

복음 Matthew 12:3-9 씨를 뿌리는 자가 뿌

서 뿌릴새 더러는 길 가에 떨어지매 새들이

버렸고 다른 새들이 그 씨를 먹었더라니 매 흙이

하므로

가 없으드

가 자라서

加倍, 혹

는 자는 들

## **Journal of Korean American Ministries & Theology**

No. 5

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### **BIBLE**

Columbia Theological Seminary

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mer went out to sow his seed. As we was scattering seed, some fell along the path, and the birds came up. Some fell on rocky places, where it did not get into soil. It sprang up quickly, because the soil was shallow. But when the sun came up, the plants were scorched, and they withered because they had no root. Other seed fell among thorns, which grew up and choked the plants. Still other seed fell on good soil, where it produced a crop - a hundred, sixty or thirty times what was sown. He who has ears, let him hear.



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in all communities*

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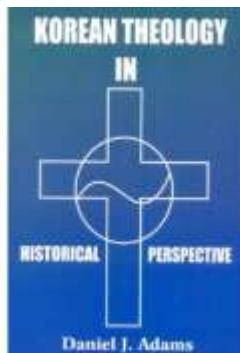
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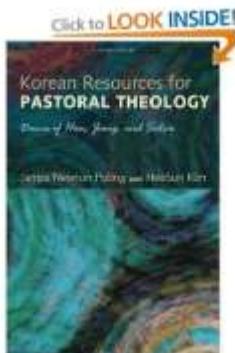
## New Books

**Korean Theology in Historical Perspective** (Delhi: ISPCK, 2012) by Daniel J. Adams

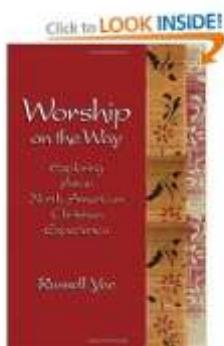


This is the very first book in English for a complete survey of Korean theologians. Having lived and worked in Korea for 30 years, Professor Daniel Adams has put together a lifetime project in this excellent volume. This book is a must-have for those who want to learn about the growth of the Korean Church and its theology. The phenomenon of explosive church growth in Korea is well known to western Christianity; however, the theology of the Korean Church is not known to English readers. This book introduces and guides the reader to many important Korean theologians both in Korea and the Diaspora. It is a timely and groundbreaking contribution to understanding Korean theology and ministry. (Prof. Paul Juaggap Huh, Director of Korean American Ministries, Columbia Theological Seminary, Decatur, GA)

**Korean Resources for Pastoral Theology:Dance of Han, Jeong, and Salim**, (Pickwick Pub., 2012) by James Newton Poling and HeeSun Kim



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.



***Worship on the Way: Exploring Asian North American Christian Experience***, (Judson Press, 2012) by Russell Yee

Pastor and author Russel Yee encourages Asian North American (ANA) churches to create uniquely contextualized worship experiences by:

- Considering how biblical forms and freedoms for worship apply to ANA settings
- Integrating ANA culture and identity in the local church
- Better understanding the unity and diversity of ANAs

Features sample resources and templates for creating your own prayers, litanies, poems, and spoken word pieces! Look for more at: [www.worshipontheway.blogspot.com](http://www.worshipontheway.blogspot.com)

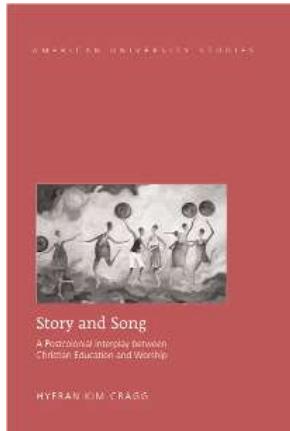
***Story and Song: A Postcolonial Interplay between Christian Education and Worship***

(New York: Peter Lang, 2012) by HyeRan Kim-Cragg examines the roles of Scripture and hymnody in a Christian community in the twenty-first century, an era marked by a growing awareness of complex issues and migrating contexts. The readers are invited to

engage such important issues that are critical to immigrant churches and their ministries as diaspora identities, Korean cultural differences, and inculturation processes.

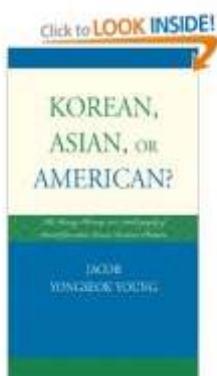
The postcolonial approach employed here offers insights that uncover the colonial assumptions that led to division rather than integration of worship and Christian education and to privilege Western liturgical and pedagogical practices.

Furthermore, this book demonstrates how the Gospel Story and the congregation's stories can be woven together in a particular context, while the Song of Faith can help to build a postcolonial feminist community.



Readers will be equipped to mend the divisions between Christian education and worship, to respond to the needs of non-Western Christian communities, Korean communities in particular, and to attain postcolonial insights. A balanced theoretical work with reflective practical descriptions, this volume will be useful to those who are looking for a text to guide Christian education and worship courses and contribute to the readings of courses in practical theology, postcolonial studies, feminist pedagogies, and feminist liturgies.

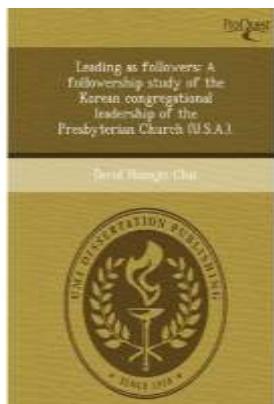
***Korean, Asian, or American?: The Identity, Ethnicity, and Autobiography of Second-Generation Korean American Christians*** (University Press of America, 2012) by Jacob Yongseok Young



The voices of second-generation Korean Americans echo throughout the pages of this book, which is a sensitive exploration of their struggles with minority, marginality, cultural ambiguity, and negative perceptions. Born in the United States, they are still viewed as foreigners because of their Korean appearance. Raised in American society, they are still tied to the cultural expectations of their Korean immigrant parents. While straddling two cultures, these individuals search for understanding and attempt to rewrite their identity in a new way. Through autobiographical reconstruction and identity transformation, they form a unique identity of their own—a Korean American identity. This book follows a group of second-generation Korean American Christians in the English-speaking ministry of a large suburban Korean church. It examines their conflicts with the conservative Korean-speaking ministry ruling the church and their quest to achieve independence and ultimately become a multicultural church.

The book deals with the identity of second-generation Korean Americans who are minority in America: how they struggle with the generation of their parents, how they form their own unique identity between two cultures, how they feel marginalized as minority. It is based on the specific ethnic group, Korean Americans. But it is applicable

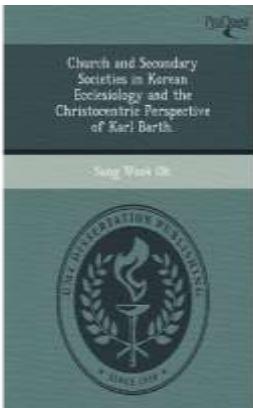
to other minority groups in America. Especially, it is interesting that the book introduces the Virginia Tech Shooting in 2007. It would be a good book for ethnic minority, Asians, and even Americans because the book deals with all of them.



*Leading as followers: A followership study of the Korean congregational leadership of the Presbyterian Church (U.S.A.)* (ProQuest, UMI Dissertation Publishing, 2012) by David Hoonjin Chai

The purpose of this quantitative study was to investigate the dimensions of followership styles as they relate to congregational leaders as followers in the context of the Korean American church so that followership could be highlighted as a fundamental component of leadership development in the church. This study focused on two central research questions: (1) "What is the nature of the relationship between congregational leadership positions and dimensions of followership styles" and (2) "Do certain characteristics of the participants, such as age, gender, and language usage, have an effect on the dimensions of followership styles?" The Followership Questionnaire, created by Kelley (1992), was used to measure followership behaviors and styles. The data were collected from five primarily Korean speaking congregations. Using SPSS, several univariate analyses of variance (ANOVA) and post-hoc comparisons were conducted to address the two research questions examined in this study. The results support the first research hypothesis, that if the responsibilities of church officers increase, the followership questionnaire scores of those leaders would also increase. For the second hypothesis, that specific characteristics of the participants will have a significant effect on the dimensions of followership style, the results showed that for church leaders, the independent thinking dimension was significantly affected by age and language but not gender. Also, the active engagement dimension was significantly affected by age but not by gender or language. This research provides evidence of followership as an essential element of leadership development in the Korean American church.

***Church and Secondary Societies in Korean Ecclesiology and the Christocentric Perspective of Karl Barth,*** (ProQuest, UMI Dissertation Publishing, 2012) by Sung Wook Oh

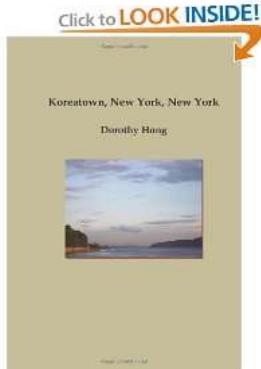


My purpose is to critically map out the relationship between Church and society in the current Korean context in light of three models: difference, identity, and harmony, and to propose a better relationship between Church and society in the Korean context from Karl Barth's Christocentric vision of the Church. First, the difference model between Church and society is represented in the "Fourfold Gospel Theology" whose theological basis is John Wesley's teaching of sanctification.

This theology says that the Church and society are two distinctive territories and have their own different tasks, not to be confused with each other. Second, the identity model of "Korean Indigenization Theology" has emerged as a theological position that contradicts the difference model. This theology holds that the ultimate reality of Christianity already exists everywhere; salvation can be found outside the Church, and thus there exists an essential identity between Church and society. Third, the harmony model is an alternative position between the difference model and the identity model, and is proposed by "Minjung Theology." Minjung Theology focuses on the poor who suffer economic crisis and domestic violence and supports Christian's active participation in the socio-political conflicts. Hence, the Church and society should cooperate toward building a utopian society as an "all-comprehensive society" within which the Church fulfills its function as a subsystem.

By contrast with these three models, Karl Barth (1886-1968) suggests a new vision of the relationship between Church and society. Barth unfolded his theory of Church and society under a Christocentric perspective: Christ the Lord is at the center, the Church is in the inner circle next to Christ, and society is in a more distant outer circle. Although Church and society cannot be mixed and confused, Barth believed that society is not an "independent entity," and the Church is not a neutral space completely

independent of politics. However, Barth prioritizes the Church over society. As an "asymmetrical" relationship, society becomes secondary to the Church in God's redemptive economy. Consequently, the Church has a duty toward secondary societies as a model of peaceful behavior and should serve as a non-violent judge.



**Koreatown, New York, New York** (CreateSpace Independent Publishing Platform, 2012) by Dorothy Hong  
Chapter 7 talks about Korean Presbyterians and Chapter 8 on Koreanization of Christianity.

