minjung* completely and unconditionally. This notion was not comprehensible within the framework of established ethics, cult, and laws. God's will is revealed in the event of Jesus being with them in which he loves the *minjung*.<sup>42</sup>

For those who were under the oppressive rule of Japanese imperialism during the early twentieth century and subject to the dictatorship during the 1970s and 1980s, the phrases, 'the Kingdom of God,' 'the New Heaven and Earth,' and 'the Messianic

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*Contextual Theology for the Third Millennium: Theology of Minjung in Fourth-Eye Formation*, edited by Paul S. Chung, Veli-Matti Kärkkäinen, Kim Kyoung-jae (Eugene: Pickwick Publications, 2007), 71.

<sup>40</sup> Ibid., 72.

<sup>41</sup> Ahn Byung-mu, "Jesus and the Minjung," *Minjung Theology: People as the Subjects of History*, 139-142.

<sup>42</sup> Ibid., 151.

Kingdom' were progressively emphasized as the Christian language of the powerful.<sup>43</sup> Thus, the Korean *minjung* theological movement is contrasted with political messianism. It helps the Christian community seek to distribute the kingdom among the suffering people (*ochlos*), the *han*, as Jesus, the Messiah did.<sup>44</sup> In *Chang Il-dam*,<sup>45</sup> one of Chi Ha Kim's well-known poems, he illustrates a vision of the future. The poem, "Food is Heaven," is appropriately represented to the world of the future as follows,

Food is heaven.  
 Food cannot be made alone.  
 Food is to be shared.  
 Food is heaven.

Everyone sees  
 The same stars in the sky.  
 It is natural that  
 Everyone shares the same food.

Food is heaven.  
 When we eat,  
 God comes in and  
 Dwells in us.  
 Food is heaven.

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<sup>43</sup> Yong-Bock Kim, "Korean Christianity as a Messianic Movement," *Minjung Theology: People as the Subjects of History*, 117-118.

<sup>44</sup> Yong-Bock Kim, "Messiah and Minjung," 191-192.

<sup>45</sup> It is one of the famous epic poem of Chi Ha Kim. Chang Il-dam who was a butcher, and the son of a butcher and his disciples marched to Seoul in order to build *Haedongkeugnak* (new heaven and earth). However, he was arrested and beheaded with the help of a disciple who betrayed him (Jung Sun Oh, "Reconstruction of a Korean Theology of Mission: Hermeneutics of Korean *MINJUNG* Theology and Korean Indigenous Theology," 144-145). Chi Ha Kim is a minjung poet who criticized the Park regime (1961-1979) with his writings (Do Woong Park, *Toward an Asian ecclesiology based on the Asian Liberation Theology and Minjung Theology*, 142-143).



Oh, Food should be shared  
By all of us.<sup>46</sup>

Yong-Bock Kim argues that “The people will be the subjects of their own historical destiny. Jesus the Messiah died to expose Roman political messianism and its historical antecedents and descendants; and Jesus the Messiah was resurrected as a foretaste and affirmation of the raising of all the dead *minjung* to inaugurate the messianic rule of justice, *koinonia* (participation), and *shalom*.”<sup>47</sup> The Kingdom of God will be increasingly accomplished when the *minjung* practice the messianic rule of *justice, koinonia, and shalom*. The suffering people are not objects of history, but a living reality when they practice the messianic powers of justice, *koinonia*, and *shalom*.

### **The New *Minjung* Spiritual and Theological Movement**

Presently, the phenomenon of imperial power is complicated as singular units of political power are going global and breaking down the barriers of nationstate structures through the effects of the global market.<sup>48</sup> In fact, people inevitably admit that the economic globalization of neoliberalism is taking the lead in globalization. Neoliberalism is a contemporary form of capitalism that appeared in the 1970s. It reveals that policies of the capitalist classes are closely related to upper financial managers. Its purpose is to

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<sup>46</sup> Chi Ha Kim, *Food is Heaven*, translated by Jung Young Lee, edited, *An Emerging Theology in World Perspective: Commentary on Korean Minjung Theology* (Mystic, CT: Twenty-Third Publications, 1988), 135.

<sup>47</sup> *Ibid.*, 193.

<sup>48</sup> Yong-Bock Kim, “Power and Life in the Context of Globalization: A Biblical and Theological Perspective,” *Madang*, Vol.1, No. 1 (June 2004), 17.

reinforce their predominance and to universally enlarge their influence.<sup>49</sup> For the people of the twenty-first century, the neoliberal economic-social globalization system has emerged as a new ruling power. The neoliberalism of the market promotes the total competitive market system, which forces the ordinary people, the *minjung*, into deficits and discouragement.<sup>50</sup> As Jin-Kwan Kwon, a Korean social ethicist, indicates, people are living in a merciless age today. Kwon states,

Lower classes suffer not only from history, but also from society. They are exploited and kept in captivity by the contemporary neo-liberal economic-social structure. In such a structure, the *minjung* think that they are fated to live in such a structure as unemployed or partly and temporarily employed.”<sup>51</sup>

In this sense, the notion of the *minjung* is broken by a new concept of the *minjung*. In this dissertation, I would like to develop and point out the importance of the *minjung* within the context of the contemporary neo-liberal economic-social structure. Under the circumstance of globalization, the immigrant is the new *minjung*, since the immigrant is dominated by the socio-cultural structure of neo-liberalism. Kwan-Sun David Suh points out a meaning of the *minjung*:

The *minjung* is present where there is sociocultural alienation, economic exploitation, and political suppression. Therefore, a woman is a *minjung* when she is dominated by man, by the family, or by sociocultural structures and factors. An ethnic group is a *minjung* group when it is politically and economically discriminated against by another ethnic group. A race is *minjung* when it is dominated by another powerful ruling

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<sup>49</sup> Gérard Duménil and Dominique Lévy, *The Crisis of Neoliberalism* (Cambridge, Mass.: Harvard University Press, 2011), 1.

<sup>50</sup> Jin-Kwan Kwon, “A Preliminary Sketch for a New *Minjung* Theology,” 49-50.

<sup>51</sup> *Ibid.*, 52.

race as is the case in a colonial situation. When intellectuals are suppressed for pursuing their creative and critical abilities against rulers on behalf of the oppressed, then they too belong to the *minjung*. Workers and farmers are *minjung* when they are exploited, their needs and demands are ignored, and they are crushed down by the ruling powers.<sup>52</sup>

Thus, the new *minjung* movement is in opposition to the globalization of neoliberalism in the economic global empire.<sup>53</sup> One of the features of globalized neoliberalism is its domination of economic policy around the world.<sup>54</sup> Under the empire of neoliberal globalization, immigrants tend to be bound in a form of economic slavery. A new ruling power has emerged in the twenty-first century. In other words, most people in the world are kept in captivity by the economic globalization of neoliberalism. It is another chaotic situation. Regretfully, it has stolen spiritual freedom from the immigrant. Most Korean immigrants live continuously in a state of struggle due to economic and political powers. The financial crisis of 2008 caused many Americans to lose life savings, homes, and jobs.<sup>55</sup> Many loyal employees were threatened with unemployment.<sup>56</sup> The 2008 financial crisis came from a situation that was similar to the IMF financial crisis that South Korea

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<sup>52</sup> Suh Kwang-Sun David, "A Biographical Sketch of an Asian Theological Consultation," 35-36.

<sup>53</sup> Suh Kwang-Sun David, "Dalits and *Minjung* Gather Together in Madang," *Madang*, Vol.16 (December, 2011): 9.

<sup>54</sup> David M. Kotz, "Globalization and Neoliberalism," *Rethinking Marxism*, Vol. 12, No. 2, (Summer 2002); [http://people.umass.edu/dmkotz/Glob\\_and\\_NL\\_02.pdf](http://people.umass.edu/dmkotz/Glob_and_NL_02.pdf), 1 [accessed on February 8, 2014].

<sup>55</sup> Ben Casselman and Marcus Walker, "Wanted: Jobs for the New 'Lost' Generation," <http://online.wsj.com/article/SB10001424127887323893004579057063223739696.html> [accessed on October 16, 2013].

<sup>56</sup> Jin-Kwan Kwon, "A Preliminary Sketch for a New *Minjung* Theology," 49-50.

experienced in 1998. In the globalized system, one nation's economic burden becomes the whole world's problem. These chaotic economic structures of the world have caused sinful circumstances: broken families, wars, poverty, injustices, and so on.<sup>57</sup>

Unfortunately, we *all* live in this chaotic situation. However, the impact of the recession bore a heavier burden on the immigrant than on the native-born. From the point of view of most Korean immigrant churches, can be recognized as *minjung* churches because of their struggles with the current economic and political ruling policies powers. The immigrant *minjung* are likely to be working in lower-paying jobs such as service jobs, construction, and maintenance jobs. They are paid less than workers who were born in the United States.<sup>58</sup> As a result, one can say that the immigrant *minjung* are worse off.

The Bible speaks of such imperial powers as Egypt, Babylon, Assyria, Macedonia, and Rome. We also find the stories of the people of God struggling with imperial powers. In Exodus, the Israelites struggled to establish the covenant community. David and the prophets tried to live according to God's commandments, despite opposition and persecution from imperial powers.<sup>59</sup> Jesus the Christ stands in contrast to Roman imperialism, since He is precisely a part of the kingdom of God that was the prevailing theme in Jesus' teaching. Historically, the Israelites had believed that Yahweh was the

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<sup>57</sup> Miriam K. Ayieko, "The Eucharistic Meal for Christian Life" *African Ecclesial Review* 42, no. 5-6 (Oct/Dec 2000): 214.

<sup>58</sup> Tami Luhby, "Immigrant unemployment rate same as American-born workers," <http://economy.money.cnn.com/2013/05/24/immigrants-unemployment/> [accessed on October 16, 2013].

<sup>59</sup> Yong-Bock Kim, "Power and Life in the Context of Globalization: A Biblical and Theological Perspective," 5-6.

only God of Israel. For example, in sacred scripture, the book of Daniel delivers the main message that God shall judge the brutal imperial powers and recover the kingdom of God in which God rules directly.<sup>60</sup> Jesus stands in the tradition of Israel that resistant imperial power. Richard A. Horsely states,

That Jesus' mission stood in direct opposition to Roman imperial domination is dramatically displayed in his death by crucifixion and the circumstances of his birth, Augustus' decree, and Herod's massacre.... Indeed, his whole mission, which focused on renewal of Israel, was also opposition to Roman imperial rule and its effects. This is explicit in his exorcisms and proclamation of the kingdom of God, and more implicit in his renewal of covenantal community... And like the popular prophetic Passover, the teachers' attack on the Roman eagle over the Temple gate, and the radical Pharisees' and other teachers' refusal to pay the tribute, Jesus opposed the Jerusalem rulers as well as the Romans who maintained them in power.<sup>61</sup>

Jesus provides the hope of the kingdom of God, the Sabbath, and Jubilee to the poor, the captives, and the oppressed as a servant, instead of identifying with Roman imperial power. The disciples were sinners, tax collectors, and the sick. They are not the ruling class from Jerusalem who criticized Jesus. Byung-Mu Ahn calls them the *ochlos*.<sup>62</sup> Yong-Bock Kim suggests the *minjung* as the “*Doularchy*” to liberate them from their chaotic situation. *Doularchy* is defined as being the servant of the *minjung*, as Jesus

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<sup>60</sup> Richard A. Horsley, “Jesus and Empire,” *In the Shadow of Empire: Reclaiming the Bible as a History of Faithful Resistance*, edited by Richard A. Horsley (Louisville: Westminster John Knox Press, 2008), 87-88.

<sup>61</sup> *Ibid.*, 95.

<sup>62</sup> Byung-Mu Ahn, “Jesus and the Minjung,” *Minjung Theology*, edited by CTC-CCA, 140-142.

Christ exemplified.<sup>63</sup> God is to make the *minjung* the people of God in the Messianic Reign.<sup>64</sup> Yong-Bock Kim asserts,

The reign of *doulos* in *oikos tou theou* is the conclusive theme in the Bible. “If anyone would be first, he must be last of all and servant of all.” (Mark 9:35) This is our key text for the notion of the doularchy. This is the political economy (*oikos*) of God in which Jesus Christ has fulfilled the servanthood to serve all, that is, to raise them up as the subject of life against the dominant, oppressive and destructive power of the empire in the global market.<sup>65</sup>

Through my own observation of the immigrant experience at New Ark Church, I find a belief among members that economic success is the best way of life for themselves and their children. I think that this is a belief that has been learned from the competitive social environment of neoliberalism. Most immigrants have forgotten the spiritual rest that they have experienced in the past in order to gain economic success and to support their children's college tuition. According to a survey, sixty-four percent of immigrant workers surveyed work more than fifty hours per week, and forty-seven percent work sixty hours or more per week.<sup>66</sup> Congregants of New Ark Church are no exception. Some congregants with undocumented status cannot work to earn a living and a stable status. For them, the permanent resident card is *han*. Some congregants who do not speak English fluently feel that they cannot get a high paying job due to their limited English

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<sup>63</sup> Yong-Bock Kim, “Power and Life in the Context of Globalization: A Biblical and Theological Perspective,” 16.

<sup>64</sup> *Ibid.*

<sup>65</sup> *Ibid.*, 12-13.

<sup>66</sup> <http://www.apimovement.com/korean-american/new-york-survey-low-wage-korean-immigrant-workers-no-overtime-no> [accessed on October 10, 2013].

proficiency. English is for them a source of *han*. Some congregants who do not have a degree earned in the United States feel that they cannot find employment that generates as much income as they would like. Therefore, not having a degree earned in the United States for them is also a source of *han* for them.

Korean immigrants need “*shim*  (Sabbath rest, liberation)” in the immigrant church. Those who live in the twenty-first century also need to stand on the same frontier on which the first Christian community stood. I believe that through Sabbath rest, the *minjung*'s *han* can be redeemed from the chaotic situation that is economic neoliberalism in the global empire. In the next chapter, I explore how Korean immigrants have an opportunity to establish a gateway toward liberation and Sabbath rest by investigating the biblical and theological foundation for Korean immigrant church spirituality.

### **Who are the Korean *Minjung* in America?**

The following is a case study of the life of a Korean dry cleaner and his family through an ethnographic approach. The Korean man was interviewed for this case study. The story is presented by using a pseudonym, C. He does not want his relatives, friends, and coworkers to know who he is and what he had said about them.

#### 1. Economic hardship-survival (competition among Koreans)

'C' is a Korean immigrant who has lived in America over forty years. He came to the United States after graduating from high school in South Korea. He has worked a dry cleaning establishment for more than twenty years. He has two children and one grandchild. He lives in New Jersey, but his store is located in up-state New York where I

went to his store for an interview with him. The store was not small. While I talked to him, customers sometimes came into the store for their garments. However, his store was not as busy as had I expected, it to be. When I interviewed him, I knew that he was preparing for retirement. He told me that he asked real-estate brokers to sell his dry cleaning business because he was tired of his business and needed a break. Yet, the real reason for his retirement is due to the worsening economic conditions in his area. Considerably, after the United States was hit in 2008 by the worst recession in decades, his sales dropped. 'C' has worked twelve hours a day from Monday through Saturday for more than twenty years. He opens his store at 7 AM and it open until 7 PM.<sup>67</sup> However, he told me that this year he experienced the worst sales in the twenty years of his business. 'C' indicated that a reason for his sales to be down is inordinate competition among Koreans.

Indeed, there are three more dry cleaning shops located within the same shopping mall. These are all owned by Koreans. He also expected that there would be more competition for Korean dry cleaners. In a depressed economy these days, price is a sensitive issue for customers, so he had decided to lower the prices to better compete with the other dry cleaning businesses. He shared that he decided to emigrate to the United States to participate in the American dream, and has worked hard to make his dreams

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<sup>67</sup> "Korean small businesses are confronted with so many problems: more than 85 percent of business owners themselves work up to 10 hours [a day]; more than 70 percent of businesses are relying on family labor;" Korean American Business Service Center Newsletter 1987. Quoted in Gyeyoung Park, *The Korean American Dream: Immigrants and Small Business in New York City* (Ithaca: Cornell University Press, 1997), 204.



come true. However, he still is continuously suffering due to competing with other Koreans.

## 2. Limited English proficiency

'C' told me that even though he has lived in the United States for more than forty years, English is like a mountain he cannot climb. In fact, many Korean Americans probably open small businesses with limited English proficiency. Since working at a dry cleaning shop can be possible without fluent English-speaking skills. 'C' told me that whenever he meets customers at his store, he acutely realizes the necessity of speaking English well. He said, "it is more difficult to learn English than I had thought. Of course, there are many free English programs for immigrants. But this is my job where I work twelve hours a day, six days a week. The English that I use at my dry cleaning establishment uses very simple pattern. Frankly speaking, I have thought that my role is to clean the garments of customers rather than speaking English." In the public school system of South Korea, English education only focuses on grammar and reading rather than on speaking and listening. 'P' who is also a dry cleaning owner and lives in New Jersey told me that he still felt it very difficult to speak English. He said, "I always speak broken English, but my good customers always understand my poor English, because they don't come to listen to my English skills here." For Korean immigrants, English is still burden.

## 3. Status (undocumented status):

'C' said that dry cleaning work, by nature, requires a lot of time and is very labor intensive. According to a resource, the number of dry cleaning shops in New York and

New Jersey had increased to approximately 3,000, respectively, in 2006.<sup>68</sup> Consequently, many workers are needed for each store. According to 'C', many small Korean dry cleaning usually hire Latino workers because they readily work for low wages and are hard working. Among workers, undocumented Korean immigrants are included, because they also work diligently at dry cleaning shop with low wages and are hard working. Korean immigrants usually say that their job in the United States would be determined based on the person's jobs who picks you up at the airport. 'C' told me that he also hired several Korean workers. He continued to take pride in his story. He always supported Korean workers in his store to get the U.S. green card, since he knows well the importance of having status in the United States more than anyone. He said, "Who else can help those living an immigrant life, if we do not give a helping hand to those of the same ethnic roots?"

#### 4. Education success for Children

In the afternoon, the dry cleaning store was busy. 'C' and I talked about his children. He told me that he always feels sorry for his children. I asked, "Why do you feel sorry for your children?" He told me more about his life. 'C' works at his store and his wife works at a factory. On the weekend, he and his wife generally work together at the dry cleaning store. They have lived like that for more than twenty years. His children were born in the United States. Now they have already graduated from a state college and have jobs. His first son was married two years ago. 'C' became a grandfather in this

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<sup>68</sup> Pyong Gap Min, "Koreans: Changes in New York in the Twenty-First Century," edited by Nancy Foner, *One Out of Three: Immigrant New York in the Twenty-First Century*, (New York: Columbia University Press, 2013), 163.

spring. However, 'C' said "I always feel sorry for my children because my wife and I did not spend much time with our children, because we spent so much time at our store.

Gradually, they got poor grades at school. But I could not blame them. When I came to the United States, I wished that my children could go an Ivy League school. Actually, it was the reason that I worked hard without a rest. But, I thank God not because my children went to a good school, but because they were raised to be healthy and happy."

##### 5. Displacement of community (homesickness)

After closing the store at 7 pm, 'C' and I went to a Korean restaurant. There I asked him about life after retirement. He said that he wants to live in Korea for half of the year, and for the rest of the year, he wants to stay with his children in the United States. He has two brothers. Among them, the elder brother leaves a the retirement lifestyle. 'C' would like to spend the rest of his life with his brothers both in Korea and in the United States. "Why will you live in Korea for a half of year?" I asked. He answered, "My friends are in Korea, but my children are in the United States." I said, " You have lived here more than forty years, but in Korea you have just lived about twenty years. Is it more familiar for you to live in the United States?" He said, " You're right, but I miss my friends and my life in Korea. I think that my friends are those with whom I spent much time together when I was young. But, my children and grandson are in the United States. I would also like to spend much time with them." Even though many Korean immigrants live in the United States, they always have interest in news from Korea, and read the Korean newspaper and watch Korean dramas because they long for Korea all the time.

## CHAPTER 3

### BIBLICAL AND THEOLOGICAL FOUNDATION

#### Biblical Foundation for Korean Immigrant Church Spirituality

##### *Chaoskampf Spirituality*

The journey of the Korean immigrant church is similar to that of the Israelites in the Old Testament. The spiritual journey of the Korean immigrant church can be understood in light of three spiritual steps: *Chaoskampf* spirituality, *Liberation* spirituality, and *Shim*<sup>1</sup> spirituality. The first spiritual step is *chaoskampf* spirituality. When the Israelites had settled down in the northeast delta of Egypt, the unidentified pharaoh let them live in Egypt as legal immigrants (Genesis 47:5-6).<sup>2</sup> However, one reads in the first

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<sup>1</sup> *Shim* (쉬) is a Korean word of ‘rest,’ but it is used as ‘Sabbath rest’ in this dissertation.

<sup>2</sup> According to Alan James, there are three types of forced migrations: Derivative Forced Migrations (DFM), Responsive Forced Migration (RFM), and Purposive Forced Migration (PFM). 1) Derivative Forced Migration (DFM) occurs as a result of re-mapping without an actual migration (e.g., World War I). 2) Responsive Forced Migration (RFM) is a spontaneous moving by means of political oppressions of totalitarianism, tyranny, warfare, or natural causes (e.g., famine). 3) Purposive Forced Migration (PFM) occurs by use of inhospitable forces. People are forced to resettle without preference (e.g., Tutsis and Hutus of Rwanda-Burundi—1962, 1994; Palestinian Arabs from Israel—1948; U.S. against Japanese Americans—1944). In the Old Testament, one can find that the Israelites had experienced all three types of the forced migration: settlement in Egypt, Exodus, and Exile (sixth century B.C.E.) (John J. Ahn, *Exile As Forced Migrations: A Sociological, Literary, and Theological Approach on the Displacement, and Resettlement of the Southern Kingdom of Judah* (Berlin/New York: Walter de Gruyter GmbH & Co.KG, 2009, 40-41).

chapter of the Book of Exodus (Exodus 1:11-14)<sup>3</sup> that the Israelites were enslaved in Egypt. James K. Hoffmeier demonstrates that the period of oppression in Exodus 1-13 occurred in the New Kingdom (1550-1069 B.C.) after the collapse of the Old Kingdom (ca. 2190) and the Hyksos or Second Intermediate Period (ca. 1700-1550 B.C.).<sup>4</sup> The book of Deuteronomy gives the testimony: “My father was a wandering Aramean, and he went down into Egypt with a few people and lived there and became a great nation, powerful and numerous. But the Egyptians mistreated us and made us suffer, subjecting us to harsh labor” (Deuteronomy 26:5-6 NIV). Although the Israelites enjoyed good food in Egypt, they were in bondage to the Egyptians for more than 400 years. The Israelites were oppressed by the Egyptian rulers. They were the socially infringed and politically suppressed in Egypt.<sup>5</sup> In the book of Exodus, it is the direct motive of God to redeem the Israelites from Egypt: “The LORD said, ‘I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering’”(Exodus 3:7 NIV). The Israelites seemed to have lost political freedom in Egypt, and had been deprived of Sabbath observances by the Egyptian rulers.

It was evident that the Israelites were in a chaotic situation. The Israelites in Egypt had lost their language, culture, identity, and Sabbath rest. The book of Exodus shows us another reason why God liberated the Israelites out of Egypt:

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<sup>3</sup> James K. Hoffmeier, *The Immigration Crisis: Immigrants, Aliens, and the Bible* (Wheaton, IL: Crossway Books, 2009), 59.

<sup>4</sup> James K. Hoffmeier, *Israel in Egypt: The Evidence for the Authenticity of the Exodus Tradition* (Cary, NC: Oxford University Press, 1997), 53.

<sup>5</sup> Moon Hee-suk Cyris, “An Old Testament Understanding of Minjung,” *Minjung Theology*, edited by CTC-CCA, 125.

Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy (Exodus 20:8-11 NIV).

Christopher T. Spotts criticizes liberation theologies that have not thoroughly discovered the significance of the Sabbath. He argues that one can find a unique way of life and Israel's response to God's liberating act in Sabbath.<sup>6</sup> Spotts says, "The Exodus is not merely a story of liberation from slavery; it is a story about the birth of a people called to live according to the covenant of YHWH; canonically, exodus gives birth to Sabbath."<sup>7</sup> There is no exact term *minjung* in the Old Testament; however, as I argued in Chapter One, the term, *minjung*, has a socio-political meaning. It describes the politically oppressed, the economically exploited, and culturally and religiously ostracized or marginalized.<sup>8</sup> Thus, the term *minjung* can be applied to the Israelites who were suppressed due to a chaotic situation in Egypt. The Israelites lived in Egypt in a chaotic situation because they had lost their identity—Sabbath rest.

The chaotic situation also has relevance in the story of creation. These are chaotic situations suggesting lack of form, emptiness, and darkness. In Genesis 1:2, "the

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<sup>6</sup> Christopher T. Spotts, *Rediscovering Sabbath: Hebrew Social Thought and Its Contribution to Black Theology's Vision for America*, Ph.D. dissertation, Marquette University, Milwaukee, WI, (Ann Arbor, MI: ProQuest UMI, 2013), 2.

<sup>7</sup> Ibid.

<sup>8</sup> Kiyul Chung, *Donghak (東學) Concept of Heaven/God: Religion and Social Transformation*, xix.

earth was formless and empty, darkness was over the surface of the deep.” It is *chaoskampf*.<sup>9</sup> For the Israelites in Egypt, the chaotic situation (lack of form, emptiness, and darkness) seemed to be not keeping the Sabbath. However, the book of Genesis speaks of the completion of creation, which is ‘Sabbath rest.’ The Bible says, “Thus the heavens and the earth were completed in all their vast array. By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done” (Genesis 2:1-3, NIV).

There are remarkable similarities between the Israelites who were living in Egypt and Korean immigrants in terms of loss of identity and Sabbath rest. For example, Korean immigrants have commonly experienced such situations such as living with undocumented status, limited English proficiency, low income, homesickness, and unemployment. Among them, in order to overcome limited English proficiency, Korean immigrant parents with limited English proficiency strongly urge their young children to speak English fluently. However, this creates a disconnection between parents and children causing a language barrier. In the Church, without a fluent English-speaking pastor, it is difficult for the first generation and second generation Koreans to worship together.<sup>10</sup> This is a chaotic situation that Korean immigrant churches have experienced. If an immigrant church is in need of liberation, the church has to move out of a chaotic situation through the development of liberation spirituality and a recovering Sabbath.

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<sup>9</sup> ‘Chaos battle’ or ‘struggle against chaos,’ a creation and exodus motif.

<sup>10</sup> I will attempt to demonstrate in Chapter 5 that liturgical symbols can provide an alternative form of communication and shared experience that can help to overcome the English language barriers.

### Liberation Spirituality

The second spiritual step is liberation spirituality. There are two kinds of liberation: ‘*out of* liberation’ and ‘*to* liberation.’ The Israelites first experienced getting *out of* Egyptian bondage. The Book of Exodus explains that God led the Israelites out of Egyptian bondage through Moses. As described in chapters 12 through 16 in the book of Exodus, God guided the Israelites out of Egypt and across the Red Sea. After crossing the Red Sea, Moses and the Israelites sang to the LORD:

I will sing to the LORD, for he is highly exalted. Both horse and driver he has hurled into the sea. The LORD is my strength and my defense; he has become my salvation. He is my God, and I will praise him, my father’s God, and I will exalt him. The LORD is a warrior; the LORD is his name. Pharaoh’s chariots and his army he has hurled into the sea. The best of Pharaoh’s officers are drowned in the Red Sea (Exodus 15:1-4 NIV).

We find the description ‘both horse and driver he has hurled into the sea (verse1),’ and ‘Pharaoh’s chariots and his army he has hurled into the sea. The best of Pharaoh’s officers are drowned in the Red Sea.’ (verse 4) According to the creation and exodus motifs, it is possible that the expression ‘into the sea’ and ‘in the Red Sea’ refer to Rahab, Leviathan, Tannin, Tehom and Yam—chaos or sea monsters (Psalm 89:10; Isaiah 27:1).<sup>11</sup> These chaotic powers were overcome by YHWH as a warrior. The creation and exodus motif

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<sup>11</sup> Hendrik Bosman, “Myth, Metaphor or Memory? The Allusions to Creation and Exodus in Isaiah 51:9-11 as a Theological Response to Suffering during the Exile,” edited by Bob Becking and Dirk Human, *Exile and Suffering: A Selection of Papers Read at the 50<sup>th</sup> Anniversary Meeting of the Old Testament Society of South Africa OTWSA/OTSSA, Pretoria August 2007* (Leiden/Boston: Koninklijke Brill NV, 2009), 72-74; ‘*tehom*’ and ‘*yam*’ mean ‘deep’ and ‘sea,’ but these are symbolized as chaotic power in the Old Testament.



provided a hopeful message to those who suffered during the time of the Babylonian exile (Isaiah 40-55).<sup>12</sup>

During this period of exile, the Israelites focused on a reason that caused the suffering to occur. The Ancient Near East religions, including the classical Judaic tradition, usually viewed suffering in terms of retribution or recompense theory.<sup>13</sup> In the Talmudic-Midrashic writings, God is the omnipotent one who punishes the wicked and rewards the good.<sup>14</sup> Therefore, justice, as defined in ancient traditions and the classical Judaic tradition, seems to be understood in terms of retribution. Eichrodt maintains that retribution is a fundamental aspect of the Israelite religion.<sup>15</sup> Equality in retribution is the essential principle in both the biblical and Babylonian law. In particular, in the laws of Hammurabi, equal retribution is a fundamental principle of law.<sup>16</sup> In this sense, it is not difficult to think that equal retribution in Deuteronomy seemed to be influenced by the ancient Near East religions (Deuteronomy 19:20).

In the book of Job, we know that Job is constantly challenged in his suffering because of his blamelessness. If Job is upright and innocent, why does he finally repent to

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<sup>12</sup> Ibid., 77-78.

<sup>13</sup> Larry J. Waters, "Reflections on suffering from the book of Job," *Bibliotheca Sacra* 154 (October-December 1997), 440-41.

<sup>14</sup> Buddy R. Pipes, *Christian Response to Human Suffering: A Lay Theological Response to the Book of Job*, D.Min. project (Madison, NJ: Drew University, 1981), 10.

<sup>15</sup> Walter Eichrodt, *Theology of the Old Testament*, OTL, trans. J. A. Baker (Philadelphia: Westminster, 1961), 243.

<sup>16</sup> Tikva Frymer-Kensky, "Tit for Tat: "Tit for Tat: The Principle of Equal Retribution in Near Eastern and Bibleical Law," *Biblical Archeologist* 43 (1980): 230-31.

God (Job 42:2)? Is he indeed a sinner? I do not think so. The fundamental reason that he repents seems to be due to God's permission. Job never knows why he suffers, but the issue of suffering eventually disappears and the time of disorder (formless, empty, and dark) is past. No one knows the cause of suffering. For humans, there are many uncontrollable problems in people's lives. Yet, the narrator of the book of Job seemed to try to describe suffering as real, as monstrous, as the uncontrollable power of the Leviathan.<sup>17</sup> Catherine Chin explains that Leviathan is represented as "a mythical character, a flamebreathing monster" in the book of Job (41:18-21)<sup>18</sup>; however, the important meaning of Leviathan is that it symbolizes chaos and darkness, which is the opposite of the order of creation.<sup>19</sup> The world is in chaos. In this sense, the world that is suffused with chaos necessarily demands order. Yet, the order that Job's friends tried to pursue seemed to be more in the spirit of 'retribution.'<sup>20</sup> In my opinion, the narrator of this book describes a move from chaos, harnessed in the process of creation, to order. The Leviathan that is characterized as the power of chaos is controlled by the Creator (Job 41:1-2, 13-15).

In my opinion, even though the Israelites experienced the '*out of liberation*,' they lacked the '*to liberation*' perspective. This was evidenced by the Israelites' constant

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<sup>17</sup> Ibid., 43.

<sup>18</sup> Catherine Chin, "Job and the injustice of God: Implicit arguments in Job 13:17-14:12" *JSOT* 64 (1994), 42.

<sup>19</sup> Ibid., 44.

<sup>20</sup> Gustavo Gutierrez, *On Job: God-Talk and the suffering of the innocent* (New York: Orbis Books, 1987), 84.

complaints to God, grumbling about food, internal conflict, and rebelling against leaders (Numbers 11:1-6, Numbers 14:1-4, and Numbers 20:2-5). In other words, it is evident that the redemptive narrative of the book of Exodus connects the ‘*out of liberation*’ to the ‘*to liberation*’ perspective. Unfortunately, most Korean immigrant churches have stalled in the first spiritual stage of liberation. In Exodus 15:24, the people grumbled against Moses, saying, “What are we to drink?” Although they recovered their freedom from slavery and had the opportunity to retrieve their full identity, they realized that they still were in a troubled situation. According to Spotts, the slaves’ dignity and their cultural, tribal, and familial identities were deprived by the institution of slavery.<sup>21</sup> For the Israelites, the only identity that had been found in the wilderness was that of slavery. Leslie J. Hopee points out the situation of the Israelites in the wilderness. He says,

The former Hebrew slaves found it difficult to accept their freedom and wanted to return to Egypt and to slavery. This is a dramatic demonstration of the system’s power. Not only was Pharaoh unable to imagine Egypt without the Hebrew slaves, the Hebrew slaves were unable to imagine life outside of Egypt in spite of the misery that life there brought them.<sup>22</sup>

Usually, *Minjung* theologians have often commented that the *minjung* are the subjects of history.<sup>23</sup> Yet the Israelites as the *minjung* did not play the role of being the subjects of history because they lost their identity in Egypt. They complained against Moses and YHWH to return to Egypt and to slavery (Numbers 14:1-3).

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<sup>21</sup> Spotts, *Rediscovering Sabbath*, 7-8.

<sup>22</sup> Leslie J. Hopee, *There Shall be no Poor among You: Poverty in the Bible* (Nashville: Abingdon Press, 2004), 23.

<sup>23</sup> Yong-Bock Kim, “Messiah and Minjung: Discerning Messianic Politics over against Political Messianism,” *Minjung Theology*, ed by CTC-CCA, 183.

Nevertheless, God showed them to the ‘to liberation’ way. In Exodus, God guided them, "By day the LORD went ahead of them in a pillar of cloud to guide them on their way and by night in a pillar of fire to give them light, so that they could travel by day or night." (Exodus 13:21) There was no water and food in the wilderness. As evidence of ‘to liberation,’ God sent them food (manna) from heaven, not the Egyptians (Exodus 16). Walter Brueggemann parallels regarding the story of manna cited in Exodus 16 to the creation story of Genesis 1 in terms of moving from chaos (Genesis 1:2) to Sabbath (Genesis 2:1-4a). He asserts, “As Yahweh has authority to bring a world from disorder to harmonious order, so he has authority to bring a people to rest out of a frantic mob. He has transformed the wilderness, still not sown, but a place in which nourishment is now given.”<sup>24</sup>

One can recognize that the nature of God is related to order. Langdon Gilkey argues that the primordial nature of God is associated with order, particularly novel order. Job’s three friends also understand order relating to the nature of God, but they prescribe order with retribution theology.<sup>25</sup> In order to understand creation as a process from chaos to order, we must first comprehend the individual elements of this process. Indeed, how can chaos be changed into order? Gilkey maintains that both participation of God in the

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<sup>24</sup> Walter Brueggemann, *The Land: Places as Gift, Promise, and Challenge in Biblical Faith*, Second Edition (Minneapolis: Fortress Press, 2002), 32.

<sup>25</sup> Langdon Gilkey, “Power, Order, Justice, and Redemption,” edited by Leo G. Perdue, and W. Clark Gilpin, *The Voice From the Whirlwind: Interpreting the Book of Job*, (Nashville: Abingdon Press, 1992), 160; In I Corinthians 14:33, Paul says, “For God is not a God of disorder but of peace” (NIV).

suffering that we bear, and our autonomous conduct are like a bridge in order to transition from chaos to order.<sup>26</sup>

Broken order can change into a new order through the challenge and participation of God in our suffering. For example, in Isaiah 52:13-53:12, second Isaiah explains the participation of God in suffering as the Suffering Servant. Gilkey writes “God reconciles our existence to ourselves and to God’s self through participation with us in the sufferings that we bear.”<sup>27</sup> In this sense, the manna that God sent from heaven symbolizes the messianic banquet because the Messiah can be a host at the banquet.<sup>28</sup> God participated in the sufferings that the *minjung* bear. It is the symbol of the heavenly banquet where the *minjung* build up the new messianic kingdom. The Israelites needed to move from ‘chaos’ to ‘Sabbath,’ which is liberation spirituality.

### **Sabbath Spirituality**

The third spiritual step is Sabbath spirituality. It is the final step toward healing and reconciliation can be found in Sabbath rest. Exodus 20:8-11 and Deuteronomy 5:12-15 describe the Sabbath tradition in the Old Testament. According to Deuteronomy 5, Sabbath is related to the achievement of God’s creative and salvific action. Sabbath is

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<sup>26</sup> Ibid.,168.

<sup>27</sup> Ibid.

<sup>28</sup> Fook-Kong Wong, *Manna Revisited: A Study of the Mythological and Interpretative Contexts of Manna*, Th.D dissertation, Harvard University, Cambridge, MA, (Ann Arbor, MI: ProQuest, 1998), 154. There are various description of manna: ‘bread from heaven’ (Exodus 16:4); ‘grain of heaven’ ‘bread of angels’ (Psalm 78:24-25); ‘bread’ (Exodus 16:8,12,15).

implied to restore all creatures—the workers, the slaves, the resident aliens, and the house animals. In the era of agriculture, Sabbath rest for the house animals represents a rest day for all workers as well.<sup>29</sup> Deuteronomy 5:12-15 describes the Sabbath day as an entire rest:

Observe the Sabbath day by keeping it holy, as the LORD your God has commanded you. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your ox, your donkey or any of your animals, nor the alien with your gates, so that your manservant and maidservant may rest, as you do. Remember that you were slaves in Egypt and that the LORD your God brought you out of there with a mighty hand and an outstretched arm. Therefore the LORD your God has commanded you to observe the Sabbath day (Deuteronomy 5:12-15, NIV).

According to Luke 13, a leader of the synagogue criticizes Jesus for healing on the Sabbath day. In response to the blame, Jesus connects the imagery of the ox and donkey ‘resting’ in Deuteronomy 5 with liberation from bondage on the Sabbath day.<sup>30</sup> Jesus says, “You hypocrites! Doesn’t each of you on the Sabbath untie his ox or donkey from the stall and lead it out to give it water? Then should not this woman, a daughter of Abraham, whom Satan has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?”<sup>31</sup> For Jesus, the Sabbath day is a day of release.<sup>32</sup>

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<sup>29</sup> Richard H. Lowery, *Sabbath and Jubilee* (St. Louis, Missouri: Chalice Press, 2000), 106-107.

<sup>30</sup> *Ibid.*, 134.

<sup>31</sup> Luke 13:15-16 (NIV).

<sup>32</sup> Lowery, *Sabbath and Jubilee*, 135.

Richard H. Lowery points out that Jesus' mission is to bring Sabbath and Jubilee hope to the poor, the captives, and the oppressed.<sup>33</sup> *Minjung* theologian, Ahn Byung-mu, insists on the use of the Greek word *ochlos* (the people), in the book of Mark. For *minjung* theology, the word *ochlos*, is not the disciples (Mark 8:34; 9:14; 10:46) and the ruling class from Jerusalem who blamed and denounced Jesus (Mark 11:18, 32; 12:12; 15:8, 15), but the people who gathered around Jesus and followed him.<sup>34</sup> They were the poor, the captives, and the oppressed. And, Jesus provides the hope of Sabbath, Jubilee, and the kingdom of God to *ochlos*.

In fact, the Sabbath is more than a day of worship service. The Sabbath idea extended from the Sabbath day to the Sabbath year and the Jubilee year.<sup>35</sup> In Leviticus 25, the idea of Jubilee gradually develops as an extension of Sabbath spirituality. In Leviticus 25:2-4a, God says, "When you enter the land I am going to give you, the land itself must observe a Sabbath to the LORD. For six years, sow your fields, and for six years, prune your vineyards and gather their crops. But in the seventh year the land is to have a year of Sabbath rest, a Sabbath to the LORD" (NIV). One can recognize the Sabbath is not only a physical and mental rest, but also spiritual rest from chaotic bondage. Identity transition can be brought about on the Sabbath.

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<sup>33</sup> Ibid., 137-139.

<sup>34</sup> Ahn Byung-mu, "Jesus and the Minjung," *Minjung Theology*, ed by CTC-CCA, 139-142.

<sup>35</sup> Spotts, *Rediscovering Sabbath*, 3.

After Jesus' death and resurrection, Jesus promised a baptism with the Holy Spirit (Acts 2:1-4). In fact, the first Christian community understood faith and hope for the kingdom in the Holy Spirit. The first Christian community practiced the messianic fellowship (Acts 2:43-47). They testified to the resurrection of Jesus at the table fellowship of the first church.<sup>36</sup> In Acts 2:42-47, there is evidence of Sabbath spirituality in the early church in terms of retrieving identity. The early Christians shared everything they had: "All the believers were together and had everything in common...they broke bread in their homes and ate together with glad and sincere hearts..." (Acts 2:44, 46b, NIV). The early Christians celebrated the eschatological delight of Sabbath feasting. They anticipated Christ's return and participated in the eternal feasting through the feasting of food.<sup>37</sup> All members of the early Christian church participated in the ritual regardless of their social status. Jürgen Moltmann writes that "the coming kingdom of God is hence understood as the time of liberation and is the opportunity for true human fellowship."<sup>38</sup> It is hoped that many people will experience liberation and Sabbath rest within the church. The Sabbath spirituality becomes evident in all believers at that moment. It is an eschatological celebration.<sup>39</sup> Thus, one can understand that the early church began with feasting.

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<sup>36</sup> Jürgen Moltmann, *The Church in the Power of the Spirit*, 196.

<sup>37</sup> Dawn, *Keeping Sabbath Wholly*, 184.

<sup>38</sup> Jürgen Moltmann, *The Church in the Power of the Spirit*, 113.

<sup>39</sup> Dawn, *Keeping Sabbath Wholly*, 151.



In other words, the Church that celebrates reflects a *koinonia* of equals. Jin-Kwan Kwon argues that when the *minjung* participate in *koinonia of equals*, they can be liberated from the structure of neo-liberalism.<sup>40</sup> One of the greatest challenges the immigrant churches face now is how to keep the Sabbath rest in the context of the economic globalization of neo-liberalism. As we know, neo-liberalism is a contemporary form of capitalism that exterminates all cultural and political boundaries for the sake of one global market. The IMF, the World Bank, and the World Trade Organization and their substructures have all become the agencies of a global economic political reign.<sup>41</sup> A new ruling power has emerged in the twenty-first century. Its goal is to increase colonial dominance through economic power.<sup>42</sup> In other words, most people of the world are kept in captivity by the economic globalization of neo-liberalism.<sup>43</sup>

Yong-Bock Kim asserts, “The people are undergoing an economic victimization which deepens the gap between the rich and the poor—*minjung*, poor communities and consumers--due to the absolute and limitless growth and competition in the neoliberal global market which is dominated by the mammonism of the giant corporate entities and is led by the global financial corporate powers. We live in a world that is dominated by the mammonism of the neoliberal global market. The financial victimization of the

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<sup>40</sup> Jin-Kwan Kwon, “A Preliminary Sketch for a New Minjung Theology,” 52-53.

<sup>41</sup> Yong-Bock Kim, “Power and Life in the Context of Globalization: A Biblical and Theological Perspective,” 18.

<sup>42</sup> Gérard Duménil and Dominique Lévy, *The Crisis of Neoliberalism*, 1.

<sup>43</sup> Jin-Kwan Kwon, “A Preliminary Sketch for a New Minjung Theology,” 52.

people will be noiseless and bloodless but extremely destructive.”<sup>44</sup> As Kim indicates, we live in a world that is dominated by the mammonism of the neoliberal global market. John M. Hull criticizes our culture including that money has literally become our God.<sup>45</sup> Briefly put, this idolatry has aggravated the economic polarization in the world.

Unfortunately, the Korean church has continued to cling to a misguided spiritual direction. It believes that outward growth is a crucial evidence of spiritual growth. As a result, it is hard to find spiritual rest and feasting in worship. Furthermore, a more serious problem in the Korean church is the coalescence of church and politics.<sup>46</sup> I think that this has led to the downfall of the Korean Protestant church in Korean society. As Jin-Kwan Kwon argues, the Protestant churches in Korea do not accomplish the role of prophet in Korean society.<sup>47</sup> In such a circumstance, how can immigrant Christian believers keep the Sabbath rest? Jin-Kwan Kwon insists that people can participate in creating the *koinonia* of equals in order to be liberated from the structure of neo-liberalism.<sup>48</sup>

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<sup>44</sup> Yong-Bock Kim, “Power and Life in the Context of Globalization: A Biblical and Theological Perspective,” 18.

<sup>45</sup> John M. Hull, “Money, modernity, and morality: Some issues in the Christian education of adults,” *Religious Education* 95. 1 (Winter 2000): 11-13.

<sup>46</sup> Jin-Kwan Kwon, “A Preliminary Sketch for a New Minjung Theology,” *Madang*, Vol.1, No. 1 (June 2004): 50-51. Some fundamentalist churches in Korea such as the Yoido Full Gospel Church, Kumnan Methodist Church, and Somang Presbyterian Church coordinate their position on the conservative political agenda and neo-liberal globalization of the market which might account for the main reason that young adults leave the church, since a few fundamentalist mega church leaders have followed the conservative political agenda.

<sup>47</sup> *Ibid.*, 50.

<sup>48</sup> *Ibid.*, 52-53.

Kwon indicates that “The *minjung* become social actors in history as they participate in creating the ‘*koinonia of equals*.’”<sup>49</sup> The coming of the Holy Spirit at Pentecost is not only the beginning of the church, but also the beginning of the *koinonia of equals*. Likewise, Korean congregants can experience Sabbath rest through the *koinonia of equals* and feasting. According to Korean tradition, meals are considered a way of building relationships with others. In fact, ‘family’ in Korean, ‘*sik-gu* (食口),’ means “people who eat together,” and can be translated in English to ‘commensality’ meaning ‘to share a table.’<sup>50</sup> For Koreans, ‘family’ is ‘those who eat together.’ I believe that the task of my dissertation is to contribute to the rebuilding of the immigrant *minjung* ecclesiology through feasting.<sup>51</sup> At the same time, through Sabbath rest (ceasing, resting, embracing, and feasting), the Korean immigrant church can bring about Sabbath spirituality.

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<sup>49</sup> Ibid., 52.

<sup>50</sup> Phil Bartle, “*Eating With Friends: The Role of Food in Empowering Communities*,” <http://cec.vcn.bc.ca/cmp/modules/mob-eat.htm> [accessed on November 20, 2012].

<sup>51</sup> Nam-Dong Suh, “Missio Dei and Two Stories in Coalescence,” *Asian Contextual Theology for the Third Millennium: Theology of Minjung in Fourth-Eye Formation*, edited by Paul s. Chung, Kim Kyoung-Jae, and Veli-Matti Kärkkäinen, Korean Essays translated by Paul S. Chung, (Eugene: Wipf and Stock Publishers, 2007), 66-67.

## Theological Foundation for Korean Immigrant Church Spirituality

### *Han - a Primary Characteristic of Koreanness*

A collective feeling of unresolved resentment against unjustifiable suffering is defined in Korean as ‘한’ (恨, *han*), of which the result is ‘deep agony and sorrow,’ or ‘accumulated bitterness.’<sup>52</sup> Andrew Sung Park defines *han* as frustrated hope, the collapsed feeling of pain, letting go, resentful bitterness, and the wounded heart.<sup>53</sup> First, when hope is frustrated, it turns into *han*—a psychosomatic pain. The situation of hopelessness is *han*. Second, *han* occurs through oppression and repression, which is the collapsed pain of the heart. Suh Nam-dong, a first generation *Minjung* theologian, indicates that “*Han* is an underlying feeling of Korean people. On the one hand, it is a dominant feeling of defeat, resignation, and nothingness. On the other, it is a feeling with a tenacity of will for life which comes to weaker beings. The first aspect can sometimes be sublimated to great artistic expressions and the second aspect could erupt as the energy for the revolution or rebellion.”<sup>54</sup> Third, letting go is resignation, self-renunciation, desolation, barrenness, bitterness, and meaninglessness. Fourth, resentful

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<sup>52</sup> Sang-Bok Lee, *Aisan Thought and Culture: A Comparative Study Between Minjung Theology and Reformed Theology from a Missiological Perspective* (New York: Peter Lang Publishing, Inc., 1996), 84. Kwang-Sun David Suh indicates that the theology of *minjung* comes from the political culture and consciousness of the oppressed people of Korea. For *minjung* theology, *han* is the essential element in the political awareness of the *minjung*. Suh Kwang-Sun David, “A Biographical Sketch of an Asian Theological Consultation,” *Minjung Theology*, edited by CTC-CCA, 25.

<sup>53</sup> Park, *The Wounded Heart of God*, 15-20.

<sup>54</sup> Suh Nam-Dong, “Towards a Theology of *Han*,” *Minjung Theology: People as the Subjects of History*, 59.

bitterness is like the waters of Marah in the book of Exodus. It is resentment added to bitterness. Finally, *han* is the wounded heart. It occurs when the heart is hurt by such things as repeated abuse and injustice. Chi Ha Kim, a Korean *minjung* poet, describes *minjung*'s *han* in the poem, "Mount Chiri:"

When I see that snow-capped mountain  
 My blood begins to boil  
 When I see that groves of green bamboo  
 Anger stokes the coals of inner pain  
 For even now  
 Beneath the bamboo tree  
 Beneath the mountain  
 My kinsman's blood is running down

Oh, that field  
 That curve of mountain range  
 Overflowing with blood  
 And so it weeps

The banner  
 The blazing eyes  
 The glare of white clothes\*  
 Worn on departure to war

Moaning, moaning  
 They cry as they embrace  
 Their ancient, endless poverty  
 With single-handled rusty scythe

Oh, the rage that will not die  
 Rage that pounds against me like the waves

Oh, Mount Chiri  
 Oh, Mount Chiri <sup>55</sup>

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<sup>55</sup> Chi Ha Kim, "Mount Chiri," translated and edited by Chong Sun Kim and Shelly Killen, *The Gold-Crowned Jesus and Other Writings* (Marynoll, New York: Orbis Books, 1978), 4. \*White clothes here represent Korean peasants. Chi Ha Kim, *minjung* poet, participated in the student revolt that toppled President Syngman Rhee in 1960. He was also a dissident under the President Park regime (1961-1979). Because of accusing the corruption and tyranny of the President Chung Hee Park regime, he was arrested and sentenced to death. Through his writings, he inspired to stand up peoples against Park

Andrew Sung Park insists that there are three major roots of *han*: patriarchy, racial and cultural discrimination, and capitalist global economy.<sup>56</sup> According to Park, first, patriarchy is one of the sources of women's *han*. Korean women have suffered under the discipline of Confucianism in which women are inferior to men.<sup>57</sup> This Confucian principle became the root of women's *han*. Second, racial and cultural discrimination arises from beliefs of racial and cultural superiority; belief in the superiority of one race and culture over another race or culture.<sup>58</sup> Racism also can be a major source of *han*. Third, the capitalist global economy exploits the cheap labor of developing countries. It also is creates much *han*.<sup>59</sup>

According to Suh Kwang-Sun, *han* is a psychological word. He argues, "*han* is a deep awareness of the contradictions in a situation and of the unjust treatment meted out to the people or a person by the powerful. And this feeling of *han* is not just a one-time psychological response to a situation but is an accumulation of such feeling and experiences."<sup>60</sup> Yet, even though *han* is understood as psychological word, the feeling of *han* is, for Suh Kwang-Sun, not just a psychological illness that can be recovered by psychotherapy. He argues that *han* must be resolved by a change in the structure of the regime. In 1975 he was nominated for the Nobel Prize in both Peace and Literature.

<sup>56</sup> Park, *The Wounded Heart of God*, 45-67.

<sup>57</sup> *Ibid.*, 50.

<sup>58</sup> *Ibid.*, 60-61.

<sup>59</sup> *Ibid.*, 46.

<sup>60</sup> Suh Kwang-Sun, "A Biographical Sketch of an Asian Theological Consultation," 25.

society and culture that oppresses.<sup>61</sup> But I wonder how this would be possible. Is it possible that *han* can be cured by changing the structure of the ruling system? Is this the only way that the *minjung*'s *han* can be resolved and healed? Having looked back in Korean history, the ruling classes have never changed. The victimized Korean people have lived under the neo-Confucian hierarchical social system of the *Chosun* Dynasty (1392-1910), Japanese colonialism (1910-1945), the calamitous Korean War (1950-1953), military dictatorship (1961-1987), and the IMF (International Monetary Fund) financial crisis (1998). Under the pressure of the ruling classes in Korean history, the *minjung*'s *han* has accumulated. Even if there were many social upheavals in modern Korean history, the *minjung* still suffer from the ruling system.

According to Luke 4, Jesus came to his hometown of Nazareth. On the Sabbath day, he stood up to read the scriptures of the prophet Isaiah at the synagogue. He read, "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom to the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor" (Luke 4:16-19 NIV). There are four examples of people suffering from *han* in the passage: the poor, the prisoners, the blind, and the oppressed. Additionally, Jesus uses terms that identify significant meanings of *hanless*: good news, freedom, recovery, release, and the year of the Lord's favor. I hope that *shim* worship can be a *hanless* worship. LAC members and I believe that the people of *han* will be released and freed in *shim* worship.

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<sup>61</sup> Ibid. Maybe this seems to be one of the reasons why most Korean immigrants have chosen migration.

At the same time, *shim* worship is the messianic feast, since Jesus' preferred eschatological model is reflected in the messianic feast (Matthew 22:1-14; Matthew 25:1-13; Luke 14:1, 15-24; Luke 15:6, 9, 22-24; Luke 22:16).<sup>62</sup> Moltmann says, "If we interpret the Christian service messianically, we will have to expand its ceremonies with elements of the feast, and its dignified ceremonial with spontaneous festivity. Then it has an infectious influence on the festiveness of everyday life."<sup>63</sup> For Moltmann, a feast is different from a celebration of ritual. A celebration of ritual is limited to a relatively closed group, yet the feast is open to strangers.<sup>64</sup> In the feast, unexpected strangers are welcomed because the feast is allowed for all the participants.<sup>65</sup> In summary, as a feast, *shim* worship is open for the poor, the blind, and the oppressed. It is necessary that the purpose of the  $\text{ㄷ}$ (*shim*) worship of New Ark Church is that as a feast, the participants can experience 'hanlessness'—Sabbath rest. Having experienced *shim*/Sabbath rest, the *han* people can be freed from the chaos of their situations.

In summary, my purpose is to build a rationale for a 'hanless community' in this dissertation. Nam-Dong Suh asserts that the role of church is to comfort and resolve

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<sup>62</sup> Jung Sun Oh, "Reconstruction of a Korean Theology of Mission; Hermeneutics of Korean *MINJUNG* Theology and Korean Indigenous Theology," *Journal of Asian and Asian American Theology* ix (2009), 144.

<sup>63</sup> Moltmann, *The Church in the Power of the Spirit : A Contribution to Messianic Ecclesiology*, translated by Margaret Kohl (Minneapolis: Fortress Press, 1993), 273.

<sup>64</sup> *Ibid.*, 272-73.

<sup>65</sup> Van Nam Kim, *A Church of Hope*, 286.



*minjung's han*. A 'hanless community' is, for Nam-Dong Suh, a solid Korean Millennium. Nam-Dong Suh writes,

Minjung ecclesiology is found in the role of comforting and resolving minjung's *han*, breaking the vicious cycle of violence caused by *han* so that it can be a sanctuary for radicals, embracing all progressive thoughts and social protestors. Theology of *han* is different from Marxism and also from the traditional theology of atonement. The dialectical interconnection between *han* and *dan* prevents minjung theology from lapsing into a communist revolution. Western theology of atonement over-emphasizes the role of the church, calling for the consciousness of guilt and for the penance of the individual, while minjung theology talks more about the church, whose task is to resolve and console minjung's *han* by stressing the pastor as the priest of *han*. Luther's universal priesthood finds its echo in minjung ecclesiology when it speaks of service, discipleship, and solidarity with minjung.<sup>66</sup>

I believe that the role of the Korean immigrant church in the United States is to comfort and resolve the Korean immigrant *minjung's han*. Having looked back at Korean history, Korea has had a turbulent history for centuries but particularly in the twentieth century. It is a history of suffering and *han*. The other words, Korean immigrants also have many stories of *han*. These represent painful stories for them. However, Korean immigrant churches should listen not only to the individual stories, but also to the stories that collect as a cultural history of Korean immigrant experience in the United States. In the future, a family or individual story will be a part of immigrant history in the United States.

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<sup>66</sup> Nam-Dong Suh, "Missio Dei and Two Stories in Coalescence," *Asian Contextual Theology for the Third Millennium: Theology of Minjung in Fourth-Eye Formation*, edited by Paul S. Chung, Kim Kyoung-Jae, and Veli-Matti Kärkkäinen, Korean Essays translated by Paul S. Chung (Eugene: Wipf and Stock Publishers, 2007), 66-67.

In this doctoral project, the congregation of New Ark Church meditated during worship on images of early Korean immigrants to Hawaii.<sup>67</sup> The pictures of the early Korean immigrants to Hawaii were just snapshots of everyday life, but through them we saw a history of early Korean immigrants. I think that the *han* stories of the congregation have an important role in the worship of immigrant churches. In this model of worship, not only will second generation children learn about Korean society, culture, and history, but also the identity of all Koreans, first and second generations, will come into sharper focus, restoring and recovering continuity between the present and the past. I believe that this process can lead the congregation all to Sabbath rest.

### *Shinmyung- a Secondary Characteristic of Koreanness*

Nam-Dong Suh identifies various causes of *han* in Korean history. He says, “Koreans have suffered numerous invasions by surrounding powerful nations so that the very existence of Korean nation has come to be understood as *han*. Koreans have continually suffered the tyranny of the rulers so that they think of their existence as *baeksong* (common people). Also, under Confucianism’s strict imposition of laws and customs discriminating against women, the existence of women was *han* itself. At a certain point in Korean history, about half of the population were registered as hereditary slaves and were treated as property rather than as people of the nation.”<sup>68</sup> As Suh

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<sup>67</sup> See Appendix G.

<sup>68</sup> Nam-Dong Suh, “Towards a Theology of Han,” 58. As I explained in previous chapter, ‘한’(恨, *han*) is ‘deep agony and sorrow,’ ‘accumulated bitterness,’ and ‘a collective feeling of unresolved resentment against unjustifiable suffering.’

indicated, there were various reasons for *han* in Korean history, but in this chapter I would like to propose a solution for *han*. I will hereafter refer this solution as ‘*hanless*.’

The Bible says in Genesis 2:7 "Then the LORD formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being" (NIV). The breath of life is like *shinmyung*. The Israelites praised the LORD in *shinmyung*. In the book of Exodus, Moses and the Israelites sang a song to the LORD after crossing the Red Sea: "I will sing to the LORD, for he is highly exalted. The horse and its rider he has hurled into the sea. The LORD is my strength and my song; he has become my salvation. He is my God, and I will praise him, my father's God, and I will exalt him" (Exodus 15:1-3 NIV). According to the book of Acts, the disciples of Jesus were filled with the Holy Spirit. They shared all they had with each other. There was life and *shinmyung* in the early church. Thus, without *shinmyung*, there can be no *hanless* worship; without resurrection, there can be no life or *shinmyung*! The Lord who defeated death gives us *shinmyung*.

At this point, we need to ask what is the most important element in *shim* worship with regard to *hanless* worship. *Minjung* theologians insist that *dan* is to overwhelm *han*. *Dan* is ‘cutting the chain of the circulation of *han*.’ It is a soteriology of *minjung* theology.<sup>69</sup> Yet an important element is ‘신명(*shinmyung*)’<sup>70</sup> for becoming *hanless* in *shim* worship. Chi Ha Kim says, “*Saeng-myung* (life) is *shinmyung* in other words.

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<sup>69</sup> Nam-Dong Suh, “Towards a Theology of *Han*,” 64-65.

<sup>70</sup> In *shim* worship, we can find '*shinmyung*'. <http://youtube/G3i8Qlh60ls> [accessed on June 11th, 2014].

*Shinmyung* is precisely the subject and basis of work and dance. Without *shinmyung*, we could neither work nor dance. Without it, work is like forced slave labor. Without it, dance would be a dance of compulsion.”<sup>71</sup> *Shinmyung* is life. As we have seen in Diagram 1, people can participate in *shim* worship as a symbol. There are various orders of the worship: singing, dancing, dramatic skit, sermon, prayer, and so on. As such, the *han* people can participate in *shim* worship with *shinmyung*, allowing the *han* people to participate in *shim* worship as a feast.

In Korean culture, *shinmyung* can be found in the *Pansori* (Korean opera) and *Talchum* (mask dance). *Talchum* in particular is the way in which the Korean *minjung* resolve their *han*. *Talchum* originates from an old village feast where the satirical content of the mask dance is performed by the common people. *Talchum* is full of satire, fun, and social criticism.<sup>72</sup> Young-Hak Hyun says,

In and through the mask dance, the *minjung*, the ordinary folks, experience and express a critical transcendence over this world and laugh at its absurdity. By satirizing the aristocrats they stand over against the aristocrats.... The feelings behind these activities cannot be expressed openly. At least in public they would have to be suppressed. In the mask dance, these suppressed feelings explode into reality. The *minjung* are conscientized and are provided with a stance of critical transcendence. In other words, the stance of critical transcendence comes out of the accumulated suppressed feelings of the *minjung*'s everyday life. The accumulated *minjung*'s *han* (a Korean word for a kind of unresolved sense of resentment against the injustice suffered) is resolved.<sup>73</sup>

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<sup>71</sup> Chi Ha Kim, *Rice* (Seoul: Bundo Publishing House, 1994), 96.

<sup>72</sup> Young-Hak Hyun, “A Theological look at the Mask Dance in Korea,” *Minjung Theology*, edited by CTC-CCA, 47.

<sup>73</sup> *Ibid.*, 50-51.

In *Talchum*, the unique experience is the fact that the audience can participate in it. Actors and audience are acting together at the same time. An actor speaks directly to the audience. In fact, *Talchum* consists of both actors and audience.<sup>74</sup> As both participate in *talchum*, together they produce an attitude of critical virtue that can be experienced as a resolution to *han*. This critical virtue of *Talchum* manifests *shinmyung*, without which no one could work or dance. In this way, the satirical humor of *shinmyung* is an important element for *hanless* feast. In summary, the *minjung* as *han* people will experience *han* resolved. The Lord's Supper becomes a *hanless*, messianic feast.

In this sense, *shim* worship is the messianic feast. Since through the Lord's Supper in *shim* worship, the participants can be recreated as new individuals. There is joy, hope, and anticipation for the Lord's reign. Through the worship, the people recognize that they are the people of God with who they live in His kingdom. Moltmann says, "The messianic feast renews the remembrance of Christ and awakens hope for his kingdom... The liberation it experiences in the present moment seeks harmony with the joy of all creation in being, and lays anticipatory hold on the joy of redeemed existence. The messianic feast sets the assembled community, with its daily pains and joys, in the broad context of the trinitarian history of God with the world."<sup>75</sup> The congregation members who partake in the Lord's Supper can move from chaotic spirituality to *shim* spirituality. The Lord's Supper as a feast is based on Jesus Christ's sacrificial behavior on

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<sup>74</sup> David Kwang-Sun Suh, *The Korean Minjung in Christ* (Hong Kong: The Christian Conference of Asia, 1991), 161-166.

<sup>75</sup> Moltmann, *The Church in the Power of the Spirit*, 261.

the cross, which defeated all barriers between Christ and humankind.<sup>76</sup> At New Ark Church, the Lord's Supper is the messianic feast with *shinmyung*, since we hope for the kingdom and remember the sacrifice of Jesus.

### ***Hanless Ecclesiology—Messianic Fellowship***

In the New Testament, Jesus went to the sinners who were condemned in their community. Byung-Mu Ahn calls those who followed and gathered around Jesus the *ochlos*. They were the denounced and separated class. Sinners, tax collectors, and the sick were part of the *ochlos*.<sup>77</sup> In my opinion, if most members of the first Christian church at Pentecost were the *ochlos* who followed Jesus, it is necessary to say that they were also people of *han*. Hence, to restore and renew the *ochlos*, our purpose for the church must be to become together a *hanless* community.

After his resurrection, Jesus gave the believers instructions that they would have to remain in Jerusalem to wait for the gift God the Father promised (Acts 1:3-5). Jesus says, "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit" (Acts 1:4-5 NIV). As God said to Jesus, the promise was completed at Pentecost. At the day of Pentecost, a sound like the blowing of a violent wind suddenly came from heaven and filled the house where the disciples of Jesus were

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<sup>76</sup> Laurence Hull Stookey, *Eucharist: Christ's Feast with the Church* (Nashville: Abingdon Press, 1993), 22.

<sup>77</sup> Byung-Mu Ahn, "Jesus and the Minjung," *Minjung Theology*, ed by CTC-CCA, 140-143; Mark 2:4, 13; Mark 3:9, 20,32; Mark 4:1; Mark 5:21, 24, 31; Mark 8:1; Mark 10:1.

sitting and waiting. All of them were filled with the Holy Spirit (Acts 2:1-4). This is the beginning of the church. The Holy Spirit had the crucial work of building the first Christian church.<sup>78</sup> However, the actual beginning of the Christian community is found in the book of Acts 2:43-47 and Acts 4:32-35. The texts indicate the beginning of the first Christian church—*hanless* community.

In Acts 2:43-47, the first believers embodied the messianic fellowship by having everything in common. The Bible says, “All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere people. And the Lord added to their number daily those who were being saved” (Acts 2:43-47, NIV). These actions represented the messianic fellowship. It is an epochal event that is beyond the resistance of history. I believe that the scriptures offered strong evidence for resolving the *han* of those who were oppressed by the social system at that time. In summary, it is the *hanless* community. It will be considered as a messianic table. It is not yet the kingdom of God, but its hope in the world. Its messianic character urges the first Christian church to witness the kingdom of God as the aim of the world.<sup>79</sup> In his writing, Jürgen Moltmann examines the motivation of the first Christian churches for the messianic fellowship.

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<sup>78</sup> Van Nam Kim, *A Church of Hope: A Study of the Eschatological Ecclesiology of Jürgen Moltmann* (Lanham: University Press of America, INC., 2005), 43.

<sup>79</sup> Jürgen Moltmann, *The Church in the Power of the Spirit*, 196.

Jürgen Moltmann emphasizes the role of the Holy Spirit in the church where the first believers continued the messianic fellowship. He argues,

Faith in Christ and hope for the kingdom are due to the presence of God in the Spirit. The church understands the tension between faith and hope as the history of the Spirit that makes all things new. Its fellowship with Christ is founded on the experience of the Spirit which manifests Christ, unites us with him and glorifies him in men. Its fellowship in the kingdom of God is founded on the power of the Spirit, which leads it into truth and freedom. It is when the church, out of faith in Christ and in hope for the kingdom, sees itself as the messianic fellowship that it will logically understand its presence and its path in the presence and the process of the Holy Spirit.<sup>80</sup>

As Moltmann mentioned, the messianic fellowship can be experienced through the power of the Holy Spirit. The early church was together and shared their lives in the power of the Holy Spirit. I believe that the Holy Spirit enables people to participate in the messianic fellowship. In fact, the messianic fellowship originated in the Lord's Supper. Jesus gave his body and blood on the cross, and represented it in fellowship by sharing a small piece of bread and a cup of wine.

Stookey points out that more important function of the Lord's Supper is to teach us to share.<sup>81</sup> Then, as Laurence Hull Stookey describes, the Lord's Supper that they enjoyed became a feast in which the whole church participated in the perfect reign of God.<sup>82</sup> Eating and drinking in the Lord's Supper is in fact a messianic feast because in essence, the Lord's Supper enacts liberation from a chaotic situation through Jesus'

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<sup>80</sup> Ibid., 197.

<sup>81</sup> Laurence Hull Stookey, *Eucharist: Christ's Feast with the Church* (Nashville: Abingdon Press, 1993), 34.

<sup>82</sup> Ibid., 26.



sacrifice as the Lamb of God.<sup>83</sup> It contains the salvific almighty work of God in which people partake of God's future words of deliverance.<sup>84</sup> Originally, the Lord's Supper can be found in the Passover tradition of the Israelites. According to Exodus 12, those who painted the blood of the lamb on the doorposts were redeemed by God. The Israelites celebrated Passover as the memorial of God's work and they ate the meat of the lamb.<sup>85</sup> Later, as we read in the New Testament, Jesus gave his disciples a new significance of Passover by making himself a sacrificial lamb. Through sharing in the Lord's Supper, a relationship between those who participate in the Lord's Supper can be established as the body of the church. In order to partake in the Lord's Supper, persons should meet each other and share their own possessions—money, thoughts, feelings, and everything they have. Gustavo Gutierrez asserts that the Lord's Supper celebrates being part of sisterhood and brotherhood through sharing the bread of life and cup of eternal salvation.<sup>86</sup> Particularly, we should share and reconcile to each other with an open mind and heart in spite of his/her social status, race, gender, and nationality.<sup>87</sup> The moment when we recall that Jesus broke the bread and raised the cup on the table, the congregation can be moved from chaotic situations to Sabbath rest—*shim*. In summary, all people are invited to the messianic fellowship table, by which we can share what we have with one another as

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<sup>83</sup> White, *Introduction to Christian Worship*, 208.

<sup>84</sup> *Ibid.*, 206.

<sup>85</sup> *Ibid.*, 36.

<sup>86</sup> Gustavo Gutierrez, *A Theology of Liberation*, Rev. Edited translated by Sister Caridad and John Eagleson (Maryknoll, N.Y.: Orbis, 1988), 262.

<sup>87</sup> Ayieko, "The Eucharistic Meal for Christian Life," 214.

Jesus Christ shared with us. *Shim* worship can represent the messianic fellowship because there is sharing and reconciliation in the Holy Spirit. It is the process whereby we keep Sabbath rest in the new world for which Jesus broke his body and shed his blood.

Jürgen Moltmann asserts that both the Holy Spirit (pneumatology) and the belief in the resurrection (eschatology) pushed the first Christians to build the first Christian community that shares their experiences in common.<sup>88</sup> The Bible indicates that “with great power the apostles continued to testify to the resurrection of the Lord Jesus, and much grace was upon them all” (Acts 4:33 NIV). This means that the first believers believed and hoped eschatologically in Christ. The first Christian church was established on the eschatological faith of the resurrection of the body and pneumatological hope. As a result, they can share all that they have together in the church. In this sense, Moltmann asserts,

History and eschatology are therefore parts of pneumatology. This means, conversely, that pneumatology is developed historically and eschatologically, in the sense that they history of the church, the communion of saints and the forgiveness of sins are to be interpreted as the history of the future; while the eschatology of the resurrection of the body and life everlasting are to be seen as the future of history. That is why we understand this mediation of eschatology and history as the presence of the Holy Spirit.<sup>89</sup>

In summary, it is necessary to examine—based on the eschatological faith of the resurrection of the body and pneumatological hope—the way in which the first Christian church was established. Dawn says, “We are going to a sanctuary to participate in an

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<sup>88</sup> *Ibid.*, 198.

<sup>89</sup> *Ibid.*, 198.

order of worship together with other people of God gathered in community, to be nourished by all that we do there together so that we can go out into the world and be church.”<sup>90</sup> I believe that both the eschatological faith and pneumatological hope are the foundation of the *hanless* church. As such, the *hanless* church becomes explicit by itself as the messianic fellowship in the kingdom of God. On the other hand, these experiences and practices are the next step toward “*shim* שִׁמ (Sabbath rest, liberation).”

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<sup>90</sup> Dawn, *Keeping Sabbath Wholly*, x.

## CHAPTER 4

### PREPARATION AND IMPLEMENTATION OF THE PROJECT

#### Preparation of the Project

In order to design *shim* worship, my first task was to recruit a Lay Advisory Committee (LAC) for the project. Members were selected through consideration of their immigrant lives, and the LAC was established in January, 2013, included were Misun Lee (Chairperson of the LAC), Kab-Chum Chai, Ki-Chan Kim, Hyun-Ah Song, Jeonghyun Lee, Na-Yeon Sohn, and Yoo-Chang Jung. At the first meeting on February 17, 2013, I described the purpose of the project to the LAC members: to build a foundation for ‘Sabbath rest spirituality and a *han*less community.’ I believed that their ideas and opinions would be helpful to the project. They are, in fact, immigrants who have experienced many difficulties and obstacles in their personal and professional situations. I had hoped that their experiences would strengthen the project, and indeed, it was very beneficial for the LAC members to have a chance to contribute to the design of the project. There are several elements symbolic of the spiritual journey of the Korean immigrant church in the project: *Chaoskampf* spirituality, Liberation spirituality, and Sabbath rest spirituality (*han*less, *shim*, and the messianic fellowship). In many ways, the journey of the Korean immigrants is similar to the journey of the Israelites from Egypt to Canaan. Through congregational participation in worship, the participants could experience the resolution of the feelings of *han* that many of them experienced. The LAC

members and I believed that the project would lead our congregation to the condition of Sabbath rest spirituality, or *shim*.

In order to get a proper sense of a biblical background for Sabbath rest with the LAC members and the congregation of the New Ark Church, I offered Bible studies for liberation and Sabbath rest, based on the Old Testament and the New Testament. The LAC members and I met regularly during the course of the project. At these meetings, we defined four distinctive stages: 1) the personal interviews and discussions about immigrant life (*chaoskampf*); 2) the Bible studies focused on liberation and Sabbath rest<sup>1</sup>; 3) the project program for Sabbath rest (*shim*); and 4) the congregational transformation.

On April 12, 2013, LAC members of New Ark Church and I selected Pentecost Sunday (May 19, 2013) for the project's official beginning. The presence of the Holy Spirit at Pentecost not only marked the birth of the church, but also that of the messianic fellowship. The LAC and I considered that the Holy Spirit enables people to participate in messianic fellowship. To demonstrate the messianic fellowship, the LAC members and I performed a dramatic skit during the *shim* worship in which one LAC member played the role of an immigrant woman who suffered from the mammonism of the neoliberal global market.<sup>2</sup> We realized that another purpose of the Pentecost Sunday project was for participants to gain a clear eschatological perspective of our worship. Without an eschatological perspective, no community can achieve messianic fellowship. Our approach mirrored the relationship between eschatology and fellowship that was

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<sup>1</sup> See Appendix C Bible Studies.

<sup>2</sup> <http://youtube/G3i8Qlh60ls> [accessed on June 11th, 2014].

illustrated on Pentecost. In this sense, because of the eschatological perspective, the *shim* worship experienced in this project will be viewed as a messianic feast.

On April 19, 2013, the LAC and I discussed details of the programs for the Pentecost Sunday worship. We agreed to use images and symbols in the worship. As we defined the spiritual journey of the immigrant believers in three steps--the *Chaoskampf* step, the Liberation step, and the Sabbath rest step, the Pentecost Sunday worship consisted of three symbolic journeys: Life in Egypt, the Joy of Exodus, and the Sabbath rest in Canaan. Based on the biblical foundation of the spiritual journey of Korean immigrant believers, the LAC and I firstly engaged the concept of *chaoskampf*, which is the life of the Israelites in Egypt. For the Israelites, this meant prayers and petitions for liberation from Egypt. Secondly, in Liberation, I described that there was joy in Exodus along with troubled times in the wilderness. In fact, it was not an achieved liberation, but a struggle for liberation. There were still the march, challenge, and expectation toward Canaan. The final step was the Sabbath rest, or *shim*. In Canaan, the Israelites experienced the Sabbath rest and joyful feast with God, similar to the early church after Pentecost. Similarly, the members of the New Ark Church had expectations for the Eternal Sabbath rest: *shim*.

These symbolic and typological approaches for the spiritual journey of Korean immigrant believers naturally developed into three themes of worship: Liberation from *Chaoskampf*, Proclamation and Liberation/Liberation in the Wilderness, and the Sabbath Rest in Feasting through the *shim* worship. Firstly, LAC and I tried to apply them to the worship. We designed a dramatic skit and confessional responsive reading to realize

Liberation in the Wilderness. Secondly, the LAC and I wanted the Sabbath rest to be last, as a symbolic performance of Pentecost as Sabbath rest feast of shim worship. In particular, we expected that the choir's performance of the skit would create a maximum synergistic effect in the project.

On April 17, 2013, I gave an update of the project to the LAC members. Based on the Bible studies, we included new concepts such as a Sabbath-keeping practice. On April 26, 2013, the LAC members and I decided on the details of the project, including the distribution of roles for the dramatic skit. LAC and I selected chaotic situations that many Korean immigrants experience in the current situation of immigrant lives in the United States: Mammon and Money, Educational Success for Children, and Depression. Each of these would be part of the dramas performed by the congregation. Jeonghyun was in charge of the dramatic skit scripts; he had composed the dramatic skit scripts by April 21, 2013. Kab-Chum Chai decided to design costumes for the dramatic skit. The Video recording was assigned to Yoo-Chang Jung. Finally, the LAC and I rehearsed the dramatic skit with the choir on May 3, 2013 and May 17, 2013.

### **Implementation of the Project**

From March 15, 2013 to April 12, 2013, we had four Bible study sessions for liberation and Sabbath-keeping practice based on the Old Testament and the New Testament (March 15, 2013; March 22, 2013; April 5, 2013; and April 12, 2013).<sup>3</sup> These meetings were a wonderful opportunity to learn and explore themes of Sabbath rest. I

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<sup>3</sup> See Appendix C.

believe that these four sessions of Bible study increased knowledge and understanding of Sabbath rest for the congregation of New Ark Church.

The Bible study was based on the book of Marva J. Dawn, *Keeping Sabbath Wholly*.<sup>4</sup> I chose this book because Dawn explains Sabbath rest based on its biblical background and practical application to current issues. According to this book, I offered a four-part pattern for keeping the Sabbath with biblical foundation to my congregation:

- 1) **Ceasing:** Work (Leviticus 23:3); Productivity and accomplishment (Isaiah 43:1-4); Anxiety, worry and tension (Philippians 4:4, 6-8,9a); Our trying to be God (Exodus 16:21-30); Possessiveness (Leviticus 19:10); Our enculturation (Genesis 1:26-27)
- 2) **Resting:** Spiritual rest (Psalm 23:2; 2 Corinthians 5:17); Physical rest (Deuteronomy 5:12-15); Emotional rest (1 Kings 19:1-12); Intellectual rest (Romans 12:1-12); Social rest (Leviticus 28:28)
- 3) **Embracing:** The values of the Christian community (Acts 2:42-47); Giving instead of requiring (2 Corinthians 9:6-15; Psalm 112:9; Luke 12:34); Our calling in life (Romans 8:18; Romans 8:38-39); Wholeness-shalom (Philippians 4:6-7, 9)

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<sup>4</sup> Marva J. Dawn, *Keeping Sabbath Wholly* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1989). Bible Study for Sabbath rest (March 15, 2013; March 22, 2013; April 5, 2013; April 12, 2013).



- 4) **Feasting:** Feast of the Word of God (Psalm 19:8-9); Feast of joy (Joy in Sadness (Philippians 4:4,6-7; Psalm 5:11); Joy in salvation and victory (Psalm 9:2-3); Joy in hope (Isaiah 25:1); Joy in faith (Psalm 13:4-5)

### **Sabbath Rest & *Shim* Worship**

May 19, 2013, Pentecost Sunday, was the day for *shim* worship. I was the presider. As I had announced to the congregants the previous week, those who attended Pentecost worship were to dress up in white colored clothes.<sup>5</sup> The LAC and I had decided that white clothes could symbolize a longing for the resurrection. At the opening of worship, the congregants sang the introit anthem as usual, "To the River of Grace." However, as soon as the congregants finished the second anthem, "Come, Thou Almighty King," all could concentrate on "the Korean Images of Diaspora," which were a series of photos of the first Korean immigrants to Hawaii from 1903 to 1915. LAC and I envisioned these images of the early Korean immigrants to Hawaii as the Liberation from *chaoskampf*. The LAC and I thought that these images could help Korean immigrants who live in the twenty-first century empathize with their ancestors, the first immigrants to Hawaii, their ancestors, the first immigrants to Hawaii, their foremothers and fathers.

In the second part of the *shim* worship, 'Proclamation and Liberation: Liberation in the Wilderness,' there were prayers of repentance from those who still hoped for liberation in the wilderness. Three actors played the roles of representative peoples who suffered from chaotic immigration situations. The dramatic skit consisted of three performances and three confessional responsive readings: Money and Mammon,

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<sup>5</sup> See footnote 123: White clothes also represent Korean ordinary peasants.

Educational Success, and Depression. Misun Lee had the role of a woman who prided herself on her materialistic assets and achievements. Ki-Chan Kim performed the Educational Success for Children section in the dramatic skit. His role was to play a father who forced his children to study for success, attempting to make up for his own lost dream. Jeonghyun had the role of a woman who suffered from depression caused by immigration related problems. After each performance, all took part in a responsive reading for the specific situations. After that, I preached on the Holy Spirit, "The Greatest Gift of Our Life."

The third part was Sabbath rest: From the wilderness to "*shim*." The LAC and I wanted to realize the Pentecostal motif in this part. In order to give shape to our plan, we performed a Pentecostal baptism with the choir, followed by the Lord's Supper. At first, the Hosanna Choir sang "When the Holy Spirit comes on us," with a dance performance. The choir members presented a performance of singing and dancing as if gathering to enjoy a feast. Congregants also seemed to participate in the dancing and singing. At the climax of the song, two people ran down the center aisle unfolding a wide red fabric from the front to the rear of the sanctuary. It was intended to symbolize the Holy Spirit spreading itself to all the world. After the choir finished, I distributed red thread to all the congregants wearing white clothes. Upon receiving the red threads, congregants attached a thread to the person next to them. Finally, all participated in the Lord's Supper, which took place within a circle of connected red threads. This web of connection symbolized Pentecostal baptism. All congregants interlaced the red threads with each other and shared the bread and wine. It was a symbolic action of unity in the Holy Spirit through the *Shim* worship feast.

For Christians, the Lord's Supper is regarded as valuable because it symbolizes Jesus' sacrifice. The Lord's Supper is a symbol of Jesus' sacrifice in itself. In this way, the symbol has meaning for those who participate in the sacrament. A participant can understand an inward meaning through an outward symbol. Jesus said to his disciples at the Last Supper, "I will not eat it again until it finds fulfillment in the kingdom of God" (Luke 22:16 NIV). James White insists that one should add the role of the Holy Spirit and eschatological meaning to the Lord's Supper.<sup>6</sup> According to White, it is obvious and necessary to include the eschatological and pneumatological perspectives in order to properly interpret the Lord's Supper. At our Pentecost worship, we emphasized unity in the Holy Spirit during the Lord's Supper. Afterwards, congregants enjoyed a meal together. The joy of the Lord's Supper extended to the congregational dinner, which became in this way a messianic meal. Ultimately, I believe that through the work of the LAC, this messianic meal strengthened unity and reconciliation in our Sabbath spirituality.

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<sup>6</sup> James F. White, *Introduction to Christian Worship* (Nashville: Abingdon, 1980), 222.

## CHAPTER 5

### EVALUATION AND REFLECTIONS OF SHIM WORSHIP

#### *Shim* Worship as Symbol

In this chapter, let us evaluate some characteristics of the *shim* worship held at the New Ark Church are evaluated. In *shim* worship, there are various symbolic elements and actions. My LAC members and I designed the *shim* worship to represent how first and second generation Korean immigrants can worship together without a language barrier. I believe that symbols can overcome language obstacles, such that the disconnect between first generation and second generation Korean immigrants, due to the barriers presented by the lack of English language skills, might be transcended by the use of visual and kinesthetic symbols in worship. For example, the red thread symbolized the Holy Spirit coming from heaven. The members of the congregation tied a red thread to each other, symbolizing unity.<sup>1</sup> Imber-Black indicates that rituals can provide authentic healing when those who participate in rituals connect with forgiveness, empathy, compassion, and justice.<sup>2</sup> According to him, healing occurs by way of the symbolic action of the sacraments.<sup>3</sup> Don Saliers insists that one can experience God with the senses. For him, non-verbal language has the secret of recovery, in the forms of gesture, music, the visual,

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<sup>1</sup> See pictures in Appendix H.

<sup>2</sup> Imber-Black and Roberts, 36-37.

<sup>3</sup> Ibid., 275.

the interpersonal interaction.<sup>4</sup> If healing has not occurred in a sacrament, we can understand that participants will be unable to move forward in symbolic action.<sup>5</sup> Marva J. Dawn argues that “Sabbath worship, therefore, must also include rituals, images, symbols, sounds, textures, tastes, and fragrances that evoke adoration of the heart beyond rationalizations of the mind.”<sup>6</sup> As Dawn suggests, the LAC members and I widely used symbols, music, sound, textures, and sacrament as the Sabbath worship’s elements in *shim* worship. The LAC members and I specifically wanted to increase the use of the senses of seeing, feeling, and tasting.<sup>7</sup> We used red fabric for Pentecost decoration. All congregants were encouraged to wear white clothing. They interlaced the red threads with each other while eating the bread and drinking the red wine. And they danced and sang songs.<sup>8</sup> Paul Tillich suggested the opportunity of not only seeing, but also feeling and tasting--employing other senses symbolically in order to experience God.<sup>9</sup>

In this sense, symbols are necessary in order to keep the Sabbath rest in *shim* worship. A dramatic skit in *shim* worship can metaphorically reveal the chaotic situation of immigrants in the United States. It can symbolize the life of the *chaoskampf*

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<sup>4</sup> Don E. Saliers, *Worship Come to Its Senses* (Nashville: Abingdon Press, 1996), 23-24.

<sup>5</sup> Imber-Black and Roberts, 40.

<sup>6</sup> Dawn, *Keeping Sabbath Wholly*, 163.

<sup>7</sup> See <http://youtube/G3i8Qlh60ls>

<sup>8</sup> See Appendix H.

<sup>9</sup> Paul Tillich, *Systematic Theology Vol. 1* (Chicago: The University of Chicago Press, 1951), 123.

spirituality of immigrants: money (Mammon), educational success, and depression. In this situation, the Lord's Supper can be one of the most essential elements in resolving the chaotic situation. Even though the Lord's Supper may at times be insufficient to manifest Sabbath rest, when deepened by an emphasis on nonverbal symbols, it can become a primary way of keeping spiritual rest in the *shim* worship.

### ***Shim* Worship as Participatory**

The aim of *shim* worship is for the congregants to experience Sabbath rest. That is, its purpose is to experience Sabbath rest (*hanless* spirituality). In order to experience *hanless* worship, both LAC members and other congregants participated in a dramatic skit, worship dance, and Pentecost performance as well as singing.<sup>10</sup> In *shim* worship, congregants not only utilize symbols in order to realize the meaning of the worship, but also they express their consciousness through the use of those symbols. The world in which we live is comprised of various symbolic structures. People interact with the world through symbolic systems, and in turn the religious symbolic system is strengthened through participation. According to Paul Tillich, the Lord's Supper is to be regarded not as a spatial or temporal presence of something else, but as a symbol, in itself, in the way that symbols participate directly in reality. God participated in the body of Christ in order to participate in the suffering of humanity.

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<sup>10</sup> See Appendix H.

According to James F. White, there are two kinds of participation: active participation and passive participation to worship.<sup>11</sup> For instance, since Luther's reforms in 1517, all Christians have played a priestly role in worship by their active participation. In particular, all of the congregants participate actively in worship through the worship music.<sup>12</sup> Even though the LAC had decided to do that, my congregation did not understand why they should perform this sacrament, and indicated that they would not like to take part in a new style in worship. Nevertheless, I tried to persuade them to understand why we need to have a new style of worship that is more participatory. Among Korean Christians, it is natural for them to want to preserve their own traditions since they have had no experience in alternate worship models. From a positive perspective, this provides them with a sense of stability and continuity. However, I tried to encourage the LAC members to express their inspired perspectives for the project. I focused on the fact that their participation would be key to the project. The LAC members and I encouraged all congregants to participate in *shim* worship. The LAC members definitely believed that the congregants could experience *shim* (Sabbath rest) through their participation, and that, without participation, there would be no experience of Sabbath rest. *Shim* worship is filled with an atmosphere that both God and the participants together are moving from a chaotic situation to an environment of Sabbath rest. To clarify the relationship between God and the participant in *shim* worship, we referred to the following figure.

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<sup>11</sup> James F. White, *Protestant Worship: Traditions in Transition* (Louisville: Westminster John Knox Press, 1989), 17.

<sup>12</sup> *Ibid.*, 41.

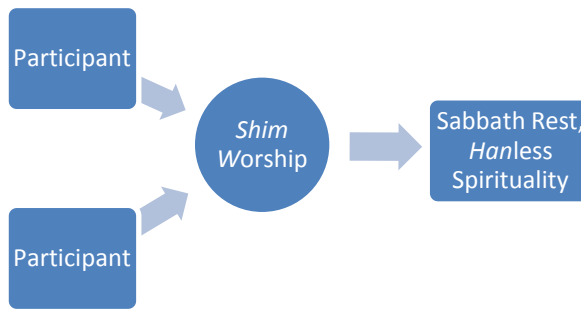


Figure 1. Participation in *Shim* Worship

According to Tillich, the cross of Christ is symbolic because divine immanence is found in the meaning of the cross. In this sense, the principles of the doctrine of atonement can be explained in terms of the participation of the divine.<sup>13</sup> Thus, through participation of God in the suffering of Jesus, the Lord's Supper can be a symbol in which we can also participate in the suffering of the Christ. Dawn says, "We are going to a *sanctuary* to participate in an *order of worship* together with other *people of God* gathered in *community*, to be nourished by all that we do there together so that we can go out into the world and *be church*."<sup>14</sup> In summary, even though we simply participated in the order of *shim* worship- dance, dramatic skits, Pentecost performance, singing, and scripture reading, creating a worship environment of Sabbath rest,<sup>15</sup> the participants are experiencing Sabbath rest through participation in the order of *shim* worship.

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<sup>13</sup> Paul Tillich, *Systematic Theology, Vol. 2* (London: James Nisbet & Co. Ltd., 1957), 203.

<sup>14</sup> Dawn, *Keeping Sabbath Wholly*, x.

<sup>15</sup> See <http://youtube/G3i8Qlh60ls>.



### ***Shim* Worship as Sabbath Rest**

The LAC members and I have focused on oppressed women who feel anxiety and meaninglessness after migrating to the United States. They can experience such anxieties as low income, undocumented status, unemployment, and limited English proficiency. Some women who come to the United States because of the educational pursuits of their children may feel grief and loneliness when their children leave home to attend college. In *shim* worship we would like to try to relieve these anxieties through the recognition and empathy created by dramatic skits. Through *shim* worship, spiritual rest allows us to let go of anxieties, worries, and meaninglessness.

Literally speaking, people do not have to work on the Sabbath day. But people can misunderstand the reason why God commanded the Sabbath rest. The Sabbath is not for relaxation. It has been said that we need relaxation in order to regain the energy to work again. However, the Sabbath is not for improving the capability of work. Abraham J. Heschel says,

To the biblical mind, however, labor is the means toward an end, and the Sabbath as a day of rest, as a day of abstaining from toil, is not for the purpose of recovering one's lost strength and becoming fit for the forthcoming labor. The Sabbath is a day for the sake of life. Man is not a beast of burden, and the Sabbath is not for the purpose of enhancing the efficiency of his work. "Last in creation, first in intention," the Sabbath is "the end of the creation of heaven and earth." The Sabbath is not for the sake of the weekdays; the weekdays are for the sake of Sabbath. It is not an interlude but the climax of living.<sup>16</sup>

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<sup>16</sup> Abraham J. Heschel, *The Sabbath: Its Meaning for Modern Man* (New York: Farrar, Staus and Giroux, 2005), 14. Dawn proposes that some people have to make re-scheduling for their Sabbath rest such as the post office delivery person, nurses, pastors and all who have to work on Sunday (Marva J. Dawn, *Keeping the Sabbath Wholly*, 6-7).

For Heschel, Sabbath is not only a day of rest, but also a day of ceasing from hard work. In this sense, the biblical Sabbath day is considered a ‘little jubilee.’<sup>17</sup> According to the Sabbath and jubilee tradition, we can understand that the politically oppressed, the economically exploited, and the culturally and religiously disregarded are released from a chaotic situation.

Under this circumstance, we need to strengthen the Sabbath and jubilee tradition of the Bible in order to keep the Sabbath rest. Sabbath awareness can be the principal to the people’s survival, social solidarity, and need for rest.<sup>18</sup> Lowery maintains that “the basic sabbath narratives celebrate a world of abundance, self-restraint, and social solidarity that reverses the everyday conditions of life under royal political economy. The world of creation-sabbath and sabbath-manna is a world of lavish abundance where everyone works who is able, everyone rests when her or his body requires rest, and every household has what it needs to survive.”<sup>19</sup> I believe that there is a world of abundance, self-restraint, and social solidarity in *shim* worship. Under the neoliberal global economic system, Korean immigrants seem to live in a chaotic situation. However, when they participate in *shim* worship, they can feel Sabbath rest. Having experienced Sabbath rest, people can enjoy it and anticipate the purpose of life—the Kingdom of God. I believe that the church has to be an agent for the Kingdom of God. And the church makes the people feel the Sabbath rest.

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<sup>17</sup> Richard H. Lowery, *Sabbath and Jubilee*, 5. Lowery insists that “Sabbath year and jubilee were expansions of Sabbath” (Ibid., 4).

<sup>18</sup> Ibid., 4.

<sup>19</sup> Ibid., 146.

### **The Impact on the Participants of *Shim* Worship**

To begin the project, I trained LAC members in their roles and duties. Firstly, the congregants of New Ark Church participated in the bible study focused on Sabbath rest for four times (March 15, 2013; March 22, 2013; April 5, 2013; April 12, 2013). My advisor, Dr. Heather Elkins recommended me to get bible studies with congregations. Frankly speaking, it helps them to understand the biblical foundation of Sabbath rest. Through the bible study, my congregations also were aware of the nature and scope of the project. Primarily, they recognized and discovered the spiritual journey of the Korean immigrant church through LAC meetings.<sup>20</sup> They experienced personal spiritual growth through teaching and *shim* worship. The project can be understood in light of three spiritual steps: *Chaoskampf* spirituality, Liberation spirituality, and Sabbath rest spirituality.

In my project, the first step is the chaotic situation that characterizes immigrant life. The experiences are *chaoskampf*, which is a situation in need of liberation. The project focused on the chaotic situations experienced through conditions of immigration life. Historically speaking, the three waves of Korean immigration<sup>21</sup> are related to the three themes of the dramatic skit. The LAC members and I demonstrated these three aspects of immigrant life focusing on the chaotic situations created by concern for money (mammon), educational success of children, and depression. The LAC and I chose the three themes of the dramatic skit that most immigrant can experience in the immigrant

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<sup>20</sup> See Appendix B and Chapter 4, 'Preparation of the Project.'

<sup>21</sup> The first wave of Korean immigration (1903-1944), the second wave (1945-1964), and the third wave (1965-now).

life. Through the skit,<sup>22</sup> congregation of New Ark church recognized the situation that they have experienced in their immigrant life. It enhanced the cohesion of the group more deeply understood the importance of their spiritual journey. To fulfill the spiritual journey in Korean immigrant life, healing, reconciliation, and rest are needed in the final step of Sabbath rest or Shim worship. In order to realize *shim* worship, the LAC members and I did the three steps of chaos, liberation, and Sabbath in the spiritual journey with a dramatic skit and Pentecost performance.

Especially, in the Pentecost performance, the congregants recognized as a spiritual step where they stand spiritually and emotionally. The three spiritual steps helped to keep them proceeding in the right direction. They found a spiritual map. They recognized "where we are" and "where we have to go." However, it is hard to apply for all immigrants because every immigrant has a different situation in terms of their spirituality, financial statuses, educational status, etc. Even so, I believe that immigrants will stand on one of the three basic steps: Chaos, Wilderness toward liberation, or Rest. Through the project, I expected that the participants would have a spiritual map that they needed to arrive at their spiritual destination. I believe that the purpose of the project was successfully delivered to the participants in the course of the project. Through the project, the people who had lost their spiritual direction found a route for the immigrant life back to their Sabbath rest.

From the first meeting of LAC to the site visit, I feel that LAC members showed enthusiasm for the project. After we discussed plans for the Pentecostal Sunday worship,

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<sup>22</sup> <http://youtube/G3i8Qlh60ls>

they composed the dramatic skit scripts, assigned role for performers, and made costumes. For the performance, we had to practice until 10 P.M. because they had to keep working late. They always were in full attendance for practice of the performance. They understood their duties well. For example, during the project, all LAC members expressed their opinions and ideas actively when we talked about the project. Many parts of the performance in the *shim* worship reflected their contributions. Furthermore, they demonstrated their love for our church. Even though all LAC members were busy, they hoped that their performance would help congregants of New Ark Church experience liberation. Nevertheless, I know the limit of my project. The project would be a one-time event. During fifty two weeks of a year, the project cannot be every Sunday event. Since all LAC members could not show enthusiasm for every Sunday worships. Secondly, in ordinary Sunday, it would be boring without special event. A participant of the project said that every worships have to become and be changed like *shim* worship. In order to worship abundantly, church staffs can use symbolic elements that LAC and I planed and performed in the project. We need constant efforts to experience healing, reconciliation, and Sabbath rest in ordinary worship service. The *shim* worship should not remain a one-time event. As a pastor, I think that pastors should offer yearlong worship services like *shim* worship.

Additionally, I sought to establish the effect of the experience through evaluations of LAC. I chose three persons to evaluate the project. Among LAC members, A, B, D, and E<sup>23</sup> were not only involved in preparation of the project but also participated in the

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<sup>23</sup> I use a pseudonym in this part.

performance. Both M and J participated in the dramatic skit performance. Y recorded the performance on video. Most of all, they responded actively to interview inquiry. What follows is a description of the parts each evaluator played.

### **Participant 'A'**

'A' is fifty six years old woman. In the project, 'A' performed the role of a rich woman who has been gripped by mammon. The rich woman was overly proud of money, saying, "Money is everything. Money can buy happiness. Money talks."<sup>24</sup> However, she realized that money cannot buy happiness and life after the loss of the money. A final soliloquy by the woman ends her part of the dramatic skit, "I believe that money can redeem me from poverty, but it ruined my life."<sup>25</sup> It is not 'A's story, however. 'A' told me that she learned many lessons from the dramatic skit and the whole process of *shim* worship.

She indicated that many immigrants tend to overemphasize the role of material wealth as a legacy for their children. She understood why they work ceaselessly for them. They believe that a child needs a college degree in order to attain success. As a result, they have to work hard, usually to the point that their religious, spiritual, and family life suffers, in order to supply funds for their children's college tuition. They consider that economic success is the best way for their children to be happy and productive.

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<sup>24</sup> "Money & Mammon" in the dramatic skit.

<sup>25</sup> Ibid.

'A' is the chairperson of LAC and a board member of the New Ark Church. She came to the United States after she was thirty years of age, and later earned an undergraduate degree in the United States. She is now employed as an accountant. As a first generation immigrant, 'A' is a typical woman who has experienced the difficult life of an immigrant. She told me that there are more valuable pursuits than to make money. She emphasized that faith is necessary in order to know how to leave an effective spiritual legacy for a child. She claims, "I think that parents who raise second generation children in the capitalistic social system have to pass on a legacy of faith to their children."<sup>26</sup> 'A' has one daughter who is a college student. She always has emphasized that the most important legacy that her child will receive from her will be her faith. In this sense, she told me that she realized that the true legacy of the immigrant Christian is also faith through *shim* worship. She hopes that *shim* worship will be a landmark for her spiritual journey.

### **Participant 'B'**

The enthusiastic participation of 'B' made *shim* worship—including the dramatic skit—more meaningful and graceful for all congregants of New Ark Church. 'B' is a LAC member who has experienced emotional and spiritual transformation through *shim* worship. For 'B', *shim* worship provided an opportunity to increase a deep affection and understanding for the church. She told me that she did not feel connected to anything about Pentecost Sunday as she participated in the LAC meetings and prepared for the *shim* worship on Pentecostal Sunday. She said, "I have not learned about what this means.

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<sup>26</sup> 'A' Footnote

However, when I watched the pictures of the Korean Diaspora<sup>27</sup> in *shim* worship, I realized that the Holy Spirit led the early Korean immigrants to the United States.”<sup>28</sup> She believes that her realization that the Holy Spirit leads the Korean immigrants' life is linked to the Sabbath rest.

Above all, the performance in the dramatic skit served to guide her to Sabbath rest. 'B' played well the role of a depressed Korean woman. She told me that the life of a depressed woman was not her life, but that the role in the dramatic skit helped her to reflect on the past. She was a nurse in Korea until she came to the United States. After she earned a nursing degree, she worked for more than a decade at a hospital near Seoul. The first two-and-a-half years of her new life in the United States she was a housewife because of her status. Her husband was a graduate student. She was still assimilating a new language and culture. Compared to her previous life in Korea, her new life was a chaotic situation. Yet, in *shim* worship, she experienced a deeper relationship with God. She said, “*Shim* worship is a great time and an amazing experience restoring broken fellowship in the Holy Spirit.”<sup>29</sup> 'B' evaluated that *shim* worship is a much more active and positive worship than a traditional worship style. For 'B', even though the worship moved away from a traditional worship style, it was not alien and uncomfortable. She

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<sup>27</sup> Selected pictures of early Korean immigrants in the United States.

<sup>28</sup> 'B' Footnote

<sup>29</sup> Ibid.



asserted, “*Shim* worship led me to liberate from a chaotic situation to spiritual rest by the Holy Spirit.”<sup>30</sup>

### **Participant 'D'**

'D' is thirty-seven years old. He is a student pastor for our Sunday school. He has been in the United States for three years. I thought that he could evaluate the project more objectively and critically, since he is a seminarian who studies theology. 'D' indicated that *shim* worship was a sacrament whereby he experienced spiritual advancement from a conflict situation into a situation of liberation and Sabbath rest. He believes that this project hopefully offered the practice of Sabbath rest to New Ark Church. During the worship, he experienced himself reestablishing relationship with the church members. He said that “the Sabbath rest is *shim* (rest). I have always heard that worshippers can experience a rest time in worship. But, it was special because all congregants took part in the worship together. Particularly, while I videotaped the worship, I also experienced the same spiritual rest. I realized that we are the worshiping community whereby we serve God all together. It was a special meaningful worship.”<sup>31</sup> During the interview with 'D', he commented on the impact of the bible study. We explored four themes of Sabbath rest over four sessions before the day of *shim* worship: ceasing, resting, embracing, and feast. He said that the bible study was meaningful for him because it helped him to fully understand the sequence of *shim* worship. He said that through the project, his misunderstanding of spiritual rest was corrected. He told me that it was healing. He took

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<sup>30</sup> Ibid.

<sup>31</sup> 'D' Footnote

some time to reflect on his identity as an immigrant through the LAC meetings and *shim* worship. For 'D', *shim* worship was meaningful because all congregants participated in the worship together with a spirit of unity.

### **Participant 'E'**

E is a forty year old woman. She came to America in 2004 because she married to a Korean immigrant. Unlike most immigrants who have trouble in their status, she received a green card because her husband is an American citizen. She is an organist. She was also a piano teacher in Korea for ten years until she came to America. She earned an undergraduate degree with a specialization on the organ from South Korea. She loves to play the piano and organ. However, during the last decade of her immigrant life, it was not easy financially for her to live as an immigrant in the United States. She firstly tried to find a piano teacher job. But, she became frustrated by her limited language proficiency in English. Secondly, most Korean parents prefer that their piano teacher has earned a degree from the United States. Meanwhile, on a chance happening led her to start a bank teller job. She has worked at a bank for about ten years. However, she has faithfully served as an organist at own worship service and on special occasions. She shared with me that she has been called to provide her musical talent in the ministry and she eagerly desires to help her congregation.

As her wished, she provided her musical talent in our project. She was responsible for the musical elements in the project. She provided the Pentecost performance music which included energetic and spiritual songs. These chorus of hymns helped all of the congregation members to focus on the spiritual journey of the immigrants. She told me

that she believed all of the congregation had increased in unity and were sympathetic for the church through the Pentecost performance. She said, "I feel that the relationship of congregation is more important than anything else. After the project, I received it firmly in my heart. I think that the project helped to increase in cohesion and understanding for the New Ark church."<sup>32</sup> For E, the project is a meaningful event. Since she has first experienced the Pentecost worship as a special seasoning in church. She said, "I realize that the Pentecost is more important for my faithful life. I experienced a transition through the worship. I got a chance to reflect on me and understand others. It helped me to develop a passion for the new worship through the *shim* worship."<sup>33</sup> As E said, she experienced unity and healing of the church in the project. Meanwhile, E indicated that the project won't be a perfunctory event by show than substance. She said, "the project is the worship project, not an event. As Jesus said in John 4:24, we as worshipers must worship in the Spirit and in truth." Yet, she wished the project would be a good model in worship service.

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<sup>32</sup> 'E' footnote.

<sup>33</sup> 'E' footnote.

## CHAPTER 6

### CONCLUSION

*Shim* worship<sup>1</sup> as a spiritual journey of the Korean immigrant experience consists of three steps: chaotic situation (*Chaoskampf* spirituality), liberation (*Liberation* spirituality), and Sabbath rest (*Sabbath* spirituality). This dissertation focuses on Sabbath rest (*shim*) of New Ark Church of New Jersey in order to help this community enter into a higher spiritual journey, from the Christian spirituality of *chaoskampf*—via the hopeful practice of liberation—to peaceful fellowship of the Sabbath. In fact, each step describes the life of the Korean immigrant in the United States toward healing and reconciliation in Sabbath rest.

As a senior pastor of the New Ark Church, I wanted this project to give theological and spiritual insights to run into many problems of immigrants such as problem with children, displacement of community, misunderstanding, failures of communication in immigrant church. For last two years, I have preached and taught with many theological and pastoral issues to my congregation. However, I was not sure that I achieved results matching with my pastoral efforts. Since there still have been difficulties, problems, and hurts in immigrant life. In this situation, I think that it was a good chance for my congregation to run into their problems in carrying out the project such as statues,

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<sup>1</sup> *Shim* worship was held in May 19<sup>th</sup>, 2013(Pentecostal Sunday) at New Ark Church of New Jersey. See <http://youtube/G3i8Qlh60ls>.

lack of language, economic hardship. That was given me a definite starting-point for the *shim* worship.

At first, congregation seemed to have half-suspected about an impact of the project. They thought that its impact may be limited because the project would be one-time event. So, I had to prove that the project was not dealing with one-time event. In order to prepare for an impact of the project, I completed readings, surveys, and interviews for the project. Interviews with my congregants helped the project by gaining diverse perspectives on the project. The LAC and I evaluated and reflected potential benefits of my project to participants of New Ark Church.

Basically speaking, I described New Ark Church of New Jersey as a Korean immigrant church. As most Korean immigrants who have come to the United States in order to achieve economic, social, and educational success, my congregants came to the United States for similar purposes. However, they have not fully achieved their goals and dreams. They have experienced such obstacles as limited English proficiency, low income, homesickness, unemployment, loneliness, or undocumented status. Through the project, I comprehend the reality of our immigrant life to be that many immigrants are still struggling with problems such as money, identity, emotional stress and language barriers. This means that people still suffer from a chaotic situation. In particular, in the context of the neoliberal global market, people are forced to labor without ceasing. The mammonism of the neoliberal global market drives people into a corner: overworked, in debt, and continuously dissatisfied. This condition can be described both as '*chaoskampf*' and '*han*'. Biblically speaking, the conditions of overwork, economic disparity, state

enforced labor, and debt slavery are criticized by the biblical tradition of Sabbath and jubilee.<sup>2</sup>

In this circumstance, the LAC and I believed Korean immigrants to be in need of Sabbath spirituality in order to be free of these chaotic situations. Korean immigrants should endeavor to journey into a more fulfilling spiritual realm: Sabbath rest spirituality through liberation spirituality. I believe that the congregants of New Ark Church experienced the resolution of *han* through the project. In other words, the *shim* worship represents a *han*less feast. Having experienced *shim*, Sabbath rest, the *han* people can be freed from their chaotic situation. I hoped that the significance of the project would be to provide the heavenly banquet to immigrants in terms of liberation and Sabbath rest, “*shim*.” In the final step of Sabbath spirituality, I connected Pentecost Sunday to Sabbath rest because the Holy Spirit inspired the early Christians to be together and partake in messianic fellowship. The process of making a new sacrament in Pentecostal Sunday worship showed the way to healing and rest for this Korean immigrant church.

In order to find and create a path to healing and rest, the LAC members and I worked together on the project. LAC performed its duties. All LAC members participated in the project. They presented their opinions in meetings. After discussing Pentecost Sunday worship, they assumed their roles and duties in the project. They practiced their roles for the dramatic skit and choir. In the Pentecost Sunday worship, congregants all took part in the Holy Spirit baptism performance, as well. I think that since the completion of the project, our congregation seems to be in a transitional period with

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<sup>2</sup> Lowery, *Sabbath and Jubilee*, 3.

regard to theological and spiritual insights. After the project, congregants seem to reflect on a change in theological insights based more in the particulars of historical and contemporary context and less in a routinized tradition. In fact, the LAC and I have been realizing the importance of worship where there is unity between first generation and second generation, and congregants with each other. The LAC and I see that since our project, participants seem to be thinking of others more than of self. To be unified is to consider others' interests before one's own. This unity guides us in keeping a close relationship with God through active worship. *Shim* worship has had much impact in our individual lives and church life through this experience of unity. We, as a congregation, feel that unity and cohesion can be achieved by the Holy Spirit, biblical teaching, and understanding of the sacraments. Church members seem to have regained confidence not only in the possibility of new life, but also in a new way of worship. This new way of worship extends to a new life and spiritual passion. It was very beneficial to have had a chance to learn "*shim*."

In fact, in *shim* worship, congregants gained an appreciation of the reality of immigrants in a chaotic society through the dramatic skit and symbolic decorations. It is not a typical way of worship but distinctively shows what Pentecost Sunday can mean to a twenty-first century congregation. Through the performance, I thought about the pouring out of the Holy Spirit and its impact on our lives. As a result, through the project, I think that my contributions for the New Ark church are as follows:

Firstly, I felt along with the congregation a spiritual refreshment through the experience of grace and the presence of the Holy Spirit. The Korean immigrant church,

where wounded people and worldly problems encounter each other seems to call out for an experience of *shim* worship. Through the sacrament of *shim*, participants can be delivered out of their chaotic state. This style of worship can have a huge overall impact on the members.

Secondly, even without a fluent English pastor, we might still find a connection between first generation and second generation Koreans in the same worship service. I believe that reconciliation occurred at New Ark Church through symbolic decorations, actions and performance. Perhaps now we can experiment with different worship styles in order to overcome the limitations that divide generations, in addition to improving the dynamics of worship. In this sense, it is an important part of the message of the dramatic skit that many of the problems we face today can only be resolved in worship.

Thirdly, we learned about restoring broken fellowship and increasing affection for the church through the project. In fact, we can experience spiritual advancement from situations of conflict into a situation of liberation and Sabbath rest through the dramatic skit. In particular, it promoted closer relationship among the church members. The *shim* worship of New Ark Church is full of *shinmyung*. Many congregations can present chaotic situation—which Korean immigrant commonly experience—through dramatic skits about mammonism, the pursuit of educational success, and the depression of Korean immigrant women. At the Pentecost performance at New Ark Church, congregants had the opportunity to empathize with others who have experienced chaotic situations. They feel cohesion with the congregation better than before. When the Hosanna choir sang and



danced "When the Holy Spirit Comes On Us," congregants sang and danced all together with *shinmyung*.

Finally, *shim* worship will be a good starting place to resolve many barriers for New Ark Church and thousands of Korean immigrants. I consider that the process of establishing a new sacrament in the form of *shim* worship led to the possibility of healing and reconciliation for New Ark Church. Changing the spiritual direction from *Chaoskampf* spirituality to Liberation and Sabbath spirituality has created conditions for Sabbath rest at New Ark Church of New Jersey. The spiritual journey of the Korean immigrant church as understood in light of the three spiritual steps of *Chaoskampf* spirituality, *Liberation* spirituality, and Sabbath rest spirituality, may be expanded to understand the situation of immigrant life beyond New Ark Church and others. As such, I have hope that *shim* worship can be a new narrative for not only New Ark Church, but also for thousands of Korean immigrant Christian communities throughout the United States.

### **Value of the Project for the Ministry of the Church**

I think that this project was valuable because more people participated in the project. The project invigorated the life of the church. Most of all, the elements of the worship symbolized the reality of their immigrant situations. In the project, the LAC and I made real the meaning fullness of Pentecost and the role of the Holy Spirit. It revealed participation of meaningful elements of the Holy Spirit. The Holy Spirit can embody with the worship. They had a new understanding of the Holy Spirit. And, the project affirmed that the more elderly congregants are not comfortable with non-traditional forms of

worship. However, through the project, liturgical dance and liturgical drama were introduced to the congregation as legitimate worship styles. I expected that through the special liturgical worship congregants experienced the Pentecost worship. I believe that the congregants of the New Ark Church had new understanding for their faith life. They are interested in continuing to enhance the practices in their worship. They have become more active participants in their worship.

### **Impact on my Learning about Ministry**

#### **Positively**

Firstly, I have the confidence that I can implement a special liturgical worship that can have positive results. In this church or in a future church, I can organize at least a group of congregants to implement same manner of engaging Sabbath rest or various magnifications of worship forms or style. Special project can result in more active participation with several congregants participating. However, this can have both positive and negative results.

Secondly, as a solution for the language problem, symbolic elements were used which are not limited due to language problems and culture gaps. For example, the red thread symbolize the blood of Jesus permitted all to be included.

Thirdly, in Korean immigrant churches, especially small churches, economics will drive many decisions about what can be available. Economics in always causes limitations about what is possible.

### **Negatively**

Firstly, some peoples are resistant to any forms of new worship styles. Many do not want to change their manner of worship, even if the adjustment is minimal. People find their styles of worship to be sacred and their do not want any changes to their original forms of worship. In an immigrant church where the majority of congregants have lived for years with economic and social instability, and trying to adjust living in a foreign country. Any changes to the church liturgy represents instability and they are not comfortable with that-- they yearn for stability within their worship.

Secondly, there is a collision of generation within the church. The older generation prefer the traditional forms of worship-- it represents stability and they are not comfortable with changes. On the other hand, the new generation always wants to experience new styles of worship active participation, dance, and music. The new generation is eager to engage electronic music--drums, electronic guitar in their worship distinct from traditional hymns and worship style.

Thirdly, most Korean immigrant churches also experience problems due to language barriers. The older generation wants worship in Korean while the younger generation wants an EM ministry. Consequently, it seems that the two groups need distinct worship experiences.

**The impact on what the candidate learned about ministry as a consequences of  
implementing the project**

Both as a pastor and as a Korean immigrant, I am in charge of provide a spiritual direction to my congregation. It is certain that my project may provide a spiritual direction for my congregation. It is not only healing of spiritual direction, but also spiritual advance. I also have learned biblical background of Sabbath rest. During the process of the project, I gave occasionally a question for myself: why do I need to rest in my life? For the immigrants, it is hard to get "rest" because they can be survived by ceaseless working in the United States. At first, it was hard part for me to persuade LAC members that immigrants are in the chaotic situation of immigration life. Some people among them live a comfortable life even if they are immigrants. Yet, they agreed to three steps in their journey for Sabbath rest after the bible study.

As a pastor, I have learned about 'teamwork' through the process making the project with LAC members. I think it represented congregational growth. At first, it was not easy to work together. Since there is no "I" in teamwork. I realized that liberation does not possible by one person, but by group. Simply stated, it is less me and more we. I think that 'team work' made us happy and brought us healing of congregational growth, congregational reconciliation, and congregational rest.

## APPENDIX A

### OUTLINE OF PROJECT

	<b>Spiritual Journey of Immigrant Believers</b>	<b>Theme of Worship</b>
<b><i>Chaoskampf</i></b>	<ul style="list-style-type: none"> <li>➤ Life in Egypt</li> <li>➤ Prayer and Petition for liberation out of Egypt</li> <li>➤ Passion on the Cross</li> </ul>	<ul style="list-style-type: none"> <li>➤ Liberation out of <i>Chaoskampf</i></li> <li>✓ Intro Anthem (To the river of grace)</li> <li>✓ Diaspora Korean Images</li> <li>✓ Confession for chaotic immigrant life</li> </ul>
<b><i>Liberation</i></b>	<ul style="list-style-type: none"> <li>➤ Joy of Exodus</li> <li>➤ Life of in the wilderness: Idol worship</li> <li>➤ March, challenge, and expectation toward Canaan</li> <li>➤ Resurrection and Ascension of Jesus Christ</li> </ul>	<ul style="list-style-type: none"> <li>➤ Proclamation and Liberation: Liberation in the wilderness</li> <li>✓ Skit Drama(Performance) &amp; Confessional responsive reading <ul style="list-style-type: none"> <li>• Money &amp; Mammon</li> <li>• Educational success for children</li> <li>• Depression</li> </ul> </li> </ul>

<p><i>Sabbath Rest: Shim</i></p>	<ul style="list-style-type: none"> <li>➤ Sabbath rest in Canaan</li> <li>➤ Joyful feast with God</li> <li>➤ Church after Pentecost</li> <li>➤ Expectation for eternal Sabbath rest: <i>Shim</i></li> </ul>	<ul style="list-style-type: none"> <li>➤ Sabbath Rest as Feasting : <ul style="list-style-type: none"> <li>✓ Beginning of church at Pentecost</li> <li>✓ Pentecostal Baptism Performance <ul style="list-style-type: none"> <li>• Choir Anthem: When the Holy Spirit comes on us</li> <li>• Singing along with the song “When the Holy Spirit comes on us,” congregations participate in the Pentecostal Baptism performance.</li> <li>• After distributing red thread to each participant, each red thread is connected to the next person. Connected red thread is symbolized by the Pentecostal baptism at church.</li> <li>• Communion within the connected red thread.</li> <li>• Participant can be experienced “<i>Shim</i>” rest in Pentecostal baptism.</li> </ul> </li> </ul> </li> </ul>
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**APPENDIX B  
TIMELINE FOR PROJECT**

November, 2012	Research for project
December, 2012	Research and development for project
January, 2013	Prepare resources and meet with LAC
February, 2013	General meeting with participant group of New Ark Church
March, 2013	Bible Study for Liberation and Sabbath (I and II)
April, 2013	Bible Study for Liberation and Sabbath (III and IV) Interview/ Evaluation from participant group and LAC
May, 2013	Conduct the Project on May 19 <sup>th</sup> 2013(The Day of Pentecost)
June/July, 2013	Overall review and post-project interview of project/ site visit

### Lay Advisory Committee (LAC) Members

- ✓ Misun Lee (Chairperson of LAC)
- ✓ Kab-Chum Chai
- ✓ Yoo-Chang Jung
- ✓ Ki-Chan Kim
- ✓ Jeonghyun Lee
- ✓ Na-Yeon Sohn
- ✓ Hyun-Ah Song

### Lay Advisory Committee Meeting Schedule

	Date	LAC Meeting Contents
<b>LAC Meeting</b>	Feb. 17, 2013	LAC members notice 1
	Mar. 3, 2013	LAC member announcement
	Mar. 22, 2013	LAC meeting notice 2
	Apr. 12, 2013	5/19/2013 Pentecost Sunday worship orientation
	Apr. 17, 2013	Summary for Pentecostal Sunday worship project
	Apr. 19, 2013	Meeting to discuss details for Pentecostal Sunday worship project (5/19/2013)
	Apr. 21, 2013	Jeonghyun Lee composes dramatic skit scripts for Pentecost Sunday
	Apr. 26, 2013	Distribution role of dramatic skit <ul style="list-style-type: none"> <li>• Money: MiSun Lee</li> <li>• Education : Ki-Chan Kim</li> <li>• Depression: Jeonghyun Lee</li> </ul> Costume design for dramatic skit: Kab-Chum Chai Video recording: Yoo-Chang Jung
	May 3, 2013	Rehearsal for dramatic skit and choir
	May 17, 2013	Final rehearsal for dramatic skit and choir



**Bible Study Schedule**

	Mar. 15, 2013	Bible study for sabbath rest 1
	Mar. 22, 2013	Bible study for sabbath rest 2
Bible Study	Apr. 5, 2013	Bible study for sabbath rest 3
	Apr. 12, 2013	Bible study for sabbath rest 4

**Conduct Day and Site Visit Day**

Conduct day	May 19, 2013	Pentecost Sunday
Site visit day	July 14, 2013 Sunday	With Dr. Heather Elkins @ New Ark Church, New Jersey

**APPENDIX C**  
**BIBLE STUDY SCHEDULE**  
**Bible Study for Sabbath Rest 1: *Ceasing***

- I. Ceasing Excessive Work
  - ✓ Leviticus 23:3
- II. Ceasing Excessive Productivity and Accomplishment
  - ✓ Isaiah 43:1-4
- III. Ceasing Anxiety, Worry, and Tension
  - ✓ Philippians 4:4, 6-8, 9a
  - ✓ Ephesians 5:20
  - ✓ 1 Thessalonians 5:18
- IV. Ceasing Our Attempts to be God
  - ✓ Exodus 16:21-30
- V. Ceasing our Possessiveness
  - ✓ Leviticus 19:10
- VI. Ceasing our Enculturation
  - ✓ Genesis 1:26-27
- VII. Ceasing the Humdrum and Meaninglessness in our lives

“Man is not a beast of burden, and the Sabbath is not for the purpose of enhancing the efficiency of his work. “Last in creation, first in intention,” the Sabbath is “the end of the creation of heaven and earth.” The Sabbath is not for the sake of the weekdays; the weekdays are for the sake of Sabbath. It is not an interlude but the climax of living” (Abraham Heschel, *The Sabbath: Its Meaning for Modern Man* (New York: Farrar, Straus & Giroux, 1951, 14).

### Bible Study for Sabbath Rest 2: *Resting*

<b>Resting</b>		
<b>Anticipation</b>	<b>Celebration</b>	<b>Reflection</b>
The “Observe” of Deuteronomy 5:12		The “Remember” of Exodus 20:8
Thursday, Friday, Saturday	Sunday	Monday, Tuesday, Wednesday

#### I. Spiritual Rest

- ✓ Shabbat
- ✓ Menuha : Psalm 23:2
- ✓ Shalom: 2 Corinthians 5:17

#### II. Physical Rest

- ✓ Deuteronomy 5:12-15

#### III. Emotional Rest

- ✓ 1 Kings 19:1-12

#### IV. Intellectual Rest

- ✓ Romans 12:1-2

#### V. Social Rest

- ✓ Leviticus 28:28

### **Bible Study for Sabbath Rest 3: *Embracing***

- I. The Values of the Christian Community
  - ✓ Acts 2:42-47
  
- II. Giving Instead of Requiring
  - ✓ 2 Corinthians 9:6-15
  - ✓ Psalm 112:9
  - ✓ Luke 12:34
  
- III. Our Calling in Life
  - ✓ Romans 8:18
  - ✓ Romans 8:38-39
  
- IV. Wholeness—Shalom
  - ✓ Philippians 4:6-7,9

**Bible Study for Sabbath Rest 4: *Feast***

## I. Sabbath Rest: Feast of the Word of God

✓ Psalm 19:8-9

## II. Sabbath Rest: Feast of Joy

## 1. Joy in Sadness

✓ Philippians 4:4,6-7

✓ Psalm 5:11

## 2. Joy in Salvation and Victory

✓ Psalm 9:2-3

## 3. Joy in Hope

✓ Isaiah 25:1

## 4. Joy in Faith

✓ Psalm 13:4-5

**APPENDIX D  
SHIM WORSHIP BULLETIN**

**새 방 주 교 회**

**NEW ARK CHURCH**

**성령강림 주일**

**PENTECOST SUNDAY**

**썬 예배**

***SHIM WORSHIP***



**2013 년 5 월 19 일 오후 1:00 May 19th, 2013(1:00pm)**

**새방주 교회 New Ark Church of New Jersey**

**예배 인도 (Presider): 박영관 목사 Rev. Young Gwan Park**

\* 표 시에는 일어서 주세요 \* Please Stand

## ◆예배로의 초대 Invitation

/혼돈으로부터 자유로, Liberation from *Chaoskampf*

\* 시작하는 찬양 Introit Anthem \_ / “은혜의 강가로 To the river of grace” / 다같이 all together

\* 예배로의 부름 과 기원 Call to Worship and Opening Prayer \_ / 다같이 all together

\* 찬 송 Anthem \_ / 찬 34 장(새 10 장)“전능왕 오셔서”Come, Thou Almighty King /  
다같이 all together

영 상 Images \_ / “디아스포라 한국인(Diaspora Korean)”/ 다같이 all together

\* 성시교독 Responsive Reading \_ / 교독문 63 번 (성령강림절) Pentecostal Sunday/  
다같이 all together

인도자: 여호와와 그의 신 곧 지혜와 총명의 신이요 모략과 재능의 신이요

Presider: The Spirit of the LORD will rest on him—the Spirit of wisdom and of understanding,

**회중: 지식과 여호와를 경외하는 신이 그 위에 강림하시리니(사 11:2)****All: the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD (Is. 11:2).**

인도자: 오직 하나님이 성령으로 이것을 우리에게 보이셨으니

Presider: But God has revealed it to us by this Spirit.

**회중: 성령은 모든 것 곧 하나님의 깊은 것이라도 통달하시느니라 (고전 2:10)****All: The Spirit searches all things, even the deep things of God (1 Cor. 2:10)**

인도자: 내가 아버지께 구하겠으니 그가 또 다른 보혜사를 너희에게 주사

Presider: And I will ask the Father, and he will give you another Counselor.

**회중: 영원토록 너희와 함께 있게 하시리니 저는 진리의 영이라 (요 14:16-17)**

**All: to be with you forever—the Spirit of Truth(Jn.14:16-17).**

인도자: 보혜사 곧 아버지께서 내 이름으로 보내실 성령 그가 너희에게 모든 것을 가르치시고

Presider: But the Counselor, the Holy spirit; whom the Father will send in my name, will teach you all things,

**회중: 내가 너희에게 말한 모든 것을 생각나게 하시리라(요 14:26)**

**All: and will remind you of everything I have said to you (Jn. 14:26).**

**다같이: 오직 성령이 너희에게 임하시면 너희가 권능을 받고 예루살렘과 온 유대와**

**사마리아와 땅끝까지 이르러 내 증인이 되리라 하시니라 (행 1:8)**

**All: But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth (Acts 1:8).**

\* 신앙고백 Confession \_ / 사도신경 Apostle's Creed / 다같이 all together

기도 Prayer \_ /

서병완 장로 Elder Seo, Byung-Wan

## ◆말씀과 자유 Proclamation and Liberation

### / 광야에서 찾은 자유 Liberation in the wilderness

회개 기도문 Prayer of Repentance \_ /다같이 all together

# 첫 번째 회개문 First Prayer for Repentance \_ /

Dramatic Skit and Presider: 이미선 집사 Lee, MiSun

상황극 (Performance) \_ /“돈, 맘몬 Money, Mammon”



교독문 (Responsive Reading)\_ /

인도자: 우리는 하나님 앞에 서 있습니다. 우리는 당신의 것입니다. 주님이 우리의 모든 필요를 채우십니다.

Prsider: Lord, we stand before your seat. We are yours. We believe that God supplies all our needs.

**회중:** 주님, 이 땅의 보물에 우리 소망을 두고 의지했던 우리를 용서하소서. 주께서 우리에게 만나를 비같이 내려 먹이시며 하늘 양식으로 주셨습니다. 사람이 권세 있는 자의 떡을 먹음이여 하나님께서 식물을 충족히 주셨습니다 (시 78:24-25).

**All:** Lord, let us repent for leaving our hope to treasures on earth. God rained down manna for the people to eat and gave them the grain of heaven. Human beings ate the bread of angels; he sent them all the food they could eat (Ps. 78:24-25).

인도자: 주께서 내 마음에 두신 기쁨은 저희의 곡식과 새 포도주의 풍성할 때보다 더하입니다.

Prsider: Fill my heart with joy when their grain and new wine abound (Ps.4:7)

**회중:** 내가 평안히 눕고 자기도 하리니 나를 안전하게 살게 하시는 이는 오직 여호와이시니이다 (시 4:7-8).

**All:** In peace I will lie down and sleep, for you alone, LORD, make me dwell in safety (Ps. 4:7-8).

# 두 번째 회개문 Second Prayer for Repentance\_ /

Dramatic Skit and Prsider: 김기찬 집사 Kim, Ki-Chan

상황극(Performance)\_ / “교육성공 Educational Success”

교독문 (Responsive Reading)\_ /

인도자: 여호와를 경외하는 것이 지식의 근본이여늘 미련한 자는 지혜와 훈계를 멸시하느니라 (잠 1:7)

Prsider: The fear of the LORD is the beginning of knowledge, but fools despise wisdom and instruction (Proverbs 1:7).

**회중:** 너희는 마음을 다하여 여호와를 의뢰하고 네 명철을 의지하지 말라 (잠 3:5).

**All: Trust in the LORD with all your heart and lean not on your own understanding (Proverbs3:5).**

인도자: 여호와께서는 지혜로 땅을 세우셨으며 명철로 하늘을 굳게 펴셨고

Presider: By wisdom the LORD laid the earth's foundations, by understanding he set the heavens in place;

**회중: 그 지식으로 해양이 갈라지게 하셨으며 공중에서 이슬이 내리게 하셨느니라 (잠 3:19-20).**

**All: by his knowledge the watery depths were divided, and the clouds let drop the dew (Proverbs3:19-20).**

# 세 번째 회개문 Third Prayer for Repentance\_ /

Dramatic Skit and Presider: 이정현 Lee, Jeonghyun

상황극(Performance)\_ / “우울증 Depression”

교독문 (Responsive Reading)\_ /

인도자: 내가 주의 신을 떠나 어디로 가며 주의 앞에서 어디로 피하리이까

Presider: Where can I go from your Spirit? Where can I flee from your presence?

**회중: 내가 하늘에 올라갈지라도 거기 계시며 음부에 내 자리를 펼지라도 거기 계시니이다 (시 139:7-8).**

**All: If I go up to the heavens, you are there; if I make my bed in the depths, you are there (Ps. 139:7-8).**

인도자: 나를 훈계하신 여호와를 송축할찌라 밤마다 내 심장이 나를 교훈하도다 (시 16:7).

Presider: I will praise the LORD, who counsels me; even at night my heart instructs me.

**회중: 내가 여호와를 항상 내 앞에 모심이여 그가 내 우편에 계시므로 내가 요동치 아니하리로다 (시 16:7-8).**

**All: I keep my eyes always on the LORD. With him at my right hand, I will not be shaken (Ps.16:7-8).**

인도자: 우리는 혼자가 아닙니다.

Presider: We are not alone.

**회중: 주께서 우리를 고아와 같이 버려두지 아니하고 우리에게 오실 줄 믿습니다 (요 14:18)**

**All: Lord, we believe that you will not leave us as orphans; You will come to us (John 14:18).**

성경봉독 Scripture Reading \_ / 사도행전 2 장 14-21 절 Acts 2:14-21 /

김기찬 집사 Decon Kim, Ki-Chan

찬 양 Anthem \_ / “내 신을 벗습니다 I take off my shoes” / 호산나 찬양단 Hosanna Choir

말씀선포 Sermon \_ / “생애 최고의 선물 Greatest gift in our life”/

박영관 목사 Rev. Young Gwan Park

### ◆ 감사와 안식 Thanksgiving and Sabbath Rest

/ 광야에서 쉼으로 From the wilderness to rest “*shim*”

예물드림 Offering \_ / 찬 356 장(새 216 장) “성자의 귀한 몸

Saviour! Thy Dying Love”/ 다같이 all together

드림기도 Offering Prayer\_ /

박영관 목사 Rev. Young Gwan Park

찬 양 Anthem \_ / “성령님이 임하시면 When the Holy Spirit comes on us”

/ 호산나 찬양단 Hosanna Choir

성령세례와 성찬 Pentecostal Baptism Performance and Communion \_ / 다같이 all together

### ◆ 파송과 축복 Sending Forth

\* 파송 찬송 Hymn \_ / “살아계신 주 (후렴) Living God ” 다같이 all together

\* 축 도 Blessing \_ /

박영관 목사 Rev. Young Gwan Park

**APPENDIX E**  
**SERMON**

" The Greatest Gift of Life" (생애 최고의 선물)

MAY 19, 2013

Scripture: Acts 2:14-21 (사도행전 2 장 14-21 절)

English Version:

What is your greatest gift of life? Everyone loves gifts. I believe that a gift make both givers and receivers happy. According to Acts 2:38, Peter mentioned about the greatest gift of life in his sermon. He said, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit." (NIV) The Holy Spirit will come to those who repent of one's sins in the name of Jesus Christ. One cannot force the Holy Spirit to pour out upon us. The Holy Spirit is a gift from God. The Holy Spirit is the greatest gift that God gives us. The Holy Spirit is the gift for those who repent one's sins to God. It also was an ultimate energy source in the beginning of the early church.

In this sense, the first gift that God gives us at Pentecost is the beginning of the Church. In today's scriptures, Acts 2:17, Peter preached a message citing verse from Joel 2:32, "In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams." The Church is a place where everyone from children to the elderly gather together to worship. The Holy Spirit will be poured out on everyone. There is no discrimination. It is the gift of God. It is not the preserves of the privileged few. It is

never a concern of only one state agency. The Church is the place where our children will prophesy, young people will see vision, and the elderly will dream dreams. Since the Church is not a place where but a people who, the Church is the place where everyone can be poured out by the Holy Spirit. It reflects the spirituality of the early church.

According to Acts, the disciples of Jesus were gathered together in one place. They perhaps were eating and praying together. At that time, God sent the Holy Spirit to them. Suddenly a sound like the blowing of a violent wind came from heaven. All of them were filled with the Holy Spirit. On people of all ages and social status the Holy Spirit poured its grace out to all. As the prophecy of Joel proclaimed (Joel 2:28-32), God's Spirit poured out on all people: sons, daughters, old men, young men, servants, men and women. When God' Spirit came to them, everyone who calls on the name of the LORD will be saved. It is the gift of God. The Church began with the fullness of the Holy Spirit. There is no discrimination in the Holy Spirit.

Most of all, Jesus did not discriminate on the basis of one's social statues. One can find that Jesus met anyone in the Bible. Jesus did not selectively meet people. When the people brought their little children to Jesus, he could put his hand on them and pray for them. Jesus met those in need, the sick, and the tax collectors. And, he died for everyone on the cross. Finally, he has overcome death by his resurrection. I believe that the Holy Spirit bring over the Jesus' mission to the church. In other words, the Church should keep discrimination and fairness to everyone. It reflects the spirituality of the early church.

The Church as one body of Christ consists of many people with its many parts. Each part forms one body. However, it is not the fact that one individual is forced to become a scapegoat for the Church. The Church began by the Holy Spirit. There is no discrimination in the Holy Spirit. Thus, the church also has no unfairness. In Acts 2:43-47, we find the messianic fellowship. The early church members devoted themselves to share what they have, after they were poured out by the Holy Spirit. It was the beginning of the early Church. It is the gift of God. Jesus gave the gift of God to the poor, the captives, and the oppressed as sinners, tax collectors, and the sick. There was no discrimination. This is the spirituality of the Church. This was the beginning of the Church. And, it is the church full of the Holy Spirit. I believe that it is '*koinonia*'-fellowship of heaven.

The second gift that God gives us at Pentecost is Trinity. According to John 16, the Spirit of truth comes and will guide us into all the truth. Jesus says, "when he comes, he will convict the world of guilt in regard to sin and righteousness and judgment;... But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own, he will speak only what hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you."(John 16:8, 13-14 NIV)

The Spirit of God works in past, present, and future. And, the spirit of God has dwelled in truth. Since the Spirit of God is truth. We will be free with truth. However, many people criticize churches because many churches lost the truth. Do you know why? Because many church lost the light of the Holy Spirit. As the Bible says in John 16:13, the Holy Spirit will speak only what he hears, and he will tell you what is yet to come.

The Holy Spirit is the spirit of truth and the spirit of God. It is natural that the Spirit of God leads us to truth when the Spirit of God comes to us. The Holy Spirit speaks what he hears. The Spirit of God reveals Jesus Christ, the truth, to us. It is the gift God gives us.

Look! The Spirit of God will reveal Jesus Christ for us as the center of truth and life. In this sense, the Spirit of God completes the Trinity. Those who are with the Spirit of God can stand at the center of truth. We can be free and liberated by the Spirit of God. We can be rest in the Spirit of God. We can reach the sabbatical rest. It is a gift God gives us. The world is controlled by money. We should be released from the worries of this life. How can we do it? We need the Spirit of God. The Spirit of God helps us to live the heavenly life of joy and hope.

Thus, we can be free and liberated from our chaotic situations with the truth of God because the Spirit of God is truth. We can be happy, sharing what we have with our neighbors. It is the gift of God that God gives us. It is the gift of God in our lives. May all the brothers and sisters in this congregation of the New Ark Church be with the Spirit of God in order to commit God's mission in the name of Jesus Christ.

Korean Version:

여러분이 받은 생애 최고의 선물은 무엇인가요? 선물을 싫어하는 사람은 단 한 사람도 없습니다. 선물은 물질적인 것 만을 선물로 여기지 않습니다. 선물은 하는 사람도 즐겁고 받는 사람도 감사한 것이어야 합니다.

베드로는 사도행전 2 장 38 절에서 자신의 설교 말미에 이렇게 말씀합니다. “너희가 회개하여 각각 예수 그리스도의 이름으로 세례를 받고 죄사함을 얻으라 그리하면 성령을 선물로 받으리니” (사도행전 2:38). 거룩한 성령은 예수 그리스도

이름으로 회개한 사람에게 오십니다. 성령은 억지로 취한 다고 취할 수 있는 것이 아닙니다. 성령님은 하나님이 우리에게 주시는 선물입니다. 회개한 사람들에게 오는 하나님의 선물입니다. 이 선물은 초대교회를 시작하게 하였고, 지금까지 교회가 유지되어 온 원동력입니다.

이런 의미에서 성령 강림절을 맞아 하나님이 우리에게 주신 첫 번째 선물은 교회의 시작입니다. 오늘 본문 사도행전 2장 17절에서 베드로는 요엘 선지자의 말씀을 인용하면서 말씀을 전합니다. “말세에 내가 내 영으로 모든 육체에게 부어 주리니 너희의 자녀들은 예언할 것이요 너희의 젊은이들은 환상을 보고 너희의 늙은이들은 꿈을 꾸리라”(사도행전 2장 17절).

교회는 어린 아이부터 노인들까지 모이는 곳입니다. 오늘 말씀은 성령께서 전 세대를 걸쳐 나이 신분 고하를 불문하고 부어주신다는 말씀입니다. 성령은 한 특정한 계층에게 부어주는 것이 아닙니다. 누구 한 사람에게 특별히 임하시는 것도 아닙니다. 성령은 모든 사람에게 부어주시는 하나님의 선물입니다. 이런 의미에서 교회는 어느 특정한 사람 만이 다니는 곳이 아닙니다. 교회는 어느 특정한 계층이 다니는 것은 더더욱 아닙니다. 어린 아이는 예언하고, 젊은이는 환상을 보고, 노인은 꿈을 꾸는 곳이 교회입니다. 무슨 말입니까? 신분고하를 막론하고, 남녀노소를 막론하고 하나님과 동행하는 곳이 교회입니다. 하나님과 소통하는 곳이 교회입니다. 모든 사람에게 공평하게 주시는 하나님의 선물인 성령을 받을 수 있는 곳입니다. 이것이 초대교회의 영성입니다.

사도행전에 의하면, 오순절에 예수님의 제자들이 한 곳에 모입니다. 그 때 홀연히 하늘로부터 급하고 강한 바람 같은 소리가 들리더니, 온 집안에 불의 혀 같이 갈아지는 것이 가득하며 저희에게 보여 각 사람 위에 임하게 됩니다. 제자들은 성령의 충만을 받아 성령이 말하게 하심을 따라 다른 방언으로 말하기 시작했습니다. 이것이 당시 오순절 성령강림의 모습입니다. 무엇입니까? 신분고하, 남녀노소를 불문하고 각 사람 위에 임하셨다는 것입니다. 그리고 성령이 말하게



하심으로 말했다 입니다. 이 말씀은 요엘 선지자의 말씀과 같이 자녀들에게, 젊은이들에게, 노인들에게, 남자에게, 여자에게 하나님의 신이 차별 없이 임하시므로 “누구든지 주의 이름을 부르는 자는 구원을 얻으리라” 는 말씀이 성취되는 것입니다. 이것이 하나님의 선물입니다. 교회의 시작은 차별이 없는 성령님의 충만으로 시작했습니다.

예수님은 어느 누구든지 만났습니다. 예수님은 부자와 지위가 높은 사람 만나지 않았습니다. 예수님은 어린 아이들이 오는 것을 환영했습니다. 예수님은 사람들이 만나기 꺼려하는 신분이 낮은 사람들을 만났습니다. 병든 사람들을 만났습니다. 가난한 자들을 만났습니다. 돈은 많지만 사람들이 싫어하는 사람을 만났습니다. 그리고, 모든 사람들을 위해 십자가에서 죽으시고 죽음을 이기시고 부활 승천하셨습니다. 이제 그 모든 위임이 성령님께 간 것이고, 그리스도의 몸 되신 교회에 임하는 것입니다. 다시 말해, 교회는 모든 이들에게 차별 없이 공평하고, 공정해야 합니다. 이것이 교회의 시작입니다. 이것이 초대교회의 영성입니다.

우리 모두는 그리스도의 지체로서 교회를 구성하고 있습니다. 우리가 가진 생각 만을 주장 하는 곳이 교회가 아닙니다. 성령께서 운행하시는 곳이 교회입니다. 차별이 없습니다. 구분이 없습니다. 사도행전 2장 43-47 절에 보면 성령 충만한 교인들은 자신의 것을 구별 없이 나눕니다. 왜냐하면, 성령이 모두에게 임하시기 때문입니다. 성령 없는 그리스도의 지체는 무의미한 것입니다. 그것은 교회가 아닙니다. 교회가 교회 되는 것은 그리스도의 영이신 성령이 충만해야 하는 것이고, 그리스도의 영으로 차별 없이 모두에게 공평해야 하는 것입니다. 그것이 성령 충만한 교회 입니다. 교회의 모습은 성령충만입니다. 성령 충만 하셨던 예수님은 모두에게 구별 없이 공평하게 만나시고 죄를 사해 주셨습니다. 따라서, 교회의 첫 번째 사명이 분명해 지는 것입니다. 그리스도의 지체인 모든 교우들과 구분 없이

차별 없이 교제하며, 그리스도의 지체로 같이 나누는 것입니다. 이것이 교회의 시작이며 성령 충만한 교회입니다. 그것이 코이노니아 나눔이 있는 교회입니다.

성령 강림절을 맞아 하나님께서 우리에게 주신 두 번째 선물은 신학적으로 삼위일체를 완성하는 날인 것입니다. 예수님께서 요한복음 16장에서 이미 성령께서 하시는 일에 대해 설명하십니다. 요한복음 16장 8, 13-14 절에 보면, “8 그가 와서 죄에 대하여, 의에 대하여, 심판에 대하여 세상을 책망하시리라...13 그러하나 진리의 성령이 오시면 그가 너희를 모든 진리 가운데로 인도하시리니 그가 자의로 말하지 않고 오직 듣는 것을 말하시며 장래 일을 너희에게 알리시리라 14 그가 내 영광을 나타내리니 내 것을 가지고 너희에게 알리겠음이니라”

성령은 늘 계십니다. 구약시대에도 계셨고, 신약시대에도, 그리고 지금도 있습니다. 창조의 때부터 지금까지 그리고 앞으로도 영원토록 계십니다. 왜냐하면, 성령님은 진리의 성령이기 때문입니다. 진리를 알아야 우리가 자유케 됩니다. 그러나, 믿음이 없는 사람들이거나, 교회에 나 간지 얼마 되지 않은 사람들은 진리에 대해 부정적입니다. 진리를 멀리하죠. 교회에 대해 비판을 합니다. 이욕고, 진리에서 멀어집니다. 한 사람의 잘못이 전체를 욱 먹일 뿐 아니라, 진리에 접근하려 사람들에게 선입견과 잘못된 생각을 넣어줄 수 있는 치명적인 해악을 끼치는 것입니다. 아무리 많은 물질을 투자하고, 많은 사람들이 희생하면서 선교와 전도를 해도 소수 사람의 잘못된 행동으로 진리가 왜곡되고 곡해 됩니다. 아니 세상이 보는 교회는 이미 빛을 잃었습니다.

왜 그렇습니까? 모양은 있지만 알맹이가 빠져 있기 때문입니다. 교회의 건물은 그럴싸하게 지어져 있지만 내용이 없습니다. 성경책 들고 교회에 다니지만 정신은 온통 세상 속에 살고 있기 때문입니다. 왜요? 성령이 없기 때문입니다. 성령은 진리의 영이요, 하나님의 영입니다. “진리의 성령이 오시면 그가 너희를 모든 진리 가운데로 인도하시리니 그가 자의로 말하지 않고 오직 듣는 것을 말하시며 장래 일을 너희에게 알리시리라” (요 16:13).

진리 가운데 행하지 못하는 이유는 무엇입니까? 진리의 영이 없기 때문입니다. 진리의 영이 오시면 우리를 진리 가운데로 인도하는 것은 당연한 것입니다.  $1+1=2$  입니다. ABC 입니다. 성령님은 자의로 말하지 않고 오직 듣는 것을 말하십니다. 성령께서 진리이신 예수 그리스도를 우리에게 드러냅니다. 이것이 우리에게 주시는 하나님의 선물입니다.

자, 보십시오. 성령님은 자의로 말하지 않고 아버지 하나님의 말씀을 전합니다. 또한 성령께서 예수를 드러내 보이시는 것이죠. 진리의 중심으로, 생명의 중심으로 드러내 보이시는 것입니다. 이런 의미에서 성령의 임재는 삼위일체의 완성입니다. 성령님이 임하시면 진리의 중심에 설 수 있게 됩니다. 우리가 그 진리로 말미암아 자유 하게 됩니다. 해방을 얻습니다. 쉼을 얻게 됩니다. 안식에 이르게 됩니다. 이것이 선물입니다.

세상은 돈이 지배하는 세계입니다. 우리는 세상의 생각에서 해방 되어야 합니다. 어떻게요? 진리의 영을 받아야 합니다. 세상이 지배하는 성공의 도식에서 자유로 와야 됩니다. 어떻게요? 진리의 영이 오셔야 합니다. 진리의 영이 오시면 세상이 줄 수 없는 천국의 기쁨과 소망 가운데 삽니다.

말씀을 정리합니다. 성령강림절은 하나님이 우리에게 주신 선물입니다. 그 선물의 첫번째 의미는 교회의 시작입니다. 그리스도의 몸인 교회가 성령 충만 받는 것은 불가결한 원리입니다. 교회가 교회 되게 하는 것은 성령님의 인도하심을 받는 것입니다. 차별하거나 구별하지 않습니다. 성령 충만하여 제 것을 나눌 수 있게 됩니다. 이것이 하나님이 우리에게 주신 하늘의 선물이요, 평안입니다. 안식입니다.

예수께서 보혜사 성령을 보내셔서 성령님이 우리를 진리 가운데로 인도하십니다. 우리가 삶 속에서 주님의 말씀 가운데 살게 하는 원동체가 됩니다. 이것이 우리에게 평안이 됩니다. 성령 강림절을 맞는 새방주 교회 모든 교우들에게도 성령 충만하여 코이노니아의 나눔이 있는 교회, 진리에 눈을 뜨고 그리스도를 몸으로서 사명을 감당하는 교회 되시길 예수님의 이름으로 축원합니다.

**APPENDIX F**  
**INTERVIEW INQUIRY (KOREAN)**

*Shim* worship 에 참여하신 교우들께 드리는 질문에 성실히 답변해 주시면 감사하겠습니다 (To be answered by the participants of *Shim* worship).

1. 이 프로젝트의 당위성에 대해 잘 훈련되고, 이 사안의 본질과 범위에 대해 숙지하고 있습니까? 만약 그렇다면 부연 설명해 주세요 (Have the participants been trained in its purpose and made aware of the character and range of this project ? If yes, please explain).
2. 프로젝트의 활동영역 중 어느 단계를 수행 하셨습니까? 결과는 어떻습니까? (예를들어, 배움, 가르침을 통한 회중적이며 개인 적인 성장, 설교, 세미나, 그룹 활동과 축하모임, 공동체 외부활동, 갈등 치유, 유대감과 이해 증진, 영적진보 등등)(What steps in the project have been taken? What are the results? For example, learning, congregational and personal growth through teaching, healing of conflicts, increase in cohesion and understanding, spiritual advance, etc).
3. 모든 회중들에게 미친 영향과 프로젝트에 대한 전체적인 평가는 무엇입니까? 꼼꼼하고 세심하게 여러분의 평가를 기록해 주세요 (What is your overall evaluation of the project?)
4. LAC 위원이 아닌 교인, 직원, 관찰자가 제시한 프로젝트에 대한 피트백이나 논평을 기록해 주세요. (What is your evaluation with specific observations?)
5. 당신은 이 프로젝트를 통해서 당신의 삶에서 변화된 것은 무엇입니까? (What is the impact of your project making on your life?)
6. 이 프로젝트에 대해 아쉽거나 부족한 점은 무엇입니까? (Have there been problems, difficulties in the process of the project?)

**APPENDIX G  
KOREAN DIASPORA TO HAWAII**



First Church at Hawaii



First Church Building in Hawaii (1905)



Korean Workers of Sugar Plantation in Hawaii



First Korean Immigrant in Hawaii (1905-1910)



Korean School of Kauai, Hawaii (1907)

**APPENDIX H**  
**SHIM WORSHIP AT NEW ARK CHURCH**









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## V I T A

### PERSONAL DATA

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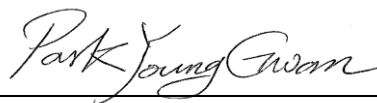
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\_\_\_\_\_  
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