A Paradigm Change in Korean Indigenization Theology:
from theology of 'sincerity' (주심) to 'interliving' (相生) theology

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Introduction

Suppose we are playing a theological ball game. I am following my senior players, not as an onlooker outside the field but as a junior player at the bench ready for entering the game at any time. Of course, at any time! Yet there must be a right time (keiros) for my playing role. Writing this paper, I envision myself already in the game which has been so tough that the ball is just slipping out of my senior players' hands. What shall I do? All of a sudden, I am urged by my blessed destiny to dash and scream; "I've got it!" I exactly and honestly don't know whether I've really got the ball and made the game continue for my team. It could be a mere illusion I must suspect. Nevertheless, I feel I have no other choice.

In reviewing my book Interliving Theology (相生神學), Kim Kyung-Jae, who is professor of systematic theology at the Hanguk Theological School, considered me a second generation scholar in Korean indigenization theology. Professor Kim regarded my theological effort to synthesize the indigenization line and the 'minjung' line as the typical trait of the second generation. I assume what has really happened in my generation is not simply a synthesis but a
radical paradigm change in doing indigenization theology. My judgment implies there must have been a clear cut break with the early model of 'Korean theology' which is incidentally the title of the classical work accomplished by my former teacher Yun Sung-Bum. However, it should not be overlooked that there is continuity as well as discontinuity between Yun and the present writer who is deeply aware of his belonging to the Wirkungsgeschichte of Korean indigenization school.

It may be too risky to concentrate upon the two root metaphors in the interpretation of the above mentioned paradigm change. But isn't metaphor a work in miniature? Therefore, we can agree with Paul Ricoeur when he points up "the understanding of metaphor can serve as a guide to the understanding of longer text, such as a literary work." The subtitle of Korean Theology, hermeneutics of 'sincerity' (정실), contains a root metaphor in Yun's theology. The original title of his another work, Ethics East and West, is 'filial piety' (자녀사). Yun's metaphor 'sincerity' (정실) is deeply rooted in the Confucian discourse of 'filial sincerity' (자녀사). It is, then, no wonder that his theological thinking, which began from his search for the religious a priori of Korean people, ended up with 'Christian Confucianism'.

My work bears the tile 'Interliving' (相生, sangsaeng in Korean) Theology. The metaphor 'interliving' has its counterpart, namely, 'interkilling' (相克, sangguik in Korean). According to the minjung religious traditions
since the end of the last century, 'the former heaven' (先天) of which interkilling is the dominant rule has caused so enormous unjust suffering of minjung that 'won' (寛) or 'han' (恨) has reached the limit of volcanic eruption. The 'resolution of resentment' (解寛, haewon in Korean) must be accomplished in order to bring the 'breakthrough of the latter heaven' (後天開闢) whose ordering principle is interliving. The minjung-religion's discourse of 'resolving han for interliving' (解寛相生) is the leitmotif for my theology.

In this paper, I will criticize Yun's theology of sincerity and will introduce my own alternative, interliving theology. First, Yun's hermeneutics of sincerity will be criticized from the hermeneutical perspective of minjung experience and language. Second, Yun's Christian Confucianism which combines Christian revelation with Confucian ethic will be criticized in the light of interliving theology which aims at critical correlation of the Christian discourse of faith that works by love and the minjung religion's discourse of resolving han for interliving.

I. A Critical Understanding of Theology of Sincerity

'Sung' (誠) means sincerity in our ordinary language. The etymology of sung has a long history since the appearance of the Confucian classic, the Mean (論語). The original meaning of sung in the classic is more cosmological than anthropological even though cosmos and anthropos are
never separated in the Confucian ethos. According to the Mean, "sincerity is the way of heaven; doing sincerity is the way of human being." We can also find the famous phrase in the same book: "without sincerity, no thing" (不誠無物). Because there is the only supreme sincerity in the heaven and the earth, nature comes to be in its suchness so that human beings and things in the whole cosmos can participate in the harmony of the heaven and the earth. Therefore, the 'only supreme sincerity of the heaven and the earth' (唯天下至誠) is the highest ideal of the Confucian sage. It was in neo-Confucianism that the sincerity of the heaven and the earth became the central issue of human cultivation. Yul Gok, one of Korean neo-Confucianists in the 16th century, claims that sincerity is the only way for the human being to return to his or her authenticity. According to Yul Gok, the human will without sincerity could not stand; the human reason without sincerity could not be adequate; the human character without sincerity could not be changeable. It is here in Yul Gok's notion of sincerity that Yun Sung-Bum finds the preunderstanding of the Christian Gospel for the Korean people. In his essay, "A Theological Approach to Indigenization," Yun emphasizes human responsibility for the indigenization of the Gospel. He writes, "what is most urgent is for one to become a moral, ethical human being before becoming a man of faith." The human being with sincerity may not be a 'man of faith,' yet he/she is a 'moral, ethical human being.' It is significant to
notice that Yun's distinction of faith and sincerity corresponds to his another pair of distinction between revelation as the phenomenon of sincerity and religion (or Uroffenbarung) as the preunderstanding of sincerity. When Yun says of the phenomenon of sincerity, that sincerity is not human ethical responsibility, but the faithfulness of God (or the only supreme sincerity in the heaven and the earth) incarnated in Jesus Christ. Yun is a Barthian who critically distinguishes revelation from religion (including Christian religion!). But he goes beyond Barth in the sense that Yun seriously takes the importance of the preunderstanding of the Gospel. Therefore, Yun tries to combine Karl Barth's position with Paul Althusius' doctrine of Uroffenbarung. It is no wonder that Yun freely refers to Barth without falling into the exclusivist pitfall of Barthianism.

Yun's use of the metaphor, sung is so diverse and all around that both Confucian scholars and theologians in Korea are dissatisfied with his theology. For instance, Yun identifies sung with the revelation of the Word of God. This can be his overuse (if not misuse) of the term when we remember its Confucian sense and context. Furthermore, that can be the metamorphosis (if not reduction) of the Word of God when we consider its prophetic and kerygmatic character. Nevertheless, if we reexamine Yun's theology of sincerity in the light of a postmodern hermeneutics of revelation (for example, Paul Ricoeur's), Yun's doctrine of revelation as sung appears to be a creative work resulted
from his critical correlation of the Christian classic (Karl Barth) and the Confucian classic (Yul Gok).

Claiming the revelation of Jesus Christ as the phenomenon of sung, Yun identifies Jesus Christ with the 'accomplished Word' (성손). The only supreme sung in the Mean appears as a concrete person, yet vere deus vere homo, in Jesus Christ who is the incarnated Word (John 1:14). Here sung as sincerity is not merely human ethical responsibility but the onto-theological ground of human sincerity. As the gospel of John contrasts Jesus in whom the Word became flesh with John the Baptist who was merely a witness for the light of the world, Yun sharply distinguishes the accomplished Word (성존) from the world-famous sages (圣人) such as Confucius and Socrates. Opposing Karl Jaspers who considers Jesus a chiffre of the transcendent for the humankind, Yun agrees with Barth who believes the productive character of the Word of God finally revealed in Jesus Christ. Yun clearly and firmly entrusts himself to Jesus Christ who said on the cross, "it is accomplished" (John 19:30).

But various questions still remain: why does Yun use the metaphor, sung for his theology? If it is taken for granted for Yun to treat the other religions (such as Confucianism, Buddhism and Shamanism) as natural theologies, is it free from self-contradiction when Yun asserts that sung is the same with the Christian revelation? Is sung inclusive and comprehensive enough to represent the pre-
understanding of the Gospel for all Korean people? And what is the loss as well as the gain to exchange the concept of revelation with that of sung?

I will treat the last question first. It is neither the misuse of sung nor the reduction of the Gospel to interpret the Christian revelation from the perspective of sung. It is not misuse of sung because Yun could discover the secondary and referential meaning of the term, the genuine excess of the mere sense of the term. Adopting sung as the key concept for his theology, Yun creatively violates the sense of the term to envision the new possibility of the Christian being in the Confucian world. Yun’s theology of sincerity is his academic apology for and his testimony of the personification of the only supreme sincerity in the heaven and the earth. Therefore, it is not a matter of being right or wrong but of truthfulness and integrity to critique Yun’s theology. Yet is it still the reduction of the Christian Gospel to identify the revelation with sung? Yun never equates the revelation with sung because he well knows the difference of the two. What he tries to do is to discover the identity in difference, namely, the analogical form of revelation in the metaphor of sung. The metaphor of sung can revise the shortsightedness of revelation as inspiration and can provide a new form of revelation as manifestation. This reminds us of Paul Ricoeur’s “poetic function” incarnating a concept of truth which “no longer means verification, but manifestation — a proposed
world, a world I may inhabit and wherein I can project my ownmost possibilities." Going beyond a mere psychological interpretation of revelation and of the Holy Spirit, we may enlarge and deepen the horizon of our understanding of them by the help of hermeneutics of sung. Sung as the only supreme sincerity in the heaven and the earth can be related to the wisdom discourse as well as the hymnic genre of revelation in the Scriptures. Yul Gok's human being with sung closely approaches the ethical dimension of revelation in the Scriptures. These analogical imaginations, however, stop short at poetic function which is the objective side of non-religious revelation.

Is there the subjective side of non-religious revelation, namely, "testimony" in Yun's theology of sung?22

As mentioned above, Yun dares to say that Jesus Christ is the phenomenon of sung; i.e., he recognizes the finality of Jesus as Christ. We have to ask with Nabert: does Yun have the right to invest with an absolute character a moment of history? Even if Yun's category of sung may not be fully adequate for the indigenization of the Spirit of Christ, it is nonsensical as well as unethical to denounce Yun's integrity in his academic testimony for the finality of Christ. Therefore, I raise questions about Yun's theology of sung only in terms of both its relative adequacy to the "common experience and language" of Korean people and its relative appropriateness to the "scriptural, experimental religion" of Jesus Christ.24
The metaphor of sung tends to stop short at the "limit of the examples of moral sublimity." Yun regards as the representatives of the human being with sung such persons as Kim Yu-Shin, Won Hyeo, Lee Soon-Shin, Yul Gok. Of course, they were more than men of sincerity; they were anonymous Christians because they sought for the transcendent unknown God (deus otiosus) as they encountered their limit experiences. For instance, Yun's hero Yul Gok knew of the 'radical evil of human desire' (人慾); thus, he sought for the recovery of the 'heavenly reason' (天理) at the cost of human evil desire. And Yul Gok believed the 'supreme sincerity' (至誠) is the only solution for overcoming the false ego and returning to the true self. As a man of the utmost sincerity, Yul Gok appealed to his king to reform the corrupt government: Yul Gok wrote, "Your Excellency, I would rather die of hunger in a cave than neglect the annihilation of people!" But his reform policies were never taken seriously by his king. It is apparent that Yul Gok encountered the evil in his discovery of what could not be justified, namely, the suffering of minjung. Nevertheless, there is no sign that Yul Gok fully identified himself with minjung to suffer as well as to experience the religious ecstasy which made him witness that "the unjustifiable is overcome here and now!" Yul Gok might be an anonymous, 'almost' Christian, but he was not an anonymous 'altogether' Christian. As long as Yun's theology of 'filial sincerity' (孝誠) is grounded upon the 'Christian
Confucianistic veneration of the sublimity of the moral order (i.e., 父子有親, father-son affection), it not merely has ethical flaws but also raises theological problems.

II. Toward 'Interliving' (相生) Theology

Before going into the leitmotif of interliving theology, let me explain its starting points in relation to theology of sincerity. First, following the minjung religious traditions, I affirm the "priority of faith over sincerity" (先信後誠). This phrase is derived from Suun (水雲) who is the founder of 'Eastern Learning' (東學). Second, agreeing with another religious leader of common people (i.e., John Wesley), I believe faith makes altogether a Christian while sincerity makes almost a Christian. This does not mean Suun and Wesley throw away sincerity in each man's religion. Far be it! They acknowledge sincerity as "a real, inward principle of religion from whence the outward actions flow." According to Wesley, the almost Christian as a man of sincerity has "a real design to serve God, a hearty desire to do his will." But he does not see "faith itself is the only root of whatever is really good and holy." Therefore, he tries to establish in vain his own righteousness. Then, who is the altogether Christian? First and foremost, he is a man in whose heart the love of God is shed abroad. Thus, he is first of all a man of faith. Put his faith works by love;
love not only for God but also for his neighbours. Wesley
calls 'faith that works by love' the true mark of the
scriptural, experimental religion of Jesus Christ.37

Could we find out the historical archetype of the
anonymous, yet altogether Christian in the recent history
of Korean people? I am happy to witness that I meet
an anonymous, altogether Christian in Suun! I intentionally
use the term 'witness' in this case. By this I intend to
claim that the common experience and language of Korean
minjung are not merely the context of Korean theology but
the living resources along with the Christian resources,
namely, one of the two texts in Korean theology. Christians
are obliged by the Spirit of Jesus Christ to witness his
Gospel. In the same vein We Korean Christians must be
ready for witnessing how the anonymous, altogether Christian
and the Spirit of Jesus Christ could concur in the present
state of Korean Christian faith-praxis. This requires us
to do theology as the critical correlation of the
common experience and language of Korean people and the
Spirit of Jesus Christ.39 Therefore, the core as well as
common experience and language of Korean people have to be
witnessed by every Korean Christians as much as the Christian
Gospel has to be witnessed by every Christian. Of course,
the witness of minjung experience and the witness of the
Gospel are not the same. The former is a matter of 'somatic
netic solidarity' with the unjustifiable suffering as well as
with the liberating experience of minjung. But Christians
are not necessarily minjung. Furthermore, being a Christian
is being witnessed to before becoming a witness. The one
who has not the witness of the Holy Spirit that he/she is a child of God is not a Christian. Therefore, we aim at the critical correlation between the anamnetic solidarity with minjung and the Spirit of Jesus Christ.

The Spirit of Jesus Christ precedes our spirits to witness (for the anamnetic solidarity with) the suffering and liberative experience of minjung. And as a witness of the Gospel as well as for the anonymous, altogether Christian I construct interliving theology. Let me introduce my theology in the following diagram.

Diagram of Interliving Theology

- God
- Love of God
- witness of the Spirit
- faith that works by love
- the anamnetic solidarity with minjung
- the Spirit of Jesus Christ
- Kingdom of God
- World
- Human Being
- the anamnetic solidarity with minjung

A: anonymous Christian
B: altogether Christian
C: Korean altogether Christian
Kim Chi-Ha, a famous poet in Korea has greatly contributed to the contemporary understanding of the minjung religious traditions. Recently he went through a paradigmatic change in his thought and lifestyle; a change from the outspoken critic against the government to the outgoing preacher for the wholistic liberation of life. After his long suffering and struggling experiences (he was imprisoned for more than seven years), Kim encountered the core experience and language of minjung in such minjung religious leaders as Suun, Haewall and Chungsan. Kim who is a Catholic said (actually witnessed!) in a public lecture held in the memory of Haewall:

As I already told you, I am a shipwrecked person, a street man devoid of beauty or majesty to attract others. I am neither a man of uprightness nor a thinker. I am only aware, as master Suun and master Haewall taught me, my ruined life, my soul torn apart into pieces is the very life of cosmos living in myself. I only believe that this awareness will eventually bring my salvation; thus if this awareness catches fire and gets started, my own rich yet negative experiences of sin and darkness, the real of being killed will be dynamically transformed into the passions of new life, new beginning (新) and new being. This is my reason to live and to come here. 42

Kim Chi-Ha once considered himself a priest of 'han' (憤, resentment). He defines han as "minjung's anger and sad sentiment turned inward, hardened and stuck to their hearts." He also points out "han is caused as one's outgoingness is blocked and pressed for an extended period of time by external oppression and exploitation." 43 Han is a psychological concept implying an ontological reality.
Han is a feeling of unresolved resentment against unjustifiable suffering. This feeling, however, is more than an individual feeling of repression. Especially minjung's han points beyond the psychological surface to the ontological depth of the inexhaustible suffering into which the 'vital forces' (根氣) of minjung, which have been incessantly and unjustifiably repressed and abused by the heteronomous forces of history, have turned. Kim Chi-Ha's above quoted statement refers to the core and common experience and language of minjung. Kim has become a prophet of new life as well as a priest of han.

Suun, Haewall and Chungsan lived in the end of the 19th century which is the period the Korean minjung were under the double oppression, namely, under the domestic oppression and the colonial exploitation. It was Suun who first came into the enormous conversion experience in 1860. He witnessed the 'supreme ki' (至尊) of God came upon him, and he realized he is one with God whom he must serve as his heavenly parents. He also received from God the symbol of eternal life which looks like 'Tae-Guik' (大極) or the letter 'kung' (弓). And he could summarize his archetypical experience of liberation in the twenty-one Chinese characters:

Supreme ki being here and now
I yearn for its great descent
God within me
My heart in Great Peace
May forever be never forgetful
To know everything

Supreme ki being here and now
願為大降
侍天主
造化定
永也不忘
萬事知
For the first three decades after Suun's awakening, the great number of the illiterate minjung joined his religion. It is no wonder that his followers were the subjects of the Dong-Hak revolution (1894) as well as of the March first independence movement (1919). Suun was a truely great anonymous, yet altogether Christian because he was the foremost witness who was identified with the just cause which the rulers of the Chosun dynasty hated and who, for this just cause, risked his life. He was hanged by the government in 1864. Because his testimony was the engagement of a pure heart and to the death, his death was that of the prophet sent by God for minjung.

What did make Suun as well as his followers exclaim "the vicious cycle of han, the unjustifiable is overcome here and now!"? I believe it was their unique experience of 'God within me' (侍天主, shi-chun-ju). Every person or everything in the world is a 'God-within' being. But the human being has to be awakened to this truth. Unless the supreme ki of God comes down into heart, there can be no awakening to a 'God-within' being. Therefore, there is the 'priority of faith over sincerity' (先信後誠). One can witness his/her being with God only after his/her being witnessed to by God. As a matter of fact, God told Suun: "My heart is thine heart" (吾心即汝心). The dynamic structure of 'God within me' (侍天主) consists of two parts: one is 'shi' (within me) code and the other is 'ju' (God) code. Shi code is explained by Suun as following: "Inside,
divine spirit; outside, *ki* moves" (内有神靈，外有氣化).

If we approach 'shichi code' (侍者) from the perspective of 'altogether a Christian' represented by John Wesley's thought, the indigenization of the Spirit of Jesus Christ in the core and common experience and language of *minjung* will become very fruitful. According to Wesley, the altogether Christian has the witness in his/her heart. The witness is the witness of the Spirit of Jesus Christ. It is in the first letter of John that a nearly complete internalization of witness is found: "He who believes in the Son of God has the witness in himself" (I John 5:10). Paul also exclaims: "The Spirit himself witness with our spirits that we are the children of God" (Romans 8:16). Yet in the New Testament the extreme internalization of witness is always checked and balanced by the eschatological proviso of cosmic trial: "The Christ is witness par excellence because he evokes the 'crisis', the judgment on the works of the world: 'I testify of it that its works' are evil (John 7:7). The function of the witness rises to the level of that of Judge of the End."

Concerning the dialectic of internal witness and cosmic trial, John Wesley wrote in the eschatological context of the great assize:

All their sufferings likewise for the name of Jesus and for their testimony of a good conscience will be displayed, unto their praise from the righteous judge, their honour before saints and angels, and the increase of that far more exceeding and eternal weight of glory."
From the Lord's day on forever, however, the "dreadful sentence of condemnation upon those on the left" will remain "unmovable as the throne of God." Wesley's vivid sense of the Christian life as lived under God's constant judgment and oriented toward his final judgment leads him to interpret the eschatological dialectic of internal witness and cosmic trial in terms of the soteriological dialectic of the spirit of bondage and the Spirit of adoption (Romans 8:15). The spirit of bondage refers to the spiritual state under the law of sin and death. Wesley described the state of a wounded spirit under the law:

"Sometimes it may approach to the very brink of despair; so that he who trembles at the name of death may yet be ready to plunge into it every moment, to choose strangling rather than life" (Job 7:15).

The one who receives the Spirit of adoption is under grace; i.e., he/she has the power of the Holy Spirit, whereby he/she cries, "Abba, Father" (Romans 8:15).

Wesley's notion of the Spirit of adoption is deeply rooted in his evangelical, kerygmatic discourse of faith that works by love. The Spirit of adoption is in other words the Love of God shed abroad in our hearts. Wesley emphasized the ontological priority of the Love of God over our love of God. The Love of God passionately urges us to love God and our neighbours. The witness of the Spirit that we are the children of God leads us into the dynamic praxis of faith that works by love. As the Spirit witnesses to our spirits, the Love of God precedes our love of God and neighbours. There is the concur-
rence of the Spirit and our spirits, and of the Love of God and faith that works by love. And there is the dual process of faith that works by love; i.e., internal witness which is the seal of conviction that we are the children of God on the one hand, and the outward witness of works that "is modeled on the passion of Christ, the testimony of suffering" on the other.

Wesley's doctrine of sanctification and Christian perfection resides in the Christo-praxis of faith that works by love in the sense that we have the mind that Christ had and we walk as Christ walked.

It is significant to notice that 

shi code is preceded by the seven character form of invocation: "Supreme ki being here and now, I yearn for its great descent" (至气乃愿大降). This is an invocation of the Spirit of God. Supreme ki (至气) is not merely the only supreme sincerity of Confucianism but the Spirit of 'Heavenly Lord' (天主). As well known in Northeast Asia, ki (气) is "a vital, dynamic, original power that permeates the entire universe, indeed, all things (macrocosmic and microcosmic), and leads to an ultimate unity." Therefore, it is no wonder that the Chinese theologian Chang Chun-shen has translated "Holy Spirit" with chi (气) in Chinese.

Chang writes:

On both sides, chi or spirit belongs not only to the cosmic and natural life-world, but is also closely connected with the moral dimension of human life. And over and above this, it serves as the mysterious bridge between God and the human person.
Notice that Suun uses 'Supreme ki' (王氣) as the ki of 'Heavenly Lord' (天主). When supreme ki comes upon the human being, the state of shī code appears: i.e., "inside, divine spirit; outside ki moves." (内有神靈外有氣化) 
The first part of shī code (inside, divine spirit) points to the presence of supreme ki in human heart so that the creative activity of a newly born person concurs with supreme ki. This concurrence is the meaning of the second part (outside, ki moves).

Suun's "spiritual" view of reality leads into a uniquely transpersonal understanding of God: although God is not apersonal, God is still more than personal. According to shī code, when the supreme ki of God comes into human 'heart' (心, shim in Korean), it turns to be 'divine spirit' (神靈). This should not be confused with the pantheistic identity between supreme ki and human heart/spirit. When God told Suun, "my heart is thine heart" (吾心即汝心), this presupposes as interrelational (if not interpersonal) character of the two hearts. Nevertheless, the Schwerpunkt of shī code rests upon the mystical union of God and the human being since both are nothing but 'one ki' (一氣). If Suun stops short at this, he must be either a pantheist or another mystic. But he goes one step further from 'shī code' (侍者) into 'ju code' (主者) which he explains: "to respect Heaven and to serve Heaven as we serve our parents" (稱其寧而與父母同事者). This reminds us of the 'filial affection or sincerity' (孝誠).
in theology of sincerity. This is the Christian-Confucianistic ethos based upon the interpersonal relationship between God our parents and human beings as God's children. But again, "first, believe and sincerity must follow" (先信後誠). The prior state of _shi_ is the state of _han_ in which 'vital forces' (根氣) are repressed and all beings are fallen into the 'law of interkilling' (相克之理). When the 'supreme _ki'_ (至氣) of God becomes present in one's heart and he/she is awakened to the internal witness of 'God-within' being, the vital forces of new life and new being get started to bring the 'new beginning of the latter heaven' (後天開闢). Here also operates the strong tension between internal witness (inside, divine spirit) and cosmic renewal (outside, _ki_ moves). At last, _han_ is resolved for the new beginning of life which is called by Chungsan 'interliving' (相生): interliving of God, the world and human beings. 53

Interliving theology critically correlates the _minjung_ discourse of resolving _han_ for interliving and the Christian discourse of faith that works by love. The _minjung_ discourse without the Christian discourse will lose its prophetic and messianic passion only to become another gnostic mystery religion. The Christian discourse without the _minjung_ discourse will be devoid of its kerygmatic and evangelical truthfulness to fall into a neo-colonial, egocentric spirituality. Therefore, a genuinely ecumenical and Korean theology takes into account both its 'noetic praxis'.
in terms of the anamnetic solidarity with the suffering

minjung, and the productive power of the Spirit of Jesus

Christ.

We have to be warned by such prophetic voice as Hans

Küng remarks:

For what happens when growing economic progress

is accompanied by religious indifference and apathy,

by positivism in science and utilitarianism

in everyday life? In short, what happens wherever a purely materialistic attitude begins to

assert itself, whether this be in China or Japan,

in Korea or Taiwan, in Hong Kong or Singapore?

There is an increase in the sense of meaningless-

ness, in lack of commitment, in moral permissiveness,

and in the loss of a spiritual home.

Christian theology and church could help the East

avoid the notorious errors of the West. 54

This is more than a moral, ethical crisis, it is rather a

religious, spiritual crisis brought about by the culture

of 'interkilling' (kerja) in the region. Especially in the

Northeast Asia there has never been the time of genuine

peace and justice. We only had Chinese domination in the

old past and Japanese hegemony in the recent past. I do

not want to emphasize about Korean ultranationalism in

the near future after the North and the South are re-

united. What we need is not another kind of (however,

benevolent or shrewd) imperialism based upon the culture

of interkilling, but a genuine spiritual renewal of Asian

culture as the culture of interliving. For instance,

we are facing in Korea at least three kinds of inter-

killing: socio-economic interkilling (class conflict),

military and ideological interkilling (between the North

and the South) and ecological interkilling between humanity
and polluted nature. 'Justice, peace and the integrity of creation' is far from reality in Korea as well as in other Asian countries. How could Asian Christian theology contribute to the world-historical paradigm change from yang culture of interkilling to yin culture of interliving? 

First and foremost, 'interkilling theology' should be done away with. One of the typical model for interkilling theology is Heilsgeschichte model. It has dominated Western theology (whether Catholic or Protestant) for a long time. It has the fundamentally false assumption that there is the law of contradiction between human free will and the sovereignty of God. The most horrible doctrine of double predestination divides the humankind into two camps; the elected and the reprobated. Yet is God only God of Abraham, Issac and Jacob? Isn't God of Jesus Christ, God of Hagar, Ishmael and Esau? Many forms of liberation theology are nothing but the bearers of han cries of Hagars, Ishmaels and Esaus in our time. Liberation theologies remind us of the theological significance of the core experience and language of minjung. Nevertheless, if liberation model is understood diametrically opposed to Heilsgeschichte model, could interkilling theology be overcome? Despite their apparent claim for Christian identity, some of liberation theologians tend to mislead ecumenical theology as long as the Scriptures are considered the texts of terror, and the spirits of the suffering creatures and the Spirit of Jesus Christ are
treated on the same level. Enter interliving theology. The fundamental trait of interliving theology can be phrased by "free grace in all and for all" (John Wesley). When we could creatively correlate the doctrine of free grace with the minjung discourse of resolving han for interliving, we might come up with a new heuristic model for the interpretation of the Scriptures as the texts of interliving. Furthermore, this new reading of the Scriptures could comply with the highest vision of Christian faith, namely, Universal Redemption which has been yearned by the groaning creatures (Romans 8:19-22).

Interliving theology aims at the evangelical transformation of Korean almost Christians so that they could be the genuine witnesses (or the altogether Christians) of the Spirit of Jesus Christ for the salvation of the suffering minjung. May the han of minjung be resolved for interliving by the power of the Holy Spirit so that everyone of minjung could shout in heavenly joy:

I rejoice in the Spirit of adoption which cries in my heart, Abba, Father!
I rejoice in an earnest expectation of all the good things which God has promised for that love him.
Endnotes


6. The two most significant movements of minjung religion are Eastern Learning or Chundokyo founded by Suun and Chungsankyo founded by Chungsan. Cf. Tongkyungtaejeon (東京經大全) and Yongdamyusa (龍潭遺詞) which are the Scriptures of Chundokyo, and Taesoonjeonkyung (大巡典經) which is the Bible of Chungsankyo.

7. 中庸, "誠者, 天之道也; 誠之者, 人之道也.

8. 中庸, "誠者, 物之終始, 不誠無物."

9. 中庸, "唯天下至誠, 爲能盡其性, 能盡其性, 則能盡人之性; 能盡人性, 則能盡物之性, 能盡物之性, 則可以有天地之化育, 可以有天地之化育, 則可以與天地之參矣.

10. 葉谷, 圣學輯要, "如志不誠則不立, 理無誠則不格, 氣質無誠則不能變化."


13. Ibid., p.32.


17. Yun, Korean Theology, p.31.


21. Ibid., p. 102.
22. Ibid., p. 105.

In this preface of his standard sermons, Wesley wrote, "I have accordingly set down in the following sermons what I find in the Bible concerning the way to heaven, with a view to distinguish this way of God from all those which are the inventions of men. I have endeavoured to describe the true, the scriptural, experimen­tal religion, so as to omit nothing which is a real part thereof, and to add nothing thereto which is not." According to Wesley, the two most essential marks of the scriptural, experimental religion are the religion of the heart and the faith which worketh by love: "And herein it is more especially my desire, first, to guard those who are just setting their faces toward heaven (and who, having little acquaintance with the things of God, are the more liable to be turned out of the way) from formality, from mere outside religion, which has almost driven heart-religion out of the world; and secondly, to warn those who know the religion of the heart, the faith which worketh by love, but at any time they make void the law through faith, and so fall back into the snare of the devil."

26. Kim Yu-Shin, the 7th century Korean general who contributed to the national unification by the Silla dynasty; Won Hyo, the 7th century Korean Buddhist scholar who established the 'tong' (個) Buddhism; Lee Soon-Shin, the 6th century Korean admiral who defeated the Japanese invaders.
29. Ricoeur, op. cit., p. 111.
30. As well known the 'anonymous Christian' is Karl Rahner's terminology. And the distinction of 'almost' and 'altogether' Christian comes from John Wesley. In this paper I introduce the distinction between the anonymous, almost Christian and the anonymous, altogether Christian. Concerning the former, the Gospel is the fulfillment of his/her religion. But with the faith of the latter the Gospel needs a critical correlation.
31. "大抵此道心信為誠, 以信為信, 人而言之, 言之于言不, 取可不, 再思定, 當之善言, 不信自信, 如斯修之, 乃成其誠, 誠與信合, 其則不遠, 人言以誠, 誠為後誠, 吾言必言, 皆非言誠, 敬以誠之, 人言無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 誠無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違, 言無違
32. Cf. The Works of John Wesley, Vol.1, pp.134-135, footnote 19. "Sincerity" was a shibboleth in eighteenth-century religion, especially among the latitudinarians. Cf. Allison, The Rise of Moralism, p.144, believes that Edward Fowler (1632-1714), Bishop of Gloucester, was the first to make sincerity a prerequisite to justification, in his The Design of Christianity (1671). Samuel Johnson, in the Dictionary (1755), defined sincerity as 'honesty of intention' and quotes John Rogers (1679-1729), The Necessity of Divine Revelation and the Truth of the Christian Religion (1727): 'Jesus Christ has purchases for us terms of reconciliation, who will accept of sincerity instead of perfection; but then this sincerity implies our honest endeavours to do our utmost." Like the above quoted writers, Wesley wrote, "Sincerity therefore is necessarily implied in the being 'almost a Christian'" (p.136). But he mentioned, "Again, if there be anything good in sincerity, why dost thou expect it before thou hast faith? — seeing faith itself is the only root of whatever is really good and holy" (emphasis by Wesley, p.216). Therefore, Wesley claimed, "Nay, but first believe. Believe in the Lord Jesus Christ, the propitiation for thy sins. Let this good foundation first be laid, and then thou shalt do all things well" (emphasis by Wesley, p.214).

33. Ibid., p.134.
34. Ibid., p.136.
35. Ibid., p.216.
36. Cf. The Works of John Wesley, Vol.11, The Appeals to Men of Reason and Religion (Oxford: The Clarendon Press, 1975), p.47. "It (Faith) is the feeling of the soul, whereby a believer perceives, through the 'power of the Highest overshadowing him,' both the existence and the presence of him in whom he 'lives, moves, and has his being,' and indeed the whole invisible world, the entire system of things eternal. And hereby, in particular, he feels 'the love of God shed abroad in his heart' (Romans 5:5)."

38. As indicated above in note 30, the first-generation theology of indigenization tried to correlate the Christian text (of altogether a Christian) and the Korean context (of an anonymous, almost Christian). The second-generation theology, however, aims at a critical correlation between the explicit text of altogether a Christian and the implicit text of an anonymous (yet altogether) Christian.

39. Here I agree with Hans Küng when he wrote, "Christian inculturation, not dual religious citizenship, must be the watch word! .... What is at issue is the inculturation of the spirit of Jesus Christ for the whole of humanity" (emphasis is his). Cf. Hans Küng and Julia Ching, Christianity and Chinese Religions (New York: Doubleday, 1989), p.282.
40. I borrow the term 'anamnetic solidarity' from political theologians (J.B. Metz, H. Peukert, M. Lamb).


The Word of God

![Diagram of God, Christ, Christians, Incarnation, Resurrection]

Incarnation (John 1:14)

Resurrection (John 14:20)


44. 李熙才, 論學文

45. Ricoeur, op. cit., p. 141.


47. Ibid., p. 366.

48. Ibid., p. 257.


50. Ricoeur, op. cit., p. 142.

51. Han Küng and Julia Ching, op. cit., p. 266.

52. Quoted from Hans Küng and Julia Ching, p. 266.

53. Cf. 大巡史修.

"Since the principle of interkilling has prevailed through the period of the Former Heaven, every human affair lacked harmony and as a consequence, resentment (怨) filled the three realms of world (三界). This complex of resentment caused all the miserable disasters in the world (5:4)."

"This is the time of haewon (resolving resentment). I (Chungsan) will resolve the resentment of the woman who has been imprisoned at home, no more than man's plaything and servant for thousands of years, in order to establish the correct relationship between yin and yang or between kon and kun (5:134)."