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Theological Criticism of South Korea's National Narratives Through Re-reading Korean Minjung Theology from a Postcolonial Perspective Minjung Theology Today Methodology and Practice of Korean Theology, a Korean Roman Catholic Approach to Doing Theology with Minjung A Korean Minjung Theology The Holy Spirit Movement in Korea Korean Women, Self-Esteem, and Practical Theology Religion and Spirituality in Korean America A Critical Analysis of Korean Minjung Theology Preaching to Korean Immigrants Minjung and Process A Korean Christian Ethics of Resistance Memory and Honor Won Buddhism Identity at the Margin The Role and Meaning of Religion for Korean Society Preaching the Gospel in Korea Preaching on Social Suffering The Religious Synthesis of Choe Je-U as a Nineteenth Century Theological Paradigm for Korean Minjung Theology Wells of Our Theology

The purpose of this study is to provide a historical framework of Korean Pentecostalism, especially its historical origins. Pentecostalism in Korea has been

criticized as being heretical, superficial, and shamanistic, by liberal and conservative theologians. Boo-Woong Yoo surveys the historical theology of Korean Pentecostalism from an indigenous perspective, especially in its connection with shamanism and its social view through his book *Korean Pentecostalism*. He uses two standards to interpret Korean Pentecostalism: 'Belief in the Holy Spirit' and the 'movement as a socio-historical structure.' I disagree with Yoo's definitions of Pentecostalism in analyzing Korean Pentecostalism. The theology of the baptism of the Holy Spirit with speaking in tongues is an important tool for interpreting Pentecostalism, but it is not mentioned as a basic doctrine of Pentecostalism in his book. Classical Pentecostalism finds its roots in the American Pentecostal movement that originated in Topeka, Kansas, in 1901 through the efforts of Charles Parham and in Los Angeles through the work of William Seymour at the Azusa Mission in 1906. They formulated the fully-defined classical Pentecostal doctrine, glossolalia, as the

initial evidence of the baptism of the Holy Spirit. Using two doctrines of initial evidence of the baptism of the Holy Spirit and the second blessing of being baptized with the Holy Spirit after regeneration, I survey the history of classical Pentecostalism in Korea. I reject Yoo's perspective that the first generation of the Korean Pentecostal movement was born during the 1907 Pyongyang Revival. The Korean classical Pentecostal Church started through the work of an American woman missionary, Mary C. Rumsey, in 1928: this was the first direct contact of the Korean Church with the Azusa Mission. Later, the Korean Pentecostal leaders who lived in Japan introduced Pentecostal theologies and practices into Korea during the 1930s and 1940s. In 1953, missionaries of the Assemblies of God played a decisive role in the growth of Korean Pentecostalism. The Pentecostal tradition in Korea not only shares the world-wide ideas and values of classical Pentecostalism but also has specific indigenous characteristics based on the cultural,

religious, and political situations of Korea. The Jewish-Christian dialogue continues to be a challenge for Christian theology, calling for a rethinking of Christian hermeneutics. Hans Ucko widens the arena for Jewish-Christian dialogue and proposes a constructive interaction between contextual theologies and Jewish-Christian dialogue. Minjung theology from South Korea and Dalit theology from India have creatively worked with the concepts people, peoplehood and People of God. The Jewish-Christian dialogue has likewise delved into the question of People of God. An encounter between these two worlds might be mutually enriching and challenging. The main concern of this dissertation is to research the relationship between contextualization, syncretism, and indigenization and compare these to Shamanism and the Minjung Theology toward an authentic contextualization in the Korean context. The first reason of the study is missiological of discerning theological contextualization from cultural contextualization. The second reason is of

a social kind where a society opposes Christian mission. Exclusive nationalism and a cultural reactionism of a society may lead to rejecting not only western culture but Christian mission as well. Both the missiological and social challenges can be reduced by the authentic contextualization of Christianity. First, contextualization requires a basic understanding of the reciprocity between the gospel and culture. The gospel and culture have different characteristics. The gospel is unique, absolute, unchangeable, kerygmatic, by God's revelation, and theological. Culture is variable, relative, changeable, linguistic, by human hands, and anthropological. When mission communicates the gospel within culture, the gospel has cultural factors and cross-cultural factors. It is hard for mission to separate the gospel and culture because both are very closely interrelated. Their relationship is dependent on as well as conflictive with each other. Thus, the church has been called to debate the reciprocity between them by using a number

of concepts: Accommodation, Quarantine Approach, and Transformation.

Contextualization also includes the discussion of the gospel's relation to other religions: Inclusivism, Exclusivism, and Pluralism. Contextualization is to communicate the gospel in a context. Therefore, contextualization is useful for mission to connect between Christianity and the context. However, contextualization can go too far and lead to theological syncretism.

Contextualization is temporary, flexible, open, and in the process while indigenization is traditionalized and the destination of contextualization. In the Bible, the issues related to contextualization are raised with individuals such as Joseph, Paul, and Jesus who contextualized themselves to communicate the word of God with people who lived in different cultures. Korean Christianity needs to apply the authentic contextualization to the Korean context. As is well known, Korean Christianity has been influenced by Shamanism. Thus, Korean Christianity has shown some shamanistic

factors: seeking earthly blessings, believing a shamanistic concept of God, regarding clergy as shamans, opening for ecstatic worship, and embracing supernatural works of the Holy Spirit. Although they were inevitable for Korean Christianity in the process of contextualization, they still remain a missional task for Korean mission in order to overcome the confusion between the gospel and Shamanism. Theological differences between Shamanism and Christianity provide Korean churches with important criteria on how Korean Christianity can indigenize Christianity into the Korean context while avoiding theological syncretism. More apparent syncretism is Minjung Theology in the Korean context. Minjung Theology reveals serious and sharp theological differences between Scriptural doctrine and theology such as a political and economical gospel. For the authentic contextualization, Korean Christianity needs to develop a disciplined approach by paying respect to the gospel as it is preached and taught in the Korean context; a balance between the

Bible and the recipient culture; an open-ended dialogue between the gospel and culture; transforming syncretistic beliefs and worldviews into a Biblical belief and worldview; observing authentic hermeneutics of the Bible; teaching Biblical doctrine; and helping missionaries or mission workers toward an authentic contextualization. What a privilege it is...for us to be allowed into the theological world in which some Korean theologians such as Professor Suh had a deep experience of God as God with and in us because they had a deep experience of the suffering of minjung.... The Christian theology Professor Suh shares with us here is a theology of the first person pronoun...a theology conceived in the womb of passion (suffering) and given birth in the midst of the people struggling for freedom and democracy. C.S. Song In this volume, an attempt is undertaken to highlight the genesis, progress, and transformation of Asian contextual theology of minjung, introducing its historical point of departure, its development, and its

transformation in light of younger Korean and Korean American scholars' endeavors. In this regard, the new Asian contextual theology, which is emerging, strives to integrate both *minjung* and the wisdom of World Religions into its own framework and direction, assuming the character of a public theology and remaining humble and open before God's mystery while featuring its association with *minjung* in a holistic way. America gets more diverse than ever before, and it is our responsibility to respect this diversity before us. Although many people claim that diversity matters, there are so many marginalized people who have not been heard yet. Korean-speaking young people are one of them. They have been marginalized not only by the main culture but also by their own community. This study illuminates this hidden population and their stories as emerging adults with socially, emotionally, and spiritually unstable status. With a practical theology approach, this study provides not only about who are the Korean-speaking young adults but also what is the current praxis and how the immigrant

community can have different imaginations about their future with these young people. Including data gathered survey and in-depth interviews, Ignored is the first comprehensive study that addresses Korean-speaking young people. By sharing unheard stories, this book invites us to understand our diverse community. Furthermore, this book brings new imagination of listening others who have been ignored. In this book, Jeremy Kim criticizes current Korean and Asian American homiletical strategies for their lack of a theological point of view on social suffering. He argues that preachers must develop an alternative theological-homiletical viewpoint on social suffering, one that has pastoral and prophetic approaches. These two approaches offer people a refuge and a voice, not only in the church community but also in the larger social community. Thus, the author suggests that preachers adopt the biblical lament, highlighting its dual tasks of compassion (the pastoral dimension) and resistance (the prophetic dimension). The author, who is a non-Western Asian

American preacher, also incorporates East Asian philosophical and hermeneutical research on ren, a positive element of Confucianism, into his argument. He applies this core concept of Confucianism to the preacher's homiletical strategy toward social suffering. Thus, the author proposes that Korean preachers should recover ren, which contains sincere compassion for others as well as a voice of resistance that reveals unjust social structures as the cause of social suffering and expresses both within Uri (we), the community. In terms of practical-theology's critical reflection on marginalized people's wounds in a wider society, this book investigates the question, "How to proclaim the good news in response to first-generation Korean immigrants' contextual suffering in the United States?" To answer the question, the book starts with investigating Korean immigrant hearers' contextual predicaments in a new land to point out emerging practical-theological issues in relation to the practice of preaching. In this book, the primary subjects are first-

generation Korean immigrants, especially those who have relatively low socio-economic status and struggle with the purpose of their lives as immigrants, particularly those whose material dreams have been shattered. In order to proclaim the good news, this book proposes a more appropriate immigrant theology for/in the practice of preaching by reclaiming the priorities of God's future in our lives and confirming God's active identification with Korean immigrant congregations in the depths of their predicament. Such reconstructive work for immigrant theology arises in response to their existential hardships, marginality, ethnic discrimination, and relative powerlessness in life. While acknowledging both the possibilities and limits of the diverse forms of current Korean immigrant preaching, the book then offers a strategic proposal for a new homiletic theory, namely "a psalmic-theological homiletic." This proposed homiletic is deeply rooted in the theology of the Psalms and their rhetorical movement. This re-envisioned mode of eschatological and

prophetic preaching in times of difficulty recovers ancient Israel's psalmic, rhetorical tradition that aims toward faith. Its theological-rhetorical strategy intends to both transform hearers' habitus of living in faith and enhance their hope-filled life through communal anticipation of God's coming future on the margins. Specifically, this proposed homiletic critically adopts key features from psalms of lament and their typical, fourfold theological-rhetorical movement (i.e., lament, retelling a story, confessional doxology, and obedient vow) as now core elements of a revised Korean-immigrant preaching practice. This groundbreaking work is the first full-length study in English of Won Buddhism, now regarded as one of the major six religions in South Korea. This book traces the historical and theological development of the Holy Spirit in Korea through six successive periods. *Memory and Honor* is a theological reflection on the American experience of the people of Korean descent. It is a reflection on the heritage of rupture, displacement, and resettlement as the key

to identity and hope for those continuing to live in between the cultures, languages, and belief systems of Korea and the United States. This book gives voice to the first generation of immigrants and their children. Since the majority of Korean immigrants are Protestants, the first- and second-generation Catholic community is a minority of minorities, an ethnic minority as well as a religious minority. Thus, as a minority group and as a minority of minorities, Korean American Catholics may have more to contribute to church and society since this country was founded, developed, and maintained by immigrants such as these. Readers will come away with a deeper appreciation of the Korean immigrant contribution and more readily see the Korean American Catholic community as an authentic expression of church. Simon Kim is assistant professor of theology at Our Lady of Holy Cross College in New Orleans, LA. He earned a Ph.D. in theology from The Catholic University of America in 2011, specializing in theology in cross-cultural contexts. He works extensively with Korean

American communities and offers conferences, workshops, and retreats across the country on Korean American pastoral ministry. Written by an inside participant who served Korea as a missionary scholar for three decades, this long-awaited book leads us into the heart of Korean Christian thought, revealing its success and failure, conflict and compromise, in an impassionate and sophisticated way. A theologically informed look at the postcolonial self that forms as Korean immigrants confront life in the United States. Theologian Choi Hee An explores how Korean immigrants create a new, postcolonial identity in response to life in the United States. *A Postcolonial Self* begins with a discussion of a Korean ethnic self ("Woori" or "we") and how it differs from Western norms. Choi then looks at the independent self, the theological debates over this concept, and the impact of racism, sexism, classism, and postcolonialism on the formation of this self. She concludes with a look at how Korean immigrants, especially immigrant women, cope with the

transition to US culture, including prejudice and discrimination, and the role the Korean immigrant church plays in this. Choi posits that an emergent postcolonial self can be characterized as "I and We with Others." In Korean immigrant theology and church, an extension of this can be characterized as "radical hospitality," a concept that challenges both immigrants and American society to consider a new mutuality. Choi Hee An is Clinical Assistant Professor of Practical Theology at Boston University School of Theology and the author of *Korean Women and God: Experiencing God in a Multi-Religious Colonial Context*. The Korean Catholic Church is a comparatively young church in Roman Catholic history that traces its beginning to 1784. Theologians of the local church of Korea have a double task today: fidelity to their Korean traditions and to their Christian Catholic religious identities. This twofold task informs the thesis of this study, which proposes methodology and explores the practice of theology in ways that faithfully incorporate both Christian identity and

Korean historical and cultural identity. Integral to this double faithfulness is the development of a practical theology of minjung and for minjung that follows the example of Jesus' doing theology. To achieve this twofold task with a focus on minjung, the dissertation is comprised of two major parts, with an Introduction and Conclusions. Part One ("Methodology of Doing Theology") articulates a methodology for doing theology that overcomes the speculative and abstract tendency of theologies incapable of responding to the experience, especially of the challenges of our time. Specific principles for doing theology that incorporate important elements of the traditional religious heritage of Korea are also proposed. Part Two ("Doing of Korean Theology with Minjung") integrates the proposed methodology with specific elements of the Korean cultural and religious traditions and history with attention to minjung realities. Reinhold Niebuhr was introduced to the Korean Christian community in 1949. Even though Niebuhr is well-known today among students and scholars in Korea as an

influential theologian and political thinker of the past, Korean Christians are not familiar with his theological and ethical thoughts. This dissertation intends to trace the history of Korean Christianity's reception of Reinhold Niebuhr's theology and its influence on Korean theology. First, the introduction of Niebuhr's theology in Korea will be extensively reviewed using relevant historical sources. Second, the context in which Niebuhr's theology was received will be explored, such as the nature of Korean Christian faith during that time and the socio-political landscape of Korea. Third, the response to and effects of Niebuhr's theology on Korean Christian theology will be discussed; this includes the relevance of Niebuhr's theology to Korean theology. Here, the doctrines of Confucianism, such as benevolence and justice, which are traditionally part of Korean philosophy, will be compared to Niebuhr's theological view of love and justice. This dissertation gives insight into the nature of Niebuhr's theology and why some Korean Christians are interested in him.

Understanding Niebuhr's theology or methodology is an opportunity for Korean Christians to examine the shape of our faith or theology in today's religious and socio-political context in the Republic of Korea. This study sets Korean Pentecostalism firmly in the Korean context. It shows the roots of Korean Pentecostalism in Korean culture and history, and discusses its relation to Minjung theology. Some of the American evangelistic campaigns in Korea are also discussed. Korea has its own Pentecostal churches but more important is the influence of the Pentecostal Movement on that country's rapidly-growing churches in general. The originality of Korean Pentecostalism and its difference from American/European Pentecostalism is clearly highlighted. This book reconstructs the legacy of Korean minjung theology by reformulating its essential ideas in a dialogue with process thought. In a minimal sense, this study is a theological reinterpretation of the doctrine of the minjung messiah, an idea which historically suffered from a

misunderstanding that minjung theology created a 'messianic confusion' while replacing christology and soteriology by a radical anthropology. This erroneous conception occurred when the idea was placed within the philosophically dualistic framework of traditional doctrines in which the work of minjung is totally separated from the work of Christ. In order to avoid such a dualistic understanding, the author critically adopts process panentheism and makes minjung ideas more communicable and more comprehensive in current theological, religious, and philosophical debates. Beyond defending the idea of the minjung messiah, he also argues for an inclusive minjung hermeneutics that promotes the fundamental insight of minjung theology, in philosophical clarity. Through minjung hermeneutics, minjung theology expands its practical concern and overcomes the theoretical nihilism in postmodern studies. Many people may wonder about the current state of minjung theology that started in the 1970s in resistance to the military dictatorship in Korea. They ask:

"Is minjung theology still alive?" or "Can the concept of minjung, a Korean term for poor and oppressed people, still offer a significant contribution to the reshaping of society closer to the Kingdom of God?" The essays in this volume attempt to answer such questions directly and indirectly. The authors are from Korea, Germany, Hong Kong, Indonesia, Taiwan, the Philippines, and the United States. They deal with minjung theology from their own contexts. The essays were written to commemorate the late minjung theologian Suh Nam-Dong (1918-1984) on the 30th anniversary of his passing. [Minjung-Theologie heute. Kontextuelle und interkulturelle Perspektiven] Viele werden sich wundern, was der aktuelle Status der Minjung-Theologie ist, die in den 1970ern im Widerstand gegen die koreanische Militärdiktatur entstand. Sie fragen: "Lebt die Minjung-Theologie noch?" oder "Kann das Konzept minjung, ein koreanischer Begriff, für die Armen und Unterdrückten, noch eine sinnvolle Perspektive bieten, wenn wir über die Veränderung unserer Gesellschaft

nachdenken, um dem Reich Gottes näherzukommen?" Die Autoren kommen aus Korea, Deutschland, Hong Kong, Indonesien, Taiwan, den Philippinen und den USA. Sie setzen sich mit der Minjung-Theologie vor dem Hintergrund ihrer eigenen Kontexte auseinander, um den vor 30 Jahren verstorbenen Minjung-Theologen Suh Nam-Dong zu ehren. Lee advocates a "theology of hope," essentially different from the Moltmann version on which the idea is developed. Lee shows how Cho's message, particularly in its promise of a "saved" healthy, happy and prosperous life (the "Threefold Blessing"), was the antidote to the events that had ravaged the Korean peninsula in the 1950s. At the same time, Asian Pentecostal scholars might also need a greater appreciation for both the diversity and richness of their cultural and religious past. . . . [They] have found both culturally and biblically acceptable alternatives to, and adaptations from, the practices of their ancient religions and are seeking to provide answers to the needs of their own context. —Allan H. Anderson, University of

Birmingham, England (From the Foreword) An introductory analysis of Korean American religious practices and community Public Theology is one of the most important topics in the field of theology across the world but not in Korea. There are several historical and theological reasons for this indifference of Korean Reformed Christianity as the mainstream in Korea. In order to dispel doubts of Korean Reformed Christianity to the public theological approaches it is necessary to demonstrate a coherence between some characteristics of public theology and Reformed theology. This study analyses and utilises the six characteristics of public theology presented by Heinrich Bedford-Strohm as a lens to engage aspects of John Calvin's theology and the period of the Reformation in Geneva. Based on this work, the author re-examines the history of Korean Christianity with a public theological point of view and asserts the justification for Korean Reformed Christianity to actively embrace public theological approaches. This dissertation is a theological interpretation of the

social conflict between two sociopolitical forces as represented by the conservative and the liberal blocs in South Korea and a theological criticism of social exclusion performed by these two blocs as revealed in their national historical narratives.

The two blocs have formed in the process of (South) Korean modernization: the conservative bloc has supported conservative leadership in the government and values economic prosperity while the liberal bloc has supported liberal leadership in the government and values democracy. The two blocs developed each own historical narrative: the narrative of the conservatives focuses on the achievements of economic growth and liberal democracy based on capitalism, which they think were led by conservative leaders. The narrative of the liberals focuses on the achievements of democratization led by the resistance of people against conservative dictators. However, the conservative national narrative ignore people's sufferings caused by the dictatorship of conservative leaders. The liberal national narrative

misses people's sufferings outside the justification of democratization, and shows the desire to appropriate the economic achievements of South Korea by denying the contribution of conservative leadership. In contemporary South Korea, the achievements of economic success and democratization, to which each of the two blocs claims to have contributed, are shared by "citizens." "Non-citizens," those who are regarded as "unqualified" and "incompetent" by "citizens," are excluded from the sharing of such achievements. Korean Minjung theology, which focused on the sufferings of the Minjung due to the oppression of people by the non-democratic regimes before South Korean democratization, now focuses on the sufferings of the Minjung as "non-citizens" excluded by "citizens." Based on some insight from the usage of the term Minjung found in contemporary Minjung theologians' studies which reflect the exclusion of "non-citizens," I suggest a new understanding of Minjung as attributes found in the place of exclusion and resistance of "non-citizens." Based on

this new understanding of Minjung, I suggest a theological methodology of "Minjung as method," into which I gained insight from "Asia as method" which suggested by some East Asian postcolonial scholars. This remarkable study articulates a Korean Confucian-Christian theory of human nature-theory of justification, sanctification, and salvation by means of a reformed concept of filial piety. The book investigates in depth the theological anthropology of Robert C. Neville and the inclusive humanism of Tu Wei-ming. Neville and Tu represent contemporary Christian and Confucian approaches to religious anthropology. Furthermore, they have engaged in an extended and productive dialogical encounter on the themes of comparative thought and religious renewal in Asia and North America. This book argues that Neville's and Tu's insights into human nature have great relevance for a comparative, contemporary Korean theology by focusing on the role of a reformed version of filial piety as a new component of Korean theology. The

articulation of filial piety as a potential key of contemporary Korean theology is an example of creative appropriation of a Confucian theme of the Christian praxis of sanctification, and ultimately the soteriology of divine grace and transformation. This study construes human nature to be such that any living theology will reflect the creative engagement of Christian theologians as public intellectuals in search of the articulation of the gospel. Minjung Theology is introduced here through theological biographical sketches of its main representatives. They formulated a protestant liberation theology under the South Korean military dictatorship of the 1970s and 80s. Their strong emphasis on the suffering (han) of the people (minjung) led them to the formulation of a genuine theology of the cross in Asia. Volker Küster explores the reception of Minjung Theology and raises the question what happened to it during the democratization process and the rise of globalization in the 1990s. Interpretations of art works by Minjung

artists provide deep insights into these transformation processes. Prologue and epilogue abstract from the Korean case and offer a concise theory of contextual theology in an intercultural framework. In a time of life-and-death challenges to the human spirit--global economics, nuclear dangers, environmental threats, and religious polarization and war--Christians must look for resources that provide new insights of God's power and care for all people. What are the forms of suffering and hope in the world today, and how can Christians respond with healing resources? Korean Christians have unique contributions to make to our understanding of pastoral theology and counseling. Pastoral counselors and theologians from the United States should look to the South Korean Christian churches and other Asian churches for conversation partners about the nature of care and healing in today's world. In this book, the authors explore important ideas--such as han, jeong, and salim--from Korean history and culture that can inform the healing ministries of the churches. This special issue presents

discussions of the role and meaning of religion for Korean society. Covering wide-ranging time periods, the authors explore with their own cases four major characteristics of Korean religion: Creativity, Greater Responsiveness, Adaptability, and Prophethood. Their topical religious traditions include Neo-Confucianism, Christianity, Buddhism, and Korean new religious movements. This book offers a critical-constructive study of Korean women's self-esteem from a feminist practical theological perspective. Jaeyeon Lucy Chung recognizes two different and yet related problems: the absence of scholarly work on women's self-esteem from non-white, non-Western groups in the field of practical theology, and the lack of attention to the low self-esteem prevalent in Korean women's sociocultural and religious context. Chung employs in-depth interview studies while drawing on theoretical resources of psychology, theology, and cultural studies to develop a relational-communal theory of self-esteem, and a systematic, communal understanding of pastoral care practice.

The project offers insights into the life experience of Korean women, especially self-esteem, and it reveals some of the ways self-esteem can be fostered.

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