

PREACHING FOR SOCIAL TRANSFORMATION AND
ANTI-DISCRIMINATION IN THE CONTEXT OF
THE KOREAN PRESBYTERIAN CHURCH (1990-2012)

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Committee Chair:
Heather Murray Elkins, Ph.D.
Professor of Worship, Preaching, and the Arts

Nam Joong Kim

Drew University
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Dedication

To my loving parents

And

To my beloved family.

Abstract

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Ph.D. Dissertation by
Nam Joong Kim

Graduate Division of Religion
Drew University Theological School

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In South Korean society, due to the historic lack of experience of living with people of different ethnicities, a series of human rights violations as well as ongoing incidents of discrimination—sexism, racism, classism, xenophobia, and ethnic-centrism—has regrettably emerged as the source of major social problems and cultural conflicts. In this preaching is challenged to shift its focus to emancipatory biblical perspectives and interpretations of humanization, respecting cultural diversity and differences in the text as well as in the larger globalized context.

Overall, Korean Protestant Christianity, especially Korean Presbyterian churches, concentrate on evangelizing Koreans and on individual salvation and missionary activities with seemingly little interest in social concerns and social justice issues. Many South Koreans have a negative attitude toward the Korean Protestant churches today due to overemphasis on church offerings; no help for life problems in public sphere; too many churches; and a perceived over-influence of religion. This dissertation provides insight into this cultural view and analysis of the impact of economic globalization on Korean Protestant Christianity, especially Korean Presbyterian churches beginning in 1990. This research project outlines the history of this relationship between Korean Protestantism and the negative impact of economic globalization on

structures of discrimination then explores the possibility of transformative preaching and practice for social transformation and anti-discrimination. To achieve this purpose, two African-American preachers, Gardner C. Taylor and Gary V. Simpson, and two Korean Presbyterian preachers, Hae-sung Kim and Kuk Yom Han, are introduced and compared as models of transformative preachers and transformed congregations. One of the primary foci of this dissertation is to establish connection between this emancipatory perspective of liberation and humanization and the ways in which the tradition of African-American preachers can be essential resource for both Korean congregations and seminaries who are committed to becoming communities of liberation formed through transformative preaching.

Central to this thesis is the *Minjung* Theology of the Wanderer, which is a critical principle of emancipatory biblical hermeneutics. The Wanderers, a global concept of *Minjung*, beyond the particular Korean context, questions who the marginalized and the oppressed are today, and then invites us to see global migrant slaves in the context of the economic globalization of the twenty-first century. This Wanderer identity, combined with Dr. E. Kim's methodology of trans-contextual preaching leads to a proposal of how to embody transformative preaching and practice into the public square for social transformation and anti-discrimination.

Finally, this research project proposes four alternative homiletical strategies—prophetic preaching, preaching inconvenient truths, preaching as transformative storytelling, and transformative preaching and technology. These strategies are to be interwoven, in order to communicate the Gospel and generate communities of faith and preachers who participate with the God who is judging, restoring, suffering, delivering, and transforming all humans and creatures, all worlds, and all life.

Black preaching and *Minjung* theology understand that Jesus rejected all forms of discrimination and violations. It is essential for Korean Christians to be reminded of the never ending cycle of violence and discrimination that we have experienced as a nation in the past and work to prevent others, global wanderers, from experiencing that suffering for far too long. Social transformation and anti-discrimination are not new tasks for preaching and congregational life, but it is a never-ending mission until God's will be done on earth.

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“A flower cannot blossom without sunshine, nor a garden without love.”

Thank you all for your sunshine and love.

CHAPTER I

“Without God, we can’t do anything; without us, God won’t do anything”¹

Discrimination Issues and South Korea in the Context of Globalization

A. Statement of the Problem

The world is currently facing dramatic changes because of globalization. There is no longer any unchangeable locality that is not impacted by outside forces of globalization. In this globalized world, no one may assert that he or she can live forever in his/her own country unaffected by world events. With the ever-reaching grasp of globalization, the walls of nations have been crumbling down and the crossing of borders has been much more fluid than ever in human history.

Today, the impact and effect of globalization are even more relevant and necessitate theological reflection on a complex of issues including socioeconomic and political matters, economic interests and forces, cultural diversity, a worldwide ecological crisis, and the advancement of information technology and transportation. The human community is increasingly characterized by intercultural and interracial global movements in a globalized colorful world.²

Regarding the evaluation of globalization, in *Having: Prosperity and Possession in Religious and Social Life*, authors, William Schweiker and Charles Mathewes, contend that, to some, globalization is, as a negative phenomenon, “an oppressive machine aimed at leveling cultural differences in and through the systemic exploitation of poorer nations and the earth’s

¹ The words of St. Augustine, quoted by Marcus Borg in *Jesus: Uncovering the Life, Teachings and Relevance of a Religious Revolutionary* (London: SPCK, 2011). 260.

² The term, intercultural, refers to mutual interchanges, dialogue, and debate among cultures. An intercultural community hopes to take people deeper than multicultural or cross-cultural models of community. Explanations of definitions are included on the website of the United Church of Canada at “Defining Multicultural, Cross-cultural, and Intercultural,” accessed February 1, 2013, <http://www.united-church.ca/files/intercultural/multicultural-crosscultural-intercultural.pdf>.

resources.”³ Some critically describe this situation as “a new world order... a euphemism for the continuation of an inherently unequal and fundamentally exploitative economic and political arrangement.”⁴ But, for others, the global economic stream is, as a positive phenomenon, “the harbinger of increased prosperity and with it the possibility that more and more people will take control of their own political and social destinies.”⁵

While reflecting on both sides of globalization, Rev. Dr. Gary Simpson gives very important insight into how today’s Christians can be encouraged to biblically address and theologically understand the impact of globalization by using the biblical image of and allusion to the fruits of the tree of knowledge of good and evil (Genesis 2:17; 3:1-3) in the Garden of Eden:

“But you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.” (2:17); Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, “Did God really say, ‘You must not eat from any tree in the garden?’” The woman said to the serpent, “We may eat fruit from the trees in the garden, but God did say, ‘You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.’” (3:1-3)

According to Dr. Simpson, as a potential civilizational shift and a new form of civil society, globalization is, like the tree of knowledge, morally neutral, and hence cannot truly be blamed or praised.⁶ In regard to the moral evaluation of globalization, Pope John Paul II also expressed a position very similar to Dr. Simpson’s perspective:

...globalization, a priori, is neither good nor bad. It will be what people make of it. No system is an end in itself, and it is necessary to insist that globalization, like any other system, must be at the service of the human person; it must serve solidarity and the common good.⁷

³ William Schweiker and Charles Mathewes, eds., *Having: Property and Possession in Religious and Social Life* (Grand Rapids: Eerdmans, 2004), 1.

⁴ Felix Moses Edoho, *Globalization and The New World Order: Promises, Problems, and Prospects for Africa in the Twenty-First Century* (Westport: Praeger, 1997), 8.

⁵ *Ibid.*, 1.

⁶ Gary V. Simpson, Informal conversation with the author, April 12, 2016.

⁷ Pope John Paul II cited by Neil Ormerod and Shane Clifton in *Globalization and the Mission of the Church* (London: T & T Clark, 2009), 11.

Then John Paul II reminded us of that what the moral responsibility and role of Christians are to make better systems in the twenty-first century globalized and colorful world:

The Kingdom is the concern of everyone: individuals, society, and the world. Working for the Kingdom means acknowledging and promoting God's activity, which is present in human history and transform it. Building the Kingdom means working for liberation from evil in all its forms. In a word, the Kingdom of God is the manifestation and the realization of God's plan of salvation in all its fullness.⁸

Symbolically speaking, the tree of globalization/knowledge, which is value neutral, can yield both kinds of fruits. It could product the fruit of the knowledge of evil and/or good according to human will. However, it has the potential for good, abundant life for humans and creation. It has potential for evil. It could be so harmful and dangerous as the fruit of knowledge of evil. It could be so beneficial for all the people in the world as the fruit of knowledge of good. The type of fruit that results from globalization depends in large measure on our efforts and willingness.

Without doubt, the tree of globalization/knowledge has yielded evil. Keenly aware of the negative impact of globalization, this dissertation demonstrates how globalization, as a neo-colonializing phenomenon, abuses and violates human lives and our planet's ecosystem. Moreover, this research project illuminates the side effects of global capitalism while indicating globalization is not equally beneficial for all human communities throughout the world. The central theme in this work is devoted to the exploration of preaching and pastoring as forces for social transformation and anti-discrimination. The thesis, then, explores and calls for the effective use of preaching and pastoring for this work of social transformation in the globalized world.

In the final chapter, this research project suggests the positive possibility of globalization as the good fruit for all life. Information technology and alternative media availability - the tools

⁸ Ibid., 12.

of globalization as shared knowledge in service of the common good - are the fruits of knowledge of good. They can encourage the peoples of the world to discover both unique and distinctive local happenings and customs and to identify and celebrate unrecognized and emerging new events and issues in the world. In this respect, this last chapter dealing with “Effective Media Usage in an Age of Globalization” suggests my understanding of technology as relational and potentially transformative of communities on a global level.

Regarding the negative impact of globalization as the fruit of knowledge of evil, church leaders in North America and Asia are compelled and challenged to confront and critically evaluate such situations, which can be perceived as a neo-colonializing phenomenon that suppresses difference⁹ in their preaching, especially on issues of discrimination. In this reality, the discipline of Homiletics is challenged to rethink its appropriate contextual approach and to shift its direction toward overcoming all forms of discrimination. It also requires alternative theological and biblical perspectives as well as homiletic strategies as the arts of inclusion, “which is the positive extension of favor on other humans based on race, gender, ethnicity, class, or culture,”¹⁰ and a humanization that responds to a variety of unjust social issues.

Preachers are encouraged to regularly review the various forces that are current in the public sphere of the congregation and in the larger world. In a sense, preachers are typically encouraged to speak not only *from* the local context and *to* the local congregation, but they are also invited to deliver their sermons *beyond* the local context so that the local congregation can participate more broadly in God’s transformative movements for the whole world as well as the particular world of local congregation. In this research project, I especially deal with the role of

⁹ Rosemary R. Ruether, *Integrating Ecofeminism, Globalization, and World Religions* (Lanham: Rowman & Littlefield, 2005), p. 33; (S.n.), “Image of Globalization,” accessed August 21, 2014, <http://gurusoul.files.wordpress.com/2012/06/globalization.jpg>. In this image, the effects of globalization are graphically depicted. “S.n.” stands for the Latin term *sine nomine* (without name [of publisher]).

¹⁰ David A. Anderson, *Gracism: The Art of Inclusion* (Downers Grove: IVP Books, 2010), 22.

preaching for social transformation and anti-discrimination in the Church and in society, in general. It is in this regard that I see the potential for good that this tree of knowledge can be.

My particular experience, location, and ethnic/religious background as a South Korean preacher, church leader, and scholar in the area of homiletics and liturgics continually calls for a new awareness, consciousness, realization, and comprehension of these social/cultural contexts. I am compelled to examine preaching for social/ethical transformation and transformative preaching on topics of social justice in the Asian context. In response to that need, in this research project, I hope to offer a homiletic model based on theological/ethical analysis combined with homiletic strategies, related to emerging discrimination issues, through probing the leadership of in-depth pastoral engagement in the particular globalized context of South Korea. This task will be accomplished by engaging a relevant contemporary context, characterized by historical and long-standing forms of racial injustice, structural violence, and interpersonal harm that continues to have global implications.

In this respect, this research project mainly focuses on the emerging discrimination issues in the Korean context as one of the loci of God's revelation—a context in which we experience and witness the presence and acts of God, resulting from the decisive impact of economic globalization on people's personal and social lives. As Dr. Wesley Ariarajah insists,

Several Asian countries and sections of the population in all Asian countries are deeply affected by the negative effects of economic globalization. Widespread and ever-deepening poverty, economic dependence, the loss of the power of the state, the imposition of a materialistic consumerist ideology, and the loss of the sense of identity and community are matters that continue to draw attention.¹¹

Awareness that the margins of local and global societies are places of God's revelation, work, and presence challenges us to look deeper at God's grace, God's justice, and God's love. Thus,

¹¹ Wesley Ariarajah, cited by Sebastian C. H. Kim, ed., in *Christian Theology in Asia* (Cambridge: Cambridge University Press, 2008), 245.

the important task for the preacher is to identify the margins of society globally as well locally and to discern the presence and work of God everywhere to make and keep human lives human. God's mission is at the heart of the calling of the preacher and the community of faith.

B. Scope of Research

South Korea's globalization or *segyehwa* (in Korean), recognized as simply economic liberalization, was started in the 1990s under the Kim Young Sam government (1993-1998). The extraordinary economic success of South Korea since the 1990s has led in turn to a large increase in the number of immigrants and foreign workers in Korean industries. Since the 1990s, foreigners and non-Koreans in a multicultural South Korea have experienced discrimination.

In this respect, regarding the scope of this research, in particular, the context of the Korean society and the preaching within the Korean Presbyterian Church from the 1990s through the 2012 will be analyzed in terms of its response or its failure to respond effectively to discrimination associated with globalization. In a sense, the choice to focus on the analysis starting in the 1990s is based on the phenomena of international marriages and the influx of migrant workers, generated by the impact of economic globalization in South Korea since that time. The presence of foreign laborers in Korea fundamentally changes the labor market structure and human relations in Korea, bringing about new social economic hierarchies and consequent challenges. A series of human rights violations as well as ongoing discrimination has emerged as the source of major social problems and cultural conflicts in South Korea. Sexual harassment of female migrant workers in the agricultural and industrial sectors is a major problem in South Korea as well as worldwide.

I make use of global wanderers, trans-contextual preaching, humanization, emancipatory biblical hermeneutics from migration and intercultural perspectives to apply primary terms for

my work. Regarding the term of global wanderers, Dr. Tong Hwan Moon¹² published the book *The Tower of Babel and the Wanderer* in 2012. In this study, while arguing that *Minjung*¹³ theology has to have a paradigm shift from old frames of reference to a new one in the twenty-first century, he suggests and systematizes the new (global) concept, *Wanderers*, of *Minjung* theology. He does so in response to the issues of global migrant workers and global refugees due to recent rapid changes in South Korean society, both inward and outward. He argues that *Minjung* theology has not covered the suffering of global margins today as its theological and practical responsibility for it was mainly focused on the particular context of the 1970s in South Korea.

In this respect, Moon explores the historical background, themes, and biblical roots of *Theology of the wanderer* throughout the Bible. He claims that the *Minjung* are those who are globally oppressed politically, exploited economically, alienated socially, and continue to be uneducated on cultural and intellectual matters. He identifies these individuals as “(global) Wanderer(s) as the subjects of history.” His revised articulation and the practical responsibilities of *Minjung* Theology in the context of globalization call attention to the fact that preachers still play a prophetic role in the liberation of the oppressed in twenty-first century South Korea as well as in the global world.

Dr. Eunjoo Mary Kim, Professor of Homiletics at Iliff School of Theology, in the field of homiletics whose research focuses on the era of globalization, aptly addresses the broad

¹² The Rev. Dr. Tong Hwan Moon is a first-generation scholar of *Minjung* (people) theology in the area of Christian education, a member of the Korean Liberation Theology Movement, a former member of the National Parliament, and professor emeritus at the Hanguk Presbyterian Seminary, South Korea.

¹³ The Rev. Dr. Tong Hwan Moon explains that the term, *Minjung*, first came to be used during the Yi Dynasty (1392-1910) when the common people were oppressed by the *yangban* class, the ruling class. ... At that time, anyone who was excluded from the *yangban* class was a *Minjung*. During the Japanese occupation (1910-1945), most Koreans were reduced to *Minjung* status except for a small group who collaborated with the Japanese imperialists. The term, *Minjung*, was used for all those who are excluded from the elite who enjoyed prestigious positions in the dictatorial system of the 1960s, 70s, and 80s. Jung Young Lee, ed., *An Emerging Theology in World Perspective: Commentary on Korean Minjung Theology*, (Mystic: Twenty-Third Publications, 1988), 4.

problematic context in *Preaching in an Age of Globalization* in 2010. In that study, she proposes “trans-contextual preaching” which is “thoroughly contextual by transcending the local context in an effort to embrace the larger world as the context for preaching”¹⁴ with a critique of current contextual methods (intra-contextual preaching) for homiletics.

Kim’s preaching theology of *humanization*, illuminated by Paul Lehmann’s *Christian Ethics*, is concerned with the liberation of all creatures and the restoration of community “in which all human beings live in solidarity as the image of the Triune God.”¹⁵ Regarding transformative/trans-contextual preaching, especially in the context of discrimination issues, Eunjoo Mary Kim is one of the few scholars who have published to date on these issues in the context of globalization.

Two African-American preachers who have likewise addressed the marginalized and discriminated against in society are Gardner C. Taylor and Gary Simpson. These two renowned African-American preachers have used the pulpit to denounce discrimination and to energize their congregations to fight for justice. Since my aim is to similarly energize Korean congregations and, more broadly, to introduce Korean congregations to the power of African-American preaching, I will use the sermons and pastoral roles of two nationally prominent African American preachers, Gardner C. Taylor and Gary Simpson, as resources for this research project. By doing so, I will explore how their transformative sermons and pastoral roles have contributed to transform the community of faith in relation to all forms of discrimination.

With *The Encounters: Retelling the Bible from Migration and Intercultural Perspectives*, two prominent authors Dr. HyeRan Kim-Cragg and Dr. EunYoung Choi, provide readers an

¹⁴ Eunjoo Mary Kim, *Preaching in an Age of Globalization* (Louisville: Westminster John Knox Press), xii.

¹⁵ *Ibid.*, 54.

“eye-opening contribution,”¹⁶ with their text published in 2013. This very valuable resource and interweaving reference supports the intercultural reality and its issues in light of biblical stories with the most common biblical interpretations and hermeneutics such as “feminist biblical criticism,” “literary narrative criticism,” and “reader-response criticism.”

In this respect, in this text, the efforts of the two authors are directed toward filling the gap in the biblical and Christian education scholarship, while focusing on migration, and intercultural, and inter-racial issues related to women’s lives in the global context. The creative endeavors of the authors promote awareness of the marginalized as others or strangers, living in multi as well as inter-cultures within local and global societies. Such places, nevertheless, reflect God’s revelation, work, and presence, and challenge readers to look more deeply for indications of “God’s grace, God’s justice, and God’s love”¹⁷ in the Bible.

This educational resource reminds us that among the important tasks for the preacher is the requirement to identify the margins of society globally as well as locally and to also discern the presence and work of God everywhere, to make and keep human lives human. It reminds the reader that participating in God’s wisdom and vision is at the heart of the “calling” of the preacher and the community of faith. Overall, *The Encounters* is a significant resource for preaching and educating with a focus on intercultural understanding and the empowerment of women. It is this primary goals that I want to address.

¹⁶ HyeRan Kim-Cragg and EunYoung Choi, *The Encounters: Retelling the Bible from Migration and Intercultural Perspectives* (Daejeon: Daejangan Publisher, 2013), 9.

¹⁷ *Ibid.*, 10.

C. Methodologies

This dissertation is a research project designed to present an approach to the work of preaching and local congregations as well as the teaching of homiletics that is constructed through the lenses of the discipline of trans-contextual homiletics. This discipline reflects the complexity of preaching to a congregation living in a globalized world that needs to engage with socially and ethically responsible preaching practices and approaches for seminarians in our globalized context.

To engage the work of this project comprehensively, my principal research aim is to provide a creative emancipatory biblical interpretation/hermeneutic and pedagogy. I will do this by analyzing the pastoral and social roles of two African American preachers, Gardner C. Taylor and Gary Simpson, and of two Korean preachers, Hae-Sung Kim and Kuk Yom Han, through their sermons and ministries on social/ethical transformation and anti-discrimination. The “trans-contextual preaching strategies” developed by Dr. Eunjoo Mary Kim, combined with “*Theology of the Wanderer*” of Dr. Tong Hwan Moon, and “*The Encounters: Retelling the Bible from Migration and Intercultural Perspectives*,” articulated by Dr. HyeRan Kim-Cragg and Dr. EunYoung Choi represent the core methodology of my work.

I will begin this work with an analysis of a resource in transformative preaching that, to date, has had little influence on the understanding of preaching in the Korean context, namely African-American or Black preaching. The work of African American preachers provides a primary as well as a significant lens through which to explore the role of the preacher in, and his/her preaching on, social/ethical transformation and anti-discrimination. In this respect, the roles of African American preachers such as Gardner C. Taylor and Gary Simpson are the principal resources of the preaching and pastoral work that will be examined in this project, since

each is a leader of national prominence in the United States in terms of how their respective preaching can be viewed and defined as both transformative and pastoral.

As they have supported their congregations, these preachers have challenged social systems that are both discriminatory and antiquated. They have raised the consciousness of their members as well as governmental institutions regarding the transformation that is needed to realize a society that is ethically responsible and sound. Rev. Taylor served his congregations for more than thirty-five years and realized social, ethical, and theological transformation through his methods of doing ministry. Rev. Simpson has followed Rev. Taylor in his congregational leadership and is viewed by others as a national leader of social transformation through his preaching and pastoral engagement. Therefore, this research project will articulate how each of these two renowned preachers has effectively responded to issues of discrimination in his own contexts by analyzing their respective sermons and lectures.

Regarding racism, the African American anti-racism movement has strongly influenced the awareness of other minority ethnic groups in the United States such as Asians-Americans and Latino/a-Americans. In this respect, the African American homiletician, Evans Crawford, articulates that when people of other races learn about black culture, they “participate in the spiritual depths of racial reconciliation.”¹⁸ However, it is not enough simply to identify similar research and materials on emerging racial issues in the area of Homiletics and educational resources in Korean seminaries. In the Korean context, which has been impacted by globalization, it is clear that the transition to the multi-cultural, racial, and multi-religious Korean society involves the potential of serious discrimination issues.

¹⁸ Evans E. Crawford, *The Hum: Call and Response in African American Preaching* (Nashville: Abingdon Press, 1995), 22.

As I reviewed the main foci of master level theses and Ph.D. dissertations of over 3,500 volumes in relation to the area of Homiletics, written by graduate students at theological schools in South Korea from the 1990s through 2014, I found that most of the theses and dissertations dealing with preaching have been written for the purpose of church growth, effective expository preaching, the development of preaching methodologies, and the study of various preachers and their preaching theology/style. The theses and dissertations dealing with social issues such as discrimination issues, regrettably, are very few, that is, fewer than ten volumes. It indicates that students who will be preachers in the near future had no opportunity in the academic area to exercise how to proclaim the gospel message dealing with the current issues of social injustice. Otherwise, if preachers gained some basic knowledge and experience of all forms of discrimination and social transformation at school, they could be more accessible to social justice issues. At this point, preaching for social transformation and anti-discriminations challenges theological schools and seminaries to reconsider their education and curriculum reform.

Secondly, reflecting on African American preaching as a force for social transformation and anti-discrimination, this dissertation will explore how Korean Presbyterian preachers have generally chosen not to engage issues of the social and global injustices of discrimination, and will point out how they have neglected to respond theologically, biblically, and homiletically to this contextual challenge in the pulpit. Exceptions do exist.

Two specific Presbyterian preachers and activists, Rev. Hae-Sung Kim¹⁹ and Rev. Kuk Yom Han,²⁰ have chosen to respond to this malaise and have provided leadership through their

¹⁹ Rev. Hae-sung Kim, President of the Korea Migrants' Center in Seoul, opened a migrant workers' hospital, the first medical center of its kind, to provide free medical services to underprivileged foreigners in 2004. He currently operates the Global Village, a non-profit organization that has grown into the nation's largest migrant center, offering all of its services, free of charge, including multi-lingual services.

²⁰ Rev. Kuk Yom Han, Director of the Korea Women Migrants' Human Rights Center, is responsible for providing support and protection of women immigrants in South Korea. She has also advocated for the human rights of female migrant workers since the 1990s.

homiletic response to this situation. In addition, this research project will review the sermons and theological/biblical interpretations of these two Korean Presbyterian preachers to point out their leadership roles as they have attempted to transform the thinking of their own denomination and congregations in the context of the Korean Presbyterian Church (1990-2012).

Their sermons on emerging discrimination issues and issues of human rights violations in the Asian context, due to the impact of globalization, are developed/presented on the basis of the argument that race/gender based-discrimination, exclusion, and isolation are absolute forms of violence. Their public speeches have become touchstones as they develop the theological, hermeneutical, and rhetorical dimensions of their social crisis preaching and public speeches on anti-discrimination and human rights.

Thirdly, the preaching context, seen against the backdrop of globalization, generates numerous issues, concerns, and demands on which preachers critically reflect with prudent and ethically responsible imagination. In this respect, reflecting on the current contextual situation in South Korea, this research theologically, biblically, and homiletically engages *Minjung* theology/trans-contextual preaching and their preaching methodology and strategies. The research addresses the primary deconstructive and anti- *Minjung* (global homeless wanderers) preaching features within the current Korean context as well as the context of globalization. In doing so, this dissertation examines a new and broader understanding of *Minjung* and *Minjung* theology in the global context, especially as articulated in Dr. Tong Hwan Moon's recent research, which elaborates his emancipatory biblical perspectives on preaching and its role in social/ethical transformation. I then follow with Dr. Eunjoo Mary Kim's trans-contextual hermeneutics, and Dr. HyeRan Kim-Cragg and Dr. EunYoung Choi's biblical approaches based on an emancipatory storytelling.

Finally, this research will suggest four alternatives for preaching possibilities and strategies for promoting anti-discrimination and social/ethical transformation as theological and preaching tasks of the Korean Presbyterian churches in the multi-racial society of the twenty-first century.

D. Arguments and Contributions

To date, little scholarly work has been done on preaching about discrimination issues in the area of Korean preaching due to the tendency of the Korean churches to ignore social/global issues in their preaching. Therefore, the development of a multi-pronged and interdisciplinary approach to the teaching of homiletics in the Korean context is long overdue. This dissertation will address that need. Specifically, this dissertation is designed to identify and discuss emerging issues of discrimination in the globalized Asian context, a topic that has received limited attention in other fields and, especially in the area of homiletics, it has been largely ignored.

Secondly, this research project is among the first in homiletic studies to identify discrimination as one effect of globalization in South Korea. To a greater degree than ever before, humans have become products of commerce being transported internationally. This situation creates new problems. Therefore, my efforts are directed toward filling this gap in the scholarship on discrimination issues needing to be addressed in preaching in the globalized Asian/Korean context.

Lastly, this research project seeks to help preachers and congregations to understand the systemic nature of discrimination, including its depth, extent, and violence, to embrace the possibility of participation in anti-discrimination in their respective contexts.

Before investigating the state of the Korean Presbyterian Church in recent decades, the task of chapter 3, we must first describe more thoroughly the character of current discrimination

and, more generally, the nature of the South Korean context in regard to social justice issues in the context of globalization. It is to this task that we now turn.

CHAPTER II

Understanding Issues Related to Discrimination in South Korea

In this chapter, I present a summary account of globalization and its effects on all forms of discrimination, especially race-based discrimination, human rights violations, and gender-based discrimination¹ in the current Korean labor market and the public arena. I will focus in particular, of issues of migration and women. My concern is to develop the role of preaching for social transformation and anti-discrimination for the well-being of these vulnerable people as I have experienced and studied them in South Korea and in the United States as well. In the following chapter, I will provide greater detail regarding discrimination issues, preaching, and the role of the Church in relation to social issues and transformative preaching, especially in the last quarter century in South Korea.

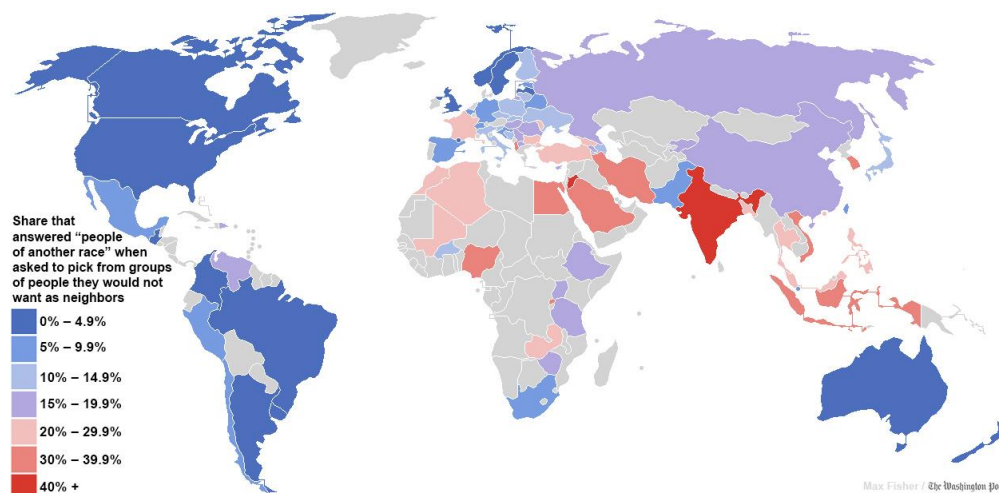
A. Race-based Discrimination in South Korea

Max Fisher, a social scientist, in 2013, cites two Swedish economists who examined the world's most as well as least racially tolerant countries and *the Washington Post* reported the interesting result in relation to their research project. It is reported as follows:

South Korea, not very tolerant, is an outlier. Although the country is rich, well-educated, peaceful and ethnically homogenous – all trends that appear to coincide with racial tolerance – more than one in three South Koreans said they do not want a neighbor of a different race. This may have to do with Korea's particular view of its own racial-national identity as unique – studied by scholars such as B.R. Myers – and with the influx of Southeast Asian neighbors and the nation's long-held tensions with Japan.²

¹ Alison Brysk, *Globalization and Human Rights* (Berkeley: University of California Press, 2002), 1-16.

² Max Fisher, "A Fascinating Map of the World's Most and Least Racially Tolerant Countries," *The Washington Post*, May 15, 2013, accessed May 15, 2013, <http://www.washingtonpost.com/blogs/worldviews/wp/2013/05/15/a-fascinating-map-of-the-worlds-most-and-least-racially-tolerant-countries/>.



Appendix 1. Data Source: World Values Survey

Currently in South Korea, as indicated above, there are no established laws nor system that presents racial discrimination by mutual agreement.³ Therefore, the practice of racial discrimination is not yet regarded as a criminal offense in current South Korean society.

According to Robert Wald Sussman, author of *The Myth of Race: The Troubling Persistence of an Unscientific Idea*, biological races do not exist and the concept of human races and racism is socially constructed.⁴ By treating a minority group⁵ or any group of individuals as biologically (innately) inferior, racism, as a social construction, is often expressed in brutality and violence as the feeling of repulsion at, and distrust of, difference among people. Race-based discrimination is to think, speak, and act negatively about another, based solely on that person's

³ Graziano Battistella, *Global and Asian Perspectives on International Migration* (Springer: International Organization for Migration, 2014), 107.

⁴ Robert W. Sussman, *The Myth of Race: The Troubling Persistence of an Unscientific Idea* (Cambridge: Harvard University Press, 2014); *Race: The Power of an Illusion*. DVD, co-directed and produced by Larry Adelman (San Francisco: California Newsreel, 2003).

⁵ One cannot say that only a minority group can be treated in that manner. For example, in apartheid South Africa, a white minority sought to maintain domination over a black majority. In doing so, a white minority engaged in discriminatory treatment of a black majority. I prefer to use the word, "minoritized," rather than "minority," intentionally, because no person or people is born a minority. People are minoritized as they are victimized by systemic oppression. For further discussion see, Amanda Ajodhia-Andrew, *Voices and Visions from Ethnographically Diverse Young People with Disabilities* (Rotterdam: Sense Publishers, 2016), 3-4.

color, class, or culture. It occurs when people hold pre-formed opinions or stereotypes about a group or category of people that reflect prejudice and bigotry, generated by one dominant group.

In such situations, there are two kinds of racism: *passive* and *active racism*.⁶ The presence of *passive racism* is seen in holding inappropriate beliefs, hiding negative emotions, and actions stemming from biases which contribute to the maintenance of a system of racism, without openly advocating violence or oppression and lacking any actions of resistance to discrimination. Advocating continued subjugation of targeted racial groups, belief in the inferiority of targeted racial group, and the superiority of agent groups, and maintenance of the rights of members of agent groups, with an open and explicitly stated desire to maintain systems of racism, represent actions of *active racism*. Engagement in both active and passive racism results in manifestations of discrimination and violation.⁷

As a South Korean, I consider issues of racial discrimination and discriminatory tendencies against ethnically and culturally different people in South Korea as serious prevalent expressions of injustice. As a divided nation between South and North, Korea has had a history of repeated invasions by its larger geographical neighbors. Therefore, nationalism has been uniquely re-interpreted, re-produced, and re-educated along with the political transformation of South Korean society. Gil-Soo Han, author of *Nouveau-riche Nationalism and Multiculturalism in Korea: A Media Narrative Analysis*, calls attention to a common discourse regarding racial discrimination in current South Korean society that is due to “Korean homogeneity and pure-blood nationalism.”⁸ These long-held claims about the cultural and ideological superiority of

⁶ Paula S. Rothenberg, *Race, Class, and Gender in the United States: An Integrated Study* (New York: St. Martin's Press, 1998), 138; and Robert P. Amico, *Anti-racist Teaching* (S.I.: Routledge, 2016), 75.

⁷ Racism, as explained above, reflects the understanding of racism used in this dissertation.

⁸ According to Gil-Soo Han, “Koreans also discriminate against each other, on the basis of their birthplaces and educational backgrounds. Since the Korean war, North Koreans in South Korea have experienced discrimination and Koreans have shown discriminatory behaviors against minorities such as Chinese descendants.” Gil-Soo Han,

Koreans have been deeply embedded in the Korean culture and consciousness of its citizens and have led Koreans, intentionally or unintentionally, to set themselves apart from non-Koreans.

Historically speaking, Korean xenophobia unfortunately stems from the hatred of past colonial domination by countries such as China and Japan. Japan first invaded Korea in 1592. Centuries later, during World War II Japan invaded, annexed, and subjected many Asian countries to their imperialism, not only Korea. In the case of Korea, Japan attacked and colonized Korea for thirty-six years from 1910 to 1945. Japan attempted to subjugate Koreans to Japanese culture forcing the elimination of the Korean language and culture, and also enslaved Korean women to provide sexual services to thousands of Japanese soldiers.⁹ It remains a sensitive and unresolved diplomatic issue even to this day. The sense of racial inferiority and the dislike of Japanese are deeply embedded in the Korean psyche.

Today, Korean-Japanese relationships are better than in the past because of economic trade partnership, but the historical issues between Korea and Japan continue to cause Koreans to have deep anti-Japanese sentiments. It is inherited from generation to generation through the ongoing education curriculum and socialization.¹⁰ Thus, when a high degree of nationalism is expressed, it can manifest itself as racism or xenophobia, as discrimination against people of another nation-state, or people of another ethnicity. In this respect, the exclusive ethnic nationalism or hyper-nationalism, which means the belief in the superiority of one's nation, can be interchangeably used with an exclusive form of racism or xenophobia.

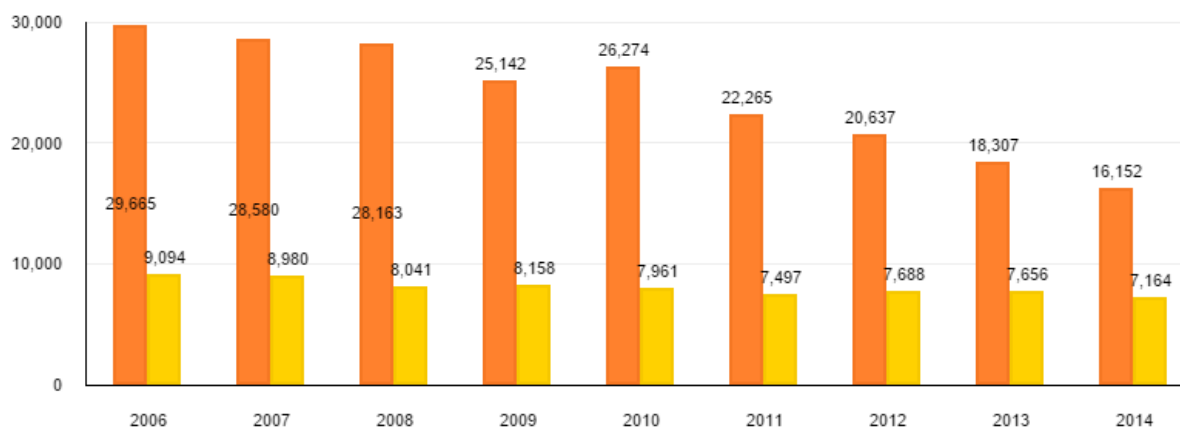
In order to expand the definition of racism and deepen the cultural context of Korean preaching, it is essential to document the significant number of multicultural families who have

Nouveau-riche Nationalism and Multiculturalism in Korea: A Media Narrative Analysis (London: Routledge, 2016), 24.

⁹ Chunghee Sarah Soh, *The Comfort Women: Sexual Violence and Postcolonial Memory in Korea and Japan* (Chicago: University of Chicago Press, 2008).

¹⁰ Unresolved issues of decades remain that contribute to negative feelings that forced specific nation states.

settled in South Korean society causing a new paradigm of demographic changes to the population of South Korea. From 2006 to 2014, international marriages accounted for nearly 287,424 marriages in South Korea and this trend is continuing.¹¹ The international marriage rate annually accounts for nearly 10% of the total Korean marriage rate in South Korea.



Appendix 2. The Present State of International Marriage in South Korea
(Orange color: Foreign Women, Yellow color: Foreign Men)

According to Hyo-sik Lee's report, in 2010, "a total of 25,000 foreign women came to South Korea, mostly as brides of Korean men."¹² However, an increasing number of foreign women who come to Korea to marry Korean men in rural areas, run away from home, and engage in prostitution to earn money, creating a daunting task for the immigration authorities. This serious sex trade phenomenon and problems with the cultural adaptation of these foreign brides, exacerbated by domestic violence, continue as serious social and racial issues in the public sphere in South Korea. The most common "foreign" giant to attack and slay these days are Muslims in the aftermath of September 11, 2001 attacks, and Paris terror attacks of November 13,

¹¹ Statistics Korea, "International Marriage Status (in Korean)," accessed February 17, 2016, http://www.index.go.kr/potal/main/EachDtlPageDetail.do?idx_cd=2430: "The Total Number of Marriages (in Korean)," updated on August 24, 2015, http://www.index.go.kr/potal/info/idxKoreaView.do?idx_cd=1579.

¹² Hyo-sik Lee, "More Migrant Women Engage in Selling Sex," *The Korea Times*, January 27, 2011, accessed February 17, 2016, http://www.koreatimes.co.kr/www/news/nation/2011/04/117_80476.html.

2015.¹³ Likewise, there is racial antagonism toward *Joseonjok*, who are ethnic Korean Chinese citizens moving to South Korea, and North Korean escapees.

Among these problems, the children of international marriages have emerged as a serious social issue in Korea. The term “children of multicultural families” reflects a new classification of mixed-race children of families in international marriages (known as “Kosian”).¹⁴ The number of mixed-race children attending Korean schools in 2012 was 150,000. As the number of marriages has increased in past years, so too the number of children from mixed marriages who enter school has increased. Regrettably, most children of multicultural families are not attending school at all. According to Jason Strother’s report, a 2012 survey found that up to “31 percent of children with a foreign parent stays home and does not learn Korean proficiently.”¹⁵ The traditional Korean social values inordinately emphasizing racial and cultural homogeneity are among the primary causes of such discrimination.¹⁶ To be sure, those who are not considered “Korean” are often rejected by the Korean society or experience racial discrimination so that they continue to confront harsh treatment because there is no law that prohibits such discrimination by race until now.¹⁷

¹³ Kyoung-hwa Song, “For S. Korean Muslim, Discrimination at Home and Abroad,” *The Hankyoreh*, May 15, 2011, accessed August 21, 2014, http://www.hani.co.kr/arti/english_edition/e_national/478346.html.

¹⁴ Nathan Schwartzman, “Mixed-Race ‘Kosian’ Kids Abandoned by Parents,” *Asian Correspondent*, January 23, 2010, accessed August 13, 2014, <http://asiancorrespondent.com/27935/mixed-race-kosian-kids-being-abandoned-by-parents>.

¹⁵ Jason Strother, “S. Korean School Caters to Children of Multicultural Families,” *Voice of America*, March 14, 2012, accessed February 17, 2016, <http://www.voanews.com/content/south-korea-opens-school-for-children-of-multicultural-families-142772385/180842.html>.

¹⁶ For Korean people, “Korean” is considered the race to which they belong. Thus, for Korean people, the term, “Asian,” is an overarching categorization to which people of many Asian ethnicities belong.

¹⁷ James Hyams, “Nearly All for Foreigners Victim of Discrimination in Seoul,” *The Korea Observer*, May 26, 2105, accessed February 17, 2016, <http://www.koreaobserver.com/nearly-all-foreigners-victim-of-discrimination-in-seoul-29001/>; and Wilson Melbostad, “South Korea: United Nations Calls for Korean Anti-Discrimination Act,” Human Rights Brief, January 26, 2015, accessed February 17, 2016, <http://hrbrief.org/2015/01/south-korea-united-nations-calls-for-korean-anti-discrimination-act>. According to Wilson Melbostad, “Over the last decade, waves of migrants have entered the Korean workforce. To date, around 1.57 million foreign nationals reside in South Korea, making them three percent of the population. To support its growing population of multicultural settlers, the Korean Government has enacted a series of laws and policies. Yet,

Overall, South Koreans have indiscriminately adopted the Western categories related to race which were designed to stigmatize subordinates with inferior ability and quality. South Koreans have blindly embedded those perspectives in their understanding of race and ethnicity, as well as in their treatment of culturally different others since the Japanese colonial period as noted above. Since then, Koreans have showed their favorable attitudes towards (White) Americans and unfavorable attitudes towards Chinese, Korean-Chinese, North Korean refugees, Southeast Asians and Mongolians. South Korean's exclusive and discriminatory tendencies towards Black people (Africans, Americans, Caribbean, etc.) have existed long before the globalization policy has implemented.

South Koreans first became familiar with American values of democracy, Christianity, meritocracy, and individualism during the 19th century when Protestant missionaries evangelized the Korean nation. These notions were further developed as South Korea underwent rapid industrialization and modernization following the Korean War (1950-1953). Since then, U.S. mass media, such as movies and television shows, have been the primary tools for South Korean exposure to American values and racial attitudes. The media sources perpetuated stereotypical portrayals of Black people, resulting in the escalation of racism as a social phenomenon. For example, as Erna Smith points out,¹⁸ the main problem of media coverage is the fact that it is carried out by Caucasians, "whites" from the white privilege perspective. Smith explains that her research on media coverage in the San Francisco Bay area since 1950s confirms that African Americans and Latino Americans are mostly depicted in violent crime-related scenes or in asserting their political interest through anti-social actions. Rarely are they portrayed as ordinary

despite requests from the International Labor Organization and the UN, South Korea has yet to pass a comprehensive anti-discrimination law."

¹⁸ Erna Smith, "The Color of News," in *Inside the L.A. Riots: What Really Happened, and Why It Will Happen Again*, ed. Don Hazen (New York: The Institute for Alternative Journalism, 1992), 139-140.

citizens, but more as “threatening, overly demanding, and undeserving” figures.¹⁹ Prior to the 1980s, the images of black culture that became familiar to South Koreans were those of slaves, poor people, or tribal Africans in the Korean media. From the 1980s in South Korean society, the media image became more sinister, with a greater focus on black criminality, violence, and drug use. This was derived from a mix of both South Korean and American media.

Media culture reinforces dominant values and political ideologies. Radio, television, film, magazines, and the other products of media culture contribute to educating a populace regarding how to behave and what to think, feel, believe, fear, and desire -- and what not to. They also provide materials out of which we forge our very identities, our sense of class, and our attitudes toward ethnicity and race. Therefore, it is very important to recognize how to understand, interpret, and criticize the meanings and messages conveyed through media images. Cultural studies are also disclosing, mapping, and charting the power relations that operate in various symbolic forms, such as language, discourse, and text by which meanings and values are disseminated and created.

With such prejudice, resulting from mass media, South Koreans have been known to ridicule dark-skinned people in public places. Among the non-White groups, Black people are most often the target of negative attention and derogatory comments. However, Koreans’ anti-black sentiment stems from a range of various influences, from the traditional Korean preference for the color white, to the burning of LA’s Koreatown in 1992, and to the Confucian philosophy of hierarchy in human relations. Confucianism on the basis of hierarchical structures divides social classes into *yangban* (aristocrat) and oppressed *sangnom* (servant class people). Through

¹⁹ See also, Carol Tice, “Helicopter Journalism,” in *Inside the L.A. Riots: What Really Happened, and Why It Will Happen Again*, ed. Don Hazen (New York: The Institute for Alternative Journalism, 1992), 121; and see also, Yong Sup Song, “A Christian Ethics of Empathy for Communities of Faith in the Midst of Racial Conflicts: Violence, Racism, and Narcissism in the Los Angeles” (PhD diss., Drew University, 2012).

this ancient Chinese religion and philosophy, Koreans historically have had a tendency to divide racial classes or racial hierarchy into White as *yangban* and Black as *sangnom*.²⁰ Contemporary South Koreans are still influenced by such hierarchical values, social structures, and philosophy of Confucianism.

South Korean's discriminatory attitudes against Black people might be also caused from the long-term U.S. military presence in South Korea of a now-professional armed force that often comprises the economically deprived populations of the United States such as the rural south, immigrants hoping for citizenship, and black citizens. The military offers these populations opportunities for education, employment, and a "calling" that has some ascribed social status in the United States. For these reasons, they came to South Korea as soldiers. The long-term presence of these troops has contributed to the racializing of many South Koreans. South Korean people have observed White privilege and White superiority from the segregated restaurants, bars, and brothels and Black-White division of the U.S. military, which was caused by power imbalances and devaluing connotations of racial differences, in South Korea. In a survey, Korean grade school students ranked Black people the highest in categories such as laziness, lack of concern for cleanliness, and aggression, while White people were ranked highest in categories like diligence and cleanliness.²¹

In this regard, the Civil Rights Movement in the United States with its leadership of Black church pastors and Black Theology in Africa and among African Americans made so little impact on conservative or evangelical Korean Christianity²² due to the expansion of the

²⁰ Un-yōng Kim, *A Cross-Cultural Reference of Business Practices in a New Korea* (Westport: Quorum Books, 1996), 33-6.

²¹ Bum-soo Kim, "Hwaninjongboda baekini choayo [We like whites, more than Asians]," *Hankook Ilbo*, last modified April 25, 2013, accessed March 15, 2015, <http://sports.hankooki.com/lpage/newstopic/200511/sp2005111609370558770.htm>.

²² According to Timothy S. Lee, "Evangelism in Korean Protestantism is broadly defined to include movements more specifically known as Fundamentalism and Pentecostalism –as a species of Protestantism

evangelistic power of the conservatives which strongly argues for the exclusive truth of the Bible and a westernized view of Christianity. It is because conservative Korean Protestant churches think of themselves more as “White” than as communities of color, especially since the categorization of “people of color” is not a Korean system of categorization as it is in the United States. There is a reluctance to incorporate this type of social issue/movement in conservative Korean Protestant churches,²³ partially due to the racism against Blacks or African Americans. For instance, Korean conservative Christianity was influenced by negative images about Africa and African peoples embedded in certain traditional readings of some biblical texts. An important theme in this regard which has appeared in different versions in the so-called curse of Ham whose descendants are listed in Genesis 10:1-14. According to Hebrew tradition, Ham had committed an act of great disrespect towards his father, Noah. When Noah wakes up and learns of the actions of his children, he pronounces a curse, not upon Ham but upon Canaan, Ham’s son.

This story was related to the racially-motivated interpretation of Gen. 9:25 that suggests Africans are Black because of the curse of Ham and that the descendants of Ham are cursed by being Black and are sinful with degenerate progeny.²⁴ In addition to that, the South Korean

characterized by a literalist bent in biblical interpretation, a soteriology that values the individual over society, fervent advocacy of evangelism, and a piety that emphasizes a conversion experience and personal relationship between God and the believer, relegating rituals such as baptism and communion to a secondary place.” Timothy S. Lee “Beleaguered Success: Korean Evangelicalism in the Last Decade of the Twentieth Century,” in *Christianity in Korea*, ed. Robert E. Buswell Jr. and Timothy S. Lee (Honolulu: University of Hawai‘i, 2006), 331.

²³ In South Korea, there are three non-conservative Protestant denominations—the Episcopal Church, the Lutheran Church, and the Presbyterian Church in the Republic of Korea. It is reasonable to state that all the other Protestant denominations are conservative. According to *The Christian Yearbook of Korea: 1991*, these non-conservative churches had 1,359 local churches in 1990—about 4 percent of the total. This figure concurs with the minimum 90 percent estimate for the Conservatives based on the findings in two major studies of *Hyöndae Kyohoe söngjang kwa sinang yangt’ae e kwanhan chosa yön’gu* [An Investigation into the Growth and Religiosity of the Korean [Protestant] Church] by the Institute for the Study of Modern Society and *Han’guk kyohoe 100-nyön chonghap chosa yön’gu* [Centennial Comprehensive Study of the Korean [Protestant] Church], by the Christian Institute for the Study of Justice and Development in the 1980s. According to the Gallup Korea survey, 95 percent of all Korean Protestant churches were conservative in the 1990s.

²⁴ Adrian Thatcher, *The Savage Text: The Use and Abuse of the Bible* (Chichester: Wiley-Blackwell, 2008), 39-43. I am aware that this interpretation of Gen. 9:25 has been an example indicating how (White) racism used Scripture to justify slavery. This racist narrative and preaching toward Blacks prevailed for centuries in the United States. See the following citation for further clarification regarding this issue, Stephen R. Haynes, *Noah’s*

conservative Christians' ambivalence toward race has roots in the Bible itself. In the Old Testament, the Israelites often act as though only Hebrews, not outsiders, have equal status as human persons. At times, God is presented as even commanding the destruction of non-Hebrew groups who are deterring the Hebrews from accomplishing their purpose. For example, in the Hebrews' quest for freedom from the Egyptians, the first born sons in Egypt are slain, and Pharaoh's army is drowned in the sea. In the struggle for what is to be claimed as the Israelites' homeland, several groups fall victim to the sword. Numbers 31 contains a chilling account of cultural genocide in which the Hebrews kill all the Canaanite men and enslave the women; the book of Joshua contains a similar account of ethnic cleansing. Daniel L. Hawk articulates this conviction that other ethnic people must be destroyed because, in presenting other gods as visible candidates for worship, these people threaten Israel's identity as the people of the covenant.²⁵ Likewise, the religious attitude of conservative Christianity has been described as anti-cultural and anti-historical because conservative South Korean Protestant Christians believed in the Bible's absolute authority and in its literal inerrancy as noted above. Conservative Christianity in South Korea showed an attitude of exclusivism toward traditional Korean culture, including other religions as well.

Overall, South Korean conservative Protestant Christianity in Korean society insisted on separating politics from religion and chose to take the position of being politically neutral, i.e. not engaged in public demonstrations. Thus it was quite passive in the struggle for democracy

Curse: The Biblical Justification of American Slavery (Oxford: Oxford University Press, 2002); David A. Baer, and Robert P. Gordon, *Leshon Limmudim Essays on the Language and Literature of the Hebrew Bible in Honour of A.A* (Bloomsbury: T & T Clark, 2015), 43. "In the case of Benjamin M. Palmer, a prominent Presbyterian preacher in New Orleans from 1856 to 1902,... [he] preached throughout this period [regarding] the mental and moral degradation of Ham's black progeny and their divine sentence to perpetual servitude." See this citation, B. M. Palmer, *The South, Her Peril, and Her Duty: A Discourse, Delivered in the First Presbyterian Church, New Orleans, on Thursday, November 29, 1860* (New Orleans: True Witness and Sentinel, 1860).

²⁵ Daniel L. Hawk, "The Problem with Pagans," in *Reading Bible, Writing Bodies*. (London: Routledge, 1997), 154.

and for the recovery of human rights. South Korean conservative Christianity, believing that the human body was separated from the soul in the matter of salvation, put the problems of the personal soul on a higher plane. It concentrated on the soul's quantitative growth, physical healing, an eschatological destiny," and so on. Kyung-jae Kim, in his article "*History and Prospects of the Protestant Church in Korea*," emphasizes that conservative Korean Christianity should overcome these kinds of barriers through prayer not public action.²⁶

If racism is not dealt with radically so as to find a cure with the goal of ultimate eradication, like a cancer, it will consume all of us, threatening not one limb or the inner organs only but the whole body will be critically affected.²⁷ As Paul said, if one member of a body suffers, such suffering will eventually hurt not only that member but also the entire body. With this awareness, contemporary South Korean clergy persons need to be interested in fighting against racism and discrimination as a social cancer or deadly malaise, so as to restore the wellness of all. For this reason, my interests and concerns are attached to the marginalized and discriminated in society.

B. Human Rights Violations in South Korea

As globalization in its current form, expands, so too does the inequality of individuals in society. Rising inequality can result in an increase of discriminatory hierarchical bias for scapegoating or advancing xenophobic and isolationist tendencies. With cultural and economic imperialism, "human rights violations have always been both an instrument of discrimination and a tool of exploitation."²⁸

²⁶ Kyong-jae Kim, "History and Prospects of the Protestant Church in Korea," in *Korea and Christianity*, ed. Chai-shin You (Seoul: Korean Scholar Press, 1996), 161-180.

²⁷ Gloria Yamato, "Something About the Subject Makes It Hard to Name," in *Race, Class, and Gender: An Anthology*, 2nd ed., ed. Margaret Andersen and Patricia Hill Collins (Belmont: Wadsworth, 1995), 72.

²⁸ Anup Shan, "Racism," last updated August 8, 2010, accessed April 2, 2016, <http://www.globalissues.org/article/165/racism>.

This chapter aims to provide the social and global aspects of the current Korean context while reflecting on specific circumstances indicating social/global and cultural injustices, which compel me to research, teach, and preach within my particular location as a Korean preacher and Church leader because prophetic preaching and preaching justice call for the awareness of social, economic, and cultural contexts in light of the Christian gospel.

In this section, the realities of undocumented migrant workers' lives, of women who are involved in international marriages with elderly Korean men in rural areas, of children of multicultural families, and of immigrant women living in the economic bondage of prostitution are reviewed, as situations of those living on the marginalized in contemporary South Korean society. These individuals can also be considered as global migrant slaves of the twenty-first century in the context of economic globalization. These realities are analyzed as part of the cultural context assessment needed as a methodology for preaching of humanization. The goal of this task is to deconstruct these aspects of human rights violations to better determine the factors generating this reality.

In the course of the late twentieth century and the first decade of the twenty-first century, millions of homeless global wanderers are crying out all over the world, just as the early Hebrews cried out.²⁹ The global wanderers are still suffering under the exploitation of globalization, engineered by wealthy nations. According to *The United Nations*, it is estimated that “at any one time 200-250 million people are on the move around the planet in search of work and food.”³⁰ *The UN High Commissioner for Refugees* reports that “war and political repression were responsible for 43.7 million people being displaced from their homes by the end

²⁹ Robert K. Schaeffer, *Understanding Globalization: The Social Consequences of Political, Economic, and Environmental Change* (Lanham: Rowman & Littlefield Publishers, 1997), 75.

³⁰ (S.n.), “Undocumented Immigrant Workers in the USA and Some Christian Responses,” accessed August 11, 2014, http://www.eccr.org.uk/dcs/Immigrant_workers_in_the_US.pdf.

of 2010.”³¹ Tens of thousands of refugees are moving to European countries from Africa, crossing the Mediterranean Sea by boat. Many of them drown or die from disease or misfortune along on the way. Thousands of refugee flow into Europe from Turkey and the regions of the former Yugoslavia as well.³²

Similar events are happening in Southeast Asia with people from Thailand, Burma, Indonesia, Vietnam, and the Philippines, seeking employment in the developed Asian countries.³³ Economic inequality and the injustices of globalization result in the global movement of migrant workers. The issue of migrant workers started with the economic development problem and social instability in their own countries. In the stream of economic globalization, they flooded Japan and South Korea in search of employment. Quite a number of illegal immigrants from China, Mongolia, and Russia can also be found in South Korea and in Japan. They also infiltrate into their own neighboring countries, in order to survive. Many of these undocumented immigrant workers are brought into the developed countries by illegal traffickers, using dangerous and illegal practices with promises of employment and a better life. “Others” are sold as slaves and prostitutes and their lives are more miserable and vulnerable than they could have expected.³⁴

According to current research, there are four major causes associated with the problems of displaced persons.³⁵ First, the population explosion in the poor countries causes severe food

³¹ (S.n.), “World’s Refugees Number Nearly 44 Million,” *SOS Children’s Villages*, accessed August 11, 2014, <http://www.sos-usa.org/newsroom/world-refugees-nearly-44-million>.

³² Gil Loescher, *Beyond Charity: International Cooperation and the Global Refugee Crisis* (New York: Oxford University Press, 1993), 165.

³³ Graeme Hugo, and Soogil Young, *Labour Mobility in the Asia-Pacific Region: Dynamics, Issues and a New APEC Agenda: A Survey and Analyses of Governance Challenges on Labour Migration for APEC Economies* (Singapore: Institute of Southeast Asian Studies, 2008), 100-2.

³⁴ UNFPA, *International Migration and the Millennium Development Goals: Selected Papers of the UNFPA Expert Group Meeting* (New York: United Nations Population Fund, 2005), 7.

³⁵ Eunjoo Mary Kim, *Preaching in An Age of Globalization* (Louisville: Westminster John Knox Press, 2010), 23-31; (S.n.), “How is Globalization Hurting the Economy?,” accessed August 11, 2014, <http://globalization-nikipie.weebly.com/cons-of-globalization.html>.

shortages and the aggravation of poverty.³⁶ Moreover, much of their farm land has turned into barren, unproductive land, due to the unusual climatic change plaguing the world today, making the situation worse.³⁷ Second, the repeated genocide among tribes in Africa, adds to the number of mass migrants from the African nations.³⁸ A primary cause of such tragedies goes back to the long colonial rule by European nations and the economic and political involvement of the United States over the last century. Under the colonial rule, the people on the African continent and people in Latin America were not able to develop into modern nations and remained uninformed about birth control and ways of preserving their land from erosion. This can be traced to the influence of Christianity such as the Roman Catholic's ban on birth control or evangelical Christianity's resistance to the UN's work on women's health centers.

Third, results of the spreading globalization have driven innumerable people in poor nations to a homeless life of wanderers.³⁹ The globalization steadily increases the gap not only between financially affluent Western countries and poor countries but also creates a wider gap between the rich and poor, as well as the powerful and powerless, within each country.⁴⁰ In addition, wealthy corporations move into the countries and start large farm industries using modern machines and small farms are unable to survive.⁴¹ Fourth, the rapid environmental change caused by uncontrolled pollution or destruction of natural resources by the multi-national industries in the Western countries are turning many Central Asian and African farmlands into

³⁶ Arjun Appadurai, *Globalization* (Durham: Duke University Press, 2001), 98.

³⁷ Anthony Nyong, "Climate Change Impacts in the Developing World: Implications for Sustainable Development," in *Climate Change and Global Poverty: A Billion Lives in the Balance?*, eds. Lael Brainard, Abigail Jones, and Nigel Purvis (Washington: Brookings Institution Press, 2009), 43-64.

³⁸ Alastair Davidson, *Migration in the Age of Genocide: Law, Forgiveness and Revenge* (Springer: International Organization for Migration, 2015), ix.

³⁹ David Bacom, *Illegal People: How Globalization Creates Migration and Criminalizes Immigrants* (Boston: Beacon Press, 2008).

⁴⁰ A. J. W. Taylor, *Justice as a Basic Human Need* (New York: Nova Science Publishers, 2006), 128.

⁴¹ Rebecca A. Martusewicz, Jeff Edmundson, and John Lupinacci, *Ecojustice Education: Toward Diverse, Democratic, and Sustainable Communities* (New York: Routledge, 2011), 272.

deserts, also causing great tidal floods in the poor nations, particularly along the line of the tropical zones causing international disasters such as the tsunami in Japan.⁴² Creation as well as the human life is being harmed by this knowledge, this tree of globalization.

The International Labor Organization (ILO), founded in 1919, defines “people working outside of their home country as migrant workers” or “people who migrate from one country to another with a view to being employed otherwise than on his [or her] own account.”⁴³ The United Nations (UN)’ definition is broader than the ILO. The term can be used to describe “someone who migrates within a country, possibly their own, in order to pursue work such as seasonal work.”⁴⁴ There are also people who migrate from one country to another with the goal of being employed. This definition is broad enough to cover undocumented migrant workers as well as those who enter and reside in the country with the authorization of the state. Whatever the norms are, as a vulnerable group in need of specific protection, these migrant workers do not just leave their homes, houses, friends, roots, culture, language and religion and make a choice to undertake hard physical labor without adequate payment. They move because they are living in abject poverty and experiencing literal starvation, as they cannot feed their families nor themselves in their homeland. This means they choose to become “homeless”, wanderers in order to survive.

⁴² Robin M. Leichenko, and Karen L. O'Brien, *Environmental Change and Globalization: Double Exposures* (Oxford: Oxford University Press, 2008); E. C. H. Keskitalo, *Climate Change and Globalization in the Arctic: An Integrated Approach to Vulnerability Assessment* (London: Earthscan, 2008); and Jan Oosthoek and Barry K. Gills, *The Globalization of Environmental Crisis* (London: Routledge, 2008).

⁴³ Roger Zegers de Beijl, *Documenting Discrimination against Migrant Workers in the Labour Market: A Comparative Study of Four European Countries* (Geneva: International Labour Office, 2000), 9. ; (S.n.), “International Labour Standards on Migrant Workers’ Rights,” accessed April 5, 2016, http://www.ilo.org/wcmsp5/groups/public/---asia/---ro-bangkok/documents/publication/wcms_146244.pdf (p.7).

⁴⁴ Jean-Michel Servais, *International Labour Law* (The Hague: Kluwer Law International, 2005), 222.

C. Gender-based Discrimination in South Korea

South Korea has been importing numerous numbers of migrant workers since the early 1990s. South Korea's economic development was distributed worldwide, attracting migrant workers looking for better jobs. Rapidly expanded domestic markets and factories also needed low-paid migrant workers, which caused a rapid increase of migrant workers to arrive in South Korea. The number of migrant female workers has also been increasing. According to Maruja M. B. Asis, a staff member of the Scalabrini Migration Center in the Philippines, "In East and Southeast Asia, the participation of women in labor migration from the 1980s was also a function of demand, specifically the demand for domestic workers and entertainers in the case of Japan, and recently in South Korea."⁴⁵

According to recent research, "since 2006 over one million foreigners have lived in South Korea. More than 854,000 foreigners were in South Korea in 2008, including migrant workers, English teachers, resident aliens, and imported brides."⁴⁶ Therefore, the number of foreigners who live in South Korea exceeds two percent of the general South Korea's population, which indicates that Korean (South) society is becoming a multi-cultural society,⁴⁷ similar to the United States and Canada. The latest census expects that one out of every ten people will be a foreigner in 2050 because their numbers are rapidly increasing.

Regarding undocumented migrant workers, since the late 1990s, a great number of migrant workers have been brought into South Korea. As of October 2009, there were 680,000

⁴⁵ Maruja M. B. Asis, "International Migration and Prospects for Gender Equality," in *International Migration and the Millennium Development Goals* The UNFPA Online, 11-12 May 2005, 114, accessed May 5, 2016, https://www.unfpa.org/sites/default/files/resource-pdf/migration_report_2005.pdf.

⁴⁶ Jiyeon Lee, "Animosity against English Teachers in Seoul," accessed April 3, 2012, <http://www.globalpost.com/dispatch/south-korea/100122/english-teachers-seoul-racism?page=full>.

⁴⁷ Shin-who Kang, "Foreigners Exceed 1 Million," *The Korea Times*, last modified August 24, 2007, accessed April 2, 2012, http://www.koreatimes.co.kr/www/news/nation/2012/03/113_8926.html; and Timothy Lim, "Who is Korean? Migration, Immigration, and the Challenge of Multiculturalism in Homogeneous Societies," *The Asia-Pacific Journal*, last updated July 27, 2009, accessed on April 16, 2016, <http://apjjf.org/-Timothy-Lim/3192/article.html>.

registered foreign workers. Among them, the number of illegal migrant workers employed in South Korea was about 64,000.⁴⁸ As of 2011, the total number of foreigners in South Korea was 1,395,077. Out of this, 1,227,297 were documented and 167,780 were undocumented foreigners⁴⁹ which shows an increase of 300% in three years. These workers are mainly from the Philippines, Bangladesh, Pakistan, Nepal, and Sri Lanka, but it is estimated that the majority are ethnic Koreans from China. Most of them come to South Korea on a visitor's visa that they obtained by paying exorbitant sums of money to brokers. When their visas expire, they stayed on as illegal workers. Undocumented aliens in South Korea are only able to receive most dangerous and lowest paying-jobs, usually in occupations Korean citizens themselves do not want to undertake because they are "difficult, dangerous, and dirty" jobs, as long as there is employment for all Koreans.

Many of their difficulties arise from the barrier of language, unfamiliar food, and differences in culture. Their activities are restricted because their employers hold their passports. Because they are categorized as illegals, they do not receive compensation such as medical insurance benefits in the event of industrial accidents. Often they do not even receive their wages. If they are not registered, they face deportation by the authorities, as well as being subject to the payment of heavy fines. If they cannot afford to pay the fine, they are detained in a special detention center.

In one survey, two Korean professors demonstrate that "42% of a random sample of 185 migrant workers said that they had been beaten on their jobs."⁵⁰ Regarding the discriminatory

⁴⁸ Hyun-Ho Seok, "Globalization of Labor and Corporate Enterprises in South Korea: Labor Relations and Social Adjustment of Migrant Workers," in *Korea Confronts Globalization*, eds. Yunshik Chang, Hyun-ho Seok, and Don Baker (New York: Routledge, 2011), 118-38.

⁴⁹ Korea Immigration Service, accessed March 31, 2016, http://www.immigration.go.kr/HP/TIMM/imm_06/imm_2011_11.jsp (In Korean).

⁵⁰ Takeyuki Tsuda, *Local Citizenship in Recent Countries of Immigration: Japan in Comparative Perspective* (Lanham: Lexington Books, 2006), 241.

class attitude, many poorer Koreans lose jobs and the unemployment rate is high in Korean society. These Koreans feel that the migrant workers take positions at low wages that could also be available to Koreans when the unemployment rate is high. Consequently, racial hatred hostility and xenophobia against these migrant workers from economically poor countries have intensified and negative feelings/thoughts against poor migrant workers have been systemized.⁵¹ Regretfully, Koreans (South), who were historically victimized and alienated by colonizers, imperialists, and White privilege-centered racists both in Korean society and in the world, become the colonizer and the powerful by practicing ethnocentric nationalism and racism against “Others” or non-Koreans with different languages and different cultures who have darker skin and thus are economically marginalized.

Regarding gender-based discrimination including racial hatred, female migrant workers are often subjected to sexual harassment and violence at work. In particular, female migrant workers, who represented 37% of all migrant workers until 2011,⁵² are more vulnerable to sexual abuse, sexual harassment and physical violence, especially in sectors where women predominate. Unfortunately, many gender-based discrimination issues are not reported, due to the female workers’ illegal status because they fear dismissal and possible loss of regular status, and, as a result, perpetrators abuse their weakness. The sexual harassment of female migrant workers in other work environments, such as on farms or in the industrial sector, is a problem worldwide as well as in South Korea. For instance, “On October 24th, 2008, a Chinese woman, who was sexually attacked by a Korean male co-worker while sleeping at the restaurant where she worked,

⁵¹ In her article, *Antiracist Preaching: Homiletical Strategies for Undermining Racism in Worship*, my colleague at Drew University, Suzanne Wenonah Duchesne contends that “an antiracist homiletic strives to not only address individuals and their understanding of their own personal racist tendencies or beliefs, but also helps them to understand that racism is a systemic problem.” Suzanne Wenonah Duchesne, “Antiracist Preaching: Homiletical Strategies for Undermining Racism in Worship,” in *Liturgy* 29, no. 3 (15 Apr 2014): 11-20.

⁵² Korea Immigration Service, accessed March 31, 2016, http://www.immigration.go.kr/HP/TIMM/imm_06/imm_2011_12.jsp (In Korean).

subsequently died while fleeing her attacker.” Rev. Hae-sung Kim, President of the Korea Migrants’ Centre in Seoul, reported to Amnesty International that “many Chinese women working in restaurants are at risk of sexual harassment and violence because they sleep on the premises to save money.”⁵³ In addition, in 2008, his organization surveyed “thirty-three Chinese-Korean women and nineteen of them reported having been sexually assaulted by their employer or co-worker. They say that it is dangerous to sleep at the businesses and restaurants but this saves them valuable money.

The women also expressed that their attackers keep them quiet by threatening to tell their families what happened.”⁵⁴ This survey indicates that gender-based sexual violence against female migrant workers and the rate of rape by the owners or fellow male workers are escalating problems. The powerlessness that women in such situations experience is likely to lead to their continuing abuse, as they feel they do not have legal protection or access to remedies.

The main human rights’ violations that male/female migrant workers face are industrial accidents, unpaid wages, racial and gender discrimination, and physical and sexual violence in the work place and in their living places. Since migrant workers are mainly employed in small scale industries with poor working conditions, they are often injured during work and sometimes even killed. However, the Labor Department does not give them compensation because they are illegal migrant workers. They are looked down upon socially, marginalized in politics, and incapable of any upward social mobility.

⁵³ Amnesty International, “6.3. Sexual Harassment and Violence,” in *Disposable Labour: Rights of Migrant Workers in South Korea* Amnesty International, (2009): 65.

⁵⁴ “Republic of Korea (South Korea): Briefing to the UN Committee on Economic, Social and Cultural Rights,” *Amnesty International*, accessed March 5, 2015, <http://www.amnestyusa.org/>. Amnesty International interview with Kim, Hae-sung in Seoul, South Korea, on November 4, 2008; Hyun-woong Roh, “Death Leap to Avoid Sexual Abuse -- Even the Last Journey is Hard for the Korean-Chinese Migrant,” *The Hankyoreh*, last modified December 9, 2008, accessed March 1, 2012, http://hani.co.kr/arti/society/society_general/326465.html.

In summary, South Korea is among the world's most ethnically homogeneous nations. Those who are not Korean, "Others," are often rejected by the Korean society or face discrimination. The traditional social value inordinately emphasizing ethnic nationalism and cultural homogeneity is one of the primary causes of such discrimination.

D. Social Displacement and Human Rights Violation: Foreign Brides

In this section, I explore intercultural marriages focusing on human rights violations in South Korean society and their families and how they are minoritized. In 2005, international marriages accounted for nearly 13.6 percent (about 140,000) of all marriages in South Korea. This trend is continuing and increasing because of the establishment and prevalence of this international marriage business by marriage agencies or brokers, not in the traditional way.⁵⁵ Due to the imbalance of the gender rate between men and women in the rural areas, the majority of intercultural marriages are between Korean farmers (men) in rural areas and poor foreign women from elsewhere in Asia, mostly from Southeast Asia. Therefore, over the past decade, there has been a significant number of multicultural couples and families who have settled in South Korean society, causing demographic changes. Multicultural families represent a new paradigm of demography in South Korea. However, the treatment of foreign brides in South Korea and their multicultural children is clearly growing into a major social issue today.

For instance, the patriarchal Korean society is the vehicle of privileged groups in which foreign women have become unique examples of exclusion and marginalization. An increasing

⁵⁵ (S.n.), "Bewteen Migrant and *Minjung*: The Changing Face of Migrant Cultural Activism in Korea," accessed January 25, 2012, <http://www.japanfocus.org/-Robert-Prey/3323>. "While the numbers of migrant workers in Korea continued to grow through the 1990s, a new phenomenon was also taking shape. By the late 1990s, Korean bachelors, particularly those in rural areas who were finding it difficult to find Korean wives, were increasingly 'importing' brides from countries such as Vietnam, China and the Philippines. The thriving international marriage industry has now expanded to include urban Korean bachelors and foreign brides from a host of other Asian countries."

number of foreign women who come to South Korea to marry Korean men run away from home and engage in prostitution to earn money, creating a daunting task for the immigration authorities, as I noted earlier. A substantial number of migrant wives decide not to live with their Korean husbands and their families, as a result of the domestic violence they experience, compounded by financial hardship. They then try to care for themselves independently, working at restaurants or in other low-paying locations. Some of them even choose to sell sex in bars and in *Karaoke* drinking establishments, lured by larger sums of money.⁵⁶ Several groups of foreign women also engage in the sex trade elsewhere in South Korea. In 2011, “a total of 25,000 foreign women came to Korea mostly as brides of Korean men.”⁵⁷

If they are neglected and forgotten without the protection of their human rights and dignity, it is quite likely that this serious sex trade phenomenon and problems with the cultural adaptation of these foreign brides, together with domestic violence, will continue as serious social issues in the public sphere in South Korea. Thus, more resources will need to be provided as comprehensive solutions for these foreign brides/migrant women workers and their family members to ensure a more stable life.

E. Multicultural Families: Limited Language, Education, and Self-Esteem

Prejudice against international marriages and multicultural families in South Korea stems from the myth or ideology of people unified by the notion of one bloodline. The term, “children of multicultural families,” is the new category of mixed-race children of international marriage

⁵⁶ Sook Ja Chung, “We Are the Daughters of God: Korean Women’s Church in Seoul, Korea,” in *Dissident Daughters: Feminist Liturgies in Global Contexts*, ed. Teresa Berger (Louisville: Westminster John Knox Press, 2001), 87-104.

⁵⁷ “More Migrant Women Engage in Selling Sex.”

families (called “*Kosian*”),⁵⁸ undocumented migrant workers’ children who have grown up in Korea, and the children of North Korean defector families. Children of multicultural families who attend school numbered 150,000 in 2012. As the number of marriages has increased in the past years, the number of interracial children who enter school has also rapidly increased. Nevertheless, most of the children of multicultural families are not going to school at all. A recent survey found that almost 31 percent of children with a foreign parent stays home and does not learn Korean proficiently. Seoul National University sociologist, Chin-sung Chung, reports “officials were worried these children will fall through the cracks of society when they get older.”⁵⁹

In 2010, “children born to parents of mixed heritage counted for about five-percent of all births - about 20,000 out of 470,000 - in South Korea.”⁶⁰ Chung also claims that most South Koreans are not ready for this demographic shift. Chung articulates that “Korea is one of the most homogeneous countries in the world, and we do not have experience to live with other racial people.”⁶¹ Chung cautions that “this lack of experience can produce discrimination and racism.”⁶²

Regarding racism, as described above, it is a relatively new phenomenon that has been observed in recent decades in South Korea. When Korean people started reaping the benefits of economic success and finding themselves in superordinate positions, they translated pre-existing

⁵⁸ In order to maintain social cohesion in a rapidly changing society, the Korean government has instituted policies to deal with these new “multicultural families.” While the government now officially refers to the children of these marriages as ‘multicultural children,’ some education and social welfare organizations refer to them as ‘*Kosians* or *Kosian*,’ a compound word made from ‘Korean’ and ‘Asian,’ which refers to those children from foreign wives and Korean males. The word was coined as a way to avoid the term, ‘mixed race,’ which has a negative connotation. However, the category of ‘*Kosian*’ is considered by groups such as Amnesty International and other domestic critics of Korean multiculturalism to be a discriminatory category in itself. Heejung Kim, “Official Multiculturalism Revisited: Multicultural Transition in South Korea,” in *South Korean Multiculturalism: A Critical Review*, ed. KyungSuk Oh (Korea: Hanul Academy Publication, 2007).

⁵⁹ “S. Korean School Caters to Children of Multicultural Families.”

⁶⁰ *Ibid.*

⁶¹ *Ibid.*

⁶² *Ibid.*

exclusive and discriminatory tendencies towards Korean Chinese, North Koreans, Koreans of mixed blood, and Japanese into ethnic nationalism. In recent decade Korean economic achievement has fueled these kind of ethnic racism towards foreign migrants coming from financially poor countries to bring about an increase in Korean-ethnic nationalism. For many Koreans, globalization means global economic leadership and focuses on what Korean-ness represents.

Ironically, initiating Korea's drive for globalization was a state with a clearly nationalist agenda, not with a multi-ethnic society, as was the case when Korea strove to modernize itself in earlier decades. The Korean word, *Segyewa* (globalization in English), was used in place of a more Western word to designate a particularly Korean kind of globalization in order to enhance Korea's national competitiveness and simultaneously seeking to preserve and, if possible, strengthen Korean heritage and culture. To Koreans, globalization was a means of obtaining a competitive edge for their nation.⁶³ In this respect, Korea's process of globalization with its obviously nationalistic agenda has been closely linked to racism, just as its strong notion of Korean ethnic nationalism has led to racial discrimination and has given rise to new forms of racism and, in many cases, to more widespread and intensified discrimination.

Western countries have achieved great economic power and, therefore, they, especially Whites, are role models for Korean people. Conversely, negative attitudes towards darker skin people, such as Blacks and Asians from relatively poor East Asian countries, "Others,"⁶⁴ persist

⁶³ Rotem Kowner and Walter Demel. *Race and Racism in Modern East Asia: Western and Eastern Constructions* (Leiden: Brill, 2013), 384.

⁶⁴ Here, "Others" indicates a people's differences and complexities as constructed by and in relation to exclusive nationalism that aims to strengthen the division between Koreans and non-Koreans. Historically and culturally, exclusive nationalism and racial hierarchy in South Korean society have complicit relationships to establish and maintain domination of "Others" who are different ethnic minorities living in South Korea. Regarding the concept of the "Others," Kwok Pui-lan provides very important insight: "The Other is never a homogeneous group; there is always the other within the Others." It signifies that we can be either the oppressed or the oppressor, without realizing these multiple identities could create a mix of privilege and marginalization. In this respect, we

among some groups of Koreans. This form of passive-active racism has become a negative product of Korea's rapid economic growth and a process of globalization that has supplied Koreans with false and destructive ideas of superiority and inferiority.

For practical and economic purposes, South Korea has become a multi-ethnic, multi-cultural society, but it has to be acknowledged by the conservative majority of the population that South Korea is no longer a homogeneous society and the social paradigm shift is needed. In other words, South Koreans still have not accepted the fact that South Korea has become a multi-ethnic, multi-cultural society. The transformation of South Korea into a multi-ethnic, multi-cultural society is seen as irreversible.

As a Korean preacher and pastor, it is clear that Korea is in the process of changing from a homogeneous society to one that is culturally, ethnically, and religiously diverse. However, the transition to this multi-cultural society and, further, to a multi-ethnic society involves attention to serious social issues such as the human rights infringement of migrant immigrants and workers, the education of their children in a new culture and society, and conflicts/difficulties between Korean citizens and immigrants: race, gender, ethnicity, and class. A number of Korean churches are working for foreign migrants and immigrants' human rights and against racial discrimination especially toward the children of international marriages. However, there are only a few resources, in which there is theological reflection related to this issue. The insufficient theological/biblical understandings and resources to deal with this reality results in limitations for facing this matter squarely.

must make visible the multiple overlapping layers of discrimination/oppression and see the others within the "Others," who suffer from the current globalized world order. Pui-lan Kwok, *Discovering the Bible in the Non-Biblical World* (MaryKnoll: Orbis Books, 1995), 82; and Aijaz Ahmad, "Orientalism and After," in *Colonial Discourse and Post-Conical Theory: A Reader*, eds. Patrick Williams and Laura Chrisman (New York: Columbia University Press, 1994), 166.

In this respect, two Korean Presbyterian preachers/pastors, whom I will introduce in chapter 4 as models of the role of preaching for social transformation, offer valuable resources. Both preachers and pastors have directed their pastoral and academic efforts to issues of social transformation. In the case of Rev. Hae-sung Kim, he explores the concepts of immigrants and migrants in the light of history, culture, Scripture, social location, social change, and missiological perspective through his recent doctoral dissertation, *A Study of Old Testament Understanding of the Migrant and Practical and Theological Reflection on Migrant Mission in Korea*.⁶⁵ His research project provides a practical resource for mission ministry to migrant workers and migrants for their human rights. His study invites readers to consider the issues of race-based discrimination in South Korea as well.

Regarding gender-based discrimination, Rev. Kuk Yom Han focuses on the issue of migrant women and intermarriages in South Korea from a human rights perspective. Among her professional scholarship, she has written an article, *Migrant Women and Intermarriage in Korea: Looking at Human Rights with Help from the Book of Ruth*,⁶⁶ in which she discusses the issues of multicultural societal experiences, especially involving contemporary women based on the experiences of Ruth and Naomi in the Bible.

Multicultural South Korea is in the midst of an ongoing process of dealing with its own prosperity, especially amidst the struggles and challenges that emerge in the context of globalization. Therefore, particular issues related to racism/discrimination, weak social systems, the pervasive diminishing of social/ethical values/policies, and alternative theological/biblical understandings on the basis of the methodologies of transformative and “trans-contextual

⁶⁵ Hae-sung Kim, “A Study of Old Testament Understanding of the Migrant and Practical and Theological Reflection on Migrant Mission in Korea” (PhD diss., Hanshin University, 2006).

⁶⁶ Kuk Yom Han, “Migrant Women and Intermarriage in Korea,” in *Korean Feminists in Conversation with the Bible, Church, and Society*, ed., Kyung Sook Lee and Kyung Mi Park. (Sheffield: Sheffield Phoenix Press, 2011), 90-100.

preaching” must be addressed in the pulpit for social transformation and to realize God’s vision for the world as a realm of grace, love and, justice.

CHAPTER III

Assessment of the Korean Presbyterian Church from the 1990s through 2012

“Racism and Christianity are fundamentally incompatible”¹

A. Brief Portrait of Current Korean Protestantism

In 2014, the insightful documentary film, ‘Quo Vadis Korean Church (Latin for Korean Church, where are you going?)’ was released. This radical documentary film, directed by Jae-hwan Kim, generally evaluates the status and direction of the current South Korean Protestant churches, especially, the mega-churches in Korea, with thousands of members, multimillion-dollar budgets, and senior pastors who are honored like heroes. This film was also shown at Drew University, Madison, New Jersey, on February 5, 2015 and I was involved as one of the panelists following the screening. I remember the debate was very serious and it was mainly focused on current issues of Korean Protestant churches and on the qualification of preachers/pastors.²

Overall, this film criticizes the Korean Protestant churches’ financial malfeasance, sexual abuse by those in control, and the nepotistic practices of senior pastors. It also questions what the nature and mission of the Korean Protestant churches are, who Jesus Christ is, and what kind of world Korean Christians want. This film, like prophets in the Bible, condemns Korean Protestant churches for having lost Jesus’ way due to mammon, and love for money and power. It makes an urgent plea for reform. This film also accuses South Korean Protestant churches of concentrating more on attracting congregants and donations than on religious duty, authentic worship, or mission. This film clearly depicts the status of current Korean Protestant churches as follows.

¹ Jon Nilson, *Hearing Past the Pain: Why White Catholic Theologians Need Black Theology* (Mahwah: Paulist Press, 2007), 69.

² Jae-yeong Yang, “Korean Church, Where Are You Going?,” last updated February 20, 2015, accessed April 1, 2016, <http://www.newsm.com/news/articleView.html?idxno=4707>.

In Greece, the church embodied a philosophy. Then in Rome, it became an institution. Spreading throughout Europe, it became one with the culture there. Traveling to the US, the church became a business. And when it arrived in Korea, it became a [business] conglomerate.³

Interestingly, around the same time, a similar documentary film was released in the United States. The film, *'When God Left the Building,'* reports that “Though the vast majority (77%) of Americans identify themselves as Christians, they have largely stopped attending church. Less than 20% of the population in the USA now makes it to church in a typical week. Some 4000 churches are closing every year. It’s a major and unprecedented social upheaval.”⁴ In the middle of the documentary film, it speculates that the reason why American churches are decreasing is because “people feel Church people are hypocritical and lack humility and they also feel church is like institution.”⁵ The U. S. film also addresses similar concerns on what the nature and mission of the churches are in the context of the United States.

B. The Korean Presbyterian Church from the 1990s through 2012

In the case of the Korean Protestant Church, “there are more than 58,000 churches in South Korea and nearly a third of the population identifies as Christian.”⁶ Historically speaking, Protestantism was transplanted to Korea by missionaries from the United States, Canada, and

³ (S.n.), “Quo Vadis,” accessed March 3, 2016, http://www.hancinema.net/korean_movie_QUO_VADIS.php. Regarding the meaning of the conglomerate Christianity in South Korea, Korean Protestant churches have applied the marketing theory to church growth. Korean Protestant churches have relied upon greater sums of money, better techniques, bigger numbers and facilities, and more impressive credentials as the means to influencing society at large. Therefore, Korean Protestant churches have become over-programmed and have diluted the gospel. The myth of successful churches and successful ministry caused Korean churches to become commercialized and to become a [business] conglomerate as a market-driven church.

⁴ (S.n.), “When God Left The Building Trailer 2.0,” accessed on April 1, 2016, <https://www.youtube.com/watch?v=iLY37DUrN0g>.

⁵ Ibid.

⁶ Steven Borowiec, “‘Quo Vadis’ Challenges the Mission of S. Korean Churches,” *Los Angeles Times*, last updated December 3, 2014, accessed April 17, 2016, <http://www.latimes.com/entertainment/movies/la-et-mn-quo-vadis-south-korean-movie-20141203-story.html>.

other Western nations in the 1880s.⁷ At the turn of the nineteenth century, many American missionaries visited the northern part of Korea spreading the gospel with the result of a large number of Koreans becoming Christians. Among them, mostly Presbyterians and Methodists, brought Protestantism to Korea in the 1880s by establishing Christian schools and hospitals such as Yonhee College by Horace Underwood (the Northern Presbyterian Church)⁸ and the Pai Chai HakDand (School to Nurture the Talent, now Pai Chai University) at Chungdong by Henry Appenzeller (the United Methodist Church),⁹ among the earliest missionaries coming to Korea both in 1885. Progressive-minded Korean intellectuals, who were critical of Confucianism, brought Roman Catholicism to Korea from Western missionaries in China in the 1760s. But they were driven out, brutalized, and returned more than one hundred years later.¹⁰ As South Korea rapidly became more urbanized, industrialized, and modernized from the early 1960s onward, the number of Protestants and Roman Catholics also were represented in higher percentages of the population. In 2003, South Korea's Protestants and Roman Catholic populations comprised respectfully 20 % and 7 % of the population.¹¹

Most Korean Protestant churches concentrate on evangelizing Koreans as the central aspect of Christian life, and on individual salvation and missionary activities with seemingly little interest in social concerns. Only the Presbyterian Church in the Republic of Korea (PROK: *Gijang* in Korean)¹² and the Korean Methodist Church (KMC: *Gamlikyo* in Korean) pay

⁷ Chông-sin Pak, *Protestantism and Politics in Korea* (Seattle: University of Washington Press, 2003), 98.

⁸ Myung Keun Choi, *Changes in Korean Society between 1884-1910 As a Result of the Introduction of Christianity* (New York: Peter Lang, 1997), 76.

⁹ Russell E. Richey, Kenneth E. Rowe, and Jean Miller Schmidt, *American Methodism: A Compact History* (Nashville: Abingdon Press, 2012), 131.

¹⁰ Sung-Deuk Oak, *Making of Korean Christianity Protestant Encounters with Korean Religions, 1876-1915* (Waco: Baylor University Press, 2013), 1-32.

¹¹ The Christian Council of Korea (An association of conservative Korean Protestant denominations), "Statistics on Member Denominations' Number Power," February 2006. "In 1991, 18.4 of the population was Protestants and 6.7% was Catholics."

¹² The Korean Presbyterian Church is divided into ninety-five denominations. Two denominations, PROK and KMC, are affiliated with the Korean National Council of Churches (KNCC), not the Christian Council of Korea

attention to social issues. It is also important to note that Korean Protestantism, influenced by Confucianism, is much more patriarchal. Korean Protestantism was deeply influenced by both shamanism and shamanistic ritual performances by the *mudang* (shaman) as well, which is the oldest belief system in Korea, pursuing the expulsion of misfortune and the calling for happiness, including good fortune, longevity, and wealth for family members and communities. As mentioned above, in the introduction of the Korean documentary film, people nowadays leave church for many reasons, including negative factors within the church.

In response to the Korean Gallup survey, 79.6 % indicated that the Protestant church pursues expansion rather than the search for truth. Others have made the following complaints: overemphasis on church offerings (68%); no help for life problems in public sphere (48.8 %); too many churches (41.9 %); and an over-influence of religion on society (39.6 %). The Korean Gallup study clearly indicates that Koreans in large measure have a negative attitude toward the Korean Protestant churches today.¹³

In this chapter, assessments of the Korean Presbyterian Church from the 1990s through 2012 are included because of the historic role the Christianization of the nation and its social and cultural prominence play. Since the 1960s, a startling wave of modernization accompanied by industrialization, urbanization, and rapid social mobility swept South Korea. At that time, the per capita gross national product (GNP) was US\$82 in 1961 and it grew to US\$142 in 1964.¹⁴ Later, in the 1970s and 1980s, South Korea achieved a tremendous rapid economic growth becoming one of the prosperous nations of the world. The per capita GNP increased to US\$1,640 in 1981

(CCK). Roman Catholicism in South Korea is more liberal than Protestantism in terms of both social issues and theological perspectives. Korean Catholics are more open to other religions and the traditional Confucian ancestor worship than Korean Protestants.

¹³ Han'guk Kaellöp [Gallup Korea], *Han'gugin ūi chonggyo wa chonggyo ūisik* [Koreans' Religions and Religious Consciousness] (Seoul: Han'guk kaellöp, 1998), 148.

¹⁴ Kevin Farnsworth and Zoë Irving, *Social Policy in Challenging Times: Economic Crisis and Welfare Systems* (Bristol: Policy Press, 2011), 121.

and climbed to US\$2,023 in 1986.¹⁵ After the Seoul Olympic Games in 1988 and after accepting the policy of economic globalization, South Korea's economic growth was further developed. In 1995, its per capita income reached US\$10,076 and soon after, in 1996, reached US\$10,610.¹⁶

Religions in South Korea have been profoundly influenced by the onrushing modernization to the point of losing traditional preeminence and social functioning. The myth of economic growth became a social religion, and interest in acquiring material wealth increased, which amplified the phenomena of alienation and conflict. Furthermore, the ideological conflict over human rights and the tragic division of the Korean peninsula went from bad to worse.¹⁷ The attitudes of Korean Protestant Christianity toward the hard realities of the 1970s during the dictatorship and the military regime became divided into two streams--that of conservative and that of radical Protestant Christianity.¹⁸

During the process of industrialization and urbanization in the 1960s and 1970s, the ecumenical group of Korean churches,¹⁹ namely the KNCC (Korea National Council of Churches, associated with the progressive churches of South Korea), together with *Minjung* theology had advocated for human rights and the needs of oppressed workers, farmers and the urban poor, which can be categorized by the term, *Minjung* (the oppressed people).²⁰ Their

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ Chai-Shin Yu, *Korea and Christianity* (Seoul: Korean Scholar Press, 1996), 171.

¹⁸ Ibid., In the 1960s, and increasingly in the 1970s, a minority of liberal Christians supported the stances taken by the World Council of Churches and the Korean National Council of Churches. These people have participated increasingly in political movements for democratization, equality, and human rights. Out of proportion to their small numbers, these politically-oriented Christians played a visibly influential part in making a persuasive case for political and social change. They provided a theological rationale for Christian social action and, at times, even induced the politically conservative mainline Protestant churches to support their causes.

¹⁹ The Presbyterian Church in the Republic of Korea (*Gijang*), The Korean Methodist Church, The Presbyterian Church of Korea (*Tonghap*), Salvation Army, the Anglican Church of Korea, and the Korea Evangelical Church.

²⁰ Tun-jen Cheng, and Deborah A. Brown, *Religious Organizations and Democratization: Case Studies from Contemporary Asia* (Armonk: M.E. Sharpe, 2006), 140. "Doctrinal change to *Minjung* theology influenced Korean Protestant churches to act on behalf of social justice, human rights, and democratization."

specific solidarity with the *Minjung* continued into the 1980s, 1990s, and even into the twenty-first century.²¹

Minjung theology recognized the human alienation, human rights violations, and conflict brought about by the process of industrialization and urbanization. This social and economic context in South Korea caused the rise of *Minjung* (people) theology as a sociopolitical theology in the 1970s. The basic intention of the *Minjung* theologians was to make clear the true side hidden by the doctrines and dominant ideology. *Minjung* theology, confronting Western theology, can be viewed as an independent Korean liberation or contextual theology shaped in the course of the suffering of the Korean people.

In the middle 1960s, there was another activity among Korean progressive theologians, perhaps the most prominent activity of Korean Christianity. It was the attempt to form an indigenization theology for the formation of a Korean contextual theology with missionary motives and was referred to as a Korean religious-cosmic theology.

In 1984, Korea celebrated the one-hundredth anniversary of the successful expansion of Protestantism in South Korea in terms of its numbers and influence. During that century, the Korean Protestant churches experienced an explosive growth until around 1995, more than any other religion, and even more than any other country in the world. According to Korean statistics, in 1960, the Korean Protestant population included 623,072 persons, but by 1985, the Protestant population had strikingly increased to 6,489,282, or 16.1 % of the population. In 1991, the Protestant population increased to 8,037,464. It continued to grow until 1995 when 8,760,336 Korean individuals identified themselves as Korean Protestants. However, that number was

²¹ In the era of civil society, *Minjung* activists focused on social movements on environmental, life, and justice and peace issues because the labor movement became more militant and also because the Church became more middle class.

8,616,438 in 2005.²² Naturally, the Korean Protestant churches are proud of such success in terms of church expansion. Concomitantly, there was an explosion of churches. In 1960, there were 5,011 churches and, by 1995, 35,869 churches had grown in the number of denominations.²³

At Protestantism's pinnacle in the late 1980s and early 1990s, mainline Korean Presbyterian churches had several distinguishing features. The first was an evangelical conservative faith with its emphasis on biblical inerrancy, exclusive belief in the Cross and the suffering of Christ for redemption, the necessity of conversion and assurance of salvation, activism—especially in the form of proclamation—and a practical approach to believing which worked hard at devotion with the expectations of blessing.

One major development in Presbyterian Christianity was the Korean churches' main concentration on the growth of local churches as opposed to denominational unity. Korean Presbyterian churches appeared to operate as individual businesses. According to Pyong Gap Min, professor of Sociology, demonstrates "71 % of all South Korean churches in 2006 were Presbyterian."²⁴ He contends that the growth and dominance of Presbyterian churches is due to two related factors: the heavy evangelical orientation and the separation from ninety-five denominations with the exception of a small liberal denomination.²⁵

Growth in most conservative Korean Presbyterian churches was maintained by the fierce loyalty of members to their local church and to their religion, and it was carried out by mutual

²² Sources: Research Institute for Korean Religion and Society. *Yearbook on Religion* (1993); Ministry of Culture and Information, ROK Government, *Authorized Religions and Religions Organization* (1987); ROK Government, *Population and Housing Census* (1991). In 2005, it shows the phenomenon of the decline of membership in Korean Protestant churches.

²³ Young-Gi Hong, "Revisiting Church Growth in Korean Protestantism," *International Review of Mission*, accessed April 4, 2016, <https://www.questia.com/library/journal/1G1-63736805/revisiting-church-growth-in-korean-protestantism>.

²⁴ Pyong Gap Min, *Preserving Ethnicity Through Religion in America Korean Protestants and Indian Hindus Across Generations* (New York: New York University Press, 2010), 40.

²⁵ Ibid.

and sometimes aggressive conversion. In the Korean Presbyterian churches, the main Sunday morning service consisted of a combination of printed or spontaneous prayers led by church leaders such as pastors, elders, or deacons, traditional hymns published by the Korean Hymn Book Publication Commission such as Isaac Watts's *Joy to the World*, and bible readings selected by preachers and read by lay people. It also incorporated an offering and culminated in a thematic or expository sermon by the western academic style robed male pastor most often, and, at times, included a very rarely female pastor,²⁶ followed by another hymn and stirring blessing. The preaching of the Word was almost invariably the climax or center of the service in all the major denominations except when communion or baptism were celebrated, which usually occurred only two to four times a year. The length of the sermon usually lasts between thirty and forty minutes.

In his perspective on South Korean theology, Sebastian C.H. Kim categorizes its five features.²⁷ According to him, by the early twenty-first century, five streams of Korean Protestant theology were distinguishable: (1) 'Bible Christianity' with a love of the Scriptures; (2) 'Revival or Charismatic Christianity' focusing on *gibok sinang* (literally meaning 'belief in prayer-for-blessing') under the influence of Pentecostalism; (3) 'Folk Christianity' that concentrated on the ecumenical theology of indigenous religions, interfaith dialogue, and/or eco-feminism; (4) '*Minjung* Christianity' emerging during the labor and democratization movements; and (5)

²⁶ In his article *Development of Protestantism in South Korea: Positive and Negative Elements*, Dr. Pyong Gap Min argues that "While the transplantation of Protestantism to South Korea moderated the patriarchal system in the beginning, it has also contributed to maintaining and even strengthening gender hierarchy in Korea by eliminating women from church leadership. My review of the 2006 Directory of Korean Churches revealed that women comprised a tiny fraction (4.6%, even in Seoul) of head pastors and a small proportion of elders. Korean Protestantism incorporated the age and gender hierarchy of Confucianism in the process of its adaptation in Korea." Pyoung Gap Min, "Development of Protestantism in South Korea: Positive and Negative Elements," *Asian American Theological Forum*, accessed April 1, 2016, <http://aatfweb.org/2014/10/31/development-of-protestantism-in-south-korea-positive-and-negative-elements>.

²⁷ Sebastian C. H. Kim, *Christian Theology in Asia* (Cambridge: Cambridge University Press, 2008), 129-53.

‘Reconciling Christianity’ emerging out of the movements for North-South unity after democracy was achieved in 1987.

Regarding the model of Bible Christianity, after being split into more than seventy different groups among Presbyterian churches in the first decade of the twentieth century, the largest Presbyterian church was Myunsung Church in Myeongil-dong, Seoul, a member of the *Tonghap* Presbyterian Church. Ninety thousand congregants were registered in that congregation in 2010, and forty thousand attended regularly.²⁸ The congregation was predominately young and its worship style was charismatic. Rev. Kim Sam-whan began the church in 1980 on the then fringes of urban development. Kim Sam-whan’s message was popular and intended to encourage the congregation in their personal and daily life on the basis of the Bible like most megachurches.²⁹

Another model of the Bible-centered church, one of the very large and prominent *Tonghap* Presbyterian churches was Somang Church located in the elite Kanhnam area of Seoul with numerous prominent members from both the political as well as the academic arenas. Under the ministry of Rev. Kwak Sun-hee, Somang Church did not engage in evangelistic or revival meetings and worship was restrained. Its predominant worship characteristics have similar patterns as noted above about the worship style of the Korean Presbyterian churches.³⁰

The largest single congregation in the *Hapdong* denomination was Sarang Community Church, Seoul, founded by Rev. Ok Han-hum.³¹ This church is also considered a Bible-oriented church. In 2009, it claimed eighty thousand registered congregants. This congregation puts a particular emphasis on training lay people as disciples in an evangelistic way.

²⁸ Kim, *A History of Korean Christianity*, 281.

²⁹ Ruth C. Duck, *Worship for the Whole People of God: Vital Worship for the 21st Century* (Louisville: Westminster John Knox Press, 2013), 42.

³⁰ Kim, *A History of Korean Christianity*, 281.

³¹ *Ibid.*

As a model of folk and reconciling Christianity, Rev. Park Jong-hwa, a well-known scholar as well as an ecumenical leader and professor of mission theology, has been the senior pastor of Kyungdong Presbyterian Church, a member of *Gijang*. Around eight hundred people are registered in that congregation with full memberships. From the missional commission to “open the church to the world, and work for the world,”³² he has converted the sanctuary into a cultural center for concerts, weddings, exhibitions, and even a medical clinic, which is held on the first and third Sundays of every month.

The clinic provides medical services to an average of 250 foreign workers from 34 countries. The doctors are members of the congregation who donate their services. Especially, the Kyungdong Presbyterian Church has developed an ancestor veneration ritual liturgy between the Christianized society and the multi-religious society or non-Christian traditional culture. Kyungdong Presbyterian Church deeply discussed and developed the contextual liturgy in Korean culture, as Richard Niebuhr classified the interaction of the Gospel with Western culture in five ways in his famous book *Christ and Culture* (1952).³³ For Rev. Park, the gospel and culture represent the meeting of a subject and a subject. It implies an encounter between two living entities, not a meeting of a living being (gospel) with a dead being (culture). From this perspective, he believes that the culture is not to be neglected, but rather, it should be an active agent in receiving the gospel.

As another model of folk and reconciling Christianity and *Minjung* Christianity as well, Hyanglin Presbyterian Church (*Gijang*) in Seoul was founded by Ahn Byung-mu of the first generation of *Minjung* theology, a member of *Gijang*, is known in Korea as a

³² “The Good Neighbor Clinic,” accessed March 13, 2016, <http://www.mclinic.net/renewal/eng/eng.html>.

³³ Richard Niebuhr, *Christ and Culture* (New York: Harper, 1975) In this book, Niebuhr classified the interaction of the gospel with the Western culture into five types: Christ against culture, Christ above culture, Christ and culture, Christ of culture, and Christ as transformer of culture.

liberal/political church, as opposed to the PCK churches (the Presbyterian Church in Korea), which are more conservative. The church members number approximately five hundred. The Church has pioneered contextualized worship and in particular *Kuk-ak*, the term for Korean traditional music. This kind of Korean style worship has attempted to bring a new method/style of worship to all Korean Christians.³⁴ In 2010 (July 13-August 28 for forty-seven days), there was the Migrant Workers' Movement at the Hyanglin Church. There, migrant workers shouted 'Get up, stand up for your rights!,'³⁵ 'We are not criminals!,' 'We are not terrorists!,' and 'Stop crackdowns in the name of G20!'

Overall, in contrast to the radical but small Korean Presbyterian churches, evangelical dominance was not received as a blessing by all. Many had embraced a survival-of-the fittest theology and faith which celebrated the victory of ideological Christianity over Communism, its religious supremacy over other contenders, and its political dominance. In the context of such incidents, a former deputy prime minister criticized his own Presbyterian tradition as the 'the Church of Jesus without Jesus', or at least with only a dogmatic Jesus but lacking his body and heart. Some fundamentalists elements condemned people holding other points of view as evil, and despised or even cursed other religious groups. The mainstream Presbyterian churches' pro-American stance, which was manifested when some Presbyterian leaders took a leading role in pro-US demonstrations in the early 2000s, was out of step with the prevailing mood.

Due to the impact of globalization, a particular feature in the media was the presentation of an evangelical conservative faith. Regarding charismatic Christianity, conservative Korean churches effectively used information technology for preaching the Christian gospel because

³⁴ Bryan D. Spinks, *The Worship Mall: Contemporary Responses to Contemporary Culture* (New York: Church Pub, 2011), 135-143.

³⁵ Bob Marley: "Songs of Freedom."

mass media offer much more flexible and powerful means of having effect on the congregations in the Korean churches.

For instance, some Korean churches focused on preaching through the radio and used the television in church services. The first mega-church in Korea, “Youngnak Presbyterian Church, began to preach through radio broadcasts on *Kidoggyo Pangsong* (Christian Broadcasting System) in 1959, which influenced many people.”³⁶ Cho Yong-gi, who was the most charismatic preacher in Korea, also used media as an effective means of communication for the propagation of the Gospel of Jesus Christ. The World Broadcasting Mission Committee in the Yoido Full Gospel Church, the largest church not only in Korea but in the world, sends Cho’s sermons through radio and television to other areas of Korea as well as to many countries such as the USA, Kenya, Indonesia, and Argentina.³⁷

Cho’s sermon focused on the ‘Threefold Blessing’³⁸ and ‘Five-fold Gospel’³⁹ as an authentic Korean version of Pentecostal theology. The ‘Three-fold Blessing’ included salvation for the soul, material prosperity, and physical health. It is primarily Cho’s theological stance on divine healing, blessing, and prosperity that has generated so much controversy. By claiming to bring the spiritual realm into such direct contact with the material world, Charismatic Christianity shares a similarity of features with many indigenous religions such as Shamanism and Spiritism, and may take over some functions of the former, including exorcism and healing.

³⁶ Young-Gi Hong, “Progress and Pitfalls: Globalization and the Korean Church,” accessed March 25, 2016, http://missionstudies.org/archive/conference/1papers/fp/Hong_Globalization.pdf.

³⁷ Ibid.

³⁸ Sebastian C. H. Kim, *Theology in the Public Sphere* (London: SCM Press, 2011), 112-3.

³⁹ Yǒng-hun Yi, *The Holy Spirit Movement in Korea: Its Historical and Theological Development* (Oxford: Regnum, 2009), 101.

The Yoido Full Gospel Church has introduced “simultaneous closed-circuit TV services”⁴⁰ in local sanctuaries since 1991 and satellite services since 1996. Likewise, technological progress has helped the ministry of the Korean church as tools for evangelism. The larger churches kept pace with technological developments, utilizing their sound and video systems, sophisticated websites, and communication infrastructures.

Mammonism, a term I am using to refer to the means of satisfying almost every human desire such as money, was another phenomenon. It appeared that Christians were more interested in prosperity and church growth than in truth, tolerance, and love, which were motivated more by business than by religious considerations and beliefs.

C. Decline of Membership

In the early twenty-first century, the focus on numerical growth was replaced with preoccupation about the reasons for the decline of congregants and congregations. Critical voices were raised from within mainstream churches themselves about aggressive evangelism, conservative theology, materialistic outlooks, and failures of leadership, and multiple reasons were advanced for this turnaround in Protestant fortunes, including sociological and ecclesial reasons. Korean social patterns impacted church life. For example, the church was no longer the center of social activity, especially for the youth. Surveys repeatedly found that the churches lacked social credibility, and even that they ranked with the media, judiciary, and Parliament among the most distrusted groups among the Korean public. Korean churches had promoted personal devotion, corporate worship, and acts of service but paid little attention to conduct in

⁴⁰ Karla O. Poewe, *Charismatic Christianity as a Global Culture* (Columbia: University of South Carolina Press, 1994), 90.

public life. Participation in the 10th WCC General Assembly in Busan in 2013⁴¹ showed dissension in Korean Presbyterianism, particularly, going back to the divisions of the 1950s. While *Tonghap* and *Gijang* collaboratively supported the event with each other, *Hapdong* and *Koshin* rejected the invitation to join together and even publically protested against the event because they see WCC as not a Christian association on the basis of their conservative theological positions.

D. Lack of Christian Leadership in the Korean Public Sphere and Social Movement

Between the dictatorship in 1970s and 1980s and, after military rule, in 1993 and 2013, three out of the four presidents were Christians. Two out of them were Presbyterian elders: one is a moderate Presbyterian (Kim Young-sam: 1993-1998) and another is a more conservative Presbyterian (Lee Myung-bak: 2008-2013).⁴² During this time, in relation to the impacts of neo-liberal globalization, the economic crisis of Korea in 1997 was a critical situation, involving the IMF. During the 1990s, two groups in the Korean churches, the evangelicals and the ecumenists, began to work together. The unexpected economic crisis of November 1997, followed by mass unemployment and the disintegration of families, also came as great shocks to Korean Christians.

During the IMF crisis, the two groups, conservative and progressive, within the Korean Protestant churches forced a consensus that churches should be interested in the social well-being of the poor and should cooperate in joint programs to alleviate their suffering under the leadership of Kim Dae-jung, Former President of South Korea (1998-2003).⁴³ In response, many Korean churches, Protestants and Roman Catholics included, established rest houses for the

⁴¹ The 10th WCC Assembly addressed contemporary public issues. "Politicization of religion, rights of religious minorities and stateless people, the peace and reunification of the Korean Peninsula and just peace served as subjects of the public statements adopted at the World Council of Churches (WCC) 10th Assembly in Busan, Republic of Korea." (S.n.), "WCC Assembly Addresses Contemporary Public Issues," accessed April 1, 2016, <http://wcc2013.info/en/news-media/all-news/wcc-assembly-addresses-contemporary-public.html>.

⁴² Rüdiger Frank, *Korea 2011 Politics, Economy and Society* (Leiden: Brill, 2011), 183-7.

⁴³ *Ibid.*

jobless and the homeless, providing them with food and shelter. They also opened up the church facilities and their funds for the needy, and church members gladly volunteered their time and energy to provide spiritual and emotional support, supplying the suffering with the counseling that they required to sustain their lives and the integrity of their families. Many of the churches also united with secular, interfaith and government organizations that were seeking to aid the victims of unemployment and formed unions with jobless families, supporting them with living expenses and support for the tuition of students. Collaboratively, people of many religious backgrounds responded to the call of the President to provide assistance to those in dire need.

Historically, Korea had no experience of immigration, except for a few contacts with Chinese and Japanese, and later with Americans. In the mid-1980s, however, Koreans began to see Asian workers of different ethnicities, languages, and skin color, first in big cities and then in smaller towns as well. The ecumenical group of Korean churches took on the economic crisis issue as an important social mission that is closely related to the unemployment problem as well as the foreign migrant worker issue.

Since 1990, many of the Korean churches, especially *Minjung* churches, have taken up the issue of caring for the numerous foreign migrant workers who have come to Korea in the last twenty years. The *Minjung* churches, relying on their past experience in the laborer mission task as well as in the human rights movement, including anti-discrimination and international solidarity activities, began to serve the foreign migrant workers, opportunities for employment, legal counseling, human rights advocacy, language training and cultural exchange.

Especially, global environmental concerns seriously were raised as the damage done by decades of rapid industrialization. Particularly the Four Rivers restoration project to refurbish and clean up the nation's four major rivers (Han, Nakdong, Yeongsan, and Geum), but which

caused the potential for environmental disasters to happen, was presented by the Lee government from 2008 to 2013.⁴⁴ Conservative Korean Presbyterian churches did not oppose this action on the basis that the church should not interfere in state matters. Progressive Protestants developing the *jubilee* principle of Hebrew origin, meaning year of joy without debt, in relation to the WCC agenda for *Justice, Peace, and Integrity of Creation*⁴⁵ which was launched in Seoul in 1990, also joined the movement that advocated for environmental issues and criticized the attitude of the conservative Korean Christianity on its indifference and ignorance of ecological issues. In 2003 *Tonghap* and *Gijang* Presbyterians adopted a new confession of faith which emphasized God as creator and named the destruction of creation as the primary expression of sin. One of the Korean Methodist Church leaders, Rev. Gi-seok Kim, describes Christian faith and the Church as Green faith and the Church. He continues to ask the congregation to reduce, reuse, recycle, and rejoice in their daily lives through his transformative preaching. His church, Chungpa Korean Methodist Church located in Yongsan, Korea, is using recycled papers as they make their worship bulletin, for example.⁴⁶

In addition, reflection on the economic crisis and its negative effect provoked among more radical Christians basic questions about the nature of globalization and its role in global

⁴⁴ Chang-Hee Christine Bae, Harry W. Richardson, and Eric John Heikkila, *Regional and Urban Policy and Planning on the Korean Peninsula* (Cheltenham: Edward Elgar, 2011), 110-1.

⁴⁵ D. Preman Niles, *Resisting the Threats to Life: Covenanting for Justice, Peace, and the Integrity of Creation*, (Geneva: WCC Publications, 1989); and Gennadios Limouris, *Justice, Peace, and the Integrity of Creation: Insights from Orthodoxy* (Geneva: WCC Publications, 1990). Niles' book tells about stories and analyzes the urgency of the present situation that calls for united action. It provides biblical reasons why Christian churches have to resist the global crisis. This book also explains about the goal of a world convocation in Seoul 1990; World Council of Churches, *Now is the Time: Final Document and Other Texts* (Geneva: WCC Publications, 1990). This is the final document of the conciliar process on JPIC issues. It contains the brief process of the JPIC convocation and all documents that were discussed at the Seoul Assembly. World Council of Churches, *The Ecumenical Review*, vol. 44, no. 3 (July 1992). This journal contains ten articles which were written by people who worked for the JPIC process. The articles talk about the JPIC process, limits and weaknesses, achievements, different perspectives on the WCC's JPIC process, and the challenges and questions of JPIC for the ecumenical movement. Emilio Castro, *JPIC-A Conciliar Process in the Ecumenical Review*, vol. 44, no. 3 (1992): 291-303. In this article, Castro explains about a conciliar process in JPIC from Vancouver to Canberra and also suggests tasks to work on for the future.

⁴⁶ "Chungpa Korean Methodist Church," accessed April 1, 2016, <http://www.chungpa.or.kr>.

oppression. A leading figure in this development was Kim Yong-bok, a *Minjung* theologian. He insisted on the need for transformative encounters with the principalities and powers. Using his ideas, Korean progressive Christians globalized *Minjung* theology when they called for a restructuring of the world economy to become a sharing community.⁴⁷

Overall, five contemporary apocalyptic agents of destruction can be identified as social and systemic in character--sexism, racism, classism, militarism, and the ecological crisis. The goal of preaching on social issues is to help people figure out in every new situation who they are and what they are to do in light of their Christian faith and the Christian gospel message. However, despite the facts that (1) the gospel mandates the preacher to interpret social issues in the pulpit and (2) social issues are a pressing concern for many people and communities today, Korean preachers, since the end of the twentieth century, have paid little detailed attention to social issues because, as previously noted, the church does not choose to be involved in matters of the government or state. While church leaders, groups, and theologians have been talking and debating about how to interpret and intervene in those social injustice issues theologically, ethically, economically and socially, in reality, a tremendous number of people struggle every day to survive amidst suffering, oppression, discrimination, injustice, and deadly polluted environments. As Christians know, Jesus rejected all forms of discrimination and injustice, even in the midst of it. The pulpit that is silent on social issues frustrates the purpose of God and the work of Jesus Christ.

Korean preachers have focused too much on God's blessings as the fruit of personal devotion and faithful commitment to church activities. As James Cone, the well-known African-

⁴⁷ Yong-bok Kim, "Globalization: Challenge to the People's Movement," *Advanced Justice for the Study of Life*, last updated December 23, 2004, accessed April 15, 2016, http://www.oikozoe.or.kr/bbs/read.cgi?board=edata&nnew=2&y_number=9.

American theologian, argues, Korean mega churches that “preach the prosperity gospel as God’s blessing help people feel good about their financial success but fail to help those in need.”⁴⁸

E. Critical Evaluations of Korean Preaching

Shamanism and Western capitalism have strongly influenced the message of the preachers in South Korea. Shamanism is not a highly developed religion; it is a form of pantheistic nature-worship. It is the most ancient religion known to Koreans. However, its origin has been lost in the mists of antiquity; it does not have any founder or even any Scripture of its own. A primitive type of shaman or shamaness, especially among the peasantry, is the *Mudang*, who is known as a shaman or shamaness, a male/female who makes contact with spirits by means of charms, secret rites, and hypnotism.⁴⁹

As Jung Young Lee evaluates, most Korean people who seek Shamanistic faith always have a one-dimensional desire such as physical health, material blessing, blessings for descendants, or *Han*-resolving.⁵⁰ Sometimes the Shamanistic and capitalistic elements combine together and give birth to a prosperity-centered/materialistic worship of success. This materialistic success-worship is one of the strong environmental influences on the modern history of the Korean Church. Such pastoral values naturally point to the maintenance and management of the grown church, or to perpetuating church growth. The preaching also naturally points in these directions.

As another environmental element that has an effect on Korean preaching, the political and economic conditions of Korean society should be considered. The sufferings caused by numerous invasions by neighbor countries such as Japan and China, the dominion and

⁴⁸ (S.n.), “Is the Prosperity Gospel Prospering?” *Religion Link*, last updated June 19, 2014, accessed February 19, 2016, http://www.religionlink.com/tip_060227.php.

⁴⁹ Sangyil Park, *Korean Preaching, Han, and Narrative* (New York: Peter Lang, 2008), 16-8.

⁵⁰ Jung Young Lee, *Korean Preaching: An Interpretation* (Nashville: Abingdon Press, 1997), 54, 73.

exploitation of foreign powers, the Japanese colonial rule, and the political dictatorship of long periods between 1948 and 1987 have represented the environmental elements which change and degrade the message of the sermon. Accordingly, other world-oriented, blessing/prosperity-centered, political/military power-oriented and church growth-centered sermons have forgotten the tradition of apostolic preaching.

The Western-oriented value system which has been formed in the modern era of Korean history has also affected Korean preaching, even now. Korean preachers who had been influenced by Western culture played a leading role in introducing Western culture into Korea as a privileged/superior culture. Furthermore, such Western notions and institutions such as church buildings, pulpits, robes, stoles, hymns, musical instruments, liturgies, choirs, stalls, the preaching structure, and Western scientific language, have greatly propagated Western values among Korean preachers and congregations. One cannot deny that Korean pastors/preachers and churches have fostered the cultural imperialism of the West and devalued the Korean and Asian cultures. In other words, the Korean pulpit has been greatly affected by Western culture and has been an agent of cultural change into being westernized. The Korean pulpit has also engaged in a very negative anti-Communism.

Eunjoo Mary Kim analyzes Korean/Korean-American preaching, evaluating that Korean preaching emphasizes a personal relationship with God, namely individual spiritual life. Korean preachers have also emphasized the church-growth model of evangelism. Thus, Korean sermons have strongly influenced the Korean congregations' faith and way of thinking.⁵¹ In my view, Korean preachers do not adequately reflect in theological and ethical ways on the current social implications of the biblical readings. Many preachers mention social issues. However, when a

⁵¹ Christine M. Smith, *Preaching Justice: Ethnic and Cultural Perspectives* (Cleveland: United Church Press, 1998), 98-115.

social issue is mentioned in the typical sermon, it appears only as an illustration. They have consciously or unconsciously ignored or evaded their responsibility as prophetic or social transformers.

1. Pentecostal Movement and Blessing-Oriented Preaching

The understanding of Pneumatology and the Pentecostal movement in the context of Korean churches today has been contributing to the enlargement of secular materialism. In addition, it may turn in the direction of the non-historical, anti-social, and non-political, by joining with the consumption-oriented economic system of capitalism. The Holy Spirit is seen as a means of church growth. Therefore, the Pentecostal movement, the blessing-orientedness, and church growth are interwoven.

When it comes to the Pentecostal movement, the rapid industrialization and urbanization of modern Korean society from the 1960s-1970s led to a Pentecostal revival in the Korean church. However, due to its lack of support for the democratization movement in the mid-80s, the Protestant Church in South Korea has been heavily criticized and thus, has experienced lack of the growth. The people's disappointment in the public sphere with the Church's inaction means that the number of members to this day is still decreasing.

One of the main reasons for this problem may be the restricted understanding of pneumatology of the Korean people's faith. This version of the popular understanding of the Holy Spirit follows the teachings and sermons of the preachers from the Korean Pentecostal Church.⁵² However, these teachings and sermons have so far been focused on the individual spirituality and salvation. Limiting pneumatology not only in Korea, but also in the Korean missions established in Asia, Latin America, and Russia, to concerns about individual welfare

⁵² Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge: Cambridge University Press, 2004), 136-156.

and blessings has excluded the diaconal area that is committed to others and society. The lack of interest applies equally to poverty, neglect, failure, despair, as well as to peace and justice in the world.

2. Church Growth-Oriented Preaching

When the doctrine of church growth is combined with the shamanistic blessing-orientation or secularism (materialism, power-orientedness, and dualism), it significantly contributes to preaching and ecclesiology that is oriented towards church growth and thus, has a tendency to seek materialistic blessings and to bless the “haves,” rather than the “have-nots,”⁵³ and the persons of vested rights, rather than the marginalized.⁵⁴ That kind of preaching, focusing on church growth, also justifies and supports the present political and economic structure, rather than moving towards a transformation of the society.

It consciously or unconsciously impels the congregation to adapt themselves to the present political and economic system. Even though it could be a Gospel of the “haves,” it can never be a Gospel of the marginalized because such preaching justifies the status quo, and creates the *han* of the marginalized,⁵⁵ by intentionally or unintentionally joining with the oppressive/dominant structure.⁵⁶ Therefore, such preaching cannot proclaim “the liberation for the captives, good news for the poor, and the acceptable year of the Lord” (Luke 4:18). Such preaching cannot point out the structural evils which come from neo-capitalism and globalization. Because the roots of church-growth theory originated from the management of business, success through competition is considered a matter of course. Therefore, although it promotes individual

⁵³ Don M. Aycock, *The Word Is Near You: Sermons for the Church* (Lima: CSS Pub, 2000), 32.

⁵⁴ Sung-kuh Chung, *Church Growth and Preaching: A Historical Study of Preaching in the Korean Church* (Bangalore: Center for Contemporary Christianity, 2007).

⁵⁵ Miguel A. De La Torre, *Handbook of U.S. Theologies of Liberation* (St. Louis: Chalice Press, 2004), 96.

⁵⁶ Kim, *Theology in the Public Sphere*, 110.

service *in* and *by* the church, it cannot build a lasting community of faith. This kind of preaching can never contribute to reconciliation and peace in the church and in human society. To maintain the status quo in the majority of Korean Protestant churches, most of those churches try to build fellowship in the worship service by creating a festive and un-liturgical atmosphere.

3. Fundamentalism of Koran Preaching Neglecting the Context

Fundamentalist preaching has been done based solely upon the authority of the Bible as interpreted by the doctrine of inerrancy, strict literalism of certain scriptures, adherence to center theological doctrines such as the virgin birth and the key tenets of Fundamentalism established in the United States in 1904. By definition, preaching fundamentalism emphasizes the belief in objective, essential, and non-negotiable truths of Christianity. The preachers tend to turn to key texts in the Bible and interpret them as absolute standards of faith. The preachers also generally use a deductive way of preaching with “the authoritative foundation of traditional preaching.”⁵⁷

The preachers see themselves as “called” to preach the Word and, therefore, consider themselves and are considered authoritative persons/messengers/heralds who know and can deliver the Word of God. This theology of preaching has dominated over one hundred years of the Korean Presbyterian pulpit. In this fundamentalism, the theology of preaching makes a separation between the Bible and the context. In terms of the separation, the preachers never consider the context, such as Korean indigenous culture or the economic collapse as important topics for preaching. Rather, the preachers generally have a dismissive attitude regarding the practical issues related to the cultural, socio-economic, and political dimensions of their context, in their so called holy charismatic pulpit.

⁵⁷ Fred B. Craddock, *As One Without Authority* (Enid, Okla.: Phillips University Press, 1971), 55.

The fundamentalist Korean preachers seem to have a strong conviction that the relations between faith and reason, or faith and social concerns, must be separated. From this homiletical point of view influenced by fundamentalism, the context, as the locus of God's revelation, is understood as an object to be destroyed or negated. Preachers recognize the gospel as the image, symbol, and catalyzer of a conqueror. This approach is a typically imperial, militant, and aggressive way of thinking.⁵⁸ The fundamentalist Korean preachers rationalize this emphasis in terms of the literal interpretation and inerrancy of the Bible. For them, the Bible is an absolute authoritative canon as a point of faith. Through a literal interpretation and inerrancy of the text, the preachers of fundamentalism stress the world (the local and global contexts) as a profane dimension: dualism of body/spirit, church/culture, sacred/profane. They also emphasize not only the Bible as an authoritative canon but also the role of the Holy Spirit. This emphasis on the role of the Holy Spirit in sermons provides a successful inspiration for preaching. However, the role of the Holy Spirit is very closely related to the understanding of traditional religions such as Shamanism such as the power to achieve economic/physical well-being through blessing.

4. Conservative Moralism of Korean Preaching

The preaching of conservative moralism has somewhat similar characteristics with the preaching of fundamentalism. However, the most important characteristic of conservative moralism is that the theology of preaching pursues the "Prefabricated and Colonial Method."⁵⁹ The theology of preaching in this conservative moralism prefers to adapt to the teachings of Western Christian doctrines showing a very hierarchical pattern that is content with explaining the Western Christian doctrines.

⁵⁸ James Abbingtion, *Readings in African American Church Music and Worship* (Chicago: GIA Publications, 2001), 357-9.

⁵⁹ John England, "Sources for Asian Theology," *East Asia Journal of Theology* 2 (1984) : 206.

In terms of not only adapting the Western doctrines but also of understanding of the Bible's teachings, the preachers of exclusive conservatism emphasize the Christian moral obligations. Thus, the preachers preach the sermons as either *kerygmatic* preaching or *didactic* preaching in order to stress the moral obligations of all Christians.⁶⁰ Generally, they tend to preach sermons categorized according to Western doctrines and moral teachings. They emphasize a Christian moral standard and qualifications for blessing by explaining the doctrines which they extracted from the principles of Western Christian tradition or the Bible. Thus, through the emphasis of Western Christian doctrine, the preaching in exclusive conservatism became very theocentric and Christocentric in terms of Christ as the Triumphant Christ, not the suffering Jesus. They preached that Jesus was a good moral standard, a teacher/a Savior, and that God sent Jesus to be the exemplar in terms of giving the power of the Spirit. In order to stress Jesus as a moral standard, they emphasize the Western view of Christian history, again and again.

Preaching in the style of conservative moralism generally tends to generate expository sermons of the Bible. These types of preaching have been very popular. Thousands of Korean preachers have participated in expository sermon workshops and adapted this way of preaching for the pulpit. For them, the gospel is understood as a transformer of context. They define context as being incomplete or needing to be transformed. It means that the transforming subject is the preaching of the Christian gospel, which has been westernized, and the object to be transformed is the context. Thus, the gospel and context still hold the subject and object hierarchical relationship.

Likewise, most Korean Presbyterian preachers, particular conservative and evangelical preachers, have not paid attention to the Church's relationship with and responsibility for Korean

⁶⁰ Park, *Korean Preaching, Han, and Narrative*, 137. "In such preaching, the mode of preaching is one-way traffic. The preacher is only a vulnerable finger of God who must point to what is said in the Scriptures. Human experience has no room to play a role in this type of preaching."

society. Over the years, as church leaders, they have concentrated solely on the church growth and mission. They are not concerned about redeeming Korean society and addressing issues of discrimination. If preachers do not address these issues and continue to disregard the socio-economic climate and discrimination issues (gender, class, race, class, ethnicity, and immigrants), the loss of credibility will severely hamper the Church's future and ultimately cause serious barriers to church growth and the success of mission work worldwide.⁶¹

In this respect, I hope my research project will guide and inspire Korean and other preachers to understand the social role and responsibility of the preacher, of prophetic/social preaching, and the role of preaching for social transformation in life so that peace and justice (justice for life in peace) can be realized while understanding current local/social/cultural/global situations.

⁶¹ In his article *Development of Protestantism in South Korea: Positive and Negative Elements*, Dr. Pyong Gap Min articulates that "Overseas Korean missionaries today are received far less enthusiastically in many foreign countries because a predominant majority of them have Catholicism, Hinduism, Islam, or Buddhism as their dominant religion. There was a news report that some Korean Protestant missionaries visited Buddhist temples in other Asian countries and read the Bible. This is neither morally nor legally acceptable." It should not be the Church's future and the attitude of mission work for the world. Pyoung Gap Min, "Development of Protestantism in South Korea: Positive and Negative Elements," *Asian American Theological Forum*, accessed April 4, 2016, <http://aatfweb.org/2014/10/31/development-of-protestantism-in-south-korea-positive-and-negative-elements>.

CHAPTER IV

Prophetic Voices in the Public Sphere in South Korea

In this chapter, two Korean Presbyterian preachers/pastors will be explored as models of preachers for social transformation and anti-discrimination in South Korean society. Their roles as preachers and pastors illustrate that preaching that is transformation cannot be confined to the Church only. Prophetic preaching occurs in the public sphere.

Contemporary preachers are fully aware that the world is broken and the human community has been hurt by all forms of discrimination: gender, racial, ethnic, religious, class, and disability. Through the lens of preaching, two Korean preachers show how a human community can be shaped by discourses of love and freedom, rather than dominance and discrimination. Their preaching/pastoring aims at the transformation of an unjust and oppressive public society, not just the Church. The goal of their preaching is to participate in developing the *kin-dom* of God¹ on this earth. African-American preaching has long confronted issues of power, privilege, race, and inequality, issues integrally related to discrimination.

In this chapter, the contributions of two Korean preachers, the Rev. Dr. Hae-sung Kim and Rev. Kuk Yom Han, will serve to identify what the purpose and role of this kind of preaching can be and will set possible directions for South Korean preachers going forward. In the following chapter, the role of how African American preaching/pastoring functioned for social transformation and anti-discrimination will be reviewed in a study of Rev. Dr. Gardner Calvin Taylor and Rev. Dr. Gary V. Simpson.

¹ To understand of the meaning of “*kin-dom*,” see p. 96 in this dissertation.

A. The Rev. Dr. Hae-sung Kim, Male Presbyterian Pastor and Activist

The Rev. Dr. Hae-sung Kim has been recognized as one of the most active humanists for human rights and basic human dignity in South Korean society.² He is a pastor of the Presbyterian Church in the Republic of Korea (*Gijang*), helping migrant workers through religious organizations to solve various human rights' violations, as "the godfather of migrant workers in South Korea."³ He continues to work for the minoritized, especially Chinese Koreans.

The Rev. Dr. Kim was born in 1961. He has served his entire life taking care of the powerless and the marginalized who are discriminated against by many of the South Korean community. He is dedicated his ministry to those who are a discriminated group, due to their physical and cultural characteristics seen as "other" in South Korean society as they attempt to support their poor living situations and conditions. Rev. Dr. Kim entered Hanshin University, which is known as a progressive theological school, to study theology in 1979 and, at that time, he began to dedicate his work for the urban poor and became involved in numerous labor movements. To better understand the lives of workers in Korea, he worked as a manual laborer for a camera lens manufacturer from March 1984 through February 1985.⁴

In May 1986, he planted his own church at an industrial complex in Seongnam, Gyeonggi Province, and launched a hotline for industrial accidents and unfair labor practices, such as forced layoffs and overdue wages. He protested against the violations of Korean workers' human rights and the police's use of force against the workers, which repeatedly inflicted severe injuries.⁵ He then enhanced his pastoral concentration on migrant workers in the 1990s as

² Ben Hancock, "Helping South Korea's Foreign Workers Win Fair Treatment," accessed April 4, 2016, <http://www.csmonitor.com/World/Making-a-difference/2010/1122/Helping-South-Korea-s-foreign-workers-win-fair-treatment>.

³ Tae-hoon Lee, "Pastor Hae-sung Kim, Godfather to Migrant Workers," *The Korea Times*, accessed April 5, 2016, http://www.koreatimes.co.kr/www/news/special/2016/02/180_62417.html.

⁴ Ibid.

⁵ Ibid.

discrimination against their human rights increased and became a wide-spread social issue. As noted in chapter 2, since the early 1990s, migrant workers, coming mostly from China, and Southeast Asia, had been visible in the workplaces and streets of South Korea in the process of globalization. The effects of globalization started to challenge Korean's self-identity as a homogeneous people. Globalization as unrestrained capitalism seriously undermined economic human rights by increasing poverty and economic inequality.

As globalization increased inequality and various forms of discrimination within many nations and among nations, Rev. Kim became a living witness to the history of the suffering of migrant workers as well as a growing multiculturalism in South Korea. In 1992, he began offering assistance on labor issues to migrant workers by founding the first migrant workers' house, *the Seongnam Migrant Workers House*, a major NGO for foreign workers, that operated out of a church in the city of Seongnam, Gyeonggi Province, in 1994.⁶ In 2000, the house was moved to Seoul to set up another migrant workers' house, *Global Sarang* (Sarang means *love* in Korean), where the Korean-Chinese and other immigrants could be supported without any charge.⁷

In 2004, he opened a migrant workers' free medical clinic and is now dedicating his time as president of the Global Village, a non-profit organization, where migrant workers can receive all the benefits of a free medical clinic, free shelter, and free meal services for migrant workers in need, including free kindergarten.⁸ This vision and ministry as a preacher/pastor was achieved not alone, but with his congregants.

⁶ Ibid.

⁷ Jeonhee Jeon, "Helping Koreans from China: Rev. Hae-sung Kim, Representative of Global Sarang Sharing," *The Kukmin Daily*, accessed April 4, 2016, <http://www.kukmindaily.co.kr/article/view.asp?page=&gCode=7111&arcid=0009083129&code=71111101>.

⁸ (S.n.), "Heart to Heart-Rev Hae-sung Kim, Director of the Global Village of Love and Sharing," accessed April 5, 2016, <https://youtu.be/w2MfD4sPowQ>.

In addition to migrant issues, his work extended to anti-racism. According to Gil-Soo Han, in 2001, Rev. Hae-sung Kim assisted a migrant worker from Ghana who petitioned that the Korean Human Rights Commission investigate the fact that the term ‘skin color’ was used as the name of a popular crayon. The Korean term ‘skin color,’ was considered as pale pinkish tone as the “right” skin color in the eyes of Koreans. The concept of ‘skin color’ has been Korea-centric and indicates that other ‘skin colors’ are not recognized or respected as ‘skin color.’ Rev. Kim argues that crayons and colored pencils, labeled as skin tone, are racist and white, black, and, yellow colors are all skin tones. Due to their endeavors, consequently, the former ‘skin color’ crayon is now officially changed to ‘apricot color.’⁹

By doing this kind of advocacy , as a social transformer and activist in the public sphere, Rev. Hae-sung Kim won the Human Rights Advocate Award from the National Human Rights Commission in 2003, the Living for Others Award from the Asan Foundation in 2004 and the Cheongam Compassion Prize from the POSCO Park Tae-joon Foundation in February 2010.¹⁰ He was the recipient of the Order of Civil Merit from the South Korean government in 2007 and a presidential award from Sri Lankan President Mahinda Rajapaksa, in 2008.¹¹ He was also named by a local newspaper as among the one hundred people who will change Korean society most over the next decade.¹²

According to his articles, sermons, and interviews, his motivation is fully rooted in his Christian faith that racism and discrimination and underestimating human persons, made in the image and likeness of God, are irrelevant and are not part of God’s will. In his preaching, *Like Watchmen Wait for the Morning*, preached on December 15, 2013, he proclaims that “God

⁹ Han, *Nouveau-riche Nationalism and Multiculturalism in Korea*, 112.

¹⁰ “Pastor Hae-sung Kim, Godfather to Migrant Workers”

¹¹ Ibid.

¹² “Helping Koreans from China: Rev. Hae-sung Kim, Representative of Global Sarang Sharing.”

creates human [beings] like God's image. Even though the color of one's skin is different and the languages people speak are different, it is surely that God creates human [beings] in God's image. In addition, they have human rights [and basic human dignity] which God gives to them. This desirable society about which we dream will come true by the Grace of God"¹³ This sermon shows his vision is fully-rooted in the Christian gospel.

According to Rev. Kim's interview,¹⁴ he has developed three principles for his ministry/missionary work: giving without condition, taking the narrow path, and being humble. He has been serving migrant workers and other immigrants visiting Korea with these principles of Christian faith for thirty-six years from the end of 1980 to the present.

Rev. Hae-sung Kim articulates that, in the midst of the complex Korean context, intertwined with issues of a divided nation, the side-effects of the rapid economic growth, the recent influx of immigrants, and the influence of globalization, cause Korean people to deeply question our ethnic nationalism in a globalized society. He warns that "if South Korea – which has long taken pride in its ethnic homogeneity – cannot create an environment that accepts many backgrounds and cultures, it risks facing racially charged violence."¹⁵ In his view, the recovery of human rights is the mission of God and other religions and cultures need to be respected with each other. He articulates, "Human beings have human rights and these rights are a gift from heaven. They cannot be repressed or denied."¹⁶

In December, 2015, he was invited to *Korea Evangelical Fellowship* (KEF, aligned with the World Evangelical Alliance) and gave a lecture on his ministry on the basis of the main topic, *Jesus Came with Love*. The following is a brief summary translated into English, of the lecture's

¹³ Hae-sung Kim, "Video Sermon: Like Watchmen Wait for the Morning," accessed March 1, 2016, <http://tvpot.daum.net/v/v82b87w7WwYYWsswLscQWcs>.

¹⁴ "Pastor Hae-sung Kim, Godfather to Migrant Workers"

¹⁵ "Helping Koreans from China: Rev. Hae-sung Kim, Representative of Global *Sarang* Sharing."

¹⁶ Ibid.

content. It shows how Rev. Kim understands the migrant and migrant mission in South Korea so for this reason it will be cited extensively:

The Justice Department reveals foreigners staying in Korea nearly 1.5 million. South Korea is currently the world's lowest birthrate. If this situation continues, South Korea's population in 2300 would have reduced by around fifty-thousand people. As a result, it will reach extinction phase. Eventually due to the population lack and a labor shortage, 1.5 million foreign residents will be five million people and ten million people sooner or later.

Meanwhile, the international marriage and multicultural families have skyrocketed. One couple out of ten couples of current marriage is a marriage with a foreigner. In rural areas, about half of these married couples marry foreigners. There are many children born of those unions. It shows that South Korea is living amidst to a multi-ethnic, multi-racial era, and multicultural society.

In 1986 the Asian Games and the 1988 Seoul Olympics became an opportunity for Korea to be known as a country to live well in the world. Many foreigners, who have a Korean dream, visited Korea. However, due to different skin colors and lack of communication, they have undergone a serious misunderstanding and suffering. Due to active labor demonstrations in 1987, the rise of wages and improvement of exports caused worker shortages in Korea. The phenomenon avoiding employment in the 3D (dirty-dangerous-difficult) industry spread out.

The production site of the small manufacturers were almost all foreign workers who filled the positions. Business owners are saying they cannot run factories without foreign workers unanimously. Now is the beginning stages living with foreigners. If we cannot live with them in harmony and peace, we will experience the similar situation as the 2015 race riots in Paris, France. Furthermore, we must ensure the basic rights and human rights need to be given for foreign immigrants and their children. If not, they might be potential criminals with growing hate against Korea. But, I started to keep the balance between the human rights movement and a mission activity after experiencing a terrible failure to subject only human help without preaching the gospel.

I believe that to evangelize them is the most reasonable and most effective mission work. Then we can have more fruits than we expected for missionary work in Korea. Now we have twenty churches in different local areas in South Korea and have worship service with different languages. We have founded the World Mission Theological School to nurture foreigners who want to be ministers and teach them theology in Korean, English, Chinese, and Indonesian for three years. We are operating a free medical clinic for migrant workers in Seoul and nearly 200 people visit per day. We have served 330,000 migrant workers in the free medical clinic for eight years. Now, around 200 people are staying in immigrant shelters and we offer free meals to 700-800 immigrants per day. We teach Korean and computer education to 800 foreigners and operate free kindergarten and after-school program for multicultural families.

I believe that the meaning of "Seek first his kingdom and his righteousness (Mt 6:33)" is to support the powerless and the marginalized. I respect God's Word in the Old Testament saying that "When an alien lives with you in your land, do not mistreat him. The alien living with you must be treated as one of your native-born. Love him as yourself, for you were aliens in Egypt. I am the LORD your God (Leviticus 19:33-34)." Abraham also welcomed three strangers. Then he was blessed by God and he became the origin of all the blessings (Genesis 18:1-9). Likewise, our

blessings, happiness, and salvation start with welcoming strangers and foreigners around us. They are our guests and might be those who met a robber. They need good Samaritans like us.¹⁷

1. Rev. Kim's Preaching

Rev. Hae-sung Kim's ninety-nine video sermons, which were posted on Korean-Chinese Church Webpage, www.g4w.kr, from July 2009 to October 2014, were reviewed for this research. His preaching is not limited to Sunday, and, according to the posted statistics, he preached on the basis of the selected books of the Bible as below.

Genesis (3 times)

Exodus (4)

Deuteronomy (3)

Joshua (1)

1 Kings (1)

2 Kings (1)

1 Samuel (1)

Nehemiah (1)

Psalms (1)

Isaiah (4)

Ezekiel (1)

Matthew (7)

Mark (9)

Luke (7)

John (9)

Acts (19)

Romans (3)

1 Corinthians (2)

2 Corinthians (3)

Galatians (3)

Philippians (8)

Colossians (1)

1 Thessalonians (2)

¹⁷ "The Advent of Multi-Cultural Society and Mission for Immigrants," *Veritas*, accessed March 1, 2016, <http://veritas.kr/articles/13632/20121215/김해성-다문화-사회의-도래와-이주민-선교.htm>. [*kimhaesung-damunhwa-sahoeui-doraewa-ijumin-seongyo*: Hae-sung Kim, The Advent of Multi-Cultural Society and Mission for Immigrants].

2 Timothy (3)
 Hebrews (1)
 James (1)
 1 Peter (2)
 Revelation (1)

Of these sermons, it seems that his favorite book of the Bible for preaching is the book of Acts. It indicates that he tends to prefer the New Testament and focuses on the gospel and on Acts. I selected several sermons to listen to his preaching among them. His preaching style is very persuasive with the strong voice of an orator, but his preaching attitude is respectful towards the Korean-Chinese congregations. He is an eloquent storyteller. His preaching is almost always a four-point sermon,¹⁸ as if he uses one style of preaching.

Overall, Rev. Kim's sermon form and approach method of preaching are simple, clear, and traditional and closest to what is known in terms of the Western preaching style as a 'three-point sermon.' The elements of this type of sermon consist of "a Beginning (Statement of the Direction of the Sermon), the Exposition of the Biblical Text (the Doctrine, Practice, or Topic), Theological Analysis of the Text, the Imaginative/creative application of the Interpretation to the situation of the congregation, and an Ending."¹⁹

As I listened his sermons, I felt that Rev. Hae-sung Kim has a vast stock of knowledge about stories in the Bible. His preaching accomplishes its spiritual purposes because of the skills and the wisdom of his preaching, but especially because of the power of the Scriptures he proclaims (1 Cor. 2:4-5). As a preacher who trusts in the power of God's Word, simply and boldly, he allows his preaching manner to conform to the biblical content of what he says so that the meaning of Scripture is discerned and the work of the Spirit is unhindered.

¹⁸ It indicates that there are four things to say about the text/message/theme in a sermon. The symbol for the classic four-point sermon (introduction, one, two, three, and four, and conclusion) can be compared to a bicycle wheel.

¹⁹ Ronald J. Allen, ed. *Patterns of Preaching: A Sermon Sampler* (St. Louis: Chalice Press, 1998), 8.

2. Transforming Preaching on the Basis of Christian Gospel

According to Sarah Travis, Leonora Tubbs Tisdale's "key role for preachers is that of an ethnographer."²⁰ In order to produce sermons that are meaningful and relevant, a preacher must pay attention not only to individual identities, but to a communal identity.²¹ By recognizing the local symbols and stories that undergird the worldview and theologies of a given congregation, preachers will be able to engage the hearts and imaginations of the local church.²² In this respect, Rev. Kim knows who his congregation is in a particular context.

For instance, in 2005, he researched "A Study of Old Testament Understanding of the Migrant and Practical and Theological Reflection on Migrant Mission in Korea"²³ as his D. Min. dissertation. Through his research project, he analyzed the concepts of the increase of migrant workers/the foreigner and the five types/terms of immigrants, such as voluntary, compulsory, economic, political, and religious immigrants, in South Korean society. He researched various expressions, concepts, and meanings of migrants in the Hebrew Bible and connected them with the migrant workers in Korean society and suggested solutions to the churches and the mission work for the orphan and the widow, the foreigner and the traveler, introducing his own missionary works for the migrant workers. In this respect, the nature and method of his preaching has been fully understood from a contextual perspective.

From his preaching, the notion of "Downward mobility,"²⁴ which Henri Nouwen used to express the idea of solidarity, instead of choosing the path of upward mobility, which is what the

²⁰ Sarah Travis, *Decolonizing Preaching: The Pulpit as Postcolonial Space* (Eugene: Cascade Books, 2014), 33.

²¹ Leonora Tubbs Tisdale, *Preaching as Local Theology and Folk Art* (Minneapolis: Fortress Press, 1997), 94.

²² Travis, *Decolonizing Preaching*, 33.

²³ Hae-sung Kim, "A Study of Old Testament Understanding of the Migrant and Practical and Theological Reflection on Migrant Mission in Korea" (PhD diss., Hanshin University, 2006).

²⁴ Henri J. M. Nouwen, *The Selfless Way of Christ: Downward Mobility and the Spiritual Life* (Maryknoll: Orbis Books, 2007).

world promotes as the best way to approach life. In his video sermon, the Christian faith of downward mobility was emphasized referring to the powerless and the humble as the locus where power is constantly abandoned in favor of love.

Through the sermon, *See, I am Doing a New Thing!*, preached on January 8th, 2012,²⁵ his preaching continued to emphasize God's care, love, and ongoing guidance towards the powerless and the marginalized. His preaching was filled with hope in God. Through the sermon, *Love and Respect Your Hometown*, delivered on January 22nd, 2012,²⁶ he explained that Jesus was also the quintessential migrant with the clear reference indicating the unsteady life of a wanderer that "the Son of Man has nowhere to lay his head" (Mt 8:20). Jesus was born in a stable in a small town called Bethlehem. He then grew up in a small town called Nazareth. When he came of age, he began to migrate from village to village, town to town, and from city to city. Rev. Kim clearly identified Jesus with the Korean-Chinese as strangers and immigrants. He tries to connect this Gospel of hospitality with the listeners, so that they become members of the Korean society though their Christian faith without prejudice and discrimination.

In his sermon, Rev. Kim's understanding of the *Minjung* is enhanced.²⁷ In the category of today's *Minjung*, he embraces people who live in poverty, exist without shelter/homes, suffer without access to good medical treatment, and are racially discriminated against in church, home, and in the public sphere. He believes the *Minjung* are God's children as well as subjects of history. He views the *Minjung* as people who locally and globally strive in the rubble and ashes of colonization, deracination, and enslavement. Therefore, he proclaims that we are called to take

²⁵ Hae-sung Kim, "Video Sermon: See, I am Doing a New Thing," accessed March 1, 2016, <http://tvpot.daum.net/v/XOGr0i6kMU%24>.

²⁶ Hae-sung Kim, "Video Sermon: Love and Respect Your Hometown," accessed March 1, 2016, http://tvpot.daum.net/v/nNdGICKk2_I%24.

²⁷ *Minjung* signifies the Korean people's history of oppression, colonization, and alienation. Thus, *Minjung* as a theological reflection is contextual and indigenous. In the South Korean context, the *Minjung* can be understood as the poor, women, ethnic groups, workers, farmers, and peasants, who are politically, socioeconomically, intellectually, and culturally alienated, discriminated against, marginalized, and oppressed masses.

a stand with God in solidarity with the *Minjung* in the struggle for justice, peace, welfare, restoration, and wholeness.

Regarding the typology on the relationship between the Christian community or Christendom and Western culture as described by Helmut Richard Niebuhr,²⁸ the importance of his preaching purpose is related to the final type that Niebuhr suggests, “Christ as transformer of culture.” For Niebuhr, the key term for discussion of the type is “transformationalism.”²⁹ According to Niebuhr, the transformationalist takes a serious view of the pervasiveness of sin and its symptoms, yet, maintains a positive and hopeful attitude toward the culture. The transformationalist understands that human culture was originally good but suffered corruption in the fall, yet, God is still working to bring about redemption. The goal of the transformationalist is to modify culture so that it conforms to the ideals and norms of the Christian faith.

²⁸ H. Richard Niebuhr, *Christ and Culture* (New York: Harper, 1975). This book is Niebuhr’s seminal work. It is often referenced in discussions and writings on a Christian’s response to the western culture. In the book, Niebuhr gives a history of how Christianity has responded to culture. He outlines five prevalent viewpoints: Christ against Culture, Christ of Culture, Christ above Culture, Christ and Culture in Paradox, and Christ transforming Culture; and Kyoung Jae Kim, *Christianity and the Encounter of Asian Religions* (Uitgeverij Boekencentrum: Zoetermeer, 1994). The aim of this book is to examine the interreligious encounter in East Asia through the use of hermeneutical tools. This book clarifies the meaning and significance of the theology of religions in the Korean grafting process of the Christian gospel and the East Asian religions. This book uniquely offers four types on the interaction between Christ/gospel and Korean traditional culture through a hermeneutical approach.

²⁹ Glen H. Stassen, D. H. Yeager, and John Howard Yoder, *Authentic Transformation: A New Vision of Christ and Culture* (Nashville: Abingdon Press, 1996), 40.

	The Two Extremes		The Church of the Center		
	Christ against culture	Christ of culture	Christ above culture	Christ and culture in paradox	Christ transforming culture
Niebuhr calls examples	Radicals	Liberals	Synthesists	Dualists	Conversionists
Biblical support	1 John Revelation	apocryphal Gospels (gnostics) and Lives of Jesus (liberals)	NT sayings like: "Render to Caesar the things that are Caesar's, and to God the things that are God's"	Paul's Letters	Fourth Gospel
Examples	Tertullian Monasticism Mennonites Tolstoy	Gnosticism Abelard Kant Schleiermacher Ritschl	Justin Martyr Clement of Alexandria Joseph Butler	Marcion Luther Kierkegaard Roger Williams	Augustine Calvin F. D. Maurice

Appendix 3. Niebuhr's Typology of Christ and Culture³⁰

For Niebuhr, Christ is the transforming reality. His purpose is the kingdom of God, proclaimed in the gospel. The kingdom of God is manifested in all human history. The religious domain and secular domain are not separated. The supernatural reality is the heavenly reality incarnated in the natural world, the earthly world. The concretization of God's kingdom is basically carried out the grace of God and the work of the Holy Spirit, yet, it allows human participation.³¹

In this theological and biblical understanding, Rev. Hae-sung Kim's preaching ministry indicates that the congregation, far from assuming a passive stance during preaching moment,

³⁰ Craig A. Carter, *Rethinking Christ and Culture: A Post-Christendom Perspective* (Grand Rapids: Brazos Press, 2006), 36. "Niebuhr views these two approaches--the Christ against culture and Christ of culture approaches--as the extremes and then discusses three mediating positions that try to balance the necessity of living in human culture with being a disciple of Jesus Christ"

³¹ As a Reformed Presbyterian Korean theologian, I understand that the core of Reformed theology is based on human actions and their efforts. The divine action, which is the initiative of the Triune God, only enables the congregants to be faithful to the Holy One, the Holy Three in the context of worship/preaching. Human actions and their efforts can correspond to divine action, but the human actions/efforts do not permit divine action to take place. In a sense, worship and preaching require the human action, response, and effort, but they are results of the actions which the Triune God brings about in the congregants. John Calvin, and John T. McNeill, eds., *Calvin: Institutes of the Christian Religion*, vol. 2, Library of Christian Classics (Nashville: Westminster John Knox, 1960), 1:7:5; William H. Willimon, *Conversations with Barth on Preaching* (Nashville: Abingdon Press, 2006), 170; and John Webster, *Barth's Moral Theology: Human Action in Barth's Thought* (Grand Rapids: William B. Eerdmans, 1998).

should engage the Word of God and is also to be engaged by the Word as actively as the preacher with shared authority. This elevated view of congregational responsibility and participation in the preaching moment presupposes that the people in the pews can serve as an active source of social transformer and as a corporate agent in the act of preaching as well.

3. The Integrating Witness of Preaching and Preacher's Life

Before the emergence of the New Homiletical paradigm in the North American Church, the preacher, who proclaims the message or truth, was recognized as a sender and the congregation was described as a receiver.³² Thus, the preacher was depicted as “the conduit” between the word of God, the Bible, the ecclesiastical tradition or the Spirit and the congregation. In short, the preacher was considered to be superior to the congregation and had the authority as the fitting communicator of God's message.

It is inevitable that this kind of understanding of the purpose of preaching provokes a gap between the pulpit and the pew. This traditional hierarchical homiletical understanding has governed most preachers' minds and preaching styles like a powerful system of rewards for decades. Against such thinking, the normative power of traditional homiletical theory has been too dominant and strong for preachers to resist the order and power of that authority. It seems that this kind of hierarchical relationship between preachers and congregants is beginning to crumble in the United States. However, this former pattern still dominates in the Korean pulpit and pew.

In his book, *The Witness of Preaching*, Thomas G. Long articulates that the congregation participates in the practice of preaching as ongoing dialogue partners, not as passive participants of a hierarchical relationship. For Long, they should not be passive but rather, active in

³² Lucy A. Rose, *Sharing the Word: Preaching in the Roundtable Church* (Louisville: Westminster/John Knox Press, 1997), 15.

responding to the sermon as a group, sharing common experiences in the past and present, and having a common goal for the future in the promise of God. According to Long, the listeners expect to be challenged by the preaching and motivated for renewal in their actions. While listening to the sermon, the listeners bring to the hearing their personal, spiritual, and social experiences and participate in the preaching with their thinking, feelings, and decision-making processes. Thomas G. Long comments on that engagement as follows:

The hearer is not at all passive in the listening process. The space between pulpit and pew bristles with energy and activity. As the preacher speaks, the hearer races ahead in anticipation of what might be said next, ranges back over what has already been said, debates with the preacher, rearranges the material, add to the message, wanders away and returns (sometimes!). In short, the hearer is a co-creator of the sermon. Preachers may be passing out eggs, but hearers are making omelets, and a sermon preached to seventy-five people is actually transformed by them into seventy-five more-or-less-related sermons.³³

Likewise, the listeners understand the sermon in multiple ways around its subject- matter, based on their diverse listening styles, as partners in preaching and as co-sojourners in God’s world.

Thomas G. Long also suggests the value of the notion of “witness” as a “master metaphor” encompassing the strengths of dominant images of the preacher: *herald*, *pastor*, and *storyteller*.³⁴ For him, “to call the preacher an authority does not mean that the preacher is wiser than others in his or her congregation. What it does mean is that the preacher is the one whom the congregation sends on their behalf, week after week, to the Scripture.”³⁵ For Long, the authority of the preacher also rests not in position or rank but in what the preacher has seen, heard, and experienced and his or her willingness to tell the truth about it. The authority of the preacher, thus, is based in the authority of one’s ordination, the authority of being identified by the faithful community as the one called to preach, and the one who has been prayerfully set

³³ Thomas G. Long, *The Witness of Preaching* (Louisville: Westminster/John Knox, 2005), 169-70.

³⁴ *Ibid.*, 18-44.

³⁵ *Ibid.*, 48.

apart for this ministry. That is, it is an authority that comes from being “sworn in” as a “witness.”³⁶

Given this understanding of preaching, Rev. Kim is not only missional preacher as a witness, but he also is a witness who equips the congregation for its own witness. He also embodies his sermon in his ministry and missionary work so that his congregation trusts him as a preacher and social activist. He shares his authority with his congregants as a social transformer together against all forms of discrimination in current Korean society.

B. The Rev. Kuk Yom Han, Female Presbyterian Pastor and Activist

If Rev. Kim’s work mainly concentrates on Korean-Chinese and male/female migrant workers, Rev. Kuk Yom Han’s work³⁷ mainly focuses on women’s issues against discrimination in South Korean society. Rev. Han is minister of the Presbyterian Church in the Republic of Korea and representative of the Woman Migrants’ Human Rights Center of Korea, www.wmigrant.org. She studied at Hanshin University and also in Germany. She planted the *Minjung* church, Chongam Presbyterian Church, with her husband, who is also a pastor, at Changsin-dong in Seoul in 1991, after returning from Germany. She has been interested in gender equality and focused on various forms of sexual violence, committed by male pastors in the Korean Church and in Korea’s democratization and reunification efforts. In this respect, with members of the Academy of Korea Feminist Theology, she edited ‘*Reality and the Task of Sexual Violence against Women in the Korean Church*,’ in 2001.³⁸ She also published her article,

³⁶ Ibid., 48.

³⁷ “She is Co-Representative of the Korea Council of Military Sexual Slavery by Japan, and Former General Secretary of the Korean Association of Women Theologians.” Kyung Sook Lee and Kyung Mi Park, *Korean Feminists in Conversation with the Bible, Church, and Society* (Sheffield: Sheffield Phoenix Press, 2011), xi.

³⁸ Guk-Yeom, Han, ‘Reality and the Task of Sexual Violence against Women in the Korean Church,’ in *Sexuality and Feminist Theology* (Seoul: Korean Christian Society, 2001).

‘*Are You Pleased with Sexist Preaching?*’ in 2003.³⁹ From her viewpoint on gender-based discrimination preaching, one can understand what the role of Korean preaching could and should be against gender discrimination.

1. Sexual Discrimination in Korean Preaching

In Korea, preachers who deliver sermons in local congregations are almost exclusively male clergypersons. Proclaimed preaching by men, conveying the authority of the message, is understood on the basis of the Bible and biblical interpretation,⁴⁰ reflecting the androcentric theology of a patriarchal Western Christianity⁴¹ which demonstrates an understanding of human beings, derived mainly from male experiences. Thus, the symbol system of the Christian faith, the main content of the message, is filled with male-oriented experiences, androcentric language, and patriarchal interpretations for women who command an overwhelming majority of Korean Protestant congregations (over 70% of the Church’s members).⁴²

³⁹ Guk-Yeom, Han, “Are you pleased with sexist preaching?” *Christian Thought* (July 2003) : 174-183.

⁴⁰ Biblical interpretation has functioned in a destructive way for women for several centuries. Women have been prescribed as bodily and godless beings through the creation story which has interpreted that a woman, Eve, is the origin of all sin, by male preachers and theologians. The consequent hate-filled thinking directed toward women has resulted from this dualistic view of humankind. This ideology regards sex as the symbol of sin against the spirit, and yet, endorses the commercialization of women’s sex. Biblical interpretation has also long been considered a male-dominated arena because there were no women among the Fathers, priests of the Middle Ages, pastors or theologians for centuries after the Reformation. Thus, it had been interpreted by only male-centered experiences, values, and symbols for centuries so that women’s experiences, images, memories, values, and symbols were excluded by the masculine way of thinking. Leonard Swidler, *Biblical Affirmation of Woman* (Philadelphia: Westminster Press, 1979); Hans Freiherr Von Campenhausen, *The Virgin in the Theology of Ancient Church* (London: SCM Press, 1964); and Rosemary Radford Ruether, *Religion and Sexism; Images of Woman in the Jewish and Christian Traditions* (New York: Simon and Schuster, 1974), 161; 217.

⁴¹ The masculine monotheistic ideology of Christianity has molded a father-image-God so that it has planted an image, symbol, and specific language as a patriarch in heaven in people’s minds. According to this idea, if a male God rules over his people in heaven, it is natural that the social system should be male-centered. In addition, it implies that it follows divine providence. The hierarchical relationship between God and humankind justifies the role of men and women as the relationship between the governing classes and the governed classes. Then, such masculine beliefs and values have spread throughout Christian doctrine, prayer books, and liturgy and Christianity has regarded them as appropriate. Thus, a symbolic hierarchy of a three-pronged relationship of God-men-women has dominated the Church for two thousand years. Chun-Ja, Yu, “Sexual Discrimination and Patriarchal features in Korean Church Preaching,” *Christian Thought* (November 2004): 138.

⁴² Christian orthodox theology, greatly influenced by Hellenism, developed a dualistic way of thinking. Since Plato, dualism has attached greater importance on the spirit than on the body. People have regarded the body as the object which should be controlled by the spirit. Then, men have been understood as superior spiritual beings

This reality has been further internalized by the traditional Confucian culture of Korean society, and the military-oriented sexist culture of current society. As Hyun Sun Oh cites in her article, *Korean Christian Women's Distorted Self-image and Its Educational Care*, "In the Confucian system, the woman's place and work were strictly confined to domestic duties. The highest virtue for a woman was to accept and follow all the conditions of her assigned role."⁴³ This traditional Confucian culture appears to be rapidly changing, though in current Korean society, there is significant tension regarding the shift in attitude toward the role of women.

In this regard, Korean Christian feminists continually raise the question of how deeply the sermon in Korean reformed churches has betrayed women and hindered women's development. They have charged that Judaism and Christianity are sexist religions with a male God and traditions of male leadership that legitimate the superiority of men in family and society. They have also criticized how Christianity has influenced women through these male-centered images and symbol system, which do not function well for women. Therefore, spiritually conscious Korean women have struggled with the Judeo-Christian image of a male God and a male-dominated Church.⁴⁴

According to Jang Byung-uk, missionaries made mistakes in helping Korean women to gain personal independence. First, missionaries were reluctant to hire Korean women in leadership positions in their mission churches. Korean women were neglected in planning and organizing church activities. Women had no power at meetings for they were seen simply as

and women have been regarded as inferior bodily beings. This dualism of the spirit and the body has been developed in a way of cognition's subject and object under the influence of positivism since modern times. This new dualism brought about serious consequences which separate human beings as cognition's subject from nature toward cognition's object. This notion has finally resulted in nature's demolition, committed by human beings as well as sexual discrimination. Korean Association of Women Theologians, *Church and Feminist Theology* (Seoul, Korea: The Christian Literature Society of Korea, 1997), 233-234.

⁴³ Hyun Sun Oh, "Korean Christian Women's Distorted Self-image and Its Educational Care," *Ewha Journal of Feminist Theology* Vol.4. (2006) : 163-164.

⁴⁴ Women Theologians, *Church and Feminist Theology*, 230-232.

women who served their churches. Second, missionaries did not allow women into any mission or other church activity without their permission. This led to a form of oppression of Korean women's autonomy and made them passive and dependent even within the churches.⁴⁵

In this respect, Rev. Han, in her article in relation to sexist preaching, also criticizes how women are kept silent or are absent in the sermons of Korean Christianity. In addition, the content of sermons, proclaimed by Korean male preachers, generally pays little or no attention to women's issues and/or situations. Thus, Korean Christian women have faced religious marginalization, exclusion, and subordination which have adversely affected women's ministry and sense of self in relation to God. She argues that preaching in the Korean Protestant churches has functioned as an accumulation of patriarchal logic, sexual discrimination, and as a medium for those perceived as the strong, namely men. Korean Christian women have traditionally accepted this tendency and reality without due consideration. Therefore, through preaching, they have been brainwashed by a father-image of God and are culturally bound by it. They have understood themselves only as helpers for men, not as equal persons with equal worth. According to Confucian logic and tradition, they were/are required to follow their fathers, husbands, and sons.⁴⁶ They are traditionally identified as sex partners, mothers caring for their children, and daughters-in-law who are either angels or monsters of the household.⁴⁷

The hermeneutic activity of relating biblical or theological language to the human situation, as well as to the past and the present, has been accompanied by male-centered biases or distorted interpretations. Thus, male preachers have traditionally had the tendency to accept a partial aspect of the Bible through selecting and excluding the Hebrew and Greek texts when they

⁴⁵ Youngtae Shin, *Protest Politics and the Democratization of South Korea: Strategies and Roles of Women* (Lanham: Lexington Books, 2004), 15.

⁴⁶ Shin, *Protest Politics and the Democratization of South Korea*, 15.

⁴⁷ Yunshik Chang, Hyun-ho Seok, and Don Baker, *Korea Confronts Globalization* (New York: Routledge, 2008), 14.

deliver their sermons, based on androcentric theology. Then as they explain the texts according to their own discourse formation, women positively accept partial aspects, completely excluding other aspects, keeping silence and/or choosing to be absent. Both the issue of androcentric language and the exclusion of women in preaching are systematically related to the distorted theological world view of biblical faith. Thus, one must realize that sexual discrimination is occurring inside the church almost more than outside the church.

For Rev. Han, sexism is the first obstacle and form of discrimination to be removed from Korean Protestantism and society for the humanization of women as well as men. In other words, from her perspective, the Korean Christian Church has not been active in reflecting on and correcting the distorted prejudices about women. To have a firm conviction to fight against sexism, one needs a new understanding of the Bible and the Gospel. One also needs to change the patriarchal/ androcentric symbol of the Triune God, that is, that of the father-image-God, the son-image-Jesus, and the strength-image-Holy Spirit, in particular, into the verbal/visual emancipatory language, or the emancipatory symbol system such as that suggested by Marjorie Procter-Smith in her book, *In Her Own Rite: Constructing Feminist Liturgical Tradition*.

Theologically, each solution implies a slightly different view of the relationship between God and humanity. Nonsexist language that God does not regard our genders, or that our gender is not relevant to our relationship with God. Inclusive language implies that God does regard our gender, but that both women and men possess equal status before God. Emancipatory language assumes that God is engaged in women's struggles for emancipation, even to the point of identifying with those who struggle.⁴⁸

According Rev. Han's research project, virtues of submission and service are effectively taught by patriarchal preaching as strategies of reinforcing sexual discrimination. The following sexist

⁴⁸ Marjorie Procter-Smith, *In Her Own Rite: Constructing Feminist Liturgical Tradition* (Nashville: Abingdon Press, 1990), 55-56.

titles and texts, based on the formation of a belief in the inerrancy of the scriptures,⁴⁹ illustrate this fact well.

a. Titles and texts of a preaching reinforcing women abasement⁵⁰

- The woman was created out of one of the man's ribs. (Genesis 2)
- The woman was meant to be the man's helper. (Genesis 2)
- The man was created prior to the woman. (Genesis 2)
- Sin came to the world due to the woman. (Genesis 3)
- The woman who was deceived, became a sinner. (1 Timothy 2:14)
- That the woman should serve the man is a divine order. (1 Timothy 2:12-15)
- Women should remain silent in the churches. (1 Corinthians 14:33-40)
- The wife should submit because the head of the household is the husband (1 Corinthians 11:3-16, Ephesians 5:21-33)

b. Type of sexist preaching⁵¹

- Examples negatively describing women: Eve and Gomer.
- Examples intentionally excluding the role of women: the good and virtuous woman (Proverbs 31), the stories of Mary and Martha, and Mary Magdalene.⁵²
- Examples justifying sexual discrimination toward women: Jacob's daughter Dinah; Jacob's two wives, Rachel and Leah; David and Bathsheba; and David's daughter, Tamar.

Example I: In 2003, Pastor Tae-Deuk Im, who was a general minister of the General Assembly of Presbyterian Churches in Korea, spoke before eight hundred women students in the

⁴⁹ Jung Young Lee, *Korean Preaching: An Interpretation* (Nashville: Abingdon Press, 1997), 67-70; Kyoung Jae Kim, *Christianity and the Encounter of Asian Religions* (Zoetermeer: Uitgeverij Boekencentrum, 1994), 122-123.

⁵⁰ Yu, *Sexual Discrimination and Patriarchal Features in Korean Church Preaching*, 140.

⁵¹ Constance Parvey, "The Theology and Leadership of Women in the New Testament," in *Religion and Sexism*, ed. Rosemary Radford Ruether (New York: Simon and Schuster, 1974), 125-128.

⁵² As Jan Schaberg with Melanie Johnson-DeBaufre cites in her book, *Mary Magdalene Understood*, "in all for Christian Testament Gospel, Mary Magdalene is a primary witness to the resurrection, though the fundamental data of the early Christian faith, the Western church conflated various Marys and unnamed women with Mary Magdalene." Korean churches are no exception. In sermons, Mary Magdalene always appears as a sinner, prostitute, and a victim of the seven possessed demons. Jane Schaberg with Melanie Johnson-DeBaufre, *Mary Magdalene Understood* (New York: Continuum, 2006), 32-66.

middle of the chapel in Chongshin University and stated the following: “The ordination of women is impossible in our denomination.” “How can women who wear diapers,⁵³ preach a sermon?”⁵⁴

In light of the fact that women consist of 70 % of Korean Christians and women make up half of the seminarians in Chongshin University, his preaching was shocking. This happening definitely showed the reality of sexual discrimination which Korean Christian women still experience in the church and society.

Example II: L--pastor of M-church in Korea describes the woman in his preaching, *The rock of Kadesh*, as follows: “Adam committed a crime due to Eve. Ahab also committed a crime due to Jezebel. Ananias and his wife Sapphira sinned due to a desire for material gain. David also sinned due to a woman.”⁵⁵ In this preaching, L--pastor describes women negatively as the cause of sin and as a temptress.

Example III: K--pastor of H-church in Korea gives an illustration in his preaching, *Celebrate the difference* as follows: “I am told that an angel came to Adam, before Eve was ever created. And an angel said to Adam,
 “Adam, I have a proposition for you. We are going to craft for you an individual.”
 Adam said, “What?”
 “An individual! Someone like you but different.”
 “Oh, what will it be like?”
 “Well, it’s going to be a she.”
 “Well, what will she do?”
 “Well, when you come in from tending the garden, she will be there at the door, beautifully adorned. And she will smell so sweet. She will open her arms and give you a big hug, and bring you in. And she will kiss you. She will bring a newspaper to you. And she will bring some slippers for you. And she will massage your shoulders. And then she will have a wonderful meal

⁵³ In this example, the word, diaper, means ‘Tampax.’ I have literally translated what he said.

⁵⁴ Yu, *Sexual Discrimination and Patriarchal features in Korean Church Preaching*, 136. Cf.

<http://blog.daum.net/mc317/13825821>

⁵⁵ Han, *Are you pleased with sexist preaching?*, 176.

there. Afterward she will do the dishes. And then she will just come and sit, at your feet and look up at you and be ready to do anything you want her to do.

Adam said, “Wow! that sounds wonderful. What’s that going to cost me?”

Angel said, “That’s going to cost you a right arm and a leg.”

“Oh, wait a minute! What do you think I could get for just a rib?” . . . Now, what did God make Eve to be? Well, the word ‘Eve’ means ‘Life giver.’ She is the nurturer. And so God made her, her physical body to nurture, to love, to be gentle, to be soft, to be cuddly. That’s what God made her to do. Now, because she is weaker than Adam, that doesn’t mean she is inferior to Adam. Men, understand that God made you not to compete with this woman but to protect her, to care for her, to nurture her, to provide for her.”⁵⁶

Example IV: P--pastor of W-church in Korea preached the following: “Women have a lot more durability. I say, “Men have more energy,” except in one area. You know what I’m saying? That’s in shopping. If you get married in the future, you will understand what I’m saying.”⁵⁷ In his preaching, he confined women to a private field.

Giving examples of sexist sermons, Rev. Han suggests the desirable preaching criteria for overcoming sexual discrimination as noted below. First, when a preacher effectively prepares a sermon, he/she needs to examine his/her own preaching, based on emancipatory criteria as well as others’ sermons as follows:

- What is the biblical hermeneutic methodology of a preacher? The preacher must reflect upon biblical hermeneutics in general, upon his/her own Biblical hermeneutic and upon the implications of traditions of liberation for Biblical understanding and preaching.⁵⁸
- Does a preacher interpret texts on the basis of the equality of gender?
- Is the description about women, appearing in a sermon, negative or positive?

⁵⁶ Ibid., 174-83.

⁵⁷ Ibid.

⁵⁸ For example, Postcolonial feminist biblical hermeneutics will help preachers explore and critique sexism. This hermeneutic also helps preachers to decolonize and disclose colonialism and racism prevalent in a majority of the literature on the topic. Regarding Ideological hermeneutics, preachers can realize the social and contextual nature of interpreters and texts with regard to power and domination in the Scriptures.

- Do women's activities, appearing in illustration, belong to a private field such as child care or in a public field such as that of an engineer?
- Are the subjectivity, independence, and self-respect of a woman enhanced or diminished through a sermon?
- Is a fixed idea of gender roles increased or guided toward change through the sermon?

Second, she demonstrates that a preacher must embrace and inclusively invite various people to feel all are included, such as a pastor and layperson, a male and female, and an aged person and a young person, because various people can testify with multiple life experiences. Third, a preacher needs to attempt to intentionally use “the verbal emancipatory language of prayer, of song, of acclamation, of creed; the kinesthetic language of gesture, of posture, of movement; and the visual emancipatory language of art, icon, and space,”⁵⁹ instead of exclusive language in worship and preaching.

Fourth, a preacher must try to overcome a one-sided communication. Preaching is a sort of narrative which invites the congregation into the living *kin-dom* of God.⁶⁰ Hearing is a very important component in the worship. The style and form of preaching varies according to the scale of the congregation. That is to say, in some worship, preaching can be omitted and replaced because listeners want to experience the Word of God in various ways such as through drama, video clips, music, dance, and poetry.⁶¹ Fifth, a male preacher should include the woman's life experience in his illustration and use Korean experiences instead of those of the Westerners.

Overall, according to Rev. Han's argument and suggestion, patriarchal preaching brainwashes women and men to consider women as subordinate and dependent beings, listening

⁵⁹ Procter-Smith, *In Her Own Rite*, 51.

⁶⁰ To understand of the meaning of “*kin-dom*,” see p. 96 in this dissertation.

⁶¹ Dan Kimball, *Emerging Church: Vintage Christianity for New Generations* (Grand Rapids: Zondervan, 2003), 175.

to the Word of a father-image-God from a father-image-preacher. This indoctrination education enervates women to confront a sexist system in the church and society because it implants dualistic and conservative faith, separating the body from the spirit.

From Rev. Han's viewpoint, the important factor to address in transformative preaching is the ideology of men's superiority over women, sustained by patriarchy where women are depicted as passive and dependent on men, resulting in the dehumanization of both women and men. From her perspective of Christianity, the Bible and the interpreters, namely preachers, have contributed to reinforcing the inferior position of women within faith communities that they have helped to found and sustain. Through this gender-based discrimination and distorted preaching, Korean Christian women have not only been dehumanized and doubly oppressed, but church women, themselves, have been led to believe women are inferior to men so that they belittle themselves as slaves. Therefore, a preacher has to help not only preach what kind of sermon but also work with a congregation to enable church women to become whole persons, freed from their inhuman situation through proper interpretation or reinterpretation of the Biblical texts.

2. Gender-based Discrimination in Korean Society

Regarding race and gender-based discrimination in Korean society, Rev. Han wrote the following articles, '*The Reality of Racism of Migrants Women in Korea: Racism and Sexual Violence*' in 2003 and '*Situation and Task of Marriage Migrants Women's Human Rights in Korea*' in 2004. She also wrote '*Human Rights and Security of Immigrants and Migrants in Korea*' in 2008 and '*Migrant Women and Intermarriage in Korea: Looking at Human Rights with Help from the Book of Ruth*' in 2011 which are central to this research.⁶²

⁶² Kuk-Yom Han, 'Situation and Task of Marriage Migrants Women's Human Rights in Korea' in *Globalization and International Marriage* (Second Symposium of Women Migrants Human Rights Center of Korea, Seoul, Korea, 2004); Kuk-Yom Han, *Human Rights and Security of Immigrants and Migrants in Korea* (The Fifth

Rev. Han and her husband have a shared history of care for those who suffer in their personal and pastoral lives and always lived while asking themselves “who is suffering the most on this earth?” According to her interview, in 1996, she met seven females and one male (Korean-Chinese) migrant workers who suffered from unpaid wages for a year and sexual harassment/abuse. They all escaped from the socks factory, located in Seongnam City, and came to her church for assistance.

As she met the migrants, the question began to be answered. After then, she began to pay attention to foreign migrants, their sufferings, and their human rights. After then, she operated the *Seoul Migrant Workers Center* with her husband. At that time, directors and leaders in relation were almost always Korean men so that it was not easy to communicate between male pastors and female foreign migrants about sexual violence.

Finally, Rev. Han separately founded the Woman Migrants’ Human Rights Center of Korea in 2001 and continues to operate the center today, while considering how these women should be respected as human beings with socially recognized rights in Korean society. Around 1,000-1,500 female migrant women visit this center per year. This center offers Korean education, counselling, and shelter for female foreign migrants and international married women.⁶³ She continues to work against all forms of discrimination towards foreign migrants in Korea. As she planted the *Minjung* church, she learned the purpose of the *Minjung* church is to live together with the *Minjung*, not to exist for the purpose of serving the *Minjung*.

International Conference on East Asian Studies, Osaka University of Economics and Law, Osaka, Japan, 2008); Kuk-Yom Han, “The Importance of Transnational Networks in Asia to Prevent Human Trafficking in Marriage Migrant Women in South Korea (in Korean),” accessed April 15, 2016, <http://www.wmigrant.org/xe2/30762>. This paper was presented at the Seoul International Conference against Human Trafficking of Migrant Women on June 21, 2010.

⁶³ Kuk Yom Han, “Migrant Women and Inter-marriage in Korea.” in *Korean Feminists in Conversation with the Bible, Church, and Society*, ed., Kyung Sook Lee and Kyung Mi Park. (Sheffield: Sheffield Phoenix Press, 2011), 90-100.

Likewise, she thinks the purpose of the Woman Migrants' Human Rights Center of Korea is to live together with migrant women. She thought there is a need to reform the system so that she made the shelter for migrant women in 2001. At that time, there was no shelter for migrant women who suffered from sexual violence at all in South Korea. She also observed there was no assistance from the government for international married women and their multicultural families so that, for two years, she requested the Ministry of Gender Equality and the Family to take care of them.

In 2005, thanks to her dedication and appeal, the Ministry of Gender Equality and the Family systemically started to help international married women and their multicultural families. The Ministry of Gender Equality and family has now entrusted this assistance to the Woman Migrants' Human Rights Center of Korea. Rev. Han asked to add foreign brides to the Domestic Violence Act formally, formerly limited only to Korean people, to the Ministry of Gender Equality and the Family. The scope of coverage of that the Act was then extended to include foreign brides and migrant women in 2006. She established the Emergency Call Center for Migrant Women who want to explain their dangerous situations in their own native languages. In that center, international married women who can speak in both Korean and her native language are working as volunteers. She also tried to reform the policy and laws of the Korean government against human rights because she believes, if the system is not changed, this issue will continue to exist. She argues that the value system of Korean people needs to be changed in relation to the Korean multicultural society.

Regarding the role of preaching in her work, she connects a great biblical and theological perspective and confession of faith to human rights and personal dignity as well as anti-discrimination, saying that God creates all human beings in God's image and likeness (Genesis

1:26) and “There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus” (Galatians 3:28). More than 20% of Korean people are Christians. She articulates that, if we are not ready to welcome immigrants, it means that Korean preachers are guilty of the dereliction of duty while disregarding the faith of *Imago Dei* and *Imago Christi*. Christians need to live according to the faith of *Imago Dei* and *Imago Christi* which means that we are all created in the image of God (Genesis 1:26-28a) and we are all bearers of the image of Christ (Galatians 3:27-28).⁶⁴ To be baptized means we live in opposition to racial, sexual, and classical discrimination. If Korean Christians live according to instructions of Genesis 1:26 and Galatians 3:28, she believes Korean society can welcome and become a multicultural, multiracial, and multiethnic society. She hopes Korean Christianity can practice this kind of Christian faith and theology. She believes the role of preaching is to illuminate this vision within a community of faith⁶⁵

Rev. Han uses her sermons to remind her of her own writings on Christian witness and to remind her congregation/audience/readers of that several biblical laws in the Hebrew Bible require that officials and others involved in legal proceedings provide for the fair and equal protection of persons within the community. Related laws caution against perverting justice to certain groups. Some specifically condemn certain types of oppressive or invidious treatment of the disadvantaged and disabled persons.

Rev. Han recommends the book of Ruth as showing the beautiful relationship without any discrimination between Naomi (the migrant woman from Israel to Moab) and Ruth (the migrant

⁶⁴ Elizabeth A. Johnson, “Imaging God, Embodying Christ: Women as a Sign of the Time,” in *The Church Women Want: Catholic Women in Dialogue*, ed. Elizabeth A. Johnson (New York: Crossroad Publishing Co., 2002), 45-59. Johnson comments “This text makes a major claim: women and men together, equally, relationally, as human beings, are created in the image and likeness of God. Not one more than the other, not one over the other, but together as the human race.”

⁶⁵ Kuk Yom Han, “Interview with CBS Christian Now 55th,” accessed February 26, 2016, <https://www.youtube.com/watch?v=8DSiG2rqdEc>.

woman from Moab to Israel). She also articulates the relationship without any sexual violence and abuse between Boaz and Naomi as a desirable international marriage. Then she urges that Korean Christianity should be actively involved in protecting migrant women from sexual exploitation and the commercialization of sexuality and racial discrimination as well.⁶⁶

Overall, through her arguments, one can understand that the tasks of a preacher include the building of a new church community with aspirations for equal participation, based on the equality of gender and race in the church, upholding the integrity of creation, recovering relations between God and human beings, among human beings, and between human beings and nature.

⁶⁶ In her sermon, Rev. Han reveals the reality of race- and gender-based discrimination toward migrant workers and international married women in South Korean society and emphasizes the social role of Christians, who believe in the faith of the image of God and Christ. Kuk Yom Han's video sermon in Korean, accessed April 4, 2016, <http://www.saegilchurch.or.kr/sermonmovie/71944>.

CHAPTER V

Transformative Preaching in the Public Square/Concord Baptist Church of Christ

A. Prophetic Voice in Preaching/Pastoring

According to James Forbes, the role of preaching for social transformation is to “call to maturity and faithfulness those who have committed their lives to [the life, death, and resurrection] of Jesus the Christ... [empowering them] to serve and to celebrate the present and coming *kin-dom* of God.”¹ For Forbes, the purpose of preaching is nature a radical discipleship that is rooted in the living Christ in communities that are anti-countercultural to the globalized culture of consumption.

Regarding transformative preaching, the essence is to restore life to the church that is influenced by the secular values of greed, competition, and self-interest. In this sense, preachers, who are interested in transformative preaching, are encouraged to discern the real worldview of contemporary culture, while seriously carrying out cultural analysis or critical thinking, being able to determine how the mandate for compassion and reconciliation critiques cultural values as well as knowing the biblical worldview.

John Knox, one of leaders of the Protestant Reformation in the European world of the 16th century, speaks of the power of the Word of God, “Our society is sick and guilty; we all share in this sickness and guilt; we cannot heal ourselves; only God can forgive us and renew our

¹ James Forbes, “Matters of the Heart,” *Sojourners* 18, no. 5 (1989): 26; “Whatever Happened to the Golden Rule?,” in *Envisioning the New City: A Reader on Urban Ministry*, ed. Eleanor Scott Meyers (Louisville: Westminster/John Knox Press, 1992), 93. In this research project, I use this term for ‘*kingdom*’ or empire (as it could be translated) because, for me, ‘*kin-dom* (family-domain)’ connotes empowerment, respect, love, hospitality, civility, and grace. It means that nobody should be excluded from this household. This alternative language communicates the very conceptual and metaphorical frameworks by which we imagine and verbalize God’s salvific presence in our globalized world. An ethic of “*kin-dom*” in this sense “conspires” with transformative preaching to achieve social change. See this citation for further clarification regarding this definition. Michael Crosby. *Spirituality of the Beatitudes: Matthew's Challenge for First World Christians* (Maryknoll: Orbis Books, 1981).

life.”² Despite the appropriateness of the discussion, the majority of preachers in South Korea do not mention social, economic, or political problems nor various discrimination issues from their pulpits. They indicate that the pulpit should instead turn inward and take care only of the congregation’s spirit. They may think the distinctive doctrine of the spirituality of the church and the belief in personal regeneration are the only prerequisites for social transformation. However, the church has a priority based on Jesus’ life to look at the needs of the larger world beyond the church.

As Roy Person notes, the Church is not a refuge but “a host prepared for battle and, in that battle, its prophetic voice will always play a major part.”³ Harry Emerson Fosdick was notable for his understanding in preparing for this struggle. In his autobiographical confession he arranges the priorities for the contemporary office of prophetic/transformational preaching⁴ as an act of liberation and doing theology of humanization:

As preacher I found myself constantly on a two-way street. If I started for the social gospel, I ran into the needs of better individual men and women who alone could create and sustain a better social order, and so found myself facing the personal gospel; and if I started with the personal gospel, I ran straight into the evils of society that ruin personality, and so found myself facing the social gospel.⁵

Effective transformational preaching, as a performative act of liberation and as an expression of humanizing theology, benefits from adherence to guidelines for Christian faith, public life, and vision for social change as much as any other form of preaching.⁶

² John Knox, *The Integrity of Preaching* (New York: Abingdon Press, 1957), 85.

³ Roy Pearson, *The Preacher: His Purpose and Practice* (Philadelphia: The Westminster Press, 1962), 67.

⁴ In chapter 7, as four alternative homiletical strategies are suggested, I explain the reason why I interchangeably use the terms, prophetic and transformational. See pp. 160-1.

⁵ Harry Emerson Fosdick, *The Living of These Days: An Autobiography* (New York: Harper, 1956), 279.

⁶ Tisdale, ‘Giving Shape to the Witness: Forms for Prophetic Preaching,’ in *Prophetic Preaching: A Pastoral Approach* (Louisville: Westminster John Knox Press, 2010), 63-88; and Gardner C. Taylor, Timothy George, James Earl Massey, and Robert Smith, *Our Sufficiency Is of God: Essays on Preaching in Honor of Gardner C. Taylor* (Macon: Mercer University Press, 2010), 33.

Regarding the relationship the role of preaching and social change in public sphere, Karl Barth, the great German theologian, who spoke out against the rise of Hitler in Germany in the early 1930s, commented, “Every day you wake up, you should have the Bible in one hand, and the newspaper in the other hand,” so that you can be informed about what’s happening in the world and pray accordingly.⁷ Likewise, first, a preacher should know the local, social, and global issues. Second, a preacher must preach a whole Gospel with both social and personal implications. Third, in the conclusion of the sermon, a preacher should call Christians to action, evaluating the likelihood for them of risk and misunderstanding. The preachers must show concern by personal and social involvement. Fourth, a preacher should proclaim what God thinks, how God feels, what God wants and supports, and what God opposes. At the same time, preachers should remember that preaching without biblical support is not preaching at all. Preaching should be blended and reinforced with a theology that is biblically-based and pastoral.

Ronald J. Allen comments, “The preacher does not simply preach the Bible but interprets the Biblical text (or a theme, doctrine, practice, or issue) through the lens of the preacher’s theological assumptions and biblical understandings.”⁸ The preacher’s beliefs about God, Jesus Christ, Holy Spirit, Bible, Gospel, church, human beings, and world/culture, whether informal or formal, implicit or explicit, simply embedded or critically developed, affect the way the preacher understands the Bible and what the preacher expects to find in the Bible.

Biblical scholar, Walter Brueggemann’s claim of the need of prophetic proclamation on social or political issues provides a useful starting point for developing this approach demanding

⁷ Joseph L. Mangina, *Karl Barth: Theologian of Christian Witness* (Louisville: Westminster John Knox Press, 2004), ix.

⁸ Ronald J. Allen, *Thinking Theologically: The Preacher as Theologian* (Minneapolis: Fortress Press, 2008), 4.

both biblical and theological support. In his text, *Finally Comes the Poet: Daring Speech for Proclamation* (1989), Brueggemann states the following:

Broadly constructed, the language of the biblical text is prophetic: it anticipates and summons realities that live beyond the conventions of our day-to-day, take-for-granted world. The Bible is our firm guarantee that in a world of technological naivete and ideological reductionism, prophetic construals of another world are still possible, still worth doing, still longingly received by those who live at the edge of despair, resignation, and conformity. Our preferred language is to call such speech prophetic....⁹

As Brueggemann implies, first and foremost, prophetic/transformative preaching is biblical. In *The Prophetic Imagination*, still considered a classic in the fields of homiletics and bible studies, Brueggemann explores how the activities of the prophets in the Hebrew tradition provide a kind of road map for contemporary preachers. Using prophets such as Moses, Solomon, Jeremiah, Second Isaiah, and Jesus of Nazareth in the Bible, he argues that preachers must not only criticize the status quo but also need to energize their communities to imagine alternatives.

Brueggemann claims, “Prophetic preaching and ministry do not consist of spectacular acts of social crusading or of abrasive measures of indignation.”¹⁰ In his view, “prophetic preaching fundamentally consists of offering an alternative perception of reality and in letting people sense their own history in the light of God’s freedom and God’s will for justice. These issues of God’s freedom and will for justice are not always and need not be expressed primarily in the big issues of the day.”¹¹ For him, prophetic imagination or ‘re-imaginative preaching’ involves using a biblical text to present listeners with an alternative interpretation of the world for the sake of new, biblically-based possibilities. Such preaching features “a prophetic construal

⁹ Walter Brueggemann, *Finally Comes the Poet: Daring Speech for Proclamation* (Minneapolis: Fortress Press, 1989), 4.

¹⁰ Walter Brueggemann, *The Prophetic Imagination* (Philadelphia: Fortress Press, 1978), 110. According to Brueggemann, “The task of prophetic ministry is to nurture, nourish, and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around us.” 13.

¹¹ *Ibid.*, 110.

of a world beyond the one taken for granted,”¹² as he argues. In his view, contemporary Americans have come to take for granted a worldview, originating from the Enlightenment, that promotes idolatry and individualism, and it is the job of the preacher to present an alternative understanding of existence found within the Bible.

Brueggemann writes, “The Biblical text, in all its odd disjunctions, is an offer of an alternative script, and preaching this text is the exploration of how the world is if it is imagined through this alternative script.”¹³ He declares that in ‘re-imaginative [prophetic] preaching’ what “the preacher is doing is proposing that the world and our lives be seen or taken as under the aegis of the gospel.”¹⁴ In his sermon, “*Trusting in the Water-Food-Oil Supply*,” for example, Brueggemann calls on listeners to reinterpret their lives in accordance with Psalm 23, a text he uses to challenge the predominantly characteristic modern worldview and its promotion of idolatry and individualism. He exhorts listeners to “see differently, maybe even for the first time.”¹⁵ This exhortation to “see differently” is an invitation for listeners to reimagine their existence in the world, for the sake of new possibilities of devotion to God and sensitivity to the needs of others.

As Leonora Tubbs Tisdale evaluates Brueggemann’s prophetic preaching, she claims that such prophetic [re-imaginative] preaching is “inherently countercultural for God frequently views our social orders and institutions as being corrupt and in need of transformation.”¹⁶ However, as Robert Webber claims, “Too often Christians have failed to stand prophetically against the culture’s captivity to racism, consumerism, political correctness, civil religion,

¹² Brueggemann, *Finally Comes the Poet*, 4.

¹³ Walter Brueggemann, “Preaching as Reimagination,” *Theology Today* 52 (1995): 320.

¹⁴ *Ibid.*, 321.

¹⁵ Walter Brueggemann, *The Threat of Life: Sermons on Pain, Power, and Weakness*, ed. Charles L. Campbell (Minneapolis: Fortress Press, 1996), 96.

¹⁶ Tisdale, *Prophetic Preaching*, 7.

sexism, ethical relativism, violence and the culture of death.”¹⁷ These failures have caused the muteness of the voice of Christ to the world, which the Church collectively is to embody.

Nonetheless, the main purpose and goal of prophetic/transformational preaching is to inclusively focus on the world and serve the world for God’s purpose: to stand in solidarity with the poor and oppressed, to advocate for justice, and to speak the truth in love and peace. Therefore, the function of preaching not only provides information as to what the text says and means in the Bible readings, but it also challenges the transformations of current individuals, communities, and societies through sermons that call for transformation, to recover the Church’s counter-cultural mission to the world.

The inclination of prophetic/transformational preaching intentionally pays attention to God’s passion for justice and God’s vision for the social world. The focus of prophetic/transformational preaching is to help the congregation envision God’s purpose for the human community. As an effective form of social transformation and anti-discrimination, a preaching event happens as the preacher and his/her congregation engage as co-partners while examining their own social locations, discovering effective tools to deepen social awareness, and expanding their skills in analyzing social systemic injustices that are unethical and contrary to the Christian gospel message.

In doing so, they challenge themselves to deepen their constructive, reconstructive, and deconstructive theological thinking and emancipatory biblical interpretation that undergirds a prophetic preaching ministry in a specific context. In response to such a setting, contextual preaching tries to interact primarily with the concerns and ideas emerging from a local context (or congregation). The preacher should typically speak *from* and *to* the local context (or

¹⁷ Robert Webber, John Burke, Dan Kimball, Doug Pagitt, Karen M. Ward, and Mark Driscoll, *Listening to the Beliefs of Emerging Churches: Five Perspectives* (Grand Rapids: Zondervan, 2007), 10.

congregation). But, to help the congregation participate more fully in God's transformative movements, the preacher also needs to help the congregation think *beyond* the local context. In this respect, Dr. Kim's term, "trans-contextual preaching,"¹⁸ addresses how globalization is a new context for transformative preaching, and its method goes *through* and *beyond* a specific locality to engage in a global world, where local contexts become interwoven. Dr. Kim's demands of the new paradigm shift of preaching into "trans-contextual preaching," will be reviewed in chapter 6.

B. The Definition of Black Preaching

"Black preaching" is a celebrative art form and life force used to joyfully proclaim the gospel message of Jesus Christ. Henry Mitchell, author of *Black Preaching: The Recovery of a Powerful Art*, describes Black preaching as "the ways Blacks delivered and responded to sermons"¹⁹ with celebration of the good news through experiential encounters, in spite of the hardest circumstances, in light of their African heritage and the political, cultural, and religious experience of black people in the United States. However, Cleophus J. LaRue, who is teaching at Princeton Theological Seminary, challenges Henry Mitchell's definition of Black preaching that celebration is the most prominent feature of the Black sermon. He argues that the Black preaching style has many forms and is diverse in tone, emotion, and in the resolution of the sermon's conclusion. He criticizes that the celebrative climax emphasized by Mitchell can be artificial, and it is not always related with the sermon's conclusion. When discussing the celebrative tendency in Black preaching in his book, *Power in the Pulpit*, Dr. LaRue points out:

For some the sermon should always end in joyous celebration, while for others the most important thing is that the sermon end in a manner that is logically consistent with the controlling thought...

¹⁸ Kim, *Preaching in an Age of Globalization*, xii.

¹⁹ Henry H. Mitchell, *Black Preaching: The Recovery of a Powerful Art* (Nashville: Abingdon Press, 1990),

The closing of the sermon should not be a disjointed distraction or some kind of tacked-on rhetorical flourish... rather it should send the listeners away with a clear sense of what the preacher was intending to convey throughout the entire message.²⁰

As when we have seen, Rev. Taylor's and Rev. Simpson's preaching support LaRue's position on the diverse nature of Black preaching. For their preaching does not only emphasize celebration as Mitchell's interpretation would have it, risk calling the people to lament and resist the principalities and powers of an unjust world.

Historically speaking, Black preaching is understood to be grounded in particular Black experiences formed by their encounter with the gospel of Jesus Christ within the context of the U.S. history of white privilege and superiority, which indicate "the outcome of a pervasive presumption of the racial superiority of whiteness."²¹ In this similar perspective, Cleophus J. LaRue demonstrates that "there are certain formative influences and preconceptions that impact and shape the Black sermon in its embryonic state."²² These previous experiences stemmed from oppressive situations through which Blacks were forced to live without their rights of life, liberty, or pursuit of the happiness of choice.

In these situations, Black preachers were able to provide a sense of liberation and hope, while revealing the life-stories of oppression under slavery and all forms of discrimination. Many people have tried to replicate the patterns of Black preaching style and delivery, but it is impossible to imitate particular cultural and historical experiences that have been passed down from generation to generation which can now be breathed out of the mouths of young black preachers, both male and female, in the pulpit or on the streets.

²⁰ Cleophus J. LaRue, *Power in the Pulpit: How America's Most Effective Black Preachers Prepare Their Sermons* (Louisville: Westminster John Knox, 2002), 8.

²¹ Jayne Chong-Soon Lee, "Navigating the Topology of Race," in *Critical Race Theory: The Key Writings that Formed the Movement* (New York: New Press, 1995), 441-8.

²² Cleophus J. LaRue, *The Heart of Black Preaching* (Louisville: Westminster John Knox Press, 2000), 114.

Regarding Black worship, James Cone, author of *Sanctification, Liberation, and Black Worship*, offers great help in speaking about the characteristics of African American worship. He outlines six principal components of Black worship: “preaching, singing, shouting, conversion, prayer, and testimony”²³ on the basis of joy and celebration, embodied with the true understanding and application of the gospel.

The history of the Black preaching style can be traced back to the Second Great Awakening, a Protestant revival movement, which occurred during the early 19th century in the United States.²⁴ The black preaching style persisted in the “responsorial” style of preaching,²⁵ in which the congregation frequently punctuates the minister’s remarks with assents and amens—an adaption of the give-and-take between caller and dancers in the African ring shout dance. African American preachers have managed to incorporate a style that is very rhythmic. Often times, personal styles have been developed that end by bringing a congregation to its feet shouting, clapping, dancing, signing, crying. Sometimes, congregants even pass out on the pew or the floor because the Holy Spirit has moved upon them.

There are countless great preachers that preach from Sunday to Sunday but in the history of the African American church, some become icons in this realm. Names that might be familiar to some are Rev. James Forbes,²⁶ Rev. Adam Clayton Powell Jr.,²⁷ Rev. Gardner Calvin Taylor,

²³ James H. Cone, “Sanctification, Liberation, and Black Worship,” *Theology Today* (July 1978): 143.

²⁴ Garry Wills, *Head and Heart: American Christianities* (New York: Penguin Press, 2007), 292.

²⁵ David M. Kennedy, Lizabeth Cohen, and Thomas Andrew Bailey, *Cengage Advantage Books: The American Pageant, Volume I* (Belmont: Wadsworth, 2013), 309.

²⁶ L. Susan Bond, “James Alexander Forbes, Jr.,” in *Contemporary African American Preaching: Diversity in Theology and Style* (St. Louis: Chalice Press, 2003) In this book, homiletical scholar Susan Bond identifies some predominant models of Black preaching among African American homiletical theorists of the twentieth century. However, according to Carrietta Jackson’s evaluation, “her [Bond’s] approach to Black preaching generally was not wide enough to encompass a critique of the relationship between what is proclaimed through Black sermons and their ethical implications.” Carrietta Jackson. “Double Talk: The Duality of Liberative and Constrictive Messages about Social Power and Moral Authority Conveyed through Black Preaching” (PhD diss., Drew University, 2009), 77; Larry G. Murphy, J. Gordon Melton, Gary L. Ward, eds., *Encyclopedia of African American Religions* (New York: Garland, 1993), 274-5; and Odyssey Productions Ltd., *Great Preachers. Series 1. James A. Forbes [videorecording]* (Worcester: Gateway Films/Vision Video, 1999). In 1986, James Forbes delivered the esteemed

Rev. Samuel DeWitt Proctor,²⁸ and so on. In what follows, we will focus on two such iconic preachers, namely Gardner C. Taylor and Gary V. Simpson, who are models of the preacher as activist. These are preachers who have addressed critical issues of race and justice from the pulpit, hence they are especially relevant to this thesis.

In South Korea, there is only one Master's level thesis and one article introducing Black preaching.²⁹ Two resources are based on Henry H. Mitchell's contribution on Black preaching. Black preaching and preachers are briefly introduced in the book of *Encyclopedia of Homiletics* edited by Korean scholars.³⁰ There is also a translated book introducing James Forbes and Gardner Taylor.³¹ Overall, the role of Black preaching and preachers in the United States have not been introduced sufficiently to Korean Christianity. In this respect, the next section introduces the prophetic role of African American preachers and preaching, focusing on Gardner Taylor and Gary Simpson, and how these two African American preachers' spiritualities have functioned with their congregations for social transformation and against all forms of

Lyman Beecher Lectures at Yale Divinity School. In 1989, those lectures were published under the title, *The Holy Spirit and Preaching* by Abingdon Press. In 1996, Newsweek magazine designated Dr. James Forbes as one of the twelve most effective preachers in the English-speaking world.

²⁷ Adam Clayton Powell. *Adam by Adam; The Autobiography of Adam Clayton Powell, Jr.* (New York: Dial Press, 1971). According to Library Journal's comment, "[He was] born to a legacy of elite black Baptist ministers. Rev. Powell (1908-1972) stood as the 'New Negro' whose triumphs over racial discrimination moved some to call him, 'Mr. Civil Rights.' To others, the longtime Harlem congressman was either a prodigal son or merely unpredictable, intemperate, enigmatic, and dangerous." Will Haygood, *King of the Cats: The Life and Times of Adam Clayton Powell, Jr.* (Boston: Houghton Mifflin, 1993).

²⁸ Jeremiah A. Wright Jr., "The Continuing Legacy of Samuel DeWitt Proctor," in *Blow the Trumpet in Zion!: Global Vision and Action for the 21st Century Black Church* (Minneapolis: Fortress Press, 2005), 3-12.

²⁹ Seung-yeon Jeong, "A Study of Black Preaching (African American Preaching): Focusing on Henry Mitchell" (Master's Thesis, Presbyterian University and Theological Seminary, 2005); and Un-yŏng Kim, "A Study of Henry H. Mitchell's Preaching as Experience and Celebration," *Korea Presbyterian Journal of Theology* 27 (2006): 195-235.

³⁰ Changbok Chung et al, *Encyclopedia of Homiletics* (Seoul, Korea: Worship & Preaching Academy, 2004).

³¹ In 1995, the Baylor University Survey selected twelve remarkable and most effective preachers in the English-speaking world. The top twelve names are The Rev. Walter J. Burghardt S.J., Dr. Fred Craddock, Dr. James Forbes, The Rev. Billy Graham, Dr. Thomas Long, The Rev. Lloyd Ogilvie, Dr. Haddon Robinson, Dr. John R. Stott, Dr. Charles Swindoll, The Rev. Barbara Brown Taylor, Dr. Gardner C. Taylor, and Dr. William Willimon. Their sermons and the contents of interviews with them, except for Rev. Lloyd Ogilvie, Rev. Walter J. Burghardt S.J., and Dr. Charles Swindoll, were translated into Korean and were published as a text in 2009.

discrimination in a society. They and their shared ministries offer numerous insights for preaching focused on social transformation and anti-discrimination.

C. African American Preachers and Preaching: Gardner C. Taylor and Gary Simpson

All forms of discrimination are being experienced around the world. It has happened in the past and it is also happening in the present. Racism between Whites, Blacks, and others still exists in the United States. Racism also exists in South Korea. In this respect, there is a parallel between the situation in the United States and the contemporary segregated situation emerging in South Korea. Gardner Taylor was the preacher growing up and preaching before the U.S. Civil Rights Movement was recognized and witnessed its birth. Gary Simpson is the preacher who was born in the midst of the U.S. Civil Rights Movement. Gardner Taylor preached against segregated issues between Blacks and Whites in the United States. Taylor continued to emphasize the integration and inclusion through his sermons on the basis of the good news of the gospel. As a bridge builder, he preached for both blacks and whites.³² Simpson has focused on Afrocentrism and inclusiveness in the post-Christendom of the US context.³³ Gary Simpson continues to not only embody Taylor's prophetic vision, but he also extends his vision with his congregation to overcome all forms of discrimination in the more complexed global context. Gardner Taylor and Gary Simpson can be cited as models of preachers because their work of preaching and pastoring was transformative to their respective congregations while encouraging them to act in concord on issues of injustice. The congregations of Concord Baptist Church of

³² E. K. Bailey and Warren W. Wiersbe, *Preaching in Black & White: What We Can Learn from Each Other* (Grand Rapids: Zondervan, 2003), 25.

³³ Gary V. Simpson, interview by author, September 25, 2014.

Christ have been both objects of oppression and subjects of liberation, having experienced historic patterns of discrimination.

1. A Brief Biographical Overview: Rev. Gardner Calvin Taylor (1918-2015)

Rev. Dr. Gardner Calvin Taylor, the only child of Washington Monroe Taylor and his wife, Selina Gesell Taylor, was born on 18 June 1918 in Baton Rouge, Louisiana. Growing up the son of a well-known Baptist minister who served Mt. Zion Baptist Church, he had an early role model in his father whom he admired in preaching. At the age of 13, his father passed away. Taylor learned what might be referred to as the sacramental power of eloquent language from his mother, Selina Gesell Taylor, who was a very remarkable woman and powerful teacher at Perkins Road School, attended by Negro children.³⁴ This influenced not only the fact that Taylor's preaching is among the most eloquent in the history of preaching, but his parents also made him attentive to the performative nature of language.³⁵

As Taylor grew into young adulthood, he had the desire to become a criminal lawyer, even though no African American had ever been admitted to the bar in Louisiana. He attended Leland College, a historic black school, in Louisiana not far from Baton Rouge. It was not until he, as a nineteen-year-old college student, was involved in a horrible car collision in which two white men were killed that, he finally realized he had been spared for the work of ministry.³⁶ He abandoned plans to attend the University of Michigan Law School and, to prepare for the

³⁴ Gerald Lamont Thomas, *African American Preaching: The Contribution of Dr. Gardner C. Taylor* (New York: Peter Lang, 2004), 83-84.

³⁵ Taylor, *Our Sufficiency Is of God*, x-xi.

³⁶ Stephen Sprinkle, *Ordination: Celebrating the Gift of Ministry* (St. Louis: Chalice Press, 2004), 119-20; Gardner C. Taylor, and Edward L. Taylor, *The Words of Gardner Taylor: Volume 1 NBC Radio Sermons 1959-1970* (Valley Forge: Judson Press, 1999), 2; and Gardner C. Taylor, "Why I Believe There Is a God," in *Why I Believe There Is a God: Sixteen Essays by Negro Clergymen*, ed. Howard Thurman (Chicago: Johnson Publishing Company, 1965), 86.

ministry, went to the Oberlin Graduate School of Theology, which had been a center of the anti-slavery movement, in 1937. He was one of a few black men to attend a seminary in the 1940s.³⁷

In essence, the Rev. Dr. Gardner Calvin Taylor's cultural, racial realities became a sermonic foundation for ministry. More than providing him with material for preaching, his psychological and physical exposure to racism and the African American theological, political, and social response to that racism provided for Taylor a mental and spiritual context in which he formulated his homiletic thought. His experience and observation of the racism and discrimination of the deep South were significant contributors to his development as preacher.

His pastorates include Bethany Baptist Church in Elyria in Oberlin, Ohio, Beulah Baptist Church in New Orleans, the Historic Mt. Zion Baptist Church--his home church and the pastorate of his father, in Baton Rouge, and the Concord Baptist Church of Christ of Brooklyn in New York City, where he served for forty-two years.

In the year of 1948, at age 30, he was called to be the pastor of the Concord Baptist Church of Christ in New York City.³⁸ This is the same church where the Rev. Dr. Gary Simpson, who teaches at Drew Theological School in Madison, New Jersey, presently serves as Senior Pastor. When Rev. Gardner Taylor arrived at Concord, the church had 3,000 members, but by some calculations in 1990, at the end of his tenure, the church membership exceeded 14,000 under his leadership.³⁹

Rev. Taylor's brilliant leadership brought about a change in ministry and mission for the church. A clothing exchange, a 121-bed nursing home, a retirement center, and the Concord

³⁷ Murphy, *Encyclopedia of African American Religions*, 742-3.

³⁸ Smith, *Our Sufficiency Is of God*, 6-8.

³⁹ Cari Jackson, *For the Souls of Black Folks: Reimagining Black Preaching for Twenty-First-Century Liberation* (Eugene: Pickwick Publications, 2013), 55. According to other information, when Dr. Taylor became senior pastor of the CBCC at age 30, it is reported that the church members were 5,000, not 3,000. Cf. "Gardner Taylor: National Visionary," accessed April 18, 2016, <http://www.visionaryproject.org/taylorgardner/>. The numbers vary and cannot be reliably established.

Elementary Day School are a few of the ministries that were created to serve the needs of the Brooklyn community.⁴⁰ The church also built a home for the aged, organized a fully-accredited grade school and developed the Christ Fund, a million-dollar endowment for investing in the Brooklyn community. Rev. Taylor was elected as the second African American to serve on the Board of Education for the City of New York and the Citywide Committee for Integrated Schools. Likewise, he was one of the early preachers whose ministry extended beyond activities commonly understood to be the work of the church. By creating these educational institutional and institutions of economic justice, Gardner Calvin Taylor strengthened and revitalized both his church and his community. As we will discuss below, such work could be paradigmatic for Korean preachers/pastors by recognizing that undoing of racist attitudes and structures involves education.

His preaching named and framed social crises creatively, analyzes the large sociological, psychological, and economic issues in biblical and theological perspectives,⁴¹ described solutions using and prescribed specific action plans, and offers hope with joy and celebration. His preaching ministry as the ecclesial practice proved the importance of a church creating these institutions of economic justice and mercy as public action. He emphasized the minister's role in bringing about justice.⁴² He recognized congregations as agents for transforming and enhancing human existence in both the personal and public zones of our lives. He showed that preaching is not simply about text and congregation. It is also about the social, economic, and political context and human condition in which the congregation lives. His role of prophetic preaching

⁴⁰ J. Douglas Wiley, and Ivan Douglas Hicks, *Gardner C. Taylor: Submissions to the Dean* (Chicago: Urban Ministries, Inc., 2009), 131.

⁴¹ Paul Scott Wilson, *The Four Pages of the Sermon: A Guide to Biblical Preaching* (Nashville: Abingdon Press, 1999), 150-1; Samuel D. Proctor and Gardner C. Taylor with Gary V. Simpson, *We Have This Ministry: The Heart of the Pastor's Vocation* (Valley Forge: Judson Press, 1996), 128.

⁴² David A. Goldberg and Trevor Griffey, *Black Power at Work Community Control, Affirmative Action, and the Construction Industry* (Ithaca: ILR Press/Cornell University Press, 2010), 34.

challenges a call to action with the congregation towards the embodiment of the *kin-dom* of God on earth against all forms of discrimination, oppression, and dehumanization.

2. Civil and Social Contributions

As a Civil Rights leader, Rev. Taylor was known for his social and political activism, amidst the widely held criticism in the Black church that the pulpit was no place for politics. His pioneering social activism helped change the tide of opinion on this issue among some black ministers. His preaching was greatly shaped by the tremendous social tension and events of the 1960s in the United States, including the movement of the Freedom Riders for racial justice, the anti-lynching movement, and the assassination of Medgar Evers and the work of his friend, Rev. Dr. Martin Luther King, Jr. He raised funds for the efforts of King's Southern Christian Leadership Conference (SCLC) and was arrested with him during demonstrations in the 1960s.⁴³ Rev. Taylor's efforts opened doors for him to fight and promote political and racial equality in New York. Richard Lischer particularly contends that "King admired Gardner Taylor and learned much both from his courageous example and his fusion of eloquence and passion in the art of preaching."⁴⁴ He became the first Black Baptist president of the Protestant Council of Churches in New York in 1959;⁴⁵ and he served as the one-time leader of the Democratic Party in Brooklyn in 1962.⁴⁶

Rev. Taylor has been noted to have a tremendous gift as a preacher. Martha Simmons and Brad R. Braxton evaluate that his preaching style and eloquent language have earned him a place

⁴³ Smith, *Our Sufficiency Is of God*, xvi.

⁴⁴ Richard Lischer, "Gardner C. Taylor," in *Concise Encyclopedia of Preaching*, ed. William H. Willimon and Richard Lischer (Louisville: Westminster John Knox Press, 1995), 466.

⁴⁵ Thomas, *African American Preaching*, 100. "From 1959 through 1960, he served as the first black minister to preach weekly for the National Pulpit Radio Broadcast."

⁴⁶ Clarence Taylor, *The Black Churches of Brooklyn* (New York: Columbia University Press, 1994), 118; and Taylor, *We Have This Ministry*, 130-2. Gardner Taylor points out the negative aspect of a pastor's political involvement on the basis of his own experience.

among the pantheon of American preachers.⁴⁷ According to the Gardner Taylor website, he is described as having possessed “the scholarship of a professor; the language of a Shakespearean writer; the skills of an English Thespian and the tradition of radical progressive African-American preachers.” When he preached, these talents converged that form a preaching moment which transcends the ordinary and escapes into a world of the Spirit.⁴⁸

Gardner Calvin Taylor served on the teaching and preaching at Harvard Divinity School, Princeton Theological Seminary, New York Theological Seminary, Union Theological Seminary in New York City (1973-1974), and Colgate Rochester Divinity School (1969-1972).⁴⁹ In 1976, he was invited to present the 100th Lyman Beecher Lectures on Preaching at Yale Divinity School, which were published in his book, *How Shall They Preach*.⁵⁰ In 1979, *Time Magazine* named him one of the seven greatest Protestant preachers in America and gave him the title, “The Dean of the Nations Black Preachers.”⁵¹ In 1993, he delivered the sermon at the Inaugural Prayer Service of President William Jefferson Clinton. In 1997, he also offered the benediction at President Clinton's second Inauguration.” In 1997, a Baylor University Survey in *Newsweek Magazine* named him as one of twelve greatest preachers in the English-speaking world. Eleven universities conferred honorary degrees on him. In 2000, he was awarded the Presidential Medal of Freedom. In 2007, the Gardner C. Taylor Archive and Preaching Laboratory opened at the Interdenominational Theological Center in Atlanta GA.⁵²

⁴⁷ Martha Simmons and Brad R. Braxton, “What Happened to Sacred Eloquence?,” in *Our Sufficiency Is of God: Essays on Preaching in Honor of Gardner C. Taylor*, ed. Gardner C. Taylor, Timothy George, James Earl Massey, and Robert Smith (Macon: Mercer University Press, 2010), 272-300.

⁴⁸ (S.n.), “Meet Gardner C. Taylor: A Lion of the Pulpit,” accessed March 29, 2016, <https://nleaven.wordpress.com/2013/06/21/meet-gardner-c-taylor-a-lion-of-the-pulpit/>.

⁴⁹ Thomas, *African American Preaching*, 103-6.

⁵⁰ Smith, *Our Sufficiency Is of God*, xix.

⁵¹ Wiersbe, *Preaching in Black & White*, 180.

⁵² “Gardner C. Taylor Collection. [0000.0000.0000.0053],” *Archives Research Center. Atlanta University Center, Robert W. Woodruff Library*, accessed March 15, 2014, http://findingaid.auctr.edu/arc/view?docId=ead/auctr.edu/gardner_c_taylor.xml.

In recognition of his masterful proclamation, he was invited to appear five times before the Baptist World Alliance.⁵³ He also received four invitations to be the Conference preacher at the Hampton Ministers Conference, the largest African American ecumenical body in America, in Hampton, VA.⁵⁴ He was also invited to the National denominational gatherings in seven nations around the world.

3. Taylor's Methodology of Preaching and His Preaching Style

Throughout his ministry, Taylor influenced the preaching of countless ministers across the U.S. through his lectures on preaching at top seminaries. He wrote many books on homiletics, and he preached extensively at international conferences all the while maintaining his attention on the black churches circuit. Such influence is the result of three main factors. First, Taylor showed loyalty and high reverence for the Scriptures, thus showing a text-centered homiletic. With this in mind, Taylor commented that a sermon should focus on just one central point and the claim of the Scriptures in a clear and in a transformative manner. Second, Taylor's preaching manifested a gift for naming the human condition, and his love for language drawing on its performative nature, thus showing a congregation-centered homiletic.⁵⁵ Third, Taylor's preaching was informed by several features beyond preaching style that are essential for effective preaching and pastoring. That is, these distinctive factors characterize Taylor's preaching that appealed across ethnic, cultural, denominational and institutional lines, showing qualities that were useful and instructive in other cultural contexts.

Moreover, Taylor practiced what he preached. For example, Taylor involved himself in political movements addressing the great personal and social issues of the day, calling into

⁵³ Hicks, *Gardner C. Taylor*, 25.

⁵⁴ "Meet Gardner C. Taylor: A Lion of the Pulpit"

⁵⁵ L. Susan Bond, "Gardner Calvin Taylor," in *Contemporary African American Preaching: Diversity in Theology and Style* (St. Louis: Chalice Press, 2003), 63.

question secular solutions to serious problems. He emphasized that prophetic preaching for justice and human rights in the light of Jesus Christ and His gospel message emerges from the Scriptures, rather than arising from cultural fads or personal predilections.⁵⁶

In this particular research project, the sermon texts of Taylor that are examined span a thirty-year period, from 1959 to 1988, and reflect his progressive emphasis throughout the late 1950s into the 1990s on the communal empowerment of black Christians in their moral authority. According to Carietta Jackson,⁵⁷ in the mid/late 1960s, Taylor began placing greater emphasis on what could be accomplished through human action in partnership with God. Taylor began placing greater emphasis on human efficacy more central than in some earlier sermons, not instead of God's power but in collaboration with God.⁵⁸

Throughout the 1960s, Taylor's sermons shifted to a greater urgency for justice and strongly held people accountable for the work of justice. He boldly critiqued the society, and as he addressed the ugly weight of discrimination, at the same time, he urged his hearers to be co-workers with God and emphasized personal responsibility for one's own actions.⁵⁹ In the late 1960s, after a decade of involvement in Civil Rights actions, Taylor spoke more directly to black and non-black Christians about their communal responsibility to participate with God's vision for social justice as moral agents.⁶⁰

⁵⁶ Taylor, *We Have This Ministry*, 128.

⁵⁷ Jackson. *Double Talk*, 117-130.

⁵⁸ Gardner C. Taylor, "The Promise of Renewal," (September 6, 1959), *The Words of Gardner Taylor: NBC Radio Sermons, 1959-1970*, Vol. 1, Compiled by Edward L. Taylor (Valley Forge: Judson Press, 1999), 43-45. "'They shall walk, and not faint.' The condition of the gift of the promise is a willingness to wait on the tides of God to bear us up and on our brave and glorious voyages.... It is meant that we are confident, while toiling, that God will strengthen and hold when our arms grow weary and our footsteps are labored and slow." This sermon was based on Isaiah 40:31: "But those who hope in the LORD will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint."

⁵⁹ Taylor, "A Total Answer" (November 6, 1969) Gardner Taylor, Vol. 1, 74.

⁶⁰ *Ibid.*, 64-65. "Our inability to make ourselves understood to one another can be illustrated in our long and shameful failure to establish a healing and purposeful dialogue in America's perennial problem of race... Christians cannot abandon this world and its needs. We must work for physical changes. This is the ancient tension of the people of God. This is a dying world, and yet God's people must speak to it the word of life... There is a

Carietta Jackson demonstrates that, during the late 1960s and 1970s, Taylor moved from what had been a dialectic tension reflected in his sermons in the late 1950s and early 1960s to a more anchored understanding of God's role in justice-making in cooperation with human action.⁶¹ In this period, Taylor challenged his listeners to work for racial and other forms of social justice. In sermons delivered between 1982 and 1991, Taylor speaks more boldly about anti-black racism than he did in earlier years. He emphasized the lordship of Jesus Christ as a critical model for black Christians to claim their communal spiritual power and authority. Through personal connection with Jesus Christ, he urged all Christians to receive the equal authority needed for how they engage in the world. Overall, Taylor's sermon texts indicate a theme of shared communal authority given by God to everyone aligned with God through their faith. His preaching style is a prophetic call to and empowerment of the community to use its moral authority to heal and transform their daily lives and the broken society. At the heart of Gardner Taylor's preaching was the powerful message emphasizing that all Christians and churches, as transformative bodies, should use their spiritual power authority to participate in bringing forth justice and liberation for the broader U.S. society.

Regarding race-based discrimination, Taylor proclaims racism as a spiritual disease of self-centeredness.

The sense of God helps us not to think of ourselves more highly than we ought to, for in our awareness of him as source of life we become sensitive to our creatureliness, to the fact that we are neither source nor center of life... This weird disease of self-centeredness creates the

power which is available to us which we can have if we will... This is available to you. Appropriate it now. It is yours!" This sermon was based on John 4:32: "But he said to them, "I have food to eat that you know nothing about."

⁶¹ Taylor, "Hearts Waiting For What?," (September 29, 1974) Gardner Taylor, Vol. 6, 99: "Struggling, but not Losing," (Unknown, before 1988) Gardner Taylor, Vol. 6, 245. "God is going to win, and we who are enlisted in his army are going to win because we are his and he is ours. When our warfare is over, we shall claim triumph... shouting, we have overcome the wicked one."

foundation for racism, turns our family relationships into tense struggles for attention and priority, prostitutes friendship into a tool for the satisfaction of our own warped egos.⁶²

In Gardner Taylor's text, *How Shall They Preach*, he defines racism as social illness:

At any rate, the preacher has no warrant to speak to our social ills save in the light of God's judgement and God's grace. For instance, racism is not merely an oppression by one people of another with all of its resultant group guilt, group degradation and social disorder. Racism is set against the "one blood" tie which God ordained in our creation. Racism, whether it be the rapacity of a majority position or the reactionary toughness and terrorism of an outraged minority, assaults the mandate of our creation that we human beings are have dominion over the "fish in the sea, the birds of the air, and every living creature that crawls on the earth," not over each other.⁶³

Later, Taylor, in his brief sermon on racial hatred, offered a threefold religious recognition in relation to racism for healing and transforming racial discriminatory attitudes: first, since all of us are made in God's image, we are kin to God and thus authentic nobility that destroys the issue of racial hatred in the soul of America;⁶⁴ second, Christ's sacrifice at Calvary proves that each and every human soul is worthy of God and thus us; and third, we 'share an august destiny within and beyond this time sphere which belongs to every human being.'⁶⁵

The language used in his sermons highlights the importance of collective, collaborative action. The sermons convey a message about the moral authority and responsibility of each individual, clergy and laity, to participate with God's vision and passion to bring about healing, deliverance, and justice in the world. This prophetic message is still valuable for current Korean church and society today.

The conspiring authority and power between preachers and the congregations emphasized in Taylor's sermons does not negate or diminish the role of the preacher. On the contrary, the preacher has a clearly defined authority given by God especially to call both individuals and the

⁶² Gardner C. Taylor, and Edward L. Taylor, "A Total Answer," in *The Words of Gardner Taylor: Volume I NBC Radio Sermons 1959-1970* (Valley Forge: Judson Press, 1999), 74.

⁶³ Gardner C. Taylor, *How Shall They Preach* (Elgin: Progressive Baptist Pub. House, 1977), 84.

⁶⁴ Thomas, *African American Preaching*, 133.

⁶⁵ Davis W. Houck, and David E. Dixon, *Rhetoric, Religion and the Civil Rights Movement, 1954-1965* (Waco: Baylor University Press, 2006), 915. Authors analyze some of Gardner Taylor's comments on racial hatred.

nation to repentance and reconciliation with God and with one another. Taylor emphasized the accomplishment of a community working in unison through collective action for social justice, not through obedience to the charismatic spiritual leader.

From 1960s to 1990s, Taylor significantly exceeded most black preachers in preaching about the connections between racism and other social forms of discrimination, and began proclaiming that the roots of racism and other social ills were spiritual. He did not, however, directly connect the issues of racism with systemic economic injustice, or the issues of patriarchy and misogyny. While Taylor boldly critiqued the oppression in the dominant U.S. society, none of the sermons studied, however, critiques, or challenges the practices, norms and other symbols within the black churches that are oppressive, regarding the ordination of women as ministers and their pastoral and theological leadership. Taylor admitted that he, himself, was slow to accept the rightful place of women as proclaimers of the Word⁶⁶ even though “he is open to women’s spiritual and religious leadership if a woman has been properly trained in the ministry.”⁶⁷ Consequently, the patterns of social power relations within the Black Church that historically have oppressed and marginalized many women were not critically questioned and challenged.⁶⁸

Through his remarkable homiletical perspectives on social justice activism, economic development, mutual responsibility, and moral authority, Gardner Taylor established an important foundation for an empowerment ethics that is needed to foster justice within the black

⁶⁶ Smith, *Our Sufficiency Is of God*, xxxi; William A. Dyrness, and Veli-Matti Kärkkäinen, *Global Dictionary of Theology: A Resource for the Worldwide Church* (Downers Grove: IVP Academic, 2008), 937.

⁶⁷ C. Eric Lincoln, and Lawrence H. Mamiya, *The Black Church in the African-American Experience* (Durham: Duke University Press, 1990), 296.

⁶⁸ See this citation for further clarification regarding this issue. Anthony B. Pinn, Stephen C. Finley, and Torin Alexander, *African American Religious Cultures* (Santa Barbara: ABC-CLIO, 2009), 337. “The 1990s chair of the Goals Commission, Gary Simpson, successor to Gardner C. Taylor as pastor of Brooklyn’s Concord Baptist Church of Christ, is one PNBC leader who has been documented as much more vocal on the issue of sexism, structurally rooted out of PNBC operations and strategies.”

church, as well as within the larger U.S. society. This foundation needed to be strengthened and built upon by black preaching and pastoring that gave direct attention to the multivalent intersections of social power relations. His preaching approach, pastoral care, and communal social justice empowerment, focused on the empowerment of worshipping communities to use their individual and collective human agency to foster personal and social justice-oriented transformation. This preaching/pastoral approach sought to accomplish its goals by proclaiming a divinely bestowed authority that was shared by the community, by using sermonic language that emphasized non-hierarchical community, and by critiquing social injustices in the broader U.S., and to some extent, also within the black church.

This preaching/pastoral approach emerged from an understanding of scripture that Christians are “our brothers’ and sister's keepers,” and that they are called into mutual responsibility and accountability. Furthermore, this model of preaching was based on an understanding that Christians are called to be co-disciples with God in revealing a vision of the world in which God's children, all humanity, experience the love and justice of God.

As a part of the community with a distinctive role within the community, the preacher does not speak to the community as one who is more enlightened, closer to God, or elevated above the congregation. Rather, the preacher/pastor exercises authority with the people, not over them, and inspires them to operate in their full authority as well. Within this authority, the preacher/pastor’s specific function is to inspire and challenge the church community to employ its God-given authority and responsibility to help heal and transform the world as part of their worship of God. Although the preacher uses both ecclesiastical authority and charismatic authority, the congregation’s trust is not based primarily on either of these elements of power. Rather, congregational trust is greatly bolstered by the preacher's proclamations of what the

community can accomplish together, using biblical examples of what individuals and communities can accomplish by the power of God at work in their lives.

What makes this approach distinctively prophetic is its central emphasis on critiquing and challenging the black church as well as the overall major society to participate in reforming and transforming social systems and structures as needed to bring about God's justice. The Concord Baptist Church of Christ gained a well-deserved reputation for its social activism and community outreach under the leadership of the faithful servants of God who have served as senior pastors of the well-known community of faith. As the originator and promoter, Gardner Taylor and Gary Simpson extended their vision of preaching and pastoring with shared authority. Their combined visions continue to change the paradigm and give people alternative languages in preaching to form communities of faith and offer opportunities to hope for and to live for transformation in pastoring with shared authority. As noted above, Gardner C. Taylor was followed in the Concord pulpit by Gary V. Simpson who continued and expanded his predecessor's work, especially in terms of the intersection between preaching/pastoring and action.

4. Rev. Dr. Gary Simpson: Preacher as Teacher, Teacher as Preacher--Double Sided Gifts of a Pastor

Rev. Dr. Gary V. Simpson, a native of Columbus, Ohio, is the son of the late Reverend Rufus N. Simpson and Mrs. Mary H. Simpson Price. He responded the call to the ministry while a youth and preached his first sermon at the age of fifteen at the Southfield Community Baptist Church. Dr. Simpson was ordained at age 20 by the Eastern Union Missionary Baptist Association in August, 1983.⁶⁹

⁶⁹ (S.n.), "Rev. Dr. Gary V. Simpson," accessed March 29, 2016, <http://www.concordcares.org/about-us/senior-pastor>; Gary V. Simpson, "What Does Gardner C. Taylor Mean to Me?," in *Submissions to the Dean: Gardner C. Taylor*, ed. J. Douglas Wiley and Ivan Douglas Hicks (Chicago: Urban Ministries, Inc., 2009), 214.

After completing elementary school and high school in Columbus, Ohio, he graduated Phi Beta Kappa from Denison University, with a BA degree in Religion and Black Studies (1984); and received a Master of Divinity degree from Union Theological Seminary, New York, (1987). Successful completion of his dissertation, “Breath in Bones: A Preaching and Teaching Program for Leadership Derived from Ezekiel 37:1-14 that Enhances Structure and Strength in an Historic, Urban, African-American Congregation” earned him a Doctor of Ministry degree from United Theological Seminary, Dayton, Ohio in 1995.⁷⁰

As Rev. Taylor’s successor and longtime supporter, Simpson first came to the Concord Baptist Church of Christ, Brooklyn in New York City in 1984 and served as an associate pastor for five years. Then, at age 27, he became its 10th senior pastor at the Concord Baptist Church of Christ in 1990, following the forty-two-year ministry of the Rev. Gardner C. Taylor. The Concord Baptist Church of Christ, in the borough of Brooklyn, in New York City, is the fourth largest Protestant congregation in the country and one of Brooklyn’s largest African American churches.

Rev. Simpson reflects on Taylor’s storied preaching as follows: “Of all the contributions that Dr. Taylor continues to make to my life and ministry, I am most indebted to the sacred, serious discipline he modeled as a preacher in the Concord pulpit. There is no question that the people of this congregation have a uniquely earnest expectation of any preacher—to convey the Word of life in a culture that portends death. It is overwhelming to think that his preaching is the high bar of what was normative and usual on Sunday mornings. His voice unequivocally decreed,

⁷⁰ (S.n.), “Confessing the Miseducation of the Black Church: Toward a Progressive Christian Ethic for the 21st Century,” accessed March 29, 2016, <https://www.snapcrowd.com/files/2c624e23-5b82-442d-8d52-0e64ab22d666/org.bin?fd=true&filename=WSSUAr+-+RG11-1-James+A+Gray+Lecture+Series-Gary+V+Simpson-Program.pdf>.

“There is a Word from the Lord.”⁷¹ The mission statement is very simple, but powerful. It is “creating a community of friends and witnessing for Christ”⁷² which means the church is building its ministries, and working to expand, deepen, and broaden its witness, fueled by the love of Jesus Christ.

Rev. Dr. Gary Simpson, who teaches preaching at Drew University Theological School and Union Theological Seminary in New York City, believes that, in teaching, each student should be equally nourished, encouraged, and challenged to be congregational leaders, pastors, and teachers who strive to interpret the gospel message in authentic and contextually-responsible ways. His desire is that a theological school must support students with the depth and breadth of education and prepare them to be scholars and theologians in their local communities. He believes that there is no more critical time in the life of the church than now, so that the church desperately needs preachers/pastors of substance and integrity.

According to his testimony, Rev. Simpson never forgets those nuances of being both a “pastoral scholar” and “scholar pastor,” for which the late church historian, James Melvin Washington, lauded Dr. Taylor. As a result, those nuances have been his inspiration for his entire pastoral life. For him, preaching and teaching are intimately related: one cannot be an expert practitioner of preaching without being a teacher as well. In other words, one does not possess expertise in pastoring, until one teaches others to do it. Perhaps implied in this also is the necessary mentoring to bring others along as aspiring “teachers and pastors.” That is not to say

⁷¹ (S.n.), “Dr. Gardner C. Taylor: America’s Preacher Turns 90,” accessed March 20, 2016, http://www.nationalministries.org/front_center_taylor_90th.cfm?release_id=291.

⁷² Emma Jordan-Simpson, “Deepening the Welcome: Equipping the Christian Hospitality Vision Team Members of the Concord Baptist Church of Christ in the Ancient Practice and Contemporary Planning of Christian Hospitality” (D.Min. diss., Drew University, 2009), 25. According to Emma Jordan-Simpson, “Gary V. Simpson preached a new iteration of his vision for the congregation in a 2006 sermon, *Called to Be Friends*, on the 15th chapter of the Gospel of John. This sermon provided the momentum for members, ministry groups and church leaders to begin thinking about the congregation’s ministry through a new mission lens: “creating a community of friends, witnessing for Christ.””

that all expert pastors ought to end up in seminaries. Rather, there exists for most the responsibility to teach and model competencies within the congregations that they serve. He does not think he is bi-vocational as teacher and pastor. He does not believe that he has two positions. He is sure that he has one life and one calling. He believes that what he teaches in the seminary is every bit a part of what he does when he is pastoring the people of Concord. Rev. Simpson commented “preaching is not something I do to people. It’s something I do among them. It’s my life in the week—not just my performance of that Word on Sunday morning, but how I’m engaging people with presence in the week. Preaching is a way to form community.”⁷³

In preaching, Dr. Simpson articulates that preachers change the paradigm. In his view, preachers give the hearers alternative language. Preachers give them an opportunity not just to describe the sludge that they are in, but preachers give them an opportunity also to hope for and to live for the transformation where that sludge might one day be streets of gold, in the eschatological sense.

Dr. Simpson has proved that he is not only a pastor who preaches the Word of God, but one who encourages the members of Concord as a transformative community of faith in public sphere. He continued to develop community outreach ministries such as the Concord Baptist Elementary School, the Concord Seniors Residence, the Concord Nursing and Rehabilitation Center, the Concord Home Services for the Elderly, the Concord Federal Credit Union, the Concord Clothing Exchange, the Concord Baptist Christfund, the Concord Family Services, and the Concord Community Development Corporation.

How is it possible for the church to do so much? First, this church can do it because Rev. Taylor, as an originator, inspired them to do it. Second, they continue to do so much because Dr.

⁷³ (S.n.), “Gary Simpson: A Defiant Community of Friends,” *Faith & Leadership*, last updated December 6, 2010, accessed March 5, 2016, <http://www.faithandleadership.com/multimedia/gary-simpson-defiant-community-friends>.

Simpson, as a promoter, carried on and extended Taylor's vision with shared authority. Every one of these programs as mentioned above was first an item in one of Dr. Taylor's visions and Dr. Simpson's sermons. The economic reality is that most of the church members are employed and engaged in the work of the church, and they dedicate themselves as the resources of the Church to do the work their preaching pastors inspired them to do.

5. Gary Simpson's Theology of Preaching and His Purpose of Preaching

Early in his ministry, Gary Simpson began a preaching series based on the book of Acts and he preached the book of Acts from 1990 to 1991. One of his sermons criticizes the Church Growth Movement and conveys his ecclesiastical vision.

The single and central emphasis of this movement was to increase the membership in the local churches. Pastors were travelling all over the country to find out how to pack out their houses on Sunday morning. This is a superficial sign of the effectiveness of the church. After all, ball parks are crowded to standing room only, there's no church growth there. Concert halls and theatres are sold out weeks in advance. That's no sign of church growth. Numbers do not indicate the penetrating power of the gospel. Irrespective of size, the Lord can use the storefront or chapel to tremendous proportion in the divine plan. God does not measure by length or size but by depth and faithfulness to the task. In our text we find the new church tackling this question.⁷⁴

Too much of contemporary Christianity has unfortunately become a popularity contest. Fadish. Whose hot this week. Competition. Maybe it is best place revolving doors on our churches because we are recycling more than re-birthing.⁷⁵

Through his sermon series with the book of Acts, Dr. Simpson continues to emphasize the role of church as civil religion in the public sphere against all forms of discrimination issues: economic injustice, race, gender, ethnicity, violence, war, and class.

What is a prophet [church]? Sensitivity to evil. Instead of showing us a way through the elegant mansions of the mind, the prophets take us to the slums. To us a single act of injustice—creating in business, exploitation of the poor—is slight of the prophets, a disaster. To us injustice is injurious to the welfare of a person; to the prophets, a deathblow to existence. To us an episode;

⁷⁴ Gary V. Simpson, "When No One Joins the Church," Acts 5:12-16, Unpublished Sermon in 1990.

⁷⁵ Gary V. Simpson, "From Bewitching to Belief," Acts 8:13, Unpublished Sermon in 1991.

them a catastrophe, a threat to the world. God is raging in the prophets' words and seeing in the burning imagination.⁷⁶

We must recognize that not only the Lord needs us. The world needs us. "We are the salt of the earth." In this city this past week, we have seen an all too familiar scenario of the victim blamed for the actions of others. We are left to question, is a black woman believable. Whites are innocent in trial while black men are guilty before a trial. Will a black woman with a legitimate gripe ever be taken seriously in this city?⁷⁷

Pray for me, because this is a Sunday that I don't feel like preaching. What saddens me most is that there are in this country today at this very hour in houses of worship, "Christian" people rejoicing in what they see as a glorious hour. There is nothing glorious about war... And before this is all over, whether we win or lose, America will see the ugly side of the war. Casualties, broken families, in the light of these recent events, it is difficult to hope against hope that we are not headed for more disastrous times... I mourn for my nation⁷⁸

Violence carries with it the sense of violation. In the purest sense of the word, it is a dehumanizing imprinting, no, rape of one's sense of Liberty, freedom and self-worth. It begins in the foolish assertion that the object of my hate is not like me at all. Hate and love are directions of passion. In fact, s/he is less than me, less than human. Not fit to live and deserving to die.⁷⁹

Politically, we are in the age of labels. Whether one is down with the cause or benefiting from the source you are still a black, African-American in America. Now no one will come right out and spew racist venom in political life as it was fashionable to do in the segregated south in the first half of this century. They say: welfare bandits, living off the taxpayers, reverse discrimination, affirmative action, liberals, quotas, unqualified, musical people, natural athletes, Inner city, public schools, urban America, criminals, unwed mothers, absent fathers, unemployed... they mean Black!⁸⁰

Education is an essential part of the church's mission. Particularly today when in our community we are trying to be relative to the offspring of parent who have taken a vow never to step in church. There are some for whom the worship experience is uneventful. Preaching the proclamation goes over their heads or right by because they have not made the leaps of faith that the converts have. Do not understand... TEACH THEM!⁸¹

In his article, *Gender, Race, and Ethnicity*, Dr. Simpson contends that these social issues will never just appear; they are a necessary part of our conversations as long as our

⁷⁶ Gary V. Simpson, "The Pointing Prophets," Acts 3:19-26, Unpublished Sermon in 1990.

⁷⁷ Gary V. Simpson, "The Discerning Disciple: The Convert and Community," Acts 9:10-18, Unpublished Sermon in 1990.

⁷⁸ Gary V. Simpson, "All Things Common I," Acts 4:32ff, Unpublished Sermon in January 20, 1990 (Five Days after the Attack on Iraq).

⁷⁹ Gary V. Simpson, "About Violence," Unpublished Sermon in 1990 or 1991.

⁸⁰ Gary V. Simpson, "Living with Labels," Acts 11:19-27, Unpublished Sermon in 1991.

⁸¹ Gary V. Simpson, "Time to Teach," Acts 8:30, Unpublished Sermon in 1991.

beings are constricted to flesh and blood.⁸² He reminds us of that we do not live in a colorless, classless, asexual culture while emphasizing that the effects of globalization have made every moment of human interaction a clashing of peoples, cultures, traditions, and postmodern nonconformity. He cautions that the most dangerous or careless preacher is the one who says, “I do not see color, gender, class, or ethnicity—I see only people.”⁸³ He also articulates that the preacher is necessary called into the responsibility of a theologian. Regarding a good theology, he mentions in his sermon the following:

A good theology has political implications. We have missed out on this point. And although the fundamentalists and right wing Christians have distorted our sense of this truth. Politics can never be an ends and religion a means. But if we do justice, love mercy, and walk humbly with our God, the political implications thereof become explicit. They are our lives... Christians must make some noise “the appalling silence of good people.”⁸⁴

For Dr. Simpson, the role of preacher/pastor, as a theologian, is also about liberating the gospel from the confines of language while suggesting that preachers should use inclusive language.⁸⁵ He also demonstrates that the preacher/pastor should interpret both biblical texts and contexts.

⁸² Gary V. Simpson, “Gender, Race, and Ethnicity,” in *The New Interpreter's Handbook of Preaching*, ed. Paul Scott Wilson (Nashville: Abingdon Press, 2008), 269.

⁸³ *Ibid.*, 269.

⁸⁴ Gary V. Simpson, “Can You Speak My Language,” Acts 2:7, 8, Unpublished Sermon in 1990.

⁸⁵ Simpson, *Gender, Race, and Ethnicity*, 271. Regarding the issue of inclusive language, in the case of the Korean churches, Korean feminist theologians have noticed, in the male-centered ministry and liturgy, there were/are sexist and classist forms of discrimination and oppression rooted in the very structure of Korean churches, of the Scriptures, and of the lives of pastors. Thus, they changed patriarchal and hierarchical exclusive expressions into inclusive ones. The ways of naming God such as father, Lord, and King were changed simply to God and Jesus. They also altered language that is authoritarian and militarized; for example, the triumphant and victorious Lord were replaced by love and peace. Images that deny this world and focus on a future world in heaven were refocused onto a household or community of God that can be actualized in this world. The language that stressed personal blessings was changed to a language of sharing community. The traditional understanding of salvation, focused on the blood of Jesus, was shifted to a new understanding of salvation as the actual living community of oneness through reconciliation and the practice of love and justice. As far as language is concerned, Asian feminist theologians have also opposed the exclusive language reigning in Korean traditional churches. They try to use more gender-neutral expressions for God such as Creator God, God of Justice, God of Peace, or God of freedom. They did not use the terms, God as mother or Mother God. Rather, they tried to embrace the image of God as protector, sustainer, lover, and caregiver.

According to his memorandum, his preaching schedule, beginning 1st Sunday, October 2011 sent to his church leadership team, music ministry, and communications ministry, one understands how he sees the role of church in the public sphere through his preaching and pastoring plan.

In this year, the vision is to see the people of Concord serving God by serving their neighbors from Bedford Stuyvesant to all across the world. Too much of present day faith is about what God can do for me. God has already done for us in given us Jesus Christ and allowing us to be in special relationship with Him. How do we move from our relationship with Christ to our relationship to the world? “God was in Christ reconciling the World unto Godself.”⁸⁶

6. Gardner Taylor and Gary Simpson as Social Transformers

Rev. Taylor’s and Rev. Simpson’s preaching/pastoring visions and their relationship with shared authority, as the originator and promotor, can offer a valid model for current Korean churches and society. Even though Rev. Taylor has been categorized in some arenas as a great black preacher, his preaching exposure has transcended the color lines to touch the lives of those who come from other cultures and ethnic backgrounds. Rev. Taylor’s preaching style and approach have been gifts from which many people have benefited. Though a highly renowned preacher nationally, Rev. Taylor saw himself as a very humble black pastor with a universal vision in his preaching.

If one were to listen closely to his preaching, Taylor goes beyond the normal vocabulary that is used in everyday language to visually make imprints in the minds of those who are listening. His voice could be viewed as a paint brush being held by a skilled painter who knows and understands how to paint the canvas of our minds with just the right stroke. His style of preaching is one that is not over powering as that of many other preachers of today, but he had people at the edge of their seats, awaiting every word that will come from his mouth.

⁸⁶ Gary V. Simpson, “Memorandum,” Unpublished file in 15 September 2011.

Our current society urgently needs global Christian preachers, whose voices reach beyond their local and individual boundaries. Likewise, we need well-disciplined prophets, who elucidate ways to do local/global justice which reflects God's passion and offer a vision which indicates how to love and be engaged in kindness, respecting people who reflect cultural and religious diversities around the world, and which exemplifies how to walk humbly with God through the powerful medium of preaching in our postmodern Christianities. Christian life, faith, and theology cannot be separated from a particular social reality. Therefore, as Taylor urged communal empowerment, a preaching event as an effective form of social transformation happens as the preacher and his/her congregation engage as co-partners, while examining their own social locations, discovering critical tools to deepen and expand their skills, while analyzing social systemic injustices that are unethical and contrary to the Christian gospel.

In this setting, the Rev. Dr. Gary Simpson continues to fulfill the purpose of preaching and pastoring with the community of faith, and he models Christian identity to the congregation as the true body of Christ. Following is the mission statement, crafted under his leadership, of the Concord Baptist Church of Christ in Brooklyn, New York:

Who We Are: Christ has died. Christ is risen. Christ will come again. God so loved the world that God gave us Jesus Christ. Christ calls us to be disciples in the world – and the most loving, radical and revolutionary thing we can do together in the midst of a broken world is stand together as a defiant community of friends. We strive to be a place where people can develop an intimate relationship with God through Jesus Christ; and, where people will find radical hospitality, authentic community and authentic engagement.⁸⁷

Preaching can be a form of transformative imagination, empowerment, and a source of alternative media that witnesses and takes action against the horrible consequences of injustice in the lives of many power holders in our current local and global societies. These two prominent African American preachers, Gardner Calvin Taylor and Gary V. Simpson, provide effective

⁸⁷ (S.n.), "Concord Baptist Church of Christ: Creating a Community of Friends, Witnessing for Christ," accessed May 3, 2015, <http://www.faithstreet.com/church/concord-baptist-church-of-christ>.

models for transformative preaching and transformed worshipping communities. As pastors, whose passion and inspiration have deepened their congregants' relationship with God in the most challenging times, they also function in solidarity with their congregations creating a community of believers who together are witnessing for Christ.

CHAPTER VI

Preaching for Social Transformation and Anti-Discrimination in Society

The preacher's theology of biblical interpretation and authority shapes the congregants' lives and faith in deep and lasting ways. Calling for today's preachers to turn back to theology and to learn to think theologically, David Buttrick asserts the following:

Preaching does not merely interpret biblical texts; preaching is a ministry of meaning, and meaning in the midst of our confusing world is surely a pulpit vocation; we must help congregations to discern the times. Theology articulates faith in contemporary language and in relation to contemporary structure of thought. If preaching is to interpret what is doing on, then it must be think theologically over events and issues.¹

Similarly, James H. Cone argues, "Christian life, faith, and theology cannot be separated from a particular social reality."² Likewise, life, faith, and theology in South Korea can neither be separated from the life situations of Koreans and non-Korean living in South Korea, nor be politically neutral. The preachers are expected to pay attention to the social and cultural context of globalization as working theologians. Preachers are encouraged to develop an in-depth understanding of their own local context as well as broader social contexts as central to their work of preaching. Preachers are called not to be spectators but direct participants in the issues of the context of globalization, assisting in the discernment of the knowledge of its good and evil. Therefore, in order to connect the good/bad news with justice, preachers must be informed about what is going on locally, socially, culturally, nationally, and globally, regarding issues of justice.

Their local and global contexts will form the particular shape of their sermons, as well as the hearing of them. It is a comprehensive, nonviolent practice of resistance and ecclesial formation that connects our faith to a world in need of spiritual transformation. In this globalized

¹ David Buttrick, *A Captive Voice: The Liberation of Preaching* (Louisville: Westminster/John Knox Press, 1994), 111-12.

² James H. Cone, "Preface," in *Minjung Theology: People as the Subjects of History*, ed. the Commission on Theological Concerns of the Christian Conference of Asia (Eugene: Wipf and Stock Publishers, 1999), ix-x.

era, discrimination is an aspect of the border context of listeners, whether or not it is recognized and acknowledged by preachers. Acknowledgement is only the beginning of anti-discrimination engagement.

In the multi-ethnic and multi-cultural Korean society, race and gender-based discriminations are an ever-present reality, and create a significant challenge for preachers who are invited not only to cease participation in discrimination discourse, but also to actively resist and reform with communities of faith as social transformers. In this chapter, in order to develop a response to this challenge, theological, biblical, and homiletic resources will be offered for preachers and congregants. The purpose of these resources will equip preachers and congregants with a deeply reflective and constructive basis for preaching about social transformation and anti-discrimination.

A. Theology of the Wanderer and Emancipatory Biblical Interpretation

This section explores the topic of emancipatory biblical interpretation for all human beings according to *the Theology of the Wanderer* as it has emerged from *Minjung* theology, setting the stage for practical and accessible emancipatory biblical hermeneutics on the basis of *the Theology of the Wanderer* suitable for weekly sermon preparation. Emancipatory biblical hermeneutics through the perspective of *the Theology of the Wanderer* is a key tool for preaching with a focus on social transformation and anti-discrimination.

To some extent, all contextual theologies are situated in contemporary economic/social/political struggles and movements (such as different human rights movements against Korean dictatorships, the U.S. civil rights movement, and feminist movements in numerous countries and regions). Contextual liberation theologians usually refer to justice and liberation as praxis, not only as their aim or objective, but also as their point of departure.

Likewise, the emergence of indigenous local [liberation] theologies around the world, such as *Minjung* theology in South Korea, Latin America theologies of liberation, and feminist, womanist, Native American, and African American Black theologies in the United States, have challenged and stretched thinking about social [global] justice and liberation.

Rev. Dr. Tong Hwan Moon reclaims a new *Minjung* concept for the twenty-first century. His enhanced concept, out of the existing *Minjung* theology, re-emerges for the context of twenty-first century South Korea that would name and claim a voice for preaching as social transformation in his book, *The Tower of Babel and the Wanderer*. Dr. Moon articulates his approach to *Minjung* theology by exploring the historical background, critical arguments against power, and biblical roots of the theology of the homeless wanderer. His new vision of *Minjung* theology in the twenty-first century requires a lens of biblical interpretation found at the side of the marginalized in the world. These are the insights that provide the desirable biblical interpretation for preaching on social transformation that I see as central to this work on preaching and anti-discrimination.

According to his arguments, *Minjung* Theology was indigenously developed in Korea in the 1970s and 1980s, while fighting against the military dictator, Park Chung-hee. The Korean word, *Minjung*, can be literally translated into English as ‘the people’ or ‘masses.’ In the phrase, the *Minjung* movement, *Minjung* retains “both senses and means ‘popular’ or ‘peoples movement’ and has two common usages: as a descriptive phrase for a popular social movement; and the proper name of a particular social movement”³ that began in the 1970s and continued until the democratic uprising of June, 1987 in South Korea.⁴ For the movement that carried its name, the word, *Minjung*, represented those who are politically oppressed, socially alienated,

³ Jamie Doucette, “The New Minjung?,” last updated June 23, 2005, accessed June 7, 2015, <http://twokoreas.blogspot.com/2005/06/new-minjung.html>.

⁴ Sangyil Park, *Korean Preaching, Han, and Narrative* (New York: Peter Lang, 2008), 15.

economically exploited, and culturally and intellectually underprivileged, both as the victims and agents of history against human rights violations.⁵

At times, the *Minjung* experienced a summit of feelings of *Han*⁶ or resentment of their situation and spoke out in whatever ways possible, ranging from the self-immolation of Jun Tae-II in 1971 that kicked off the democratic trade union movement, to the democracy protests in June, 1987 that brought down the military dictatorship of Roh Tae-woo (1988-1993), who had been preceded by the dictatorships of former presidents, Park Chung-hee (1963-1979) and his successor Chun Doo-hwan (1980-1988).

James Cone defines *Minjung* theology as both a Korean theology and Asian theology. Cone notes, “.....*Minjung* theology is an Asian theology.....It is *Minjung* theology’s Asian identity that makes culture, including folklore, important in the structure and content of its discourse.”⁷

Cone’s recognition of the connection between *Minjung* and the liberation movement/civil rights movement of the Black church supports my argument that insights from the work of Gardner Calvin Taylor and Gary V. Simpson provide valuable resources for social transformation and anti-discrimination preaching for Korean Christians because both Black preaching and *Minjung* theology recognize that Jesus rejected all forms of discrimination and violations, even in the midst of it. It is essential for Korean Christians to be reminded of the never ending cycle of violence and discrimination that we have experienced as a nation in the

⁵ Kwang-sun David Suh, “A Biographical Sketch of an Asian Theological Consultation in *Minjung* Theology,” in *Minjung Theology: People as the Subjects of History*, ed. the Commission on Theological Concerns of the Christian Conference of Asia (Eugene, OR: Wipf and Stock Publishers, 1999), 16.

⁶ HAN(한): Han is an unsolved, pent-up feeling or a feeling of resentful resignation which has accumulated for a long time. It represents the emotional sentiment of the oppressed or the unprivileged *minjung*. Jung Young Lee, *An Emerging Theology in World Perspective: A Commentary on Korean Minjung Theology* (Mystic: Twenty-Third Publications, 1988), 9.

⁷ Cone, *Minjung Theology*, xv.

past and work to prevent others, global wanderers, from experiencing that suffering for far too long.

Minjung theology was a Korean version of a liberation theology in the 1970s and the 80s, which made a tremendous contribution to help the nation's democratization and protection as well the improvement of the human rights of people.⁸ The Christian gospel through the lens of *Minjung* theology has also been a source of positive and redemptive transformation for oppressed persons in Korean society. The *Minjung* theologians have recognized/interpreted the liberating message of Scripture and subsequently adopted the Christian faith as an affirmation of freedom, equality, and as a tool to deconstruct the authority of the powerful. The *Minjung* theologians found the harsh reality of their oppressed people (*Minjung*) and hope for their salvation in the story of the Israelite Exodus from Egypt. Korean people under a series of military regimes came to be identified with the Jews enslaved in Egypt and the strangers in the Jewish community. Although different in historical contexts, they were similar in that the people's outcry and suffering were seen as the primary source through which the saving work of God was initiated, revealed, and completed.

Four characteristics and contributions of the *Minjung* theology movement can be considered. Firstly, the movement reclaimed these people, who were the leading agents in salvation and relief. The rediscovery of the people in *Minjung* theology awakened a self-satisfied 'bourgeois nature of Christianity,' pertaining to the Korean middle classes or even higher class from its religious state, which was un-socialized. Secondly, in the process of studying the Bible and implementing theology, *Minjung* theology imported the methodology of social and economic historical analysis in biblical study and theology and insisted that both should be carried out more concretely and should proclaim Jesus' *kin-dom* of God in its historic and communal

⁸ Lee, *An Emerging Theology in World Perspective*, 7.

character. Likewise, preaching on the basis of *Minjung* theology was biblically centered and scripture was a key source of *Minjung* theology. The implications for preaching are evident from their viewpoint of Hebraic culture, as interpreted through liberation theology. This liberation is both personal and communal, both mental and spiritual, as well as both historic and political.

Therefore, it is quite biblical, as noted above, and theology takes liberation and humanization as being necessary in the fields of politics and economics. Thirdly, *Minjung* theology is a practical and behavioral-oriented theology in the Korean context. Finally, *Minjung* theology, with its rediscovery of the Korean people, rediscovers the history of the Korean people and links up the biblical transmission with the transmission of Korean people's lives under God's salvation. The *Minjung* theology movement denies the dualistic idea in which there is biblical history in which God leads and secular history leads secular human beings. *Minjung* theology confesses that the whole of history is connected with the history of God's salvation.

In these four features of *Minjung* theology, according to Dr. Tong Hwan Moon, the major theme of *Minjung* theology is that, in the development of human history, there is always the *Minjung* who are the major actors. The term, the *Minjung*, refers to the downtrodden people who stand up against their oppressors, claiming their freedom and human rights. The *Minjung* is not just the oppressed people, but they are also subjects of history, who are aware of the evil of the oppressors and stand up to create a new world where they can be free as God's children. In Korean history, there were/are crowds of oppressed people, who standing up against the evil rulers for their human rights and we called them "the *Minjung*."

In the 1970s, Korean progressive Christians, as they fought against the dictator Park Chung-hee, came to see the fact that it was the *Minjung* who spearheaded the struggle against the evil dictatorial system. The *Minjung* really sacrificed themselves for the democratization of

South Korea and many progressive Christians and intellectuals were awakened by their spirit and joined forces with them.

Some theologians who were brought into the struggle, discovered later a surprising fact that, even in the biblical history, there was always the *Minjung*, who spearheaded a new era, where peace and justice prevailed and God was always with them.

For instance, the Exodus story is a good example of it. In his book, Dr. Moon asserts that in the 13th century B.C., thousands of homeless wanderers, named *Habiru*, moved into Egypt and settled down by the river Nile.⁹ Before long, however, they became slaves of the Pharaoh and were exploited. For a long time, they bore the hardship with the hope that the situation might be improved and they become lawful members of the country. But it was only wishful thinking. Their suffering lasted for centuries. Dr. Moon concludes, “The *Habiru* were part of the *Minjung* of their time, driven by their *han* (grudge or resentment) to act against what they felt to be injustices imposed on them by those in power.”¹⁰

The identity of Moses, as both wanderer and liberator, is also seen in this respect. Young-Jin Min, a Methodist Old Testament theologian, articulates that “Moses’ faith in Yahweh was not a mere religion, but the ideology that fought the economy of abundance with the economy of equality, oppressive policies with the politics of justice, and the established religion of empire with God’s liberation.”¹¹

Like the Hebrew people, the long bitter experience which the Korean people had to go through, helped them to see clearly the nature of the evil of Pharaoh and a military dictator’s

⁹ Tonghwan Moon, *Babeltap-gwa Tteodoli* [The Tower of Babel and the Wanderer] (Seoul: Samin, 2012), 40-2.

¹⁰ *Ibid.*, 50.

¹¹ Young-Jin Min, “Minjung Sinhak-ui Jeonseungsa-jeok Wichi-wa Pyeongga [Tradition criticism and its theological evaluation of Minjung theology],” in *Hanguk Minjung Sinhak-ui Jomyeong* [A Study on the Minjung Theology in Korea], ed. Young-Jin Min, Kyung-Ruln Chun, Kyung-Jae Kim and Il-Cho Chang (Seoul: Korea Christian Academy, 1983), 39.

system causing excessive human rights violations and discrimination. Finally, they collectively said “No” to the evil system, and cried for a new tomorrow “where justice would flow like a river” (Amos 5:24). They were ready to take action, if a new way was offered to them. Yahweh, the Creator of heaven and earth, was waiting for this moment. It was God’s intention and time to deliver them from bondage and lead them to a land of peace and justice.

To be sure, the Bible is “a diverse document in the sense that its parts were written at different times and places, in different cultural settings, in different theological eras and locations, and from different theological and ethical points of view. Nevertheless, the materials in the Bible share the common perspective that God intends for all individuals and communities to live together in justice.”¹² The book of Deuteronomy also contains a profound message concerning outsiders, namely strangers and sojourners. Passages such as Deuteronomy 10:19 and 24:17-18 command the Jews to do justice to foreigners and the socially disadvantaged.

And you are to love those who are aliens, for you yourselves were aliens in Egypt. (Deut. 10:19);
Do not deprive the alien or the fatherless of justice, or take the cloak of the widow as a pledge.
Remember that you were slaves in Egypt and the LORD your God redeemed you from there. That is why I command you to do this. (Deut. 24:17-18)

Its implicit motivation, however, is more than the theme of social justice such as racism, sexism, and classism, demanding equal and fair treatment or human rights. The life of strangers reminds us of the experience of the Jews in the midst of their suffering under the oppression of the Pharaoh in Egypt when Moses, called by God, provided them with an existential reference point to convert and expand the orbit of their morality into the spiritual.¹³

Prior to the conquest of the Promised Land (Canaan), wanderers or immigrants were mainly the mixed multitudes who had left Egypt with the Israelites; after the conquest and

¹² Ronald J. Allen, Dale P. Andrews, and Dawn Ottoni Wilhelm, *Preaching God's Transforming Justice: A Lectionary Commentary, Year B* (Louisville: Westminster John Knox Press, 2011), xiii.

¹³ *Ibid.*, xiv.

settlement in Canaan, they were the remnant of the conquered tribes. Moses commanded his people not to oppress and annoy those strangers. Rather, he asked them to be proactive in protecting and helping them (Deut. 24:19-22), applying almost the same civil and religious laws to them as to the natives because the Israelites, themselves, were strangers in foreign lands.

When you are harvesting in your field and you overlook a sheaf, do not go back to get it. Leave it for the alien, the fatherless and the widow, so that the LORD your God may bless you in all the work of your hands. When you beat the olives from your trees, do not go over the branches a second time. Leave what remains for the alien, the fatherless and the widow. When you harvest the grapes in your vineyard, do not go over the vines again. Leave what remains for the alien, the fatherless and the widow. Remember that you were slaves in Egypt. That is why I command you to do this. (Deut. 24:19-22)

Indeed, even Abraham, Isaac, Jacob and Lot were also once aliens and wanderers (Genesis 23, 26, 37). The Israelites were asked to refresh both their past memories and their spiritual identity and duty by looking at and caring for the life of the strangers. According to the Bible, the Israelites lived as captive slaves and wanderers under six different kinds of oppression: Egyptian oppression; Assyrian oppression; Babylonian oppression; Persian oppression; Greek oppression; and Roman oppression. In the 20th century, they also endured a genocide under the German oppression of the Holocaust (1933-1945). The message and context of Exodus was, and is, a very useful emancipatory hermeneutical and exegetical tool for preaching about the theme of social transformation and anti-discrimination, based on newly emerging wanderers in the context of globalization.

What kind of theological ground does one find for a theology of preaching? The clue for an answer to the question is found in the creation story found in the second chapter of Genesis (Gen. 2:7; 20-25). God took the dirt from the earth and formed a body, Adam, and breathed God's spirit in it and created a living person. The person was composed of two elements: body and spirit. The body is always self-centered for survival. The self-centeredness unfortunately

creates conflicts in human society, and causes bloody warfare among peoples. Dr. Tong Hwan Moon articulates that this is the story of what the “body” without spirit does.¹⁴

Dr. Moon demonstrates that, when spiritless bodies engaged in self-centered conflict like this, it is always the weak in society who become victims.¹⁵ They were pushed out from their own land and became the homeless wanderers whom they called the *Habiru*. The *Habiru* became the slaves in Egypt. As they suffered under the harsh oppression of the Pharaoh, the “spirit” in them cried out to the Creator and the Spirit of the Creator responded to the cry and the miracle of the Exodus took place. Here one sees the collective awareness of evil by those enslaved, the intervention of the Creator combined with the collective human action and participation which opened the door for a new creation, or a promised land. This is the work of “Christ as transformer of culture” as Helmut Richard Niebuhr writes.

Dr. Tong Hwan Moon extends the theological/ideological conflictions about power between the biblical tradition of Exodus and the Exile. He discloses clues to the theological/historical meanings of the four suffering servant songs written in the second Isaiah.¹⁶

First Song: “Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations. He will not shout or cry out, or raise his voice in the streets. A bruised reed he will not break, and a smoldering wick he will not snuff out. In faithfulness he will bring forth justice; he will not falter or be discouraged till he establishes justice on earth. In his law the islands will put their hope.” This is what God the LORD says--he who created the heavens and stretched them out, who spread out the earth and all that comes out of it, who gives breath to its people, and life to those who walk on it: “I, the LORD, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles, to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness.” “I am the LORD; that is my name! I will not give my glory to another or my praise to idols. See, the former things have taken place, and new things I declare; before they spring into being I announce them to you.” (Isaiah 42:1-9)

Second Song: Listen to me, you islands; hear this, you distant nations: Before I was born the LORD called me; from my birth he has made mention of my name. He made my mouth like a

¹⁴ Moon, *Babeltap-gwa Tteodoli* [The Tower of Babel and the Wanderer], 29.

¹⁵ *Ibid.*, 33-5.

¹⁶ *Ibid.*, 187-200

sharpened sword, in the shadow of his hand he hid me; he made me into a polished arrow and concealed me in his quiver. He said to me, "You are my servant, Israel, in whom I will display my splendor." But I said, "I have labored to no purpose; I have spent my strength in vain and for nothing. Yet what is due me is in the LORD'S hand, and my reward is with my God." And now the LORD says--he who formed me in the womb to be his servant to bring Jacob back to him and gather Israel to himself, for I am honored in the eyes of the LORD and my God has been my strength--he says: "It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth." (Isaiah 49:1-6)

Third Song: The Sovereign LORD has given me an instructed tongue, to know the word that sustains the weary. He wakens me morning by morning, wakens my ear to listen like one being taught. The Sovereign LORD has opened my ears, and I have not been rebellious; I have not drawn back. I offered my back to those who beat me, my cheeks to those who pulled out my beard; I did not hide my face from mocking and spitting. Because the Sovereign LORD helps me, I will not be disgraced. Therefore have I set my face like flint, and I know I will not be put to shame. He who vindicates me is near. Who then will bring charges against me? Let us face each other! Who is my accuser? Let him confront me! It is the Sovereign LORD who helps me. Who is he that will condemn me? They will all wear out like a garment; the moths will eat them up. (Isaiah 50:4-9)

Fourth Song: See, my servant will act wisely; he will be raised and lifted up and highly exalted. Just as there were many who were appalled at him--his appearance was so disfigured beyond that of any man and his form marred beyond human likeness--so will he sprinkle many nations, and kings will shut their mouths because of him. For what they were not told, they will see, and what they have not heard, they will understand. 53:1 Who has believed our message and to whom has the arm of the LORD been revealed? He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not. Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all. He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth. By oppression and judgment he was taken away. And who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken. He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth. Yet it was the LORD'S will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand. After the suffering of his soul, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities. Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors. (Isaiah 52:13-53:12)

Using four suffering servant songs, Dr. Tong Hwan Moon articulates that God's concern is the people of all nations, especially widows, orphans, and homeless wanderers, not the revival of the Kingdom of David, built by misused power.¹⁷ The suffering servant/servants is/are chosen for the salvation of all the peoples even unto the end of the world. For that purpose, people were disciplined and strengthened through suffering.

In this respect, Dr. Moon emphasizes that widows, orphans, and homeless wanderers are not just the oppressed people and the objects of the history of salvation. They are suffering servants, but also the subjects of the history of salvation, both sides of a coin. They are those who aware of the evil of the oppressors through the experience of suffering and stand up to create a new world where they can be free as God's children. These four Second Isaiah's theological insights and deep understandings from Exile were shaped by the experience of Exodus.

The story of struggle, suffering and liberation took place again at the time of Jesus. The ruling classes of the Jewish society of the time were high priests, the Sadducees, and Pharisees. Both of these groups misused the people through the religious system which they created and exploited. The Temple and the Empire made a bond for their own greed. Thus, the people of the land, those named in the beatitudes, cried out to God like the slaves, *Habiru*, in Egypt. Most of the people who gathered around Jesus were these helpless wanderers who constantly worried about tomorrow's bread. They were also condemned by the Pharisees as sinners because they

¹⁷ Ibid., 74-83. After David became the king of the United Kingdom, he misused the power like other neighboring kings. He committed adultery with Bathsheba by misusing his power. After causing her husband to die in a war, he took Bathsheba. There were also repeated struggles among his sons for power. Although David promoted the Yahweh worship by bringing the Ark of Yahweh to Jerusalem and keeping it in a tent he set up, it actually promoted the Baal worship by making people believe that Yahweh was only in the temple. Furthermore, his repeated conquests over neighboring countries created deep animosity between him and those places and there was no peace. King David became a king, just like other kings around him.

were not able to keep the Mosaic laws. Jesus said that they were like sheep without a shepherd. Needless to say, their animosity against the dominant class was like a burning bush.

People experienced clearly the evilness of the system of the day and yearned for a Messiah. As they cried out together for a new tomorrow, saying “No” to the existing evil system, God sent to them God’s beloved son, Jesus. Jesus clearly saw the evil of the system and rejected it in the wilderness as he defeated the temptations of Satan. Sharing the pain of the oppressed, earnestly he searched for a new creation.

Jesus also rejected the evil structures of His time as He rejected the three-fold temptation in the wilderness. He clearly saw those three temptations as the roots of all the evil and rejected them. The first was about the greed for material possession. People wanted material wealth to be happy and committed all kinds of evil action. The second was about the misuse of the name of God. People erected temples and made a variety of laws in the name of Yahweh for their own greed. The third was about the rulers of the world worshiping power to dominate the world and exploit the people in it for their own wealth and glory.

Jesus saw it clearly and rejected Satan’s temptation before he started his ministry. Jesus explained clearly these evil ways of life to the people through his teachings and his actions. And he invited the *Habiru* to the *kin-dom* of God, urging them to turn among from the evil path which leads them to the way of death.

At the outset of His ministry, Jesus urged people to repent. The repentance means to turn away from the evil path to the path to the *kin-dom* of God. He offered a new way of life to the people. He proclaimed people to turn away from the path of greed to the path of sharing. He commanded his disciples to turn around from the path of power to the path of service. He also

pleaded with people to turn away from the path of misled religious life to the path of peace and justice. Jesus' proclamation is the essential theology of preaching.

Jesus preached not only through his words, but with his own life. The prayer which Jesus taught us to pray clearly reveals the life in the *kin-dom* of God. The prayer begins with "Our Father," not "My father." Dr. Moon emphasizes that God is also our mother and we are all brothers and sisters, regardless of the differences of race and nationality. This is the key to the global peace needed so desperately today.

"Who art in Heaven" refers to that God, the transcendental being who is over all, through all, and within all. God is not a king sitting on a throne in the highest heaven. "Hallowed be Thy name" indicates that God's name has been defiled among nations because of our greed, the misuse of God's name, and power worship. Therefore, we have to turn among from the path of death and follow the path of justice and peace shown by Jesus' life, passion, death, and resurrection. Only then will God's name be glorified by our lives.

What is the path to the vision of justice and peace that is offered by *Minjung* preaching? The Lord's Prayer can be an appropriate answer to this question. "Give us our daily bread." God always cares for our bodily well-being and wants to heal our bodily illnesses, and teaches us how to share with one another so that no one is to worry about his/her daily bread. "Forgive our debts as we forgive our debtors." In order to create a peace community, one has to forgive the other. As one enters the age of globalization, one must learn the art of forgiveness as God forgave so many. These two prayers and actions are the essence of the *kin-dom*'s life.

Jesus added two more points in prayer that are essential insights for a Christian community. Firstly, "lead us not into temptation and deliver us from evil." One may ask why Jesus added such a negative aspect such very positive prayers. Jesus added this prayer for a

particular concern for the newly formed love community. The new community was born in the midst of an evil empire, full of evil snares and temptations.

Jesus taught His followers to pray to keep them from the temptations of the world. Secondly, He also told his disciples to pray to “deliver them from evil forces.” If they are faithful to the kingdom’s life and spread the good news unto the end of the world, the evil forces will attack them and bring them to courts to try them. Therefore, Jesus taught them not be afraid of the evil forces. They are to pray to God to deliver them from evil and God will be with them.

Moon’s book guides the preachers into new insights about who are the *Minjung* in a globalized world and what the theology of preaching is in terms of emancipation and humanization. His book also challenges preachers to act with their community of faith for social transformation and anti-discrimination. Preachers have to look at the homeless wanderers all over the world, local and global, and have to hear their cries coming from different corners of the world. Even in the USA, the richest country in the world, the homeless wanderers are rapidly growing and their cries are heard. The miseries in the third world are beyond imagination. Preachers must clearly see the causes of the evil of today’s world and continue to ask why these evil phenomena take place and what the root causes of these tragedies are. *The Theology of the Wanderer* answers that it is the boundless greed for material wealth that enslaves the hearts of all. What adds to the frustration is the way that many institutional religions seemingly endorse the global greed and globalizing trends making the situation even worse. Can this greed possessed culture, dominated by global power holders be challenged? Can existing religions, not only Christianity, deliver humanity from this tragedy? Who can be the chosen people for the hope of our humanity?

It is the homeless wanderers who will be the subjects of a new era, aided by God, the Creator. When preachers and congregants as Christians clearly see the evil of the time and collectively say “No” to the evil, demanding a new tomorrow, God will send God’s chosen ones with a new vision and give birth to a new tomorrow.¹⁸ So the church has to pay close attention to the homeless wanderers in the world and listen to their cries, learning from them the nature of today’s temptations, saying “No” to the evil, then envisioning a new tomorrow, and joining forces with today’s *Habiru*.

B. Preaching from the Perspective of the Theology of the Wanderer

For theologians of *the Theology of the Wanderer*, social injustice such as oppression and discrimination, and the dehumanizing forces by internal and external social factors, occurs because some groups in society have more power than others. God intends to liberate the world from oppression and discrimination and to liberate people from the multiple forces that distort personal and communal existence.

Forms of oppression and discrimination are forms of sin and realities of evil in which a person or a community manipulate wanderers in a globalized world, individually or collectively. Oppression and discrimination are systemic, derived from typical forms of feeling, thoughts, and attitudes that are transpersonal. The oppressive and discriminating patterns are so deeply inherited in some social conventions and structures that assaulters do not even realize that they are associated with oppression and discrimination. In this respect, the most dangerous structure and system in oppression and discrimination is racism. Race-based discrimination emphasizing racial hierarchy is like a cancer that overtakes healthy tissues and adapt them into cells of sexism, class oppression and hyper-nationalism.

¹⁸ William F. Fisher and Thomas Ponniah, *Another World Is Possible: Popular Alternatives to Globalization at the World Social Forum* (London: Zed Books, 2003).

Preachers supporting emancipatory biblical and theological interpretation of *Theology of the Wanderer*, are invited to believe that God works through the processes of suffering history and the life and realization of those on the margins, wanderers, in the world to liberate humankind and to destroy all kinds of oppression and discrimination.

Therefore, transformational preachers and transformed congregations believe that God accomplishes many of God's purposes and will as social movements in particular contexts. This divine purpose might be demonstrated in violent social revolution or nonviolent strategies. It is understood that God intends to make and keep human lives human and natural in justice and peace everywhere. The best preachers and practitioners of *the Theology of the Wanderer* recognize that aggressors are also oppressed and discriminated by their exclusive attitudes, ideas, and feelings as noted above.

Preachers of *the Theology of the Wanderer* are on the side of the marginalized in the world, but they continually must remind themselves that *the Theology of the Wanderer* understands these wanderers are the subjects of history. God's present activity enables individuals and groups to move toward a world in which all live together in justice and peace. Preachers want wanderers and the congregation to become involved in social forces together for liberation and thereby to join God at work.

Sermons, embedded by *the Theology of the Wanderer* and its emancipatory biblical interpretation, challenge the communities of faith to understand oppression, injustice, and discrimination in local and global contexts. The scriptures as the canon is filled with images, symbols, phrases, and stories that can play a leading role in shaping and transforming the alternative imaginations of communities against oppression and various discriminations into a new vision for liberation in a globalized world, where God presents and works with, in, and

through wanderers. Through the Bible, the sermons guide the communities of faith that, through the individuals, communities, and social movements, God always seeks to make the world a community of peace and justice. The preachers of *the Theology of the Wanderer* help the community of the faithful to envision the practical implications of social transformation and encourage individuals and groups to join God's work for grace, love, and justice and peace in the process of social transformation.

The Theology of the Wanderer, as a new Korean liberation theology exceeds the scope of Korean *Minjung*, contributing to a new reading and writing of history/the Bible, and to a new understanding of history/the Bible from an emancipatory perspective.¹⁹ It has viewed history in the eyes of the oppressed and the poor in their respective contexts. As J. Deotis Roberts evaluates, "There is a similarity between the experience of African-Americans and Koreans in the manner in which they have understood and appropriated the message of the Bible. In both cases the leadership style of Moses and theme of the exodus have been freighted with great meaning of freedom from oppression."²⁰

If there had not been the perspective of Theology of the Wanderer, history would have been understood as records of the work and accomplishments of the dominant group or the oppressors in the society. But *the Theology of the Wanderer* changed it, and viewed history/the Bible as the work and accomplishments of the oppressed and the weak. A deeper and border transformation of Korean Protestant churches will be experienced when it comes to recognizing and embracing the wanderers in this globalized century through the lens of Theology of the Wanderer.

¹⁹ Volker Küster, *A Protestant Theology of Passion: Korean Minjung Theology Revisited* (Leiden: Brill, 2010), 122.

²⁰ J. Deotis Roberts, "Black Theology and Minjung Theology: Exploring Common Themes," in *Emerging Theology*, 99–105.

Korean citizens are enjoying a better and broader range of civil, political, and labor rights and improved standards of living more than before.²¹ The collective suffering that once defined the lives of the *Minjung*, today, now seems to control the lives of a new group of people in contemporary South Korea, as well as over the world.

They can be globally categorized as immigrants or aliens: They are identified theologically/ biblically global minorities, namely global homeless wanderers like the *Minjung*. They are those who are in the most vulnerable position because of their alienation. Nowadays, the *Minjung* include such alien people as [undocumented] immigrant workers, internationally married immigrants (women), and children of multicultural families who stay and live in South Korea and around the world permanently or temporarily. The concerns and oppression of the *Minjung* throughout the world go beyond national, ethnic, and racial lines. The term, the *Minjung*, now represents broader notions that cover not only the poor and working classes and immigrant workers, but other numerous oppressed sectors such as women, children, elderly people, and the handicapped and the diseased in the world.

Surely, they are at the margins throughout the world. They are, most of the time, dominated and oppressed. But, whereas the term “minorities” implies they remain marginalized, having only minor roles in society, the *Minjung*, wanderers as instruments of transformation, have played significant roles in their respective societies and histories. From a biblical and

²¹ Biblically speaking, contemporary South Korea seems to have already settled in her own Canaan. She has obtained democracy and achieved unprecedented economic success. The South Korean churches have prospered more than ever. The majority of the Korean people in the twenty-first century would not identify themselves any longer with those oppressed in the 1980s. The above passage relocates the South Korean people in a new framework. While South Korean people are currently in the position of the liberated Jews, there is a newly emerging *Minjung* with whom they can identify and from whom they can find a new spiritual and moral insight and injunction.

homiletical point of view, the *Minjung* must be seen as the subjects of history,²² so that all of history and reality can be viewed from the perspective of the *Minjung* as the subjects of history and society. Also, when it comes to “minorities,” as indicated by this dismissive term, through its literal meaning, they are assumed to be rendered inactive in history and society. By employing this restrictive term, “minorities,” they lose the progressiveness and pro-activeness of the *Minjung* in history.

In this respect, I hope to demonstrate that global homeless wanderers in the context of economic globalization, beyond/including the *Minjung* in a particular context, are not objects who need mere protection and help, but they are also subjects of history, redemption, and the mission of God. Wandering immigrants and refugees in the global context are God’s people/children who have been made in God’s image. They are historical subjects constructing the new society without oppression and discrimination. The new society is the revelation of the Lord’s Prayer, as interpreted through *the Theology of the Wanderer* as God’s will, done in heaven, should come true on earth.

Therefore, communities of transformed preaching and practice accept the wandering immigrants and refugees as the children/people of God which have been made in God’s image, neither as strangers nor as aliens. Preachers need to challenge the community of faith to accept them as the household of God’s family and should participate in the demonstration for their existence. Preachers must encourage the communities of faith to discuss the concrete forms of a multi-cultural society and Church and how they can live together in concord, with civility. Finally, it must be recognized that the emerging wanderers in an age of globalization are at the center of history and are the subjects of history. People who live as the subjects of their own

²² Yong Bock Kim, “Messiah and Minjung Discerning Messianic Politics over against Political Messianism,” in *Minjung Theology: People as the Subjects of History*, ed. the Commission on Theological Concerns of the Christian Conference of Asia (Eugene: Wipf and Stock Publishers, 1999), 5.

historical destiny and the Christian preaching should offer hope and background for their humanity and subjectivity. This is the role of preaching of the Korean Protestant churches, anticipating social transformation and anti-discrimination toward humanization and a call to congregation to join their preachers' visionary ministry in terms of living together in the twenty-first century in a multi-cultural and multi-ethnic society.

From *the Theology of the Wanderer* and its emancipatory biblical approach, the identity of wanderers is reviewed above. Black theology in the United States arose out of the Civil Rights Movement and Black power movements of the 1950s and 1960s. Its historical roots go back to the beginning of African slavery in the United States. "In a racist society, God is not color blind,"²³ says James Cone. Also, if all humans were created in the image of God, it must not only mean that Black people are created in God's image, just as Whites are, but also that "God is Black."

Minjung and Black have common ground in terms of the experience of suffering and of the pursuit of God's justice in the context of suffering. In a related sense, "Blackness"²⁴ is a category in black theology similar to that of "poverty" in the Korean contextual *Minjung* theology. *Black*, like *Minjung* is a symbol, which emerged in its distinctive context. *Black* is an ontological symbol and a visible reality which best describes what oppression has historically meant to African-American people and how it is manifested in ongoing oppression in various contexts, such as the judicial and educational systems. While Black is primarily a racial concept, *Minjung* originally was essentially a designation representing class. As noted above, *Minjung*

²³ James H. Cone, *A Black Theology of Liberation* (Philadelphia: Lippincott, 1970), 6.

²⁴ *Ibid.*, 67.

now has expanded to include various forms of oppression, including oppression of the environment, ethnicity, and personal violence.²⁵

Through Black liberation preaching, African-American people have identified themselves with God as both liberators and suffering servants because their lives were correlated with their experience of slavery in American history as well as with the liberating power of God in the process of the emancipatory story of the Exodus deliverance and Suffering Servant songs. This liberating Christian gospel was connected to the tradition of spirituals used to strengthen communities of Christian resistance. The unjust and redemptive suffering of Jesus as the Oppressed, but, at the same time, as Liberator, has become a paradigm for the experience of African-Americans through Black liberation preaching. In this respect, Black liberation theology extends the concept that the oppressed are oppressed. In this theology, the oppressor is also oppressed and needs to be liberated by the God of liberation from the will to dominate and discriminate against others. Thus, Black liberation preaching as an act of liberation for social transformation is for every human being.

There is a clear connection here between this perspective and the ways in which the two African-American preachers whom we examined in chapter 5 understood the community of liberation and the empowering of community of transformation in their preaching. As we have seen, Rev. Dr. Gardner C. Taylor focused on anti-racism and on the integration of Black and White in the context of racial hatred. Rev. Taylor was the preacher who made significant social transformation on the basis of the Christian gospel. As a social activist, he was in the pulpit advocating for the rights of all, but his foundation was always the Christian gospel. His Christian gospel was in the pulpit fighting in different ways. His message was not limited to his

²⁵ Marcel Sarot, and David Fergusson, *The Future as God's Gift: Explorations in Christian Eschatology* (Edinburgh: T & T Clark, 2000), 115.

congregation, because he was also preaching on radio. The implication of his message was religious but it had also political implications. His preaching challenged his listeners to live the principles of the gospel regardless of their place in society. His message continued to emphasize integration which means justice and equality for all people at that time.

On April 4, 1968, Robert F. Kennedy, at the time, the U.S. Senator from New York who was running for President, addressed an impassioned call for peace at 17th St., and Broadway on the evening of Martin Luther King's assassination:

What we need in the United States is not division, Kennedy told the crowd, what we need in the United States is not hatred; what we need in the United States is not violence and lawlessness, but is love and wisdom and compassion toward one another and a feeling of justice toward those who still suffer within our country, whether they be white or whether they be black.²⁶

Robert F. Kennedy's historic speech reinforced Rev. Dr. Gardner C. Taylor's preaching on peace and integration, emphasizing the need not to harm one another. He was speaking to both Blacks and Whites. Taylor, as a national leader in leading his congregation, was engaging in pastoral care on every level dealing with poor, the homeless, the abused, and the exploited and was trying to speak to Blacks and Whites to challenge them as to their way of living. He was preaching with the universal Christian message. His sermons were broadcasted over the country, not only to the congregation in front of his pulpit. In the midst of a very volatile environment or context, Rev. Taylor was truly preaching the gospel of Christ.

The preaching of Taylor's successor, Rev. Dr. Gary Simpson, stems from a very different world. He is working on the wider communal identity in the global context that does not only address anti-racism, but all forms of social transformation and anti-discrimination. Consequently, Simpson treats issues such as gender, class, and ethnicity as well as race and racism. He is

²⁶ Vic Ryckaert, "Remembering Robert F. Kennedy's Historic MLK Speech," last updated March 31, 2016, accessed April 6, 2016, <http://www.indystar.com/story/news/2016/03/30/remembering-robert-f-kennedys-historic-mlk-speech/82416498>.

speaking a message of globalization beyond his Concord community. He is speaking to people not only on the issues of discrimination, but he is also trying to make people have a global transformation for peace and harmony.

During Taylor's time, his entire congregation would have represented the oppressed struggling to liberate themselves. Now the question is how to get them to claim their power as liberators. In order to do that a congregation has to realize the debt of oppression that globalization has caused. This is not easy task. In one congregation and two different preaching/pastoral models, Rev. Gary V. Simpson is still encouraging his congregants in the role of liberators while challenging them to realize their oppression. Overall, their active preaching and pastoring for transformation have served to remind their congregations that they are *subjects* of history not just sufferers or victims of history. That is the good relationship between transformative preaching and transformed community of faith on the basis of God's justice, peace, and liberation against all forms of discrimination.

As a final note, both Taylor and Simpson often commented on the name of their church. Concord means "one heart incorporated."²⁷ This name aptly symbolizes much of their preaching and pastoring. Both their message of harmony in a globalized world and their model of shared authority between preachers and their congregants, who have equal conspiring spiritual power and authority, speak to this notion of Concord. Their church was indeed appropriately named.

For their part, Rev. Dr. Hae-sung Kim and Rev. Kuk Yom Han, in their preaching and missional ministries, enlarged the concept of *Minjung*. In their preaching and pastoring, the concept of *Minjung*/Wanderers has come to encompass all the global homeless wanderers/wandering immigrants, the marginalized and others who live in the current context of

²⁷ The original church name was the Concord Street Baptist Church of Christ in the 1840s. Clarence Taylor, *The Black Churches of Brooklyn* (New York: Columbia University Press, 1994). 10.

South Korea, including immigrant workers, new arrivals, refugees (North Koreans), and ethnic Koreans from China. In their transformative preaching, the Korean Diaspora, including those who move from another country with the same ethnic roots together with women who have been involved in international marriages and their children, is recognized as the global *Minjung*/Wanderers.

This means that these preachers encourage *non-Koreans* living in South Korea to see themselves as subjects of history, as themselves liberators, and as self-redeeming subjects in the midst of suffering and all forms of discrimination. Their ministries are always acts of liberation and humanization in our time of globalization. Moreover, these preachers constantly remind their Korean congregations that they too once were oppressed and that they should not forget the memory of that situation.

What can Korean pastors/preachers learn from those two African-American preachers and from these two Korean Presbyterian preachers? Korean Christians are insular. As I have argued here, Korean Protestant Christians are not taking their Christian principles out into their society nor are they moving the congregation into the public sphere. Our two African-American and two Korean preachers give models for applying the gospel to the need in Korean society.

Thus, what unites these two sets of preachers, African American and Korean, is their ability to combine preaching with action that involves their congregations while searching for peace together. That is, both the preaching and the action are collaborative, engaging in social transformation and in anti-discriminatory work. Their models of preaching and pastoring provide a clear and effective answer to the question: how should we live with others in a globalized world.

CHAPTER VII

Preaching Methodology and Strategies for Social Transformation and Anti-Discrimination

This final chapter, much indebted to the work of Dr. Eunjoo Mary Kim, aims to provide my primary preaching methodology for transformative preaching and practice, which is ‘trans-contextual preaching’ toward *humanization*¹ in a globalized world. Dr. Kim mainly focuses on the impact of globalization and suggests the effective preaching methodology of *humanization* applicable to the context. Dr. Kim illustrates how the methods of ‘trans-contextual preaching’ can be used creatively and constructively in the ministry of preaching.

In this chapter, I will develop this preaching methodology of humanization in order to propose homiletical strategies for preaching social transformation and anti-discrimination in Korean Protestant churches in an age of globalization. To appropriate these alternative homiletical strategies, preachers should have passion for learning about all forms of discrimination within their congregation and beyond their congregation as well.

A. Trans-Contextual Preaching Methodology

Globalization can be understood as a neo-colonializing phenomenon that oppresses diversity and difference. Globalization is a contemporary outgrowth of inequality, and it has radically altered the meaning of the local. In the words of preaching scholar, Dr. Eunjoo Mary Kim, “It is not realistic to assume that the congregational culture is static or limited to its

¹ Eunjoo Mary Kim, *Preaching in an Age of Globalization* (Louisville: Westminster John Knox Press), 45. Dr. Kim articulates that “From the biblical point of view, *humanization* means the liberation of human beings from the present evil age (Gal 1:4), freedom from any kind of slavery or structure that diminishes human dignity or worth, including racism, classism, sexism, ethnocentrism, despotism, even our own devaluation or self-limitations.” In this research, I use the terms, “trans-contextual,” “intercultural” (chapter 1), and “*kin-dom*-oriented” (chapter 5) to indicate new understandings of the context that preachers should look at in the globalized world.

locality.”² Listeners will likely dwell at the center of a web of relationships that transcend the immediate neighborhood, even stretching across the globe.

In this respect, Dr. Eunjoo Mary Kim challenges preachers to critically explore the context of globalization to review the possibility of a new form of colonialism/imperialism. This is particularly helpful for the development of the role of preaching for social transformation and anti-discrimination due to a certain overlap between discrimination and economic globalization.³ Dr. Eunjoo Mary Kim’s *Preaching in the Context of Globalization* defines today’s challenging “globalized” context as a new context for preaching.

For this new context, Dr. Eunjoo Mary Kim develops a method for trans-contextual preaching as a new paradigm for preaching, illuminated by the theology of *humanization*, which is the theological foundation of trans-contextual preaching: liberation, a communal process, solidarity, and the politics of God. She critically evaluates Leonora Tubbs Tisdale’s *Preaching as Local Theology and Folk Art*, and James R. Nieman and Thomas G. Rogers’ *Preaching to Every Pew: Cross-Cultural Strategies*, defining their preaching methods as ‘intra-contextual preaching.’ She argues that “their preaching methods try to interact primarily with the concerns and ideas emerging from a local context (or congregation). [The preachers needs to consider] the context for preaching that does not stop at her local congregation but goes beyond it to the global world”⁴

² Ibid., 9. Dr. Kim is currently interested in multicultural hermeneutics in multi-religious and multi-cultural contexts for the ministry of preaching and worship.

³ Cynthia D. Moe-Lobeda, *Healing a Broken World: Globalization and God* (Minneapolis: Fortress Press, 2002); and Douglas A. Hicks and Mark R. Valeri, *Global Neighbors: Christian Faith and Moral Obligation in Today's Economy* (Grand Rapids: William B. Eerdmans Pub. Co, 2008).

⁴ Kim, *Preaching in an Age of Globalization*, 16.

Dr. Eunjoo Mary Kim's preaching theology of *humanization* against dehumanizing forces⁵ on both personal and social levels is locally and globally concerned with the liberation of all creatures and the restoration of community "in which all human beings live in solidarity as the image of the Triune God."⁶ The liberation, solidarity, and restoration as a communal process and the politics of God, which are the main heart of the theology of *humanization* as a shared vision, are ontologically based on the "the Triune God's openness to and loving inclusion of radical otherness."⁷ In this sense, 'trans-contextual preaching' is to join in God's mission by inviting and guiding the congregation toward the true *humanization*.

For achieving this role of preaching, 'trans-contextual preaching' recognizes that congregations are not internally coherent wholes, but "share multiple heritages and allegiances."⁸ Preachers are encouraged to be intentional about the art of sharing and, together with their congregation, to have deliberate effort for mutually developing and forming a shared congregational identity which can embrace "otherness and differences of the people, especially, of the marginalized individually and communities, without denying existential similarity among different people"⁹ for it is not naturally generated.

It is the role of preachers to become a constructive dialogue partner¹⁰ to create mutual understanding with their congregations for ongoing conversation concerning *humanization* with a shared identity "through argument, confrontation, endurance, appreciation, challenge, and

⁵ Paul G. Bain, Jeroen Vaes, and Jacques-Philippe Leyens, *Humanness and Dehumanization* (New York: Taylor & Francis, 2014), 34-48.

⁶ *Ibid.*, 54.

⁷ *Ibid.*, 51.

⁸ *Ibid.*, 54.

⁹ *Ibid.*, 55.

¹⁰ In his book, *The Witness of Preaching*, Thomas G. Long suggests the value of the notion of "witness" as a master metaphor encompassing the strengths of dominant images of the preacher: *herald*, *pastor*, and *storyteller*. A dialogue partner which Dr. Kim suggests is related to the understanding of witness. Thomas G. Long, *The Witness of Preaching* (Louisville: Westminster/John Knox, 2005), 18-44.

change on both side.”¹¹ Kim argues “the formation of a shared identity is possible only through this kind of dialogue approach”¹² that is practiced with civility.

Dr. Kim recommends that preachers develop various effective methods for communication with their congregations to fulfill three dialogical processes. These processes include: 1) *God’s humanizing activities* in the Bible, which is the major source for Christian preaching as the canon of the community of faith, and, in the whole world, as the presence and work of God; 2) *theological reflection* on the full scope of humanization; and 3) *the discovery of appropriate parables and stories*, to transform the current dehumanizing forces of globalization and strategic planning and thinking for effective preaching individually or communally such as a team preaching ministry between preachers and lay leaders as well.¹³

‘Trans-contextual preaching,’ the embodiment of God’s vision for *humanization*, is accompanied by a trans-contextual hermeneutic, as a hermeneutic of *humanization*, that views both the text and context as “others” or “strangers from” various social points of reference, in which both text and context are equally important. When preachers and congregations read “*within, across, through, and beyond* others or strangers” with respect in text and a larger globalized context by means of disciplined trans-contextual hermeneutical skills, both of them can enter into a creative time, space, and dimension, which is ‘a liminal space.’¹⁴ In this liminal space, new life values, new worldviews and other differences can be experienced and discovered while asking who we are and what we share. Kim is theologically convinced that “the will of God can be discerned by a variety of different people because the other person is a trace of

¹¹ Kim, “*Preaching in an Age of Globalization*,” 57.

¹² Ibid.

¹³ Ibid., 57-60.

¹⁴ Ibid., 69.

God.”¹⁵ In this respect, ‘trans-contextual preaching’ and the hermeneutics of *humanization* can be mutually transformative tools working toward a new reality of humanization for the global family that overcomes various types of oppression and various discriminations, notably in South Korea as well as in the larger Asian context.

According to Dr. Kim, “One way to stretch beyond our boundaries is to have direct and indirect dialogue with people whose social and personal situations are different from our own. By reflecting on our fragmentary knowledge of the truth as a result of interacting with others in a wider world, we can broaden the horizons of our knowledge and experiences of the truth.”¹⁶ To achieve this inclusive attitude, she challenges preachers to be disciplined with three hermeneutical methods: an interpathic approach, a communitarian reading, and a paradigmatic interpretation.

For Kim, the “interpathic approach” entails monologue preaching with a narrative preaching strategy (move in time), identifying with figures in their own time and space in the Bible, and the effective performance of a text by embodying the text through physical motions and gestures. The aim is to look at ourselves through the eyes of the other as well as to learn about the biblical world. She recommends that preachers apply various interpretive methods to achieve the purpose of the interpathic approach.

In his article, “Preaching as Reimagination,”¹⁷ Walter Brueggemann, suggests that the preacher, living in a new cultural context, should recognize five features conducive to effective preaching. These are: (1) The old models of church absolutes are no longer trusted: patriarchal, hierarchical, authoritarian, and mono-logic fashions; (2) Along with the failure of old modes of articulation, the preacher should realize “the inadequacy of historical-critical understanding of

¹⁵ Ibid., 68.

¹⁶ Ibid., 21.

¹⁷ Walter Brueggemann, “Preaching as Reimagination,” in *Theology Today* 52 (1995): 313-329.

the biblical text as it has been conventionally practiced.”¹⁸ The preacher needs to pay attention to alternative criticisms: textual criticism, reader response criticism, narrative criticism, classical rhetorical criticism, sociocultural and historical criticism, literary criticism, postcolonial criticism, post structural criticism, autobiographical criticism, ideological and canonical criticisms, which serve to intimately associate the text with the interpreter as Dr. Kim suggests the practice of the interpathic approach to preachers; (3) The preacher should understand pluralism/polyphonic voices (otherness) as “the perspective and orientation of the community that hears and interprets,”¹⁹ even in texts. Thus preaching must be conducted in a context where one makes proposals and advocates but does not draw fixed conclusions; (4) The preacher should recognize “the voice of the text is heard from a variety of perspectives and is not limited by authorial intent;”²⁰ and (5) The preacher should understand that whoever interprets the text, whoever appropriates “here and now the intention of the text, should not act in a vacuum.” In a sense, when the preacher deals with biblical texts, he/she approaches them not as a value-free and objective containing universal truth but as ideologically constructed or value-imbued products. Likewise, Walter Brueggemann’s five features support the interpathic approach, suggested by Dr. Kim and show how this approach may be possible.

Kim also recommends preachers to intentionally have a communitarian reading time and space, such as a bible study group. This time should be used for deep strategic preaching and planning, with diverse individuals such as “a mixed group of people, composed of the cultural, ethnic, and gender diversity of laypeople and pastoral agents.”²¹ The aim is for preachers to carefully listen to and respect different voices in their particular contexts and life experiences. Dr.

¹⁸ Kim, *Preaching in an Age of Globalization*, 57-60; Brueggemann, 313.

¹⁹ *Ibid.*, 57-60; Brueggemann, 315.

²⁰ *Ibid.*, 57-60; Brueggemann, 315-6.

²¹ Kim, *Preaching in an Age of Globalization*, 73.

Kim positively suggests that, by means of dynamic interacting three-stage dialogues in the communitarian time and space, “the will of God in and for our globalized world can be discerned through a collaborative, creative, and global interpretation of the text.”²²

Kim also offers a paradigmatic interpretation of the Bible which relies on a dialectical conversation. In this respect, the work of preaching involves a paradigm shift, an offer of an image through which perception, experience, and finally, faith can be reorganized in alternative ways. This dramatic rendering of a paradigm shift has narrative as its quintessential mode, the telling of a story, and the subsequent living of that story. To embrace this paradigm shift is to abandon the script in which one has had confidence so as to enter a different script that imaginatively tells one’s life differently and diversely by race, gender, sexuality, socio-economic status, and so on.

As Kim suggests, “the preacher who reads the text paradigmatically is challenged to convey the transforming power of the biblical paradigm to a contemporary context.”²³ In this sense, the event of preaching as an act of *humanization* is an event in the transformed paradigm. The preacher’s role is to keep that confrontation between God’s vision for *humanization* and dehumanizing forces alive and available to the community of faith through acts of paradigmatic biblical interpretation and imagination.

In this respect, ‘trans-contextual preaching’ is an intentional political act from the perspective of humanization as God’s global vision. In terms of preaching, political responsibility and ethical accountability, this type of preaching always requires us “to make and

²² Ibid.

²³ Ibid., 77-80.

keep human life human in the world”²⁴ with and for victims of globalization who are socially, culturally, economically marginalized, for those who might be “Others.”

Dr. Kim finally suggests the image of a *kaleidoscope* indicating the importance of aesthetic sensitivity for identifying the connectedness and diversity which are common points of value. As she states: “trans-contextual preaching moves us beyond our horizons to the beauty of a *kaleidoscope*, in the presence and power of the Spirit. Through trans-contextual preaching, we are called to be beautiful and benevolent to others, just as God is beautiful for us”²⁵

B. Alternative Homiletical Strategies in the Context of Globalization

The socially transformative and anti-discriminatory preaching that I propose to overcome the preaching limitations of current Korean Protestantism is clearly different from the typical types of Korean preaching as mentioned in chapter 3. The distinctive elements of preaching as an art of inclusion, liberation, and humanization include the following: (1) ‘prophetic preaching’ relating to the issue of the socio-economic and political contexts; (2) preaching on inconvenient truth; (3) preaching as a way of storytelling; and (4) effective media usage in an age of globalization.

Here, ‘prophetic preaching’ means ‘transformative,’ ‘progressive,’ and ‘radical-oriented preaching.’ The reason why I choose the term ‘prophetic preaching,’ even though this term may sound old-fashioned, is because ‘prophetic’ is fully rooted into the biblical tradition seeking God’s justice, peace, and liberation. In this section, ‘prophetic preaching’ invites us to think about preaching as an act inclusion, liberation, and humanization, and transformation.

Particularly, in the Korean context, the terms ‘progressive’ and ‘radical’ have negative political connotations that could suggest some sympathy for the thought and political philosophy of North

²⁴ Ibid., 85.

²⁵ Ibid., 109.

Korea in the current situation of a divided country. Since it is not my intention to suggest such connotations, I have used the term “prophetic preaching” here. But, in my dissertation, prophetic preaching, transformative preaching, progressive and radical preaching toward a new reality of humanization for the global family can all be used interchangeably.

1. Prophetic Preaching

Preaching for social transformation and anti-discrimination is possibly the most prominent element of preaching justice and prophetic preaching. Prophetic preachers should try to “stand by the best in an evil time,”²⁶ as in the title of a sermon preached by Harry Emerson Fosdick of New York’s Riverside Church. Unlike the dominant fundamentalist and conservative Korean Protestant churches, the preachers who are interested in preaching for social transformation are encouraged to engage socio-economic and political issues in the current Korean context in their preaching.

Preachers should address the necessity of involvement in the issues from, to, and beyond the context even if that involvement may include of the possibility of harassment, arrest, and imprisonment. There can be no preaching without practice, i.e. actual involvement in the process of liberation and justice. In order to invite and prepare their congregations to become actively involved in socio-economic and political issues in support of the “wanderers,” preachers engage in prophetic work and witness, both in the pulpit and in the public sphere. Nam Dong Suh, one of the first-generation *Minjung* theologians, writes of the necessity to be prophetic as follows:

In this historical situation, what does it mean to be called to participate in the *Missio Dei*? I am not suggesting you give up the priestly role of the church. However, that is theologically mistaken. Those who are witnessed to the Gospel must be not only priests but also prophets as well.²⁷

²⁶ Richard Lischer, *The Preacher King: Martin Luther King, Jr. and the Word that Moved America* (New York: Oxford University Press, 1995), 99.

²⁷ Nam Dong Suh, *Minjung Shinhakeui Tamgu [Exploration of Minjung Theology]* (Seoul: Hanilsa, 1983), 43.

The oppression and dehumanization by the context of globalization provoke the church to prophetic preaching, preaching justice, and to the theological insights of *humanization*.

Dehumanizing forces in the context of globalization make the preachers prepare sermons with the emancipatory biblical hermeneutics of *humanization* as Moon and Kim suggest. In the midst of oppression and discrimination, preachers need to re-read the Bible from the perspective of the globally oppressed and the racially, culturally, economically marginalized. In their pulpits, they are encouraged to call for their liberation, equality, and justice and in their pastoring they are called to live out a witness of radical love and peace.

Marcus Borg, who argues for the necessity of a new paradigm shift in Christianity, states in his sermon: “Jesus’ passion for justice set Him against the domination system of His world and His time. It set Him against a politically oppressive and economically exploitative system that had been designed by wealthy and powerful elites, legitimated by religion, and designed by them in their own narrow self-interests.”²⁸ Likewise preachers are invited to follow and live as well as proclaim Jesus’ path and way of life for justice and the *kin-dom* of God as God’s vision, which is the crux of the Christian gospel. Preaching should be concerned with the content of the church’s proclamation within the church and the public square while prophetic witness signifies the character of the church’s activism and social praxis in a world that needs both to hear and see the true meaning of the Christian gospel.

As Moon reminds us in chapter 5, theologians as well as preachers should find the image of the global homeless wanderers beyond the *Minjung* in their reading of the Bible. They meet the emerging global homeless *Minjung*/Wanderers overcoming the limits of Korean *Minjung* in

²⁸ Marcus Borg, “Following Jesus Means Compassion,” accessed July 7, 2014, http://www.explorefaith.org/livingspiritually/compassion/following_jesus_means_compassion.php.

terms of the stories about Hebrew slaves in Egypt and the *Ochlos* in the Gospel.²⁹ As a result of these biblical insights and interpretations, preachers can claim that Christian believers and the church should not be separated from the struggle with dehumanizing issues but rather be involved in the transformation of the public society.

Therefore, rediscovery of these emancipatory biblical insights and interpretations of *humanization* make preaching more transformative in nature. Concerning the contextual and trans-contextual issues, preachers are to believe that the Christian gospel and context represent the meeting of one *subject* and another *subject*. It implies an encounter between two living entities, not a meeting of a living being (gospel) with a dead being (context). The preachers of *Theology of the Wanderer* and ‘a trans-contextual preaching’ must clearly recognize that the local and global contexts are not to be neglected. Rather, both should be active agents in receiving the Christian gospel.

Preachers should be interested in making an effort to resolve *Han* of the margins with the dynamic energy required for the structural and spiritual transformation of the society to keep the balance between social and political concerns/reforms and individual dimensions of salvation. As Peter C. Hodgson observes, “[Prophetic preaching, ministry, and theology], as a practice of the Christian community, are constructive activities that require critical interpretations and [ongoing] practical appropriations of faith’s language about the Triune God in the context of contemporary cultural challenges and their theological implications.”³⁰

²⁹ Cyris H. Moon, “An Old Testament Understanding of Minjung” and Byung Mu Ahn, “Jesus and the *Minjung* in the Gospel of Mark,” in *Minjung Theology: People as the Subjects of History*, ed. Yong Bock Kim (Singapore: Christian Conference of Asia, 1981), 185-96.

³⁰ Peter C. Hodgson, *Winds of the Spirit: A Constructive Christian Theology* (Louisville: Westminster/John Knox Press, 1994), 10.

2. Preaching Inconvenient Truth

Preaching for social transformation requires telling inconvenient truths or addressing themes many would rather ignore. The preachers are encouraged to emphasize “the immediate symptoms the listeners encounter in day-to-day living.”³¹ Vital discrimination issues in the Korean context or in the global context cause preaching for social transformation to speak inconvenient truth. Such preaching most often follows an inductive process which is quite different from the typical three/four-point sermons with a deductive process that most Korean and traditional Western preachers have used.³²

In this respect, Peter C. Hodgson indicates, for the themes of inconvenient truth, both ‘heavenly powers’ (ideologies: racism, sexism, classism, naturism, homophobia, xenophobia) and ‘earthly powers’ (injustice: political, social, economic, and environmental oppression) can be an appropriate checklist of inconvenient truth for preaching on social issues in a globalized world, that preachers should cover in a given preaching cycle.³³

The recent books, *Preaching God’s Transforming Justice*, edited by Dale P. Andrews, Dawn Ottoni-Wilhelm, and Ronald J. Allen, also introduce particular inconvenient truths that exist in our contemporary social world. These texts invite preachers and communities of faith not only to hear inconvenient truth, but it also to recreate the world as a space of love, peace, and justice in line with God’s vision and purpose for humankind and nature.³⁴

³¹ Ronald J. Allen, *Preaching the Topical Sermon* (Louisville: Westminster/John Knox Press, 1992), 7.

³² In deductive preaching, the preacher announces the three-points of the sermon at the beginning and then develops the main points in particular ways. The three main points are based upon what they perceive as the absolute truth which dominates the theological enterprise. See Allen, 11.

³³ Hodgson, *Winds of the Spirit: A Constructive Christian Theology*, 225-230. In *A New Handbook of Christian Theologians*, “Hodgson enumerates the structures of sin: “law” as the psychological, political, and social structures through which one can rationalize our guilt; “death” as bondage to one’s own mortality; and subordination to the “heavenly powers” of ideology and the “earthly” powers of social injustices.” Donald W. Musser and Joseph L. Price, *A New Handbook of Christian Theologians* (Nashville: Abingdon Press, 1996), 233.

³⁴ Ronald J. Allen, Dale P. Andrew, and Dawn Ottonti-Wilhelm, *Preaching God’s Transforming Justice: A Lectionary Commentary B, Featuring 22 New Holy Days for Justice* (Louisville: Westminster John Knox Press, 2011); Dale P. Andrew, Dawn Ottonti-Wilhelm, and Ronald J. Allen, *Preaching God’s Transforming Justice: A*

One of the strengths of this preaching strategy, exposing inconvenient truth for social transformation, is that it enables its audience to have a strong sense of solidarity with the community since both share the *same experiences* in their unique context. Put simply, from the concrete experiences of socio-economic and political conditions, the preaching for social transformation should take the specific inconvenient truth of injustice from, to, and beyond the contexts of a local community of faith.

3. Preaching as a Way of Storytelling

Preaching for social transformation and anti-discrimination is often rooted in life experiences of discrimination and resistance. African-American black liberation preaching reveals the life-stories of oppression under slavery and discrimination by racism. Latin American liberation preachers acknowledge their poverty and hopelessness resulting from structural injustices. As Kwok Pui-lan indicates in her book, *Postcolonial Imagination and Feminist Theology*, feminist and womanist theologians try to recover the authentic experiences of women as the sources of theology. They reinterpret and reformulate doctrines so that women's experiences are taken seriously.

Regarding preaching as a way of storytelling, the two Korean-Canadian and Korean female authors, HyeRan Kim-Cragg and EunYoung Choi, offer an ear-opening contribution, in their text, *The Encounters: Retelling the Bible from Migration and Intercultural Perspectives*. This resource supports the multi-cultural and ethnic reality and its issues in light of biblical stories with the most common biblical interpretations and hermeneutics such as feminist biblical

Lectionary Commentary C, Featuring 22 New Holy Days for Justice (Louisville: Westminster John Knox Press, 2012); and Dawn Ottonti-Wilhelm, Dale P. Andrew, and Ronald J. Allen, *Preaching God's Transforming Justice: A Lectionary Commentary A, Featuring 22 New Holy Days for Justice* (Louisville: Westminster John Knox Press, 2013).

criticism, literary narrative criticism, and reader-response criticism.³⁵ In terms of postcolonial biblical criticism, Kim-Cragg notes that Scripture can never be natural or universal or absolute; it must always be understood as partial, particular, and contextual, depending on the social location in which the text is interpreted.

In this respect, in this text, the efforts of the two scholars in biblical and liturgical studies are directed toward filling the gap in the biblical and Christian education scholarship, while focusing on migration, inter-cultural and inter-racial issues related to women's lives in the global context. Most importantly, their work does not offer a monolithic theory but rather presents multiple theories that hold diverse, even contradictory viewpoints and fragmented concepts.

This insightful text, originally presented in Korean in January 2013 and later translated into English, is divided into twelve chapters each corresponding to a distinct biblical character for storytelling: Hagar, Tamar, Gershom, Rahab, Ruth and Naomi, Servant Girl, Elderly Woman in Nineveh, The Family of Jesus, the Syrophenician Woman, the Woman from Samaria, Priscilla, and Lydia. In each chapter, the hidden voices and "invisible" experiences of discrimination as well the presence of women in biblical stories are recovered as the sources for a reality of migration and multiculturalism.

The two authors re-tell/re-interpret each biblical encounter in such a way that these well-known biblical figures become living bridges for women on the margins today. That is, each chapter deals mainly with female figures in the Bible, who were marginalized in their respective societies by the patriarchal and hierarchical structures that dominated them, causing them to become migrant persons crossing national borders, much like thousands of women today.

The Encounters brings into focus the compelling situations of biblical women many of which are replicated in contemporary society. That is, these stories speak to present realities.

³⁵ Kim-Cragg and Choi, *The Encounters*, 14-22.

Thus, the two authors have designed the text as a useful storytelling resource for preachers and congregants.

By using the monologue style of those women's stories in the Bible, starting with 'I' as a first person narrative rather than beginning with 'She' as the third person point of view, transformative preachers and transformed congregations both experience and model an affective interpathic approach in the same vein as Eunjoo Mary Kim. This approach encourages them to look at themselves through the eyes of the "other" or the "stranger" and the reality of migration and multi/inter-cultural lives found in the biblical world.

Their creative endeavors promote awareness of the marginalized as "others" or "strangers," living in multi as well as inter-cultures within local and global societies. Such places, nevertheless, reflect God's revelation, work, and presence, and challenge readers to look more deeply for indications of "God's grace, God's justice, and God's love" in the Bible.³⁶

These two authors remind us that the important task for the preacher is to tell the stories on the margins of society globally as well as locally and to discern the presence and work of God everywhere, to make and keep human lives human. They also remind us that participating in God's wisdom and vision is at the heart of the calling of the preacher and the community of faith. Overall, *The Encounters* is a significant, timely storytelling resource for transformative preaching and education on anti-discrimination with a focus on intercultural understanding and the empowerment of women especially in Korean context.

As Kim and Choi demonstrate, preaching for social transformation and anti-discrimination should enable the preacher to share the collective stories of struggle experienced by the congregants, related to human rights violations and all forms of discrimination. In addition, preaching should use the stories of the suffering global homeless wanderers. The stories include

³⁶ Ibid., 8.

not only Biblical accounts, such as “the recorded stories of slaves, the poor, the oppressed, and the persecuted, but also the stories of the global homeless wanderers throughout the history.”³⁷

As Eun Joo Mary Kim suggests, a communitarian reading and having this time and space are very effective for this purpose. “By sharing the suffering and pain of others from the marginalized individuals and communities, participants read and the text outside and beyond their own social locations.”³⁸ Here, the stories of the people in the Bible are regarded in the same way as the stories of the suffering of the global homeless wanderers.

C. S. Song contends that “there is one important lesson that all of us had to learn from these stories: the spirit of God, the creator and savior, has never been absent from Asia. We do not live in Asia as a world “free from the Spirit.”³⁹ In this respect, preachers are called to assert that the Triune God has been working for liberation and humanization not only in the midst of biblical people but also in the midst of all Asian/global homeless wanderers who have been suffering around the world throughout history.

Telling the stories of those who live on the margins, such as the laborers, the prostitutes, broken farmers, and others who have been racially oppressed and discriminated, exploited, and alienated in the process of modernization, industrialization, and globalization, becomes a very valid method for preaching.⁴⁰

³⁷ Yong Bock Kim, “Minjung Social Biography and Theology,” *Asia Journal of Theology* 1 (1987): 523. Here, *Minjung* theology contains two types of stories: one coming from the biblical tradition and another from the socio-economic and political context of the *Minjung*.

³⁸ Kim, *Preaching in an Age of Globalization*, 73.

³⁹ C. S. Song, *No. 11 Doing Theology with the Spirit's Movement in Asia*, editors: John C. England, Alan J. Torrance, Series Editor: Yeow Choo Lak, (Geneva: WCC Publications), 11.

⁴⁰ For more information regarding the power of storytelling, see Herbert Anderson and Edward Foley, *Mighty Stories, Dangerous Rituals: Weaving Together the Human and the Divine* (San Francisco: Jossey-Bass, 2001), 3-19; Heather Murray Elkins, *Holy Stuff of Life: Stories, Poems, and Prayers About Human Things* (Cleveland: Pilgrim Press, 2006); and Heather Murray Elkins, “Holy Stuff of Life,” accessed April 18, 2016, https://www.youtube.com/channel/UC3ff_PeRKKX4BoBq8EN_eJQ.

In addition to that, the lives/experiences of undocumented foreign laborers without legal permission in South Korea, who work in poor situations known as the 3D's (Difficult, Dirty, and Dangerous), of international married women/women in selling sex, who experience sexual harassment and an ongoing language barrier, and of children of multicultural families, who experience race and gender-discrimination in their various situations of their daily life, also provide good stories for preaching justice and peace in the context of globalization.

So many stories throughout history contain valid and worthwhile content for prophetic preaching “not merely to make their sermons clearer or more interesting but also because such stories show how the Christian faith can be embodied in the actual circumstances of life”⁴¹ in the Korean/global context. Because many Asian and global *Minjung*/Wanderers stories illuminate the socio-economic and political reality of the context of globalization, preachers are encouraged to address how God works in history and what God requires of people.

From these specific illustrations and stories, the forms of narrative preaching⁴² can help Christians to hear and see the Christian tradition (biblical and church history) and the global

⁴¹ Long, *The Witness of Preaching*, 37.

⁴² In 2009, from October 12th to 14th, Dr. Eugene L. Lowry was invited to give the 2009 Yale University Lyman Beecher Lectures on Preaching, entitled *Keeping Time with the Word: The Sound of the Sermon*. This summary and review on the form of narrative preaching are based on his three lectures to which I listened between October 12th and 14th, 2009. According to Eugene Lowry's first lecture, *Time After Time: The Three Levels of Narrativity*, his original interest, related to narrative homiletical shape, began with Davis H. Grady's metaphor that the sermon is like a 'tree.' Borrowing Davis's insight that a sermon is like a tree, Lowry noted that the task of the preacher is to *prune* the thought process effectively so that the sermon plot develops, branching out or expanding in such a way that its own life and power become apparent in the narrative. Eugene Lowry mentioned that, in the book, *Preaching from Memory to Hope*, Thomas G. Long articulates that “The varieties were endless, but all of them riff on the notion that good preaching was somehow story shaped, story saturated, and story driven.” During this lecture, Lowry pointed out that Long misunderstood the definition of the term, *narrative*. He claimed that the goal of narrative preaching is not story shaped, story saturated, and story driven. He articulates the meaning/definition of narrative is bigger/broader than the notion of a story. For him, a story is the art or practice of narrative. Therefore “...storytelling preaching or story preaching can be viewed as one form of the larger category of narrative preaching.” The terms plot, shape, structure, pattern, and movement in narrative preaching indicate how much larger the notion of narrative is as a category than a story is. Thus “a narrative sermon may involve a story told, but it may not involve any kind of story at all.” In this respect, Eugene Lowry does not mean story sermon/preaching but rather a sermon that employs the narrative sequence of opening conflict, experiencing escalation, reversal, and the resultant closure. Thus, for Eugene Lowry, the term, *narrative*, indicates not to content but form or sermon shape. Lowry understands that “the term narrative can refer either to the *temporal sequencing* of the sermon source (narrative

Minjung/Wanderers stories/experiences, namely the social/global perspective of the outcast, the powerless, the oppressed/unprivileged, and the marginalized. Transformative, storytelling preaching as a form of preaching is a very effective and powerful medium of proclamation, even more effective than other types of sermons, particularly for the purpose of transforming forces that dehumanize.

4. Effective Media Usage in an Age of Globalization

In illuminating the relationship between technology usage and theological education in a globalized world, Kate M. Ott, assistant professor of Christian Social Ethics at The Theological School of Drew University, argues as follows:

... we were interested in how we engage the values and opportunities of technological systems, and thus how the technologies reinforce, disrupt, and transform communities and individuals interacting with them.⁴³

text) or to the narrative sequencing of the presentation (narrative oral discourse)—or to both.” In his second lecture *Encountering the Aristotle Blues: A jazz homiletic of narrative address and piano improvisation*, Lowry explores the connection between the anatomy of jazz and the art of preaching. He also musically demonstrated that a musical genre, such as jazz, can provide a hint, a suggestion, a momentary glimpse of the Divine. In his third lecture, *Recovering the Voice(s) of Orality*, Eugene Lowry emphasizes the importance of the *spoken word* and the moment of reversal in narrative-plotted preaching. According to him, the timing of the reversal can also vary depending on the context of the sermon. He suggested that it is better to delay this moment of reversal closer to the conclusion of the sermon such as the five-sixths point or the very last line in the sermon. For him, “delay of meaning born of suspense maximizes the power of its hearing.” In my view, Lowry’s homiletical paradigm is helpful in terms of effective communication because the unresolved tension in the plotted sermon has the power to pull the listener along until the final resolution of a discrepancy. In this respect, Lowry restores creativity and excitement in the sermon form and event. Another remarkable efficacy of his homiletical paradigm comes from Lowry’s rediscovery of narrative as a sermon form/shape/frame. He suggests a new way of preparing a sermon following the frame and *process* of narrativity. From Lowry’s perspective, stories or narratives have the power to shape life because they formally embody the shape of life. The powerful purpose of every story/narrative ever told is to provide meaningful order to life. Therefore, every culture, religious tradition, nation, or community, of whatever sort, has its own stories, which help to maintain its identity. Without our own story, we do not have our own life. For more information regarding the form of narrative preaching mentioned here, see Henry Grady Davis, *Design for Preaching* (Philadelphia: Muhlenberg Press, 1958), 15, 22-3; Thomas G. Long, *Preaching from Memory to Hope* (Louisville: Westminster John Knox Press, 2009), 2-4; William H. Willimon and Richard Lischer, *Concise Encyclopedia of Preaching* (Louisville: Westminster John Knox Press, 1995), 342; Eugene L. Lowry, *The Sermon: Dancing the Edge of Mystery* (Nashville: Abingdon Press, 1997), 2; Eugene L. Lowry, *How to Preach a Parable: Designs for Narrative Sermons* (Nashville: Abingdon Press, 1989), 25; and Eugene L. Lowry, *Doing Time in the Pulpit: The Relationship between Narrative and Preaching* (Nashville: Abingdon Press, 1985), 8.

⁴³ Dr. Kate Ott, notes from classroom lecture, Drew Theological School, 2015.

In her book *The Social Media Gospel: Sharing the Good News in New Ways*,⁴⁴ Meredith Gould asserts that, since the late 1990s, our world has already been transformed with the invention of social networking services (SNS) in the context of globalization. In general, even those who were previously just passive recipients of mass media played a significant role in one-way communication. Now, however, they have been transfigured into dynamic senders, who create their own unique media content and “keep watch” over mass media by actively using social media platforms. That is, the hierarchical one-way communication structure between one sender and multiple recipients is no longer working in current society. In this respect, the digitalized world changed the communication style of the people around the world.

This situation also challenges people to recognize that one-way communication-centered churches are no longer relevant for a world in which social media is ubiquitous. Without doubt, the secular and sacred lives of individuals are living in, with, and through social media platforms.

Digital ministry is still in its infancy, even though the social media stream has already been sweeping into Christian life over the last decade. The challenge for us today is not only how we will utilize social media and related technologies in a globalized world, but also how we transform community of faith and public sphere through social media and related technology. The potential for immediacy in response allows the Church to become a transformative body of Christian doers. In addition, as a new form of Christian discipleship, the Church can serve as the creator of new civil discourse, which is our ongoing transformative responsibility.

Because of my commitment to justice-centered issues, in 1998, at the request of the Christian Center for Violence against Women in the Korean⁴⁵ Association of Women Theologians, I designed a website and managed the cyber space (<http://8275.org>), as the web-

⁴⁴ Meredith Gould, *The Social Media Gospel: Sharing the Good News in New Ways* (Collegeville: Liturgical Press, 2013) 2013.

⁴⁵ The term, “Korean,” refers to the nation of South Korea.

administrator of the first website in Korean Protestant churches providing counseling for women who were victims of sexual abuse committed by male pastors within the Church. It also offered a new way for individuals to discuss injustice in the Church in a cyber space environment. Since then, sexual assault or abuse, committed against the powerless, especially foreign brides and female migrant workers who experience the double burden of being marginalized in South Korea, has additionally been my concern. In this case, technology played a significant role in making it possible for people to clearly realize the extent of sexual issues in Korean churches. That is, technology served a revelatory and thereby a liberating function.

From 1999 to 2000, I also served as one of the directors who developed the Good Neighbor Clinic for Migrant Workers, established by Kyungdong Church, one of the most progressive churches in South Korea. During that time, I served as the web-administrator managing the web site, (<http://mclinic.net>) for that organization. This free medical clinic center became the largest such organization in South Korea. This clinic has offered medical services to 67,579 documented and undocumented migrant workers coming from fifty-four nations within the Korean Reformed churches from 2000 to 2016 (January). I believe that this dedication helped my community of faith to communicate with needy people and that it fostered interconnectedness beyond religious and cultural differences. In this case, technology enabled the foreigners to find the appropriate information in their own language. Here again, we see the transformative potential of technology at work. This demonstrates the possibility of the good that globalization as knowledge can accomplish.

From 2000 to 2002, I also had a three-year experience of being a migrant to Canada. At that time, I was involved in ministry at the Toronto Korean United Church in Canada. This period helped me to develop personally the crucial function of ministering to an ethno-specific

group in the midst of a culturally diverse society that was both rapidly and drastically changing consistent with the emerging global context.

As I have committed myself to a variety of ministries and service both in mainstream and ethno-specific communities in my ministerial life, I have engaged in dialogue, based on my theology, faith, and experience with people of different cultures and backgrounds as well as individuals of different racial groups. Since 2007, to broaden my Christian theological, philosophical, and religious perspectives beyond what I had learned from my own religious and cultural tradition, my family and I have lived as resident aliens in the United States.

These personal experiences have led me to explore my current research project as a scholar, preacher, and pastor. And, through my previous personal experience, I realized technology can also be a transformative tool, supporting transformative preaching, to produce the good fruit of knowledge from the Tree in Genesis that I introduced at the outset of this research.

In this final section, I will suggest alternatives for transformative preaching and appropriate media usage possibilities as theological and ecclesiological tasks of the churches in an age of globalization so that the transformative preaching ministry can be interwoven with forms of media usage to make communities of faith and preachers participate with the one God for social transformation and anti-discrimination.

Worship and preaching, as the church's ministry, means not only a confession of faith and listening to God's Word in a religious and inner sense, but it also represents a concrete response and action/practice about God's calling which empowers the faithful to take part in humankind's history of suffering. According to the *New Creed of the United Church of Canada*,

We are called to be the Church:
to celebrate God's presence,
to live with respect in Creation,
to love and serve others,
to seek justice and resist evil,

to proclaim Jesus, crucified and risen,
our judge and our hope.⁴⁶

Through this creed, the *United Church of Canada* addresses the social responsibility of the faithful in connection with the calling from God, stating, “We are called to seek justice and resist evil.” In this respect, the meaning of worship and preaching has to be inclusively interpreted, ranging from the unity among visible and invisible churches to the dimension of economic, political, social, and even ecological salvation for the oppressed, the poor, and the women whose lives have been marginalized and devastated by the distorted social norms and ethics in Asia, Africa, Europe, and Latin America as well as North America. Why should we worship and listen to God’s Word in the name of God, Christ, and Spirit? It is not only for being part of the unity within the Holy One, the Holy Three but also for responding to the call of the Triune God in this time, using our cultural tools to serve Christ. Thus, advanced digital multimedia technology should be employed for this concrete purpose of worship and preaching as the church’s ministry.

As to the connection between technology and entertainment, Frank Senn has asserted that we should move from Entertainment to Enchantment. Senn criticizes how much of the contemporary media-oriented worship has focused on individual spiritual/material needs, feelings and prosperity-centered desires by the influence of [neo] Capitalism:

Entertainment is a major facet of our [multimedia] culture. But entertainment as a cultural model is inadequate to the mission of the gospel because it works best when it leaves one satisfied with oneself and one’s world. Enchantment, on the other hand, casts a spell that leads one from a drab world to another, brighter, more interesting world. This may be accomplished more through processions, lights, incense, chants, and a visually rich environment than through texts⁴⁷

⁴⁶ “A New Creed,” *The United Church of Canada*, accessed September 5, 2015, <http://www.united-church.ca/community-faith/welcome-united-church-canada/new-creed>. It was adopted by the United Church of Canada in 1968.

⁴⁷ Frank Senn, *Christian Liturgy; Catholic and Evangelical* (Minneapolis: Fortress Press, 1997), 704; Another critique is possible. Craig A. Satterlee boldly criticizes exclusively visual-centered multimedia presentations in worship, preaching, and communication of the gospel. He argues that “For many people who cannot see the screen, the use of visual media in worship and preaching is neither culturally relevant nor accessible. It is

In her book *Worshipping Women*, Heather Murray Elkins addresses the temptation to use technology to profane the image of God that is embodied in women's bodies and lives. She documents how "female breasts, which were nursing images from the natural world, no longer function as primary religious symbols of food in this media culture, [constructed by a capitalistic consumer society.] Both food and body are products for Market, not religious."⁴⁸ Thus she questions, in contemporary media culture and churches that are "over-stimulated by sexual imagery," whether or not "a woman's body can communicate sacramental meaning, can mean a human body, and can interpret our bodies as signs of all that is holy and human."⁴⁹

In his doctoral dissertation, James A. Fenimore also observes how American mainline churches have adopted digital display technologies from Evangelical churches as a "technological fix" to solve the problem of declining membership. However, he claims that, because of differences in liturgical practices and theological understandings, mainline churches consequentially failed to increase the church membership. American mainline churches successfully imported advanced, high-speed digital technology from Evangelical churches, but they must create their own media contents supporting their worship and preaching, based on their theology and confession of faith. Regrettably, they also imported the media contents, which may cause acrimonious arguments of gender issues, from Evangelical churches without deep theological/liturgical consideration.

For this reason, Fenimore critically opines that American mainline churches have faced the often serious theological and liturgical conflicts that the content may undermine or be

certainly not hospitable." Craig A. Satterlee, "What About People Who Can't See the Screen?" (Presentation at North American Academy of Liturgy, Montreal, 2012), 1-3.

⁴⁸ Heather Murray Elkins, cited by Marjorie Procter-Smith in *In Her Own Rite: Constructing Feminist Liturgical Tradition* (Nashville: Abingdon Press, 1990), 63.

⁴⁹ *Ibid.*

contrary to their theology and confession of faith.⁵⁰ At that time he researched this project, there were no theological schools in the United States where one could deeply explore the relationship between technology and theology.

Consequently, Fenimore, a Drew Theological School graduate, had to pursue his research at a polytechnic institute. The intersection of technology and theology is a growing field of study, as scholars continue to reflect on how social media and related technologies, informed by theological understanding, can contribute to the transformation of society.⁵¹ This work is particularly relevant to homiletics, and my future research will continue to explore how technology and preaching can and do interact.

Critically speaking, in the case of South Korea, I observe how the images of the nation's militaristic trend are being used to express the vision of the gospel in terms of *victory* that strongly influences the media contents of the churches. The phenomenon has existed on the South Korean peninsula since the 1945 Liberation of Korea, but is being increasingly employed in the face of heightened anxiety over North Korea. Language and imagery -- for example the mission/prayer *strategy*, the Lord's *command*, a special early-morning prayer meeting for Jericho castle's *depression, conquest, attack, soldiers* of the Lord, and the evangelism *explosion* -- have been supported by traditional passages of scripture as well as media titles and contents. Likewise, Korean Protestant church worship and preaching has intentionally/unintentionally produced

⁵⁰ James A. Fenimore, "High-Tech Worship: Digital Display Technologies and Protestant Liturgical Practice in the U.S." Ph.D. diss., Rensselaer Polytechnic Institute, 2009.

⁵¹ For more information regarding the relationship technology and theology, see Andrew J. Byers, *TheoMedia: The Media of God and the Digital Age* (Eugene: Cascade Books, 2013); Mary E. Hess, *Engaging Technology in Theological Education: All That We Can't Leave Behind* (Lanham: Rowman & Littlefield Publishers, 2005); Brent Waters, *Christian Moral Theology in the Emerging Technoculture: From Posthuman Back to Human* (Surrey: Ashgate, 2014); Brent Waters, *From Human to Posthuman Christian Theology and Technology in a Postmodern World* (Aldershot, Hants: Ashgate Pub, 2006); Nancey C. Murphy, and Christopher C. Knight, *Human Identity at the Intersection of Science, Technology, and Religion* (Burlington: Ashgate Pub, 2010); and Yvette Debergue and James R. Harrison, *Teaching Theology in a Technological Age* (Newcastle upon Tyne: Cambridge Scholars Publishing, 2015).

media content which conveys military-centered features, images, expressions, symbols, and icons.

Moreover, Korean Protestant churches' mission attitude tends to be militarily offensive/defensive and aggressive.⁵² According to statistics, more than eighty percent of Korean Protestant Christians insist on the supernatural origin of Christianity, believe that non-Christian cultures should be converted to Christianity, and think that the military term “*conquest*” is the only proper term to describe the perceived relationship between the gospel and culture.

Korean conservative Protestant Christianity has refused to lead a creative culture of mutual cooperation but rather it views other religions and cultures merely as *enemies* to be destroyed. Even today, there are conservative Protestant Christians who create disturbances in society by shouting, “If you believe in Jesus, you will go to Heaven. If you don't, you will end up in Hell.”⁵³ Military-oriented media contents have been produced in Korean conservative churches to support this “offensive” mission. In addition to that, in this kind of military-centered media church, the organization of the clergy reflects military organization with hierarchical ranks. The relationship of a senior pastor, assistant pastor, elder, deacon, and deaconess has represented the structure of a hierarchical system, not a partnership.⁵⁴

Another example of this trend is the use of androcentric media contents on screens in the Word and Table in Korean Reformed Christian liturgy and preaching. Especially, one can observe that the combining of the body and blood images of the Eucharistic bread and wine, representing a male body and male blood, with the Korean churches' traditional rejection of

⁵² Byungohk Lee, *Listening to the Neighbor: From a Missional Perspective of the Other* (Eugene: Pickwick Publications, 2015), 177.

⁵³ Ung Kyu Pak, *Millennialism in the Korean Protestant Church* (New York: Peter Lang, 2005), 76-85; and Yung Suk Kim, Jin-Ho Kim, and Pyōng-mu An, *Reading Minjung Theology in the Twenty-First Century: Selected Writings by Ahn Byung-Mu and Modern Critical Responses* (Eugene: Pickwick Publications, 2013), 184-199.

⁵⁴ Matthew D. Kim, *Preaching to Second Generation Korean Americans Towards a Possible Selves Contextual Homiletic* (New York: P. Lang, 2007), 30-2.

women's bodies and blood leads to problematic interpretations. In her study, *In Her Own Rite*, Proctor-Smith argues that "the sacraments have traditionally functioned to legitimate male power to value men's bodies as being more 'like Christ' than women's and to value men's will and initiative over women's... [Therefore, likewise, Korean Christian liturgy and preaching, which have been affected by Confucianism, militarism, and Western masculine Christian theology] are located in this context of violence and abuse of women's bodies."⁵⁵

Similarly, churches not only use advanced technology media, but they also produce intentional media contents such as movie clips, symbols, language, and images, based on their theological understanding of evangelism as a form of warfare and confessions of faith, which function to positively/negatively generate powerful, persuasive, and long-lasting moods and motivations in the faithful. Media content with its powerful impact on the community of faith ways of knowing/thinking/believing, has exerted its authority on the congregants' lives throughout history, but never more globally and technologically pervasive than in the present.

Thus, advanced technology multimedia and its contents should always be employed for the purpose and goal of transformative preaching and practice that serves on the cutting edge of what is just and what is unjust in local communities, nations, and the world in the context of globalization. The main purpose and goal of transformative ministry is to inclusively focus on the world and serve the world for God's purpose: to stand in solidarity with the poor and oppressed, to advocate for justice, and to speak the truth in love.⁵⁶

First and foremost, preachers should be able to see through the evil of a capitalistic consumption culture which has exacerbated global conflicts among nations. The community of

⁵⁵ Proctor-Smith, *In Her Own Rite*, 1.

⁵⁶ Patrick W. T. Johnson, *The Mission of Preaching: Equipping the Community for Faithful Witness* (Downers Grove: IVP Academic, 2015), 120-1; and Richard Valantasis, *Dazzling Bodies: Rethinking Spirituality and Community Formation* (Eugene: Cascade Books, 2014), 61.

faith should reject/deconstruct this unrestricted system of greed and power which uses religions to achieve its goal.⁵⁷ As disciples of Jesus, preachers and community of faith seek to transform not only the world but also the Church, as it is mired in a fundamental and recurring crisis in ecclesial identity and mission. Preachers and communities of faith should also raise their voices, as Christ did, proclaiming presence of the *kin-dom* of God and the impending judgment of history, while urging the people of the world to move away from the paths of destruction and chose life. That should be the intention and goal of preaching for social transformation as it uses and reproduces and constructs alternative media contents for storytelling the gospel.

Prophetic/transformational ministry and usage/reproduction of the alternative media content should be performed by communities of faith and preachers together as a service and a duty as well as a moral responsibility. This is not an option, even though the prophetic ministry may not be welcomed in the world and Church. In order to come to understand the good news of the gospel, preachers and communities of faith need to engage the world and church as social transformers, boldly facing the bad news: they need to face “the current darkness in order to understand where the light is.”⁵⁸

It should be an ongoing priority in the field of transformational preaching ministry as a practical act of participation in God’s *kin-dom* in the midst of an ongoing process of development in the world to yield the good fruit of knowledge, especially amidst the struggles and problems that emerge in the context of globalization. For the purpose of this preaching ministry, alternative media contents should be produced and high digital technology media should also be supported so as to make possible the opportunity for prophetic voices to transcend racial, ethnic, and national boundaries and to enable collaborative ministry on a global level. By

⁵⁷ Duck, *Worship for the Whole People of God*, 14-6.

⁵⁸ Joerg Rieger, *Globalization and Theology* (Nashville: Abingdon Press, 2010), 61.

doing so, long-standing socio-economic and political dilemmas and stalemates can be tackled via collective voices that have been brought through the high digital technology options. Despite the complexities that a globalized era generates due to cultural disparities, prophetic voices that gather to minister collaboratively are the hope of our digitalized world.

Preaching for social transformation and anti-discrimination requires that we address the genuine socio-economic and political concerns about human rights, anti-discrimination, justice, liberation, peace, and reconciliation. In terms of prophetic preaching, preaching inconvenient truth related to social issues and storytelling preaching with alternative media contents, the preachers are encouraged to proclaim God's love, justice and peace for the global *Minjung*/Wanderers and to pursue the liberation of the global wanderers in the context of globalization.

Concluding Remarks

Who lives at the margins in the context of globalization? These days, the margins are inhabited by minorities, by the "others," and by the oppressed, all over the world regardless of the specific context:

When an alien lives with you in your land, do not mistreat him. The alien living with you must be treated as one of your native-born. Love him as yourself, for you were aliens in Egypt. I am the LORD your God. (Leviticus 19:33-34)

When it comes to the Korean context, although many Koreans have graduated from the class of *Minjung* (the oppressed people), the category of the *Minjung*, itself, has never disappeared. There are always strangers, sojourners, orphans and widows, who are not as capable of defending themselves. Foreign workers, brides from developing countries, children of multicultural

families, and North Korean defectors are the present self-image of the Korean past and a significant reference point from which they can continue to reflect on who they want to be.

Strangers are not a burden but a self-portrait that makes us humble and continues to test and stretch further our spiritual and moral potential. In the context of globalization, preachers still have a role to proclaim for and participate in the liberation of the oppressed in twenty-first century Korea and the twenty-first century world.

If preachers ignore the social/global locations of their religious communities and the conditions of the particular social and cultural context, the sermon will be a very superficial sophisticated instruction from a religious text without any application or relevance whatsoever. Therefore, particular issues, social systems, pervasive values, and theological understandings must be preached in terms of participation and praxis. Preaching for social transformation and anti-discrimination which I've described enables the preachers and their congregations participate with the one God who is judging, restoring, suffering, delivering, transforming all humans and creatures, all worlds, and all life. Thus, in the sermon, preachers can discern the reality of suffering and oppression which requires transformation.

The cries of the homeless wanderers are calling forth urgently the need for another Exodus. Preaching for social transformation and anti-discrimination is not a new methodology. But, preaching for social transformation and anti-discrimination against dehumanizing forces remains an ongoing priority in the field of preaching. In practical terms such preaching is imperative in the midst of an ongoing process of development in South Korea and the world, especially amidst the struggles and problems that emerge in the context of globalization.

To bring about transformation in response to prejudices, bigotry, and discrimination, and to foster a creative theological imagination, emancipatory biblical and ethical hermeneutics of

liberation and *humanization* are essential. In this connection, innovative homiletic methodologies and these four strategies of preaching, should serve as instruments of individual and collective transformation since preaching for social transformation and anti-discrimination must be formulated and implemented for church congregations as well as for preachers in our globalized intercultural and interracial world.

In this world, preachers and congregations must work to establish communities that will live together with civility and concord in a pluralist society and a globalized world. To recall the epigraph at the outset of this dissertation and to paraphrase St. Augustine: without congregations, preachers can't; without transformative preachers, congregations won't.

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