

**DIAKONIA AS CHRISTIAN MISSION:
WITH PARTICULAR REFERENCE TO
PENTECOSTAL AND CHARISMATIC
MOVEMENTS IN KOREA**

by

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Abstract

In the New Testament diakonia means both ‘waiting at table’ or in a somewhat wider sense, ‘provision for bodily sustenance’, in addition to the ‘discharge of service’ in genuine love. The purpose of this study is to discover the characteristics of diakonia in the Pentecostal and Charismatic movements, and how the diakonia in P/C movements has impacted on Christianity and society in Christian history. Furthermore, it also examines whether diakonia in the P/C movements has the potential for social transformation and discusses the direction of the development of P/C movements through diakonia practices. For this, the research uses historical, theological and missiological methodology. In particular, it uses ecclesial, holistic and prophetic dimensions as a framework to analyse diakonia in P/C movements in Korea.

As a result, it could be seen that the evaluation of P/C movements as non-social and exclusive movements shows a superficial understanding of the movements. In general, in these movements, there is more practice of the social service aspect that cares for the poor and the alienated, than the social transformation aspect. Also, it is possible to continue to develop the movement into a progressive social movement through diakonia activities. The P/C movements have the potential to liberate people through Pentecostal empowerment. The diakonia practices of the movements are expected to play a role in their social transformation in that they draw on a holistic perspective and approach that does not distinguish between individual salvation and social salvation. The P/C movements are immensely interested in the prophetic dimension. They are able to grow to the level of dealing with political issues that threaten God’s kingdom and human well-being. I argue that we must take an attitude that recognises and supports their infinite potential for social change through diakonia.

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List of Abbreviations

AC	Accra Confession
AG	Assemblies of God
AGAPE	Alternative Globalization Addressing Peoples and Earth
AST	Anglican Social Theology
BWA	Baptist World Alliance
BWAid	Baptist World Aid
CCPD	Commission on the Churches' Participation in Development
CICARWS	Commission on Inter-Church Aid, Refugees and World-Service
CST	Catholic Social Teaching
LCWE	Lausanne Committee for World Evangelization
NAE	National Association of Evangelicals
NGO	Non-governmental organisation
P/C	Pentecostal and Charismatic
WARC	World Alliance of Reformed Churches
WCC	World Council of Churches
WCRC	World Communion of Reformed Church
YFGC	Yoido Full Gospel Church

Glossary of Korean Words

<i>Hangul</i>	the Korean alphabet
<i>Joseon dynasty</i>	the last dynasty before Japanese Occupation (1392-1910)
<i>Kibock sinang</i>	belief to have blessings through faith and religious practices
<i>Minjung</i>	those who are oppressed politically, exploited economically, marginalised sociologically, despised culturally, and condemned religiously.
<i>Sakyeonghui</i>	Bible conference
<i>Sangnom</i>	lowest class in Korean society during Joseon dynasty
<i>Seonangdang</i>	holy stone cairns or trees that are dedicated to the deity <i>Seonangshin</i> , the patron of villages.
<i>Sunbogeum</i>	pure gospel
<i>Tongseonggido</i>	simultaneous loud prayers with wailing
<i>Yangban</i>	the noble class in Korean society during Joseon dynasty

Chapter 1. Introduction

1.1. Background of the thesis

Christian history is the history of the Holy Spirit, according to many. The ministry of the Holy Spirit is a continual ministry stretching from the beginning of the world to today. The Early Church in the New Testament, which had experienced persecution and despair, became united through the coming of the Holy Spirit during Pentecost. In the middle ages, there was another movement of spiritual awakening in the church and the world. Also, after the spiritual awakening movement in the 18th century and the revival movement in the United Kingdom and the USA in the 19th century, many spiritual revival movements took place in various parts of the world in the 20th century.

Some typical examples of the 20th-century revival movements are: the Welsh revival movement from 1903 to 1904, as represented by Evan Roberts; the Australian revival movement in 1905, which rose from the impact of the Welsh revival; the revival of India from 1905 to 1906, which occurred in Khasia Hills in India; the Wonsan and Pyongyang revival movement led by R. A. Hardie and Sun-Ju Gil from 1903 to 1907; the Azusa revival movement from 1906 to 1909; and the Manchuria and China revival movement in 1908.¹

The fact that these revival movements have aspects of Pentecostal and Charismatic (hereafter P/C) movements is worthy of note. Recently, P/C movements are ‘considered to be the most rapidly expanding religious movement worldwide, spanning the continents of Africa, Asia, and South

¹ Sang-Yun Lee, *Contextual Hope in Korean Pentecostalism's Threefold Blessing* (Ph.D. thesis, University of Birmingham, 2014), 47-54.

America' as well as maintaining a presence within the North American religious phenomenon.²

According to the *International Bulletin of Mission Research* in 2008, there was no person identified as being in P/C movements in 1800, and by 1900 this became about 981,000 Pentecostals/Charismatics, who were still only 0.2% of all Christians. While the evangelical movement was growing by about 14,000 a day, the P/C movements were increasing by about 36,000 people a day. By 2008 the statistics showed that the number of Pentecostals/Charismatics were 601,652,000 (28.4%) out of 2,113,199,000 Christians in the world.³ In 2017, the figures were 669,177,000 (28.2%) Pentecostals/Charismatics out of 2,371,416,000 of Christians,⁴ while in 2019, 693,820,000 (27.4%) are Pentecostals/Charismatics out of 2,528, 295,000 of Christians. This means that approximately three in every ten Christians belong to the P/C Movements. By 2050, this number is expected to reach 1,089,199,000.⁵

The P/C movements were one of the major movements leading the churches in Korea, starting from the Great Revival movement in the early 1900s, and it still has a great influence on the Korean churches. In the Korean church, however, theological discussion about the P/C movements is not active. There are those, on one side of the P/C camp, dealing with its theology and history in-depth, but most are biased towards the Full Gospel theology centred around Rev. Yong-Gi Cho and Yoido Full Gospel Church (YFGC), and the Assemblies of God (AG) in Korea.

Before the P/C movements entered the mainstream of the Korean Church, both conservative and progressive theologians were critical of the P/C

² Allan H. Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity*, (Cambridge University Press, 2014), 1.

³ David B. Barrett, 'Missiometrics 2008: Reality checks for Christian world communions.', *International Bulletin of Missionary Research* 32, no.1 (2008): 27-31.

⁴ Todd M. Johnson, et al. 'Christianity 2017: Five Hundred Years of Protestant Christianity.', *International Bulletin of Mission Research* 41, no.1 (2017): 41-52.

⁵ Gina A. Zurlo, Todd M. Johnson, and Peter F. Crossing. 'Christianity 2019: What's Missing? A Call for Further Research.', *International Bulletin of Mission Research* 43, no.1 (2019): 92-102.

movements. They criticised the movements for only seeking blessings from God, which reflected an unbiblical and shamanistic influence. In particular, *Minjung* theologians classified as progressive theologians regarded the P/C movements as a shamanistic, mystic, non-social, and non-historic movement, selfish *Kibock sinang*, a term that is discussed in chapter 6. They emphasised that the correct movement of the Holy Spirit should be accompanied by political and social liberation.⁶ Other progressive theologians do not even mention these movements, considering it not worth discussing at all. Because of this negative attitude, P/C movements, which have grown explosively in the world, were rarely examined in Korean research or were dealt with only within the Pentecostal camp.⁷ However, P/C movements are an important subject that should not be overlooked when talking about the Korean churches. Despite the critical view, P/C movements have had the most significant impact on the Korean churches and society.

In the world, P/C movements are now responding more positively and responsibly to various social issues. As the social status of the P/C movements improves, or because of the particular social environment in which the Church operates, P/C churches, which have traditionally focused on the afterlife and evangelism, are engaged in diverse social projects dealing with complex and intractable social issues. According to Donald Miller and Tetsunao Yamamori who are religious sociologists, surveys of the churches most actively participating in Third World countries have found that more than 80% of the churches are Pentecostal or similar churches. They have been seen to focus on community service rather than political participation.⁸

These P/C movements have emphasised the importance of living a Christian life filled with the Holy Spirit, and also brought about an explosive

⁶ Sebastian C. H. Kim, 'The Problem of Poverty in Post-War Korean Christianity: Kibock Sinang or Minjung Theology?,' *Transformation* 24 no.1 (2007): 46-49.

⁷ Daniel Chung-Soon Lee, 'Osunjeoljuui Teukseonggwa Sinhakjeog Uimi [Characteristics and Theological Meanings of the Korean Pentecostalism]', *Theology and praxis*, no. 48 (2016): 331.

⁸ Donald E. Miller, and Tetsunao Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement* (University of California Press, 2007), 256-65.

growth all over the world. The revival of the church in Korea has not followed this trend, even though they experienced rapid growth over a short period. The P/C movements in Korea are in a crisis marked by stagnation or a decrease in numbers, and they have lost credibility and influence in society. Such a crisis could be a result of settling for the growth paradigm (as understood by the emphasis on growing the church through active evangelisation and outreach) from the past. Although the P/C churches have made efforts to restore their social trust, they are still perceived as a closed holy group or a group of spiritual people who do not care about their neighbours, who remain in the church without affecting the outside world.⁹ Perhaps this was because while there was a ministry of service within the Pentecostal movement, there was a lack of theological work to support it. Today's churches in Korea are required to formulate a desirable ministry to overcome secularisation and to improve serving the people in need in society. They should also consider engaging in theological work to support their diakonia ministry, as defined in the next section. It is clear that these movements, which have grown in both quantitative and qualitative aspects, should no longer be movements unrelated to society. In other words, the movements must respond to the suffering and the pain of Korean society, and they must sincerely participate in the social responsibility required of them. The Korean P/C movements should pay attention to new challenges from the social point of view.

The P/C movements are deeply connected with the spiritual desire to overcome social frustration, pain and the injustice of the society. Such desire exists because, in the majority of cases, the people in these movements were not those who exerted forces that lay at the heart of power, but those who had suffered because of such forces. In Christian history, the Early Church experienced the presence of the Holy Spirit during Pentecost, and the ministry of the Holy Spirit was made manifest by mission work and relief for the poor. The Holy Spirit made people pay attention to the weakest and most vulnerable

⁹ Do-Hwa Huh, 'Gyohoeui Sahoejeok Yeongseong Hoebok [Recovering the Social Spirituality of the Church]', *Sinhakgwa Seongyo* [Theology and Mission] 50 (2017):198.

members of society, who were also the people Jesus paid attention to, and this led to the relief and the social reforms. In this regard, diakonia was the critical message in the Early Church, and the major topic actively discussed throughout the history of Christianity. It is thus clear that at this present time, the P/C movements, which have been criticised for emphasising secular themes like materialism and church growth, thus embracing the logic and management principles of economic growth, need to play the proper role in the world and society through diakonia. We desperately need new awareness and expansion about the ministry of the Holy Spirit from the P/C movements, and we also need to discover assets of diakonia in P/C movements, including serving and helping the vulnerable and underprivileged people, taking social responsibility, seeking social justice and preserving the environment.

1.2. Terminology

1.2.1. Diakonia

The word ‘diakonia’ is from the Greek root ‘διακον-’ used in the secular society of the Greeks to indicate serving or service. Beyer, in Kittel’s *Theological Dictionary of the New Testament*, explained that in the New Testament diakonia means both ‘waiting at table’ or in a rather wider sense, ‘provision for bodily sustenance’, in addition to the ‘discharge of service’ in genuine love.¹⁰

In this thesis, diakonia should be seen as essential to both the nature of the church (ecclesiological) and the mission of the church (missiological). Diakonia means serving God through worship and serving one’s neighbours and the world, ‘as a response to [the] challenges of human suffering, injustice and care for creation.’¹¹ In addition, diakonia is seen as a missional action of the Church

¹⁰ H.W. Beyer, ‘Diakoneu, Diakonia, Diakonos’, in Geoffrey William Bromiley, *Theological Dictionary of the New Testament*, (Grand Rapids, MI: Eerdmans, 1964), 81.

¹¹ Kjell Nordstokke, *Diakonia in Context: Transformation, Reconciliation, Empowerment* (Geneva: The Lutheran World Federation, 2009), 8.

and as responsible service for the gospel by words and deeds, by Christians who have been called by God to be mediators.

1.2.2. P/C Movements

The P/C movements cannot be defined without complication because they have a variety of shapes and sizes in the world. According to Allan Anderson's definition, the Pentecostal movements include all the churches that emphasise the work of the gifts of the spirit.¹² He says that the term 'Pentecostal' refers to various movements scattered around the world, and can be described as having a 'family resemblance' that emphasises the 'working of the Holy Spirit'.¹³ He classifies the Pentecostal movement into four types: 'Classical Pentecostals', 'Older Independent and Spirit Churches', 'Older Church Charismatics', and 'Neo-Pentecostal and Neo-Charismatic Churches'.¹⁴

In my thesis, the term 'Pentecostal' in the term 'Pentecostal/Charismatic' will be understood primarily as 'Classical Pentecostalism'. Classical Pentecostalism emphasises 'the experience of the baptism of the Holy Spirit' and finds its origin in the Azusa revival of America in the 20th century. In particular, Classical Pentecostalism is demonstrated by a characteristic of American denominational Pentecostalism, which emphasises tongues as 'initial physical evidence'.¹⁵ In the Korean context, Pentecostalism is generally understood as Classical Pentecostalism, because the churches of AG in Korea, including Yong-Gi Cho and YFGC, which represent the Pentecostal movement in Korea, find their origins and characteristics in Classical Pentecostalism.

In a broad sense, the Charismatic movement can be included in the Pentecostal movement. In my thesis, however, I will use the term Charismatic

¹² Anderson, *An Introduction to Pentecostalism*, 6.

¹³ Allan H. Anderson, 'Varieties, Taxonomies, and Definitions', in *Studying Global Pentecostalism: Theories and Methods*, (London: University of California Press, Ltd. 2010), 15.

¹⁴ Anderson, 'Varieties', 16-20.

¹⁵ Anderson, *An Introduction to Pentecostalism*, 2.

in a narrow sense. It will be understood as having a Pentecostal experience in a church other than Pentecostal denominations. I will use P/C movements as a comprehensive expression embracing Pentecostal and Charismatic movements as defined above.

1.3. Statement of the problem

The P/C movements in Christian history usually come under critique for avoiding social issues or interpreting social problems spiritually. According to Anderson, the P/C movements have stepped away from struggling politically and seeking justice within secular topics, emphasising the proclamation of the gospel instead, filling of the Holy Spirit, and isolated religious life, while simply spiritualising or personalising social issues. As a result, the movement focuses on personal mission and evangelism and is only interested in the ‘gospel for health and wealth’ that accepts present repressive conditions and considers material gains as spiritual blessings. The movements continued to separate the Church and the State into something ‘secular’ and ‘spiritual’. Lately, the approach of P/C movements to socio-political problems in the world is more complex and ambiguous. Many P/C churches are looking for a spiritual solution that sees social issues as a problem of evil rather than a structural problem. There is also criticism about the ‘gospel of prosperity’ of P/C movements.¹⁶ The P/C movements around the world are participating in society through ‘freedom and liberation through the experience and ability of the Holy Spirit’. The movements do not separate social participation and evangelisation. Nowadays, Pentecostal politics and social participation are actively debated, and the perception of the possibility to be more involved is increasing gradually. This awareness is especially keen in the Global South.¹⁷ The history of P/C movements, which had efforts of diakonia in place to react sensitively and

¹⁶ Anderson, *An Introduction to Pentecostalism*, 283-85.

¹⁷ Allan H. Anderson, ‘A ‘Time to Share Love’: Global Pentecostalism and the Social Ministry of David Yonggi Cho.’ *Journal of Pentecostal Theology* 21, no 1. (2012): 53.

rapidly to serious social issues have often been overlooked. Recent scholars support the view that the P/C movements are increasingly appealing to the public as it is essentially a religion of the poor.¹⁸ As Richard Shaull pointed out, Pentecostals have not made much effort to develop a socially responsible theology, integrating personal responsibility and social responsibility. However, in many cases, integration is becoming a reality in their communities. As a result, they emerge ‘as forces for social transformation’, especially among the poor and marginalised.¹⁹ The P/C movements have the potential to liberate people, and this liberation can lead to diakonia because the evangelism and diakonia can be seen as the work of the Holy Spirit.²⁰ Therefore, there is a need for a theological study of the P/C movements with this diakonia heritage and potential. According to Murray Dempster, ‘the rapidly changing social face of Pentecostalism intensifies the need for a theology that can inspire and direct the church’s moral engagement with the society without diminishing the church’s historic commitment to evangelism’.²¹

The rapid growth of P/C movements has attracted considerable attention both globally and domestically. The P/C movements in Korea have received similar criticism to that already discussed. The Korean P/C movements were denigrated as individualistic, materialistic, and non-political and regarded as a means of church growth and material blessing. The P/C movements concentrated on evangelism activities for personal conviction and extension of the gospel. The Korean P/C movements are no longer a movement on the outskirts of the Korean church. The movements have already advanced into the heart of Korean society, not only in terms of numbers but also in political and

¹⁸ Wolfgang Vondey, ‘The Impact of Culture and Social Justice on Christian Formation in Pentecostalism.’ *Journal of Pentecostal Theology* 24, no 1. (2015): 203.

¹⁹ Richard Shaull, and Waldo A. Cesar, *Pentecostalism and the Future of the Christian Churches: Promises, Limitations, Challenges*, (Eerdmans Publishing Company, 2000). 227.

²⁰ Anderson, *An Introduction to Pentecostalism*, 283.

²¹ Murray W. Dempster, ‘Evangelism, Social Concern, and the Kingdom of God’, 22–23. in Anderson, *An Introduction to Pentecostalism*, 283.

social influence.²² In this regard, the diakonia required of the P/C movements should not be the same as before. The P/C churches have asked questions about the nature of the Church and have had an awareness of the need for diakonia practices in the process of recognising their weaknesses. The P/C movements have historical assets of diakonia in Korea. However, it is a pity that there is not enough research on the studies about diakonia in the P/C movements.

1.4. Previous Research

1.4.1. The P/C movements in Korea

Ironically, the study of the history of the P/C movements in Korea was begun by Presbyterian theologians. In 1988, Boo-Woong Yoo, Presbyterian theologian, wrote a PhD thesis on *Korean Pentecostalism - Its History and Theology* (1988). This thesis was the first study on the P/C movements in Korea, and it is of great importance as a means of introducing Korean Pentecostalism to the world. He investigated the history and theology of Pentecostalism in Korea from the indigenous viewpoint, especially from the viewpoint of shamanism. However, there is a limitation in that it did not deal with the history of the Pentecostal missions and denominations. Since he is from the Reformed Church, his thesis generally focused on Presbyterians.²³

Chong-Hee Jeong, another Presbyterian theologian, wrote a Th.D. thesis on *The formation and development of Korean Pentecostalism from the viewpoint of a dynamic contextual theology* (2001). He examined the institutional, traditional, cultural and historical origins and backgrounds for the study of P/C movements in Korea. In particular, he tried to analyse the formation and development of Korean Pentecostalism based on the concept of

²² Dawk-Mahn Bae, 'Osunjeol Undongui Eoje, Oneul, Geuligo Naeil [Yesterday, Today, and Tomorrow of Pentecostalism]', *Yongsan Theology Journal* (2013): 85-86.

²³ Boo-Woong Yoo, *Korean Pentecostalism: Its History and Theology* (Ph.D. thesis, University of Birmingham, 1988).

‘healing of Han’.²⁴ He argued that the characteristics of various Korean Pentecostals which depend on the times and dynamic contexts are only part of world Pentecostalism. Unlike the study of Boo-Woong Yoo, Chong-Hee Jeong distinguished between Pentecostal and Charismatic, and also dealt with Pentecostal missionaries and the formation of the AG in Korea.²⁵

Since the two theses present the views of Presbyterian theologians, it was not easy to accept their narratives and claims in the Pentecostal camp. Especially, Yoo’s thesis emphasises that the Pentecostal movements in Korean society have shamanistic origins, which has led to the misunderstanding that this movement is a shamanistic movement. Since the early 2000s, the study of Pentecostal theologians on the history of the P/C movements has been in full swing. Ig-Jin Kim, a Pentecostal theologian, wrote a PhD thesis on *History and theology of Korean Pentecostalism: Sunbogeum (pure gospel) Pentecostalism* (2003). He investigated the context and texture of Sunbogeum Pentecostalism and examined cultural indigenesness and theological interrelationships. He described Korea’s historical, religious and social background, the establishment and history of AG in Korea, Yong-Gi Cho’s ministry and theology, the Sunbogeum Pentecostalism doctrine, and so on.²⁶

Young-Hoon Lee, Pentecostal theologian and the senior pastor of YFGC, wrote a book called *The Holy Spirit Movement in Korea - Its historical and doctrinal development* (2009). This book provides an overview of the history of the Korean P/C movements from the early 1900s to the present. He uses the term ‘Holy Spirit movement’ rather than Pentecostal movement, which seems to be able to embrace various theological ranges such as the ecumenical

²⁴ ‘Han is the division of the tissue of the heart caused by abuse, exploitation and violence. It is the wound to feelings and self-dignity.’ In Andrew Sung Park, *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin*, (Nashville, TN: Abingdon Press, 1993), 20.

²⁵ Chong-Hee Jeong, *The formation and development of Korean Pentecostalism from the viewpoint of a dynamic contextual theology* (Ph.D. thesis., University of Birmingham, 2001).

²⁶ Ig-Jin Kim, *History and theology of Korean Pentecostalism: Sunbogeum (pure gospel) Pentecostalism* (Ph.D. thesis., Uitgeverij Boekencentrum, Zoetermeer, 2001).

movement. Much of his book focuses on Cho's theology and the history of YFGC. At the end of the book, he also presents directions for the development and future of the P/C movements.²⁷

Some foreign theologians who studied Korean P/C movements include Harvey Cox and Allan Anderson. Cox, in his book *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-first Century* (1996), deals in part with the relationship between Shamanism and Pentecostalism in Korea. He argues that the Pentecostal movement in Korea grew in response to a rapidly changing society. He also finds answers to the theological challenges of Korean churches in the combination of the Holy Spirit movement, shamanism, and *Minjung* theology. However, it is hard to accept because it was written in a situation where he could not look deeply into Korean religion, which is complicated and not easy to understand. According to Anderson, when Cox explains Korea's 'primal spirituality,' he interprets Pentecostalism in Korea 'with the categories of a Shamanistic culture.' The western scholar who first mentioned, 'Pentecostal Shamanism' was Walter Hollenweger, who was influenced by his PhD student, Boo-Woong Yoo who analysed Korean Pentecostalism with shamanism.²⁸ Nonetheless, this book helps us gain an understanding of P/C movements from a theological, historical, and religious sociological point of view.²⁹

Anderson, a global Pentecostal theologian, dealt with the P/C movements in Korea in his books: *An Introduction to Pentecostalism: Global Charismatic Christianity* (2004) and *To the Ends of the Earth: Pentecostalism and the Transformation of World Christianity* (2013), and in the paper 'A 'Time to Share Love' - Global Pentecostalism and the Social Ministry of David Yonggi Cho' (2012). He is familiar with the Korean P/C movements since he has

²⁷ Young-Hoon Lee, *The Holy Spirit Movement in Korea: Its Historical and Theological Development* (Oxford: Regnum, 2009).

²⁸ Allan H. Anderson, 'The Contribution of David Yonggi Cho to a contextual theology in Korea.' *Journal of Pentecostal Theology* 12. no 1 (2003): 92.

²⁹ Harvey Cox, *Fire From Heaven: Pentecostalism, Spirituality, and the Shaping of Religion in the Twentieth Century* (Cassel, 1996).

supervised many Korean PhD students and has visited Korea several times for conferences and research. In his books, he deals with the P/C movements in Korea in terms of global Pentecostalism and contextual theology. He introduced Korea's revival movement as the origin of the Pentecostal movement in Korea and discussed the ministry of Cho and Korean Pentecostal theology in the light of the Pentecostal movement as representative of P/C in Asia.³⁰

1.4.2. Diakonia and P/C Movements

The only work that directly dealt with diakonia in the P/C movements is Kjersti Ofte Leland's 2014 master's dissertation, *Diakonia in a Pentecostal Mission Context*. This dissertation deals with the understanding of diakonia in Pentecostal missions in Norway, especially Pentecostal Foreign Mission of Norway (PYM), which is representative of the Pentecostal organisation in Norway. PYM is a progressive Pentecostal mission agency that has a holistic approach to missions but is more focussed on proclaiming the gospel. Based on this, the understanding of Pentecostal diakonia in Leland's dissertation shows the intrinsic value of the church and has an auxiliary meaning of diakonia for evangelisation. Leland emphasises that Pentecostal diakonia can be adapted in a variety of settings because of its multidimensional and holistic tendency. However, this adaptation also appears to reflect the ambiguity and tension of the role, position, and theology of diakonia in P/C movements. Thus, the dissertation concludes that Pentecostal diakonia should have a clear theology.³¹

Although it is hard to find books dealing directly with diakonia in Pentecostalism, some books dealt with the subjects related to diakonia. Murray Dempster, social ethics scholar, published co-edited book, *Called and Empowered: Global Mission in Pentecostal Perspective* (1991), and he wrote a

³⁰ Allan H. Anderson, *To the Ends of the Earth: Pentecostalism and the Transformation of world Christianity* (Oxford University Press, 2013); *An Introduction to Pentecostalism*; 'A 'Time to Share Love''.

³¹ Kjersti Ofte Leland, *Diakonia in a Pentecostal Mission Context* (MA thesis, MF Norwegian School of Theology, 2014).

chapter in it, entitled 'Evangelism, Social Concern, and the Kingdom of God'. He wanted to explain one way in which evangelism and social concern could be integrated into the holistic theology of the Church ministry based on the kingdom of God and empowered by the Holy Spirit. He says that the Pentecostal challenge is to integrate traditional triple ministry (kerygmatic, koinoniac, diakonic) into mission by proclaiming the gospel of the kingdom by word, life, and deed. Therefore, in order to realise the kingdom of God, he argues that a kerygmatic ministry of evangelism, a koinoniac ministry of social witness, and a diakonic ministry of social service, all are necessary. He also said that because of the rapidly changing social dimension, Pentecostal movement requires a theology that encourages church participation in society without undermining evangelisation, and that efforts are needed to develop and establish social justice.³²

Douglas Petersen, in his book, *Not by Might nor by Power: A Pentecostal Theology of Social Concern in Latin America* (1996), discusses the relationship between Pentecostalism and social ministry in Latin America. According to him, the Pentecostal church is involved in various aspects of social transformation. In particular, his text is mainly based on his research and experience as president of Latin America Child Care. This Child Care Program provides education to children living in urban slums as part of an effort to break the cycle of poverty. For him, social service is a practical expression in the service of love, showing the interest in and actions on behalf of the poor and those who are marginalised in society, with the ultimate goal of helping people to realise the life of dignity. He says that Pentecostals began to lead social change through the service based on the Holy Spirit. He claims that the Pentecostals are interested in the problem of structural evil and approach it, but they seem to take a passive attitude to active action against structural evil.³³

³² Murray W. Dempster, 'Evangelism, Social Concern, and the Kingdom of God' in *Called and empowered: Global mission in Pentecostal perspective*. (Baker Books, 1991).

³³ Douglas Petersen, *Not By Might nor By Power: A Pentecostal Theology of Social Concern in Latin America* (Wipf and Stock Publishers, 2011).

One of the significant books about social participation of P/C movements is *Global Pentecostalism: The New Face of Christian Social Engagement* (2008) by Miller and Yamamori. They described in this book the social participation of the church, which witnessed vividly for salvation in the world. They deal with the Holy Spirit, which is illogical and invisible but has a real existence, set against the academic climate of social science that explains everything reasonably and logically. Their central claim is that the world's most innovative community service programme is being carried out by fast-growing P/C churches. The Miller and Yamamori noticed the P/C movements, which emphasise holistic ministry and integral ministry, as the Progressive Pentecostal movement. In the social participation of the Progressive Pentecostals, it is this Holy Spirit influence that differentiates it from the secular movement. Miller and Yamamori confidently assert that the empowerment that drives the Progressive Pentecostals is unconditional love of Christ and spiritual experience like the experience of the Holy Spirit. At present, the progressive Pentecostals show a non-political tendency but demonstrate that they are active in the public domain beyond the church.³⁴

Daniela C. Augustine, a theologian concerned with social ethics, published these books, *At the Crossroads of Social Transformation: An Eastern-European Theological Perspective* (2010), and *Pentecost, Hospitality, and Transfiguration: Toward a Spirit-Inspired Vision of Social Transformation* (2012).³⁵ These books focus on the event of Pentecost of the Early Church and approaches the church and society in pneumatology and trinitarianism. For her, the Holy Spirit is creator, transformer, and liberator. This Holy Spirit is 'giver and sustainer of life and hope' in despair. She refers to Eastern European Pentecostalism in this book.³⁶ Eastern European Pentecostalism has developed a theological content in its ongoing dialogue with the Eastern Orthodox tradition

³⁴ Miller and Yamamori, *Global Pentecostalism*.

³⁵ Daniela Christova, Augustine, *At the Crossroads of Social Transformation: An Eastern-European Theological Perspective Pentecost* (Lambert Academic Publishing, 2010); *Pentecost, Hospitality and Transfiguration: Toward a Spirit-Inspired Vision of Social Transformation* (CPT Press, 2012).

³⁶ Augustine, *At the Crossroads of Social Transformation*.

because of its geographical location and spiritual heritage. She deals with tongues, language, ethnicity, culture and class in the event of Pentecost, and stresses the importance of Pentecostal movements in society. In addition, she refers to the Western Pentecostal movement, and asserts that the movement must restore ‘prophetic marginality and vulnerability in the face of the other’, and pursue solidarity with ‘the oppressed, the exploited, and the marginalised.’³⁷

Two theologians of the University of Birmingham, Andrew Davies and Wolfgang Vondey, have also published articles on social justice. In Davies article, ‘The Spirit of Freedom: Pentecostals, The Bible and Social Justice’ (2011), Davies examined what the Bible says about the role of the Holy Spirit in social justice. In the Bible he found that the Holy Spirit works as Creator, Liberator, Builder of Community and of Character, Wisdom and Inspiration, and Empowerer. He emphasised that the role of the Holy Spirit in the realm of social justice and liberation is a fundamental part of His ministry. Therefore, the Pentecostal theology emphasising this Holy Spirit should have something to say about the issue of social justice, and the Pentecostals should have a passion for social change.³⁸ Vondey, in his essay, compares two distinct forms of Pentecostalism: social activism and social passivism. Through this study, he suggests that Pentecostal Christian formation faces an important choice that is influenced by cultural and socioeconomic factors. The Pentecostal movement, which is still forming, reminds us that we are in the process of looking for alternatives to the reality and crisis of the pluralism of the 21st century.³⁹

Diakonia in the Korean P/C movements is discussed extensively in the books and articles of Anderson. Anderson studied the theology of Yong-Gi Cho and the social interest and participation found in the ministry of YFGC. He argued that Cho’s ministries ‘among the poor, the leadership of women, and its

³⁷ Augustine, *At the Crossroads of Social Transformation*.

³⁸ Andrew Davies, ‘The spirit of freedom: Pentecostals, the Bible and social justice.’ *Journal of the European Pentecostal Theological Association* 31, no 1 (2011): 53-64.

³⁹ Vondey. ‘The Impact of Culture’: 201-16.

theology of sacrificial love' have the potential for effecting social transformation.⁴⁰

1.5. Purpose of the Study and Research Questions

The ministry of the Holy Spirit has continued, and P/C movements have an incredible influence on the revival of the church and are the driving force of missions all over the world. So, the P/C movements are affecting Christianity and society globally. The diakonia practices played an essential role in the immense influence of the movements. The main argument of this thesis is that the diakonia of the P/C movements is a form of empowerment for social transformation. Taking these points into consideration, I will be concentrating on the relationship between the P/C movements and diakonia in a historical perspective. The purpose of this study is to discover the characteristics of diakonia in the P/C movements and how the diakonia in P/C movements have impacted Christianity and society throughout Christian history. Furthermore, I will also examine whether the P/C movements have the potential for social transformation and discuss the direction of the development of P/C movements through diakonia practices. To fulfil this purpose, I ask the following three questions.

1: What are the characteristics and understanding of diakonia in P/C movements in historical perspective, compared with other forms of Christianity?

2: What are the characteristics and understanding of diakonia in P/C movements in Korea, and how did the diakonia in P/C movements influence Christianity and society?

⁴⁰ Anderson. 'A 'Time to Share Love''; 152.

3: Is there a possibility that the diakonia in P/C movements can be a new model to transform today's Christianity and society in Korea?

1.6. Methodology

In my thesis, it would be essential to know which religious and social phenomena in P/C movements are associated with their spirituality and their value of diakonia, to understand what was happening within the P/C movements and to discover the characteristics of diakonia.

With these facts in mind, I mainly use a historical methodology through documentary research and primary sources. In researching the diakonia in P/C movements in Korea, the scope of the period is limited from the beginning of Korean Protestantism to the present. In this regard, I want to divide the period of Korea P/C movements into two periods: Early Korean P/C movements (1900s –1950s) and Later Korean P/C movements (1950s – 2010s). This research uses the letters, diaries, writings of early missionaries, and the Korean and foreign newspapers and magazines of the time, and autobiographies and sermons of revivalists, to examine diakonia in the early Korean P/C movements. To research the later Korean P/C movements, I use the sermons and autobiographies of pastors in P/C churches, church websites and documents, such as church history records, magazines and so on.

Secondly, this research uses a missiological approach to help with understanding diakonia in World Christianity. To study the concept and understanding of diakonia as a Christian mission, I must examine the diakonia understanding within each church. Also, the diakonia in the P/C movements would not be able to be understood in depth without revealing the concept of diakonia in other Christian traditions. Thus, I focus on the understanding of diakonia in the documents of Roman Catholic, Protestant, Evangelical and Ecumenical churches. I study the diakonia understanding and practice of Roman

Catholics in their theology by examining the Catholic social teaching (CST) that was formally published by each pope. To understand the diakonia of Protestant churches, I look at the ‘Christian social principles’ of Bishop William Temple, which represents the Anglican church, and John Wesley’s understanding of diakonia as interpreted in the Methodist church. Besides that, I use the official documents of Baptist and Reformed Churches such as the Baptist World Alliance (BWA) and The World Communion of Reformed Churches (WCRC). I also discuss diakonia as understood in their mission theology through the Lausanne Declaration in the evangelical camp and the World Council of Churches (WCC) official documents in the ecumenical camp.

Thirdly, I attempt through a theological approach to find the concept of diakonia in the light of the Bible and through the study of diakonia theologians. I also use the theological framework to analyse the diakonia in P/C movements to find the understanding, characteristics and impacts of diakonia.

1.7. Significance of the Study

P/C movements in Christian history played essential roles in the great revival of the church and its secular success. However, P/C movements have been criticised as a selfish church movement only interested in expansion and misunderstood to be focused on blessings driven by vested rights. The P/C movements focussed on transcendental and spiritual phenomena such as tongues, miracles, gifts, and divine healing, and was reluctant to participate in everyday society.

In this regard, the procedure to find the meaning of diakonia in P/C movements might seem to be a logical contradiction. However, these situations came from the churches’ lack of understanding and distortion of the original intentions of the P/C movements. Many studies have often overlooked the history of this movement, especially in Korea, where they responded sensitively

and promptly to pressing social issues of the day.⁴¹ The P/C movements have great potential for religious and social change. It would be natural to study where the energy of these fast-growing P/C movements originated, how it appears, and what its religious and social impacts are. It was for this reason that religious sociologists including Cox, Miller and Yamamori were interested in the P/C movements.⁴² It is still not enough to describe the characteristics and impact of the P/C movement on the social, economic, and political spheres. In particular, the diakonia study, one of the intrinsic characteristics of the church, is one of the necessary investigations in the P/C movements. That is why this thesis investigates the history of the P/C movements, which showed a possibility of mission and social reform through diakonia practices. It also attempts to find the desired direction in today's diakonia practice based on the P/C movements.

This thesis has a seemingly paradoxical structure. That is because the P/C movements have been criticised for a perceived lack of practice of diakonia. However, if this thesis proves that the true nature of P/C movements essentially includes the practice of diakonia, it also complements what seem to be the drawbacks of the movements and secures the evidence of their service to society. The significance of the research is in investigating these points and suggesting desirable directions visible in the mission and social reform, which is based on diakonia practice, an essential part of the P/C movements.

1.8. Structure of the Thesis

The study explores the diakonia in P/C movements in Korea and is divided into seven chapters, including this introduction. Chapters two and three investigate diakonia as a concept of Christian mission. The idea of diakonia is widely used and is often confused with social service, social welfare, social

⁴¹ Deok-Man Bae, *(A) History and Theology of the Pentecostal Movement*, (Deajeon: Daejangan, 2012), 164.

⁴² Cox, *Fire From Heaven*; Miller and Yamamori, *Global Pentecostalism*.

work, social ministry and social engagement, and so on in social sciences. So, I want to narrow the scope of diakonia as a concept of the Christian mission. In this regard, Chapter two studies the concept of diakonia in the Bible. To find the understanding of diakonia as a Christian mission, I focus on the understanding of diakonia in the Roman Catholic Church, the Ecumenical movement, and Protestant Churches in Chapter three. Chapter four examines the understanding of diakonia in Evangelicalism and P/C movements.

Chapters five and six explore the history of diakonia in the P/C movements in Korea. As previously noted, I divide the period into two significant segments: ‘Diakonia in the early P/C movements in Korea (the 1900s – the 1950s)’ and ‘Diakonia in the later P/C movements in Korea (the 1950s – present)’. These chapters explore the understanding, characteristics and impacts of diakonia in the P/C movements. In this way, Chapter five discusses the background of early Christianity in Korea and diakonia practices of early missionaries. It also describes the Great Revival movement as an early P/C movement in Korea and deals with its diakonia practices and impacts. After that, I investigate the understanding of diakonia and the effect of representative Korean revivalists such as Sun-Ju Gil, Kim Ik-Doo, Yong-Do Lee and Seong-bong Lee. Lastly, I look at the diakonia efforts of Classical Pentecostal missionaries and pastors.

In Chapter six, I explore the impact of the Post-Korean War era and the role of diakonia in P/C movements. I also look at the formation process of the AG in Korea, as the representative Pentecostal denomination in Korea and the influence of diakonia in this process. Also, I deal with the understanding of diakonia and the diakonia characteristics and practices of the Pentecostal pastors and churches: Yong-Gi Cho, Ja-Shil Choi and YFGC, and Seen-Ok Kim and Daejeon Foursquare Gospel Church. Besides that, I explore the understanding of Yong-Jo Ha, Dong-Won Lee, and Sun-Do Kim as Charismatic pastors. I also examine the diakonia practices, characteristics and impacts of Charismatic Megachurches that represent each denomination: Onnuri Presbyterian Church, Jiguchon Baptist Church, and Kwanglim Methodist Church.

Chapter seven analyses the diakonia in P/C movements in Korea to find the understanding of characteristics and impact of diakonia. For this analysis, I use three dimensions as a framework: the ecclesial, holistic and prophetic dimensions of diakonia.

Chapter eight draws a summary and conclusion of the above discussions, and also provides some answers to the research questions raised in Chapter one. This chapter will also deal with the desirable future of diakonia in P/C Movements.

Chapter 2. The Theological Understanding of Diakonia

2.1. *Diakonia in the Bible*

2.1.1. The Old Testament

2.1.1.1. Creation and human dignity

‘The LORD God took the man and put him in the Garden of Eden to work it and take care of it.’ (Genesis 2:15). Human beings were created in the image of God, and all were given the same value and inherent dignity. Therefore, all human beings should respect and protect each other as meaningful living beings. Kjell Nordstokke affirms that ‘the dignity of human beings has its deepest roots in their creation in the image of God’.⁴³ However, this differs from anthropocentrism, which considers that all other created things (animate and inanimate) are here to serve humans. God has, contrary to the anthropocentric view, called us to be stewards of all creatures created by God. Stephanie Dietrich adds that this dignity is derived from the relationship with the Creator God and is given as a gift, and is not a human power or value. God created us to live in relationship with God, who created us to take charge of each other and to care for one another. There is no worthless person in God’s sight. Thus, there must be no one who is not worthy in our eyes. The fundamental responsibility for the well-being of others resides in the theology of creation. God’s call for stewardship for the world includes both caring for one another and creation.⁴⁴

The need for companionship is emphasised in the Old Testament. ‘It is not good for the man to be alone’ (Genesis 2:18). Helping and receiving help from each other is an act of reciprocity, and there are no pure givers or recipients

⁴³ Nordstokke, *Diakonia in Context*, 25.

⁴⁴ Stephanie Dietrich, ‘‘For Thus Says The Lord’’: Prophetic Diakonia as Advocacy and Fight for Justice’, *Evangelism and Diakonia in Context*, (Regnum Edinburgh Centenary 32, 2015): 155-156.

because everyone has the same fundamental values. Everyone is called to take care of the community and each other. This mutual care is for everyone, and it is essential to respect each other's background, religion, gender, age and identity as human beings. Therefore, as Christians, we have to give up selfishness. The diakonia of Christians is not just looking after the Christian community, but caring for everything.⁴⁵ This world-view motivates Christians to engage in diakonia activities. It also motivates them to recognise that human beings were created in the image of God, and thus to work with all people. As Nordstokke points out:

Diakonia practice affirms this vocation and seeks to give opportunities for being partners in God's mission. Such action confesses God's continued presence in the world as Creator—every day and in every situation. It adds its voice to the cosmic proclamation of the Triune God's glory.⁴⁶

This view motivates Christians for all sorts of diakonia practice. It also makes us aware that all humanity is created in the image of God and is 'thereby given the mandate to be God's co-worker in God's ongoing love and care for all of the creation.'⁴⁷

2.1.1.2. Protection of vulnerable and marginalised groups

In the Old Testament, the lack of basic things like land ownership and family lead to social risk and social vulnerability (not being able to be a full part of society and have all benefits of it). In Deuteronomy, the poor, orphans, widows, and Gentiles are referred to as socially vulnerable (Deuteronomy

⁴⁵ Dowsett, *Evangelism and Diakonia*, 156.

⁴⁶ Nordstokke, *Diakonia in Context*, 25.

⁴⁷ Nordstokke, *Diakonia in Context*, 25.

14:29; 16:11, 14; 24: 17-22; 26: 11-13).⁴⁸ They are at risk regarding the violation of rights and possessions, without legal capacity or recourse. They must not be oppressed, but are under the special protection of God. (Exodus 22:21) Therefore, the Mosaic law protected them from any oppression or exploitation. (Exodus 22:21-27; 23: 9). They should be able to enjoy equal rights similar to ordinary people (Leviticus 24:22, Numbers 15:15-16).⁴⁹ The love and care God has for them appears several times in covenant law (Exodus 22:21-27; Deuteronomy. 24:17-22). God restores the rights of widows and orphans, loves the Gentiles, and gives them food and clothing. There is a passage in Deuteronomy where the subject matter related to the Gentiles is treated as theologically important. (Deuteronomy 10: 17-19). God loves not only Israel but also the Gentiles. God establishes, protects and restores their rights. The love for Gentiles and other neighbours that exists in Israel is the norm given to His people and ultimately originates from the holiness of God.⁵⁰ Therefore, the deep concern for the identity of the poor and the protection of their rights is very natural and is an indicator of the church being a church.

2.1.1.3. The Covenant between God and humanity

The covenant between God and humankind plays an essential role in understanding diakonia because the covenant is related to both the mission given by God and the life of the person. God clearly shows his will and purpose of creation through covenants – ‘namely, to follow God’s call and to be faithful to him under all conditions’.⁵¹ The laws from God to protect the rights of the poor have been organised into institutional devices that not only have to defend

⁴⁸ Gerhard K Schäfer et al, *Diakonie-biblische Grundlagen und Orientierungen: ein Arbeitsbuch zur theologischen Verständigung über den diakonischen Auftrag*, Heidelberg Verlag-Anst., 1990, in Ok-Soon Kim., ed. *Diakonia and the Bible*, (Seoul: Handle, 2013), 129-130.

For the Korean Diakonia Theological Society, Ok-Soon Kim with five other scholars translated the book and published it in Korea under the title *Diakonia and the Bible*.

⁴⁹ Kim, ed., *Diakonia and Bible*, 117-118.

⁵⁰ Kim, ed., *Diakonia and Bible*, 132.

⁵¹ Dowsett, *Evangelism and Diakonia*, 155.

their lives but must also protect them from oppression and exploitation. Such was the central part of the Pentateuch (Torah) and this was the departure point for the covenant.⁵² The Covenant shows the theological response to the social crisis and misery. In other words, to protect the socially vulnerable as well as the realisation of social justice, both have the same value as worshipping God through a religious ceremony. In the Deuteronomic Code (Deuteronomy 12-26), one of the things God's people need to do when referring to the theological concepts of the covenant, choice, law, and love is to protect the vulnerable in society, and that extends to all social realms. The Holiness Code (Leviticus 17-26), which is a combination of active ritual elements and the Mount Sinai covenant, formed the theological basis for the protection of the rights of the vulnerable in social situations. This Holiness Code was recited by the elders and trained judges in particular places; prophets criticised the polarisation between the poor and the rich and declared judgement on those who wield power against the poor, women, widows, Gentiles, and slaves.⁵³ As we saw above, the protection that God extends to all human beings is manifested through the enactment of the law and has significant power as its legal device. The practical usefulness of these laws is related to faith in God, a characteristic of the identity of Israel.

2.1.1.4. Prophetic Diakonia

In the Old Testament, prophets proclaimed messages which they received from God. They courageously pointed out the unfairness, corruption, distrust and lack of concern in society. The prophets criticised the immorality and corruption of the government and the establishment, and they argued that faith, worship, and life were inseparable. They claimed that not to help those who need help is false faith (Amos 5:12; 6:4-6).⁵⁴ Actually, 'God has done and seeks

⁵² Kim, ed., *Diakonia and Bible*, 114.

⁵³ Dowsett, *Evangelism and Diakonia*, 114-125.

⁵⁴ Reinhard Böttcher, *Prophetic Diakonia: 'For the Healing of the World'*, (LWF Geneva, 2002): 31-32.

justice and righteousness for them’ (Amos 5:21-24). In the Bible, the scriptures repeat that ‘God hears the cries of the poor’ (Exodus 22:23; Psalms 12:5). The hope for a new community is the reason why they prophesy and criticise the absurdity of society, and they also act as role models to show the solution of the ethical and moral problems of the Israelites. In this respect, prophets were role models for diakonia. The prophetic aspect of diakonia is to speak out against injustice and to protect the poor and the vulnerable. God’s concern is for his creations, especially humanity. He is the Judge and the Saviour in the present and the future, and prophetic words remind us that God is the ruler of history. Thus, His word is still a promise of judgment and salvation.⁵⁵

2.1.2 The New Testament

Diakonia is associated with the life and teachings of Jesus Christ, who came to this world and became the role model of service as he pursued the Kingdom of God. In the New Testament, the Greek words for service are diakonia (διακοναί: service), diakoneo (διακονέω: serve), and diakonos (διάκονος: servant). Diakoneo (διακονέω) was used 37 times, and diakonia (διακονία) was used 34 times while diakonos (διάκονος) was used 29 times, a total of 100 times for all three words. The Greek verb diakoneo (διακονέω) of the New Testament was clearly used in connection with service at the table (Luke 17: 8, 12:37, John 12: 2, Luke 22:26, 8: 3, Matthew 27:55, Mark 15:41, et al.). The noun diakonia (διακοναί) also means providing a table for the care of needs to sustain life (Luke 10:40, Acts 6: 1, et al.).⁵⁶

2.1.2.1. Diakonia in the Gospels

⁵⁵ Böttcher, *Prophetic Diakonia*, 22-32.

⁵⁶ Gerhard K Schäfer, ed., ‘Diakonie-biblische Grundlagen und Orientierungen,’ 146. in Ok-Soon Kim, *Diakoniahak Ibmun* [Introduction to Diakonia], (Seoul Hahdle, 2010), 18-19.

In Mark 10:45, Jesus referred to diakonia as he talked about His Messianic mission, which is the act of ‘liberation and reconciliation’ that heals and comforts all humankind who are ‘like sheep without a shepherd’ (Matthew 9:36). Jesus invited people, even sinners, to ‘messianic fellowship’ to empower them to perform their mission, as mentioned at the very moment of the establishment of the ‘Holy Communion’. ‘But I am among you as one who serves’ (Luke 22:27).⁵⁷ The service of Christ chronicled in Mark 10:45 was to sacrifice his life for people and fulfil his purpose, which was given by God. As such examples show, the basis of Christian service is that Jesus came to this earth to serve people and God. The overall ministry of Jesus Christ was diakonia (service).

Collins, an Australian scholar, quotes Mark 10:45 and argues that Jesus’ original purpose of serving was to serve God. In other words, diakonia is not a service to human beings, but a service to God. He interpreted the ‘Son of Man’ as a person who must carry out this mandate. In further support of his view, Luke 22:27 also teaches us that Jesus is mandated to serve God.⁵⁸ However, Jesus is not only serving God but also a man who has come to serve humanity. From the beginning of the church, based on His last supper, and based on the words of Jesus in Luke 22: 24-27 and Mark 10: 42-47, Jesus’ followers shared meals. Thus, despite Collins’ argument, diakonia was settled in the early church community as table service, taking care of vulnerable people with love and by sharing a meal.

In the New Testament, Jesus Christ summarises his message in Matthew 22:34-40. Jesus was quoting from Deuteronomy 6:5 and Leviticus 19:18. To love God and neighbours is a command for a relationship where the two elements cannot be separated. Dietrich pointed out that in the New Testament, Jesus met and interacted with many people from various backgrounds. This interaction is the result of a holistic approach. Jesus does not merely care for

⁵⁷ Nordstokke, *Diakonia in Context*, 26.

⁵⁸ John N Collins, *Diakonia: Re-interpreting the Ancient Sources*, (Oxford University Press, USA, 1990), 246-252.

them through words, but he takes care of them in comprehensive ways.⁵⁹ Jesus' diakonia is an open position for the poor and marginalised. In the Gospels, Jesus met the 'lower people' around him and told them that He is sent and has a sending for them: the poor (Luke 6:20; Mark 12: 41-44), the hungry (Luke 6:21; Mark 6: 32-44), the sick (Luke 7:22; Mark 1: 40-45), the alienated (Matthew 21:31; Luke 7:34).⁶⁰ He healed the sick, forgave sins, and spent time with sinners, orphans, widows, and disabled people. Thus, the ministry of Jesus is a holistic ministry that respects and cares for people. Jesus focussed on their needs. He pitied people, helped the vulnerable and healed the sick. At the same time, he gave them power through hope and liberation (Mark 10:51). His empowerment changed their lives as well as fulfilled their needs. Diakonia is giving them the power to challenge and change their lives rather than merely filling physical needs.⁶¹ In John's Gospel, diakonia was strictly related to Jesus and further linked to the eschatological covenant (John 12:26). The final goal of the disciples' service is to join in the process of the Passion of Jesus Christ. The servanthood of Jesus and its meaning for the disciples of Jesus appears in the 'Maundy' story in John 13:4-20. There is no 'daikon-' word group in John's gospel. However, cleansing the feet of others is a humble service performed by Jesus and its value is closely related to the diakonia of Jesus in Luke 22:27. Jesus proclaimed salvation as a servant. Those who have experience of belonging to the Lord through the Lord's service must perform the same service as in John 13:14. The service of Jesus gives an example of what their serving should resemble (John 13:15).

Furthermore, John 15:20 connects diakonia with the situation of persecution. It can be suggested that this is related to a 'life of sacrifice' as the climax of service. The understanding of Jesus' service in this horizon derives from the state of the Lord's Supper, with the Maundy in place at this Supper. In Luke 12: 36-38, the 'gatekeeper parable' shows a Jesus who is coming back, has a belt around his waist and serves his servants at the table. Jesus describes

⁵⁹ Rose Dowsett et al., *Evangelism and Diakonia in Context*, 162-165.

⁶⁰ Schäfer and Theodor, *Diakonia and the Bible*, 182-183.

⁶¹ Rose Dowsett et al., *Evangelism and Diakonia in Context*, 162-165.

his coming as a servant at the Second Coming, even as he served his disciples in his life. John 13: 1-20 shows that understanding Jesus as a servant is crucial and that he calls his followers as disciples who will practice his diakonia.⁶²

2.1.2.2. Diakonia in Luke and Acts

The books of Luke and Acts are generally known to have been written by Luke. When we see these books as a series of books by Luke, the book of Acts shows the continuity about concern for the poor and marginalised, women, and the role of the Holy Spirit, as the book of Luke stressed. In recent years, the study of Luke-Acts has shown much interest in ‘social justice and peacemaking, ecumenical and interreligious dialogue, globalisation and postmodernism.’⁶³

Luke reports that Jesus' disciples began to witness the ‘immediate result of having been baptized with the Spirit, empowered by the Spirit, and filled with the Spirit (Acts 1.5, 8; 2.4).’⁶⁴ They are ‘empowered by the same Spirit that had earlier empowered Jesus’, and they performed wonders and signs.⁶⁵ The filling of the Holy Spirit (Acts 4:31) not only led to a life as a witness but also the believers were willing to share their property and possessions, thereby creating a harmonious association between the rich and the poor. This unity and fellowship are especially evident in the worship of the early church. The Early Church continued the Eucharist tradition (Acts 2: 42-46; 20: 7-11; 1 Corinthians 10:16), repeating Jesus’ request through the supper, following his will. (Acts 20: 7; 1 Cor 16: 2). The Holy Communion in the Early Church provided a table with food and drink, indicating that the Eucharistic tradition contained more than just ceremonial acts.⁶⁶ The liturgy of the Early Church was a celebration of fellowship and shared responsibilities through diakonia, with a sense of

⁶² Schäfer and Theodor, *Diakonia and the Bible*, 210-214.

⁶³ Martin Mittelstadt. *Reading Luke-Acts in the Pentecostal Tradition* (Kindle Locations 342-343). CPT Press. Kindle Edition.

⁶⁴ Roger Stronstad, *The Prophethood of All Believers* (Kindle Locations 2156-2158). CPT Press. Kindle Edition.

⁶⁵ Stronstad, *The Prophethood of All Believers* (Kindle Locations 2168).

⁶⁶ Schäfer and Theodor, *Diakonia and the Bible*, 290.

solidarity and responsibility for the weak. Also, they ‘were transformed and adapted to the new Christian reality.’⁶⁷

Acts 6 shows the relationship between table service and the function of proclamation (kerygma) in diakonia. Acts 6 shows how the alienation of the Greek widows threatened the church's inclusive nature.⁶⁸ Hellenistic Jews felt that widows were overlooked in the daily diakonia (Acts 6: 1). According to Nordstokke, ‘it is not quite clear what is meant by daily diakonia. In many bible translations it is rendered “the daily distribution of food”, although this is not explicitly expressed in the text.’⁶⁹ The setting up of seven deacons was due to this new conflict in the church in Jerusalem. Their Greek names indicate that they represent a marginalized group.⁷⁰ Acts 6 informs us of the division of table service and proclamation. According to Luke, table service is not a secondary task of the community of Jesus Christ after proclamation (kerygma), but is the same diakonia as the service of proclamation.⁷¹ In the book of Acts, the diakonia means harmony between the roles of the kerygmatic Apostles and the table service of the Greeks. Moreover, both kerygma and table service can be expressed as diakonia, and the diakonia that Jesus intended is that kerygma and table service are not separated.⁷² If the church's kerygma and liturgy are not rooted in diakonia, ‘proclamation (kerygma) may be perceived as proselytism, and celebration (liturgy) as spiritualism.’ Therefore, diakonia cannot be separated from kerygma and liturgy. There is ‘no hierarchy between them.’⁷³

2.1.2.3. Diakonia in Paul

Paul refers to the diversity of leadership, which was given as a gift of the Holy Spirit in the Church (1 Corinthians 12: 4-5). Paul refers to diakonia more

⁶⁷ Stronstad, *The Prophethood of All Believers* (Kindle Locations 576-578).

⁶⁸ Kjell Nordstokke, *Liberating Diakonia*. (Tapir Akademisk Forlag, 2011), 22.

⁶⁹ Nordstokke, *Liberating Diakonia*. 70-71.

⁷⁰ Nordstokke, *Liberating Diakonia*. 70-71, 84.

⁷¹ Schäfer and Theodor, *Diakonia and the Bible*, 382-388.

⁷² Schäfer and Theodor, *Diakonia and the Bible*, 292.

⁷³ Nordstokke, *Diakonia in Context*, 28-29.

comprehensively than a narrow category of terms. The crucial event in Paul's ministry of diakonia is not his discovery based on his will and ambition, but the fact that Christ called him and authorised him to become 'diakonos'⁷⁴ (1 Corinthians 3:5; Ephesians 3:7; Colossians 1:25). When Paul talks about diakonia, it is about diakonia in a relationship with the triune God who called him and gave authority to him to serve people (Acts 20:24; 2 Corinthians 3:8; 5:18-20). When Paul performs this diakonia, he follows Jesus' diakonia as his role model. Paul reminds his readers about this when he motivates them to make an offering for the poor in Jerusalem. Such a campaign was called diakonia. (2 Corinthians 8: 4; 9: 1, 12-13). For the poor, it manifested as Christ's love, while for other Christians, this was a way of testing the authenticity of their love and being oriented to the example of Jesus.⁷⁵

In Galatians 2:9-10, the leaders of Jerusalem expressed an injunction that they 'should continue to remember the poor' to Paul and Barnabas at the last council meeting. This warning not to forget the poor continued to remind the Church that it is important not only to pray and to do miracles but also to share food and share the wealth of the community (Acts 2: 43-47). What is important here is that the poor in Galatians 2:10 refers to the 'sacred poor living in Jerusalem' who received material help from a community of foreign Christian churches (Romans 15:26).⁷⁶ Paul took at least two large collections for the congregation which had gathered the poor together during a time of famine. (Acts 12: 29-30; 1 Corinthians 16: 3). Cornelia supposed that this seems to be one of the beginnings of the diakonia of the Early Church.⁷⁷ Romans 15:26 shows the expression of those who receive the help as 'poor', especially in 2 Corinthians 9:12. The purpose of this help is to show clearly the function of service as 'help for those in crisis'. In 2 Corinthians 8: 9, Paul compares Christ's redemptive activity to the activity of diakonia and claims it is the basis

⁷⁴ Diakonos is 'a person that has been entrusted with an important mission (diakonia)'.

⁷⁵ Kjell Nordstokke, 'Trinitarian Perspectives on Diakonia', in Rose Dowsett et al. *Evangelism and Diakonia in Context*, 147-150.

⁷⁶ Schäfer and Theodor, *Diakonia and the Bible*, 189.

⁷⁷ Cornelia Füllkrug-Weitzel, 'Aspects of the Biblical Foundation and Theological Orientation of Diakonia' in Böttcher, *Prophetic Diakonia*, 26.

of such diakonia. Also, in 2 Corinthians 9:12, diakonia leads to the ‘diakonia of worship’ as signified by worship and offerings, and at the same time extends its meaning to the glorification of God through a service of diakonia. Obedience to the spreading of the gospel opens the way for the service of diakonia. The gospel demands service to those who need help.⁷⁸

To sum up, the Old and New Testament make it clear that the poor are objects of God’s mercy and His special care. The Bible also emphasises the need for churches and Christians to both serve God and love their neighbour as two equal axes of faith. The scope of the term ‘neighbour’ includes not only the poor, but also orphans, widows, sufferers, the Gentiles, and so on. Also, the concept of diakonia in the Bible includes prophetic diakonia, which resists injustice. Diakonia is not a matter of choice but a mission of the church that must be accomplished and a ministry of service that is a universal commission for Christians. The apostles practised love as an action, in imitation of the love of Christ, and taught the early church community to practice diakonia. In the biblical view, mission (the Great Commission of Christ) is not separated from diakonia. As Jesus’ mission shows, it is a mission of proclaiming salvation as well as a form of diakonia.

2.2. The concept of diakonia

2.2.1. The classic concept

Until recently, various scholars defined the concept of diakonia in different ways. The word ‘diakonia’ is a Greek word widely used in the secular society of the Greeks. This word, therefore, appears many times in the New Testament. Today, the term diakonia is frequently used to mean ‘social ministry’, ‘social action’, ‘social engagement’, ‘social responsibility’ or ‘social work’.⁷⁹

⁷⁸ Füllkrug-Weitzel, ‘Aspects of the Biblical Foundation’, 190-93.

⁷⁹ Stephanie Dietrich, et al., *Diakonia as Christian Social Practice: An Introduction* (Wipf and Stock Publishers, 2015), 46.

Most scholars considered that the ‘διακον-’ words included the meaning of humble and menial service. Beyer, in Kittel’s *Theological Dictionary of the New Testament*, explained that in the New Testament diakonia means ‘waiting at table’, ‘providing for physical sustenance’, or ‘supervising meals’. Also, the broader meaning is ‘the discharge of a loving service’.⁸⁰ This definition was in line with the interpretation given by Brandt, who published his doctoral thesis on the concept of service in the New Testament in 1931.⁸¹ In 2006, Paula Gooder also studied how the word is used and described it as follows:

Beyer’s view has become widely accepted and is supported by a range of different literature from a Greek-English lexicon to a work of ecclesiology, a feminist critique, a consideration of the diaconate, a treatment of leaders in the early church and an article on ministry in the New Testament in a leading biblical dictionary. This definition has gone on to influence the way in which ministry is perceived.⁸²

2.2.2. German scholars - the concept of diakonia.

The German scholars who were influenced by Beyer described an understanding of diakonia, which developed within the diaconal movement. Most agreed that the word means humble service and care for people in need, following the example of Jesus. The diaconal movement in Germany reintroduced the concept of diakonia with activities in the diakonia field. Johann Wichern (1808-81) pioneered the diaconal movement. He focused on young men and offered them training as a way out of poverty. In 1833, he opened Rashes Haus in Hamburg, at first as a kind of home for poor boys. This refuge

⁸⁰ Beyer, ‘Diakoneo, Diakonia, Diakonos’, *Theological Dictionary of the New Testament*, (Grand Rapids: Eerdmans, 1985), 136-38.

⁸¹ Brandt, ‘Dienst und Dienen im Neuen Testament.’ in Collins, *Diakonia Studies*, 12-13.

⁸² Paula Gooder, ‘Diakonia in the New Testament: a dialogue with John N. Collins.’, *Ecclesiology* 3. no. 1 (2006): 34.

soon developed into a fellowship of brothers, and those trained there were called deacons. Wichern expected that they would play an essential role in contributing to the development of the Church through the care of the poor and needy as social needs grew in society.⁸³ The ministry of Wichern was a missionary task, so it soon became known by the name of 'Inner Mission'.

The real concern of Wichern was to re-establish the church-based diakonia that in his understanding had been a part of the apostolic tradition. He thought that, through its diakonia, the church should take a leading role in developing services to care for people in need, and also become a model for civil diakonia. His ideas of church-based diakonia did not receive the attention that he wished for, but the church became interested in the Inner Mission. It became an important area of action, both as an expression of following the steps of Jesus and a way of saving the needy from the powers of sin and destruction.⁸⁴

Paul Philippi, director for Diaconal Studies at the University of Heidelberg (1971-86), claims that 'Christ-centred diakonia can be found in the New Testament narratives of the ministry of Jesus and that this structure also determines the way of being a church.' In Philippi's view, the beginning and main arena of diakonia is the 'local congregation'.⁸⁵ He suggested 'Christocentric diakonia' in his view of the history of salvation. In his concept, diakonia means to change toward a life of service and to continually love people through the worship of God and sharing what one has received from Jesus, namely spiritual things. He claimed that worship should not be limited to the liturgical ceremony but should be a life of action. Therefore, according to Philippi, the diakonia must be rooted in a diaconal identity of the church, and an ecclesiastic community is essentially the existence of diakonia.⁸⁶ In his view,

⁸³ Johann Hinrich Wichern, 'Gutachten, die Diakonie und den Diakonat betreffend.', *Ausgewählte Schriften* 1, in Dietrich et al., *Diakonia as Christian Social Practice*, 49-50.

⁸⁴ Wichern, 'Gutachten', 50.

⁸⁵ Paul Philippi. *Christozentrische Diakonie: Ein theologischer Entwurf*. Evang. Verlag-Werk, 1963 in Dietrich et al., *Diakonia as Christian Social Practice*, 53.

⁸⁶ Risto A. Ahonen. 'The Renewal of the Diaconate and the Holistic Mission of the Church.' *International journal for the Study of the Christian Church* 13. no 4 (2013): 329-30.

the local church is the starting arena for diakonia and the principal place of action.

However, Heinz-Dietrich Wendland had a different concept of diakonia to Philippi. In his view, the meaning of diakonia is to serve the neighbourhood and the world, even as the congregations serve God. Diakonia actions are based on Jesus' acts of salvation when he healed people who suffered from injustice and poverty (Matthew 25:31-46). Therefore, diakonia is a 'theology of society' in which the diaconal action establishes a kind of link between the church and society. The church is authorised to create a 'responsible society'. Jesus had always been interested in social and ethical issues. In this regard, He changed the history of the world, as Servant and Lord. In Wendland's view, the focus of diakonia is in this world, and it is concerned with giving freedom and recovering equality. To improve social responsibility, therefore, he argued that we should assume the task of 'political diakonia'.⁸⁷

Jürgen Moltmann (1989) added another perspective. He suggested that diakonia is based on the concept of hope, as a motivation and driving force. In Moltmann's view, diakonia is following Jesus, the Crucified, and living on the horizon of the Kingdom of God. To follow Jesus means walking and doing as he did, giving people hope and salvation, helping the poor and healing the sick. (Luke 4:18-19). Moltmann emphasised that the church is a community which is established in Jesus and exists to serve each other and also others belonging to the world, in His name. He argued that the mission of the church should be holistic. The Kingdom of God, Jesus proclaimed, is not about the salvation of the soul after death, but about experiencing the Kingdom of God in this world. Thus, the holistic mission of the church through diakonia is not just about serving people to solve poverty and fill a basic need, but also about hoping and supporting people to experience a new life and community; a free world with

⁸⁷ Heinz-Dietrich Wendland. 'Diakonie zwischen Kirche und Welt.', *Diakonie zwischen Kirche und Welt*. in Nordstokke, *Diakonia as Christian Social Practice*, 54.

hope for the Kingdom of God.⁸⁸ Moltmann focuses on the importance of Christological and ecclesiological foundations in the theology of diakonia, reflecting the concepts of Philippi. However, Moltmann's perspective is different because his conceptualisation of diakonia includes a theology of hope.

2.2.3. Rethinking the concept of diakonia

Collins argued that many scholars had misinterpreted the concept of diakonia. His concept of diakonia stimulated other academics and now receives support from many New Testament scholars.⁸⁹ He claimed that diakonia is never used in the sense of charitable or humble service. Instead, Collins interpreted it by showing that in Greek society, the root 'διακον-' does not mean serving at the table but instead is the action of a 'go-between' who moved between the table and the kitchen. It means a mediator, an envoy, or a spokesperson who is given important and honourable tidings to share.⁹⁰

Collins researched words beginning with diak- (diakonia, diakonein and diakonos) as used in Greek literature, inscriptions and papyri for the period between 400 BC and 400 AD. He felt that the purpose of Jesus, to serve on this earth, did not mean table service for human beings but to serve God. In Collins' view, Jesus is a mediator, whose purpose is 'to give his life as a ransom for many'. He is the 'saviour to fulfil the mission given to him by the Father'.⁹¹ Similarly, Collins focused particularly on Luke 22:24-27, which makes references to Jesus as a waiter and a servant of all.⁹² He argued that the references to the word 'διακον-' are not related to a servant's serving action, not even if seen as being filled with love.

⁸⁸ Jürgen Moltmann. *Diakonie im Horizont des Reiches Gottes: Schritte zum Diakonentum aller Gläubigen*. in Stephanie Dietrich et al. *Diakonia as Christian Social Practice*, 55.

⁸⁹ Dietrich et al., *Diakonia as Christian Social Practice*, 57.

⁹⁰ Collins, *Diakonia: Re-interpreting the Ancient Sources*, 249.

⁹¹ Dietrich et al., *Diakonia as Christian Social Practice*, 57.

⁹² John N Collins. *Deacons and the Church: Making Connections between Old and New*, (Gracewing Publishing, 2002), 122.

If the word diakonia has been misinterpreted, does it mean we no longer use it? It is not clear how Collins' conclusion answers this question. Nevertheless, his view about the concept of diakonia is constructive because the fundamental motivation of diakonia is not just to help one's neighbour, but to be called by God to be a mediator. Nordstokke thought that Collins' new perspectives on the term 'diakonia' could be used for elaborating a theology of diakonia.⁹³ He summarised Collins' reinterpretation as follows:

In the first place, diakonia should not be conceived of as humble service or as self-effacing care for people in need. Much more, its biblical background presents it as a bold action that announces good news for the poor. Secondly, diakonia cannot be limited to professional work; it belongs to the mandate given by the triune God to the church as an integral part of its mission. Thirdly, its performance is modelled by the one who has given the diaconal mandate, as in John 20:21: 'As the Father has sent me, I am sending you.' In other words, as the sending Christ encompassed words and deeds, so also the mission of the church is mandated to include proclamation and acts of healing, reconciliation, advocacy and inclusion.⁹⁴

Therefore, diakonia goes beyond simple humility and professional service. It is a service mandated by God, including a mission, and at the same time, service for and to God.

It can be seen that the concept of diakonia has quite a complex implication. In the classical conceptualisation, diakonia means humble and menial service or to wait at a table. According to a group of German scholars, diakonia means the salvation behaviour of God who serves with love and ministration and is based

⁹³ Nordstokke, 'The Study of Diakonia as an Academic Discipline.' in *Diakonia as Christian Social Practice*, 57.

⁹⁴ Nordstokke, 'The Study of Diakonia', 57-58.

on the love of Jesus. In addition, diakonia also means life as an ecclesial community and the anticipation of hope for the Kingdom of God through serving. However, unlike conventional conceptualisations, Collins interpreted the word ‘διακον-’ not to mean serving at the table, but instead to refer to the action of a ‘go-between’ which connects the table and kitchen. He emphasised that the fundamental motivation of diakonia is not just to help one’s neighbour but to be called by God as a mediator. Thus, Collins’ conceptualisation seems to help to enrich and elaborate the traditional concept.

To sum up, diakonia should be seen as essential to both the nature of the church (ecclesiological) and the mission of the church (missiological). Diakonia means serving God through worship and serving one’s neighbours and the world, ‘as a response to [the] challenges of human suffering, injustice and care for creation.’⁹⁵ In addition, diakonia is a missional action of the Church and is responsible service of the gospel by words and deeds by Christians who have been called by God to be mediators.

⁹⁵ Kjell Nordstokke, *Diakonia in Context*, 8.

Chapter 3. Diakonia in the Historical Western Churches

In the previous chapter, I defined diakonia as serving God through worship and serving one's neighbours and the world. Besides this, diakonia is seen as a missional action of the Church and as responsible service of the gospel. Diakonia is both integral to the nature of the church and to the mission of the church.

Historically, churches have continued to be diakonia communities, and even today, most churches practice diakonia activities, but not all use the diakonia term directly. They prefer words like relief, service, social ministry, social welfare, social engagement, social responsibility, public responsibility, social salvation, and social mission. These words relate to social and environmental issues such as human suffering, social problems, social justice, ecosystem destruction, and so on. In this chapter I want to focus on the understanding of diakonia in the Roman Catholic Church, the Ecumenical movement, some historical Protestant Churches, and in Evangelicalism and P/C movements to find the understanding of diakonia as Christian mission in Chapters three and four.

3.1. The Roman Catholic Church

Based on the ideas and teachings of the Bible, the Early Church, and the Fathers of the Church, the Roman Catholic Church serves the socially underprivileged, such as widows, orphans, the disabled, the elderly, and the poor. Their diakonia activities are specifically conducted through individuals, church communities, and monasteries. Although they do not use the diakonia term directly, their object of service and activity is included in diakonia. New social problems emerged due to the industrial revolution of the 19th century, the rights of workers, the origins and development of Marxism, and the evolution of the trade union movement. Catholic Social Teaching (CST) was a way for the Catholic Church to try to deal with these social issues with diakonia. The CST

is promulgated through documents issued by the pope and Catholic Church councils that deal with social issues. Jesus' life as lived for poor and marginalised people, filled service and justice, is the basis for Catholic social teaching. The purpose of social teaching is to contribute to the 'principles for reflection, criteria for judgment and guidance for action'⁹⁶ when dealing with contemporary social issues. It is a set of doctrines that have become more thoroughly articulated over time. Such social teaching is described in the 'Compendium of the Social Doctrine of the Church'.⁹⁷ In this section, I will review the history of the CST using the Catholic church documents related to social teaching, and then consider the diakonia pursued in the Roman Catholic Church.

3.1.1. Catholic Social Teaching (CST) of Pope Leo XIII

3.1.1.1. *Rerum Novarum* (Of New Things, 1891)

The modern tradition of the CST is generally considered to have started in 1891 with the *Rerum Novarum* of Leo XIII. This encyclical criticised the fierce discord between capitalists and workers in the process of industrialisation during the nineteenth century, the limitations of the socialistic solution, and presented an answer from the Church's point of view.⁹⁸ It is considered a 'ground-breaking social encyclical' that deals with inhumane working conditions, wages, trade unions, the right to decide about private property and distribution of wealth among individuals.⁹⁹ The *Rerum Novarum* provided important themes that would be foundational for CST such as 'the defence of workers, rejection of communism, critical attitude toward capitalism and

⁹⁶ Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*. (Libreria Editrice Vaticana, 2004), 28-30.

⁹⁷ Linda Plitt Donaldson and Kathleen Belanger, 'Catholic Social Teaching: Principles for the Service and Justice Dimensions of Social Work Practice and Education.' *Social Work and Christianity* 39, no 2 (2012): 119.

⁹⁸ John Sniegocki, *Catholic Social Teaching and Economic Globalization: The Quest for Alternatives* (Milwaukee, WI: Marquette University Press, 2009), 105.

⁹⁹ Donaldson and Belanger, 'Catholic Social Teaching': 121.

individualism, and affirmation of an important (but limited) role for the state in economic life among other contributions.’¹⁰⁰

The central theme of this encyclical is the troubles of workers in modern industrial society. In response to the plight of the workers, the pope urged measures such as the end of child labour, restrictions on working hours and the freedom from work on Sundays.¹⁰¹ Regarding Christian charity, the pope argued simple justice is that people prepare for their use whatever they need to ‘keep up becomingly [their] condition in life’ as well as meet their basic needs.¹⁰²

For Pope Leo XIII, personal morality and the teachings of the Church are the keys to solving social problems. At the same time, however, there may be situations that do not pay attention to the teachings of the Church. In this case, the state has an obligation to intervene to protect the common good, primarily to protect the human dignity of the workers who are in a weak position as related to their employers. Pope Leo XIII argues that ‘whenever the general interest of any particular class suffers, or is threatened with, evils which can in no other way be met, the public authority must step in to meet them.’¹⁰³ Notably, the pope insisted it must protect the rights of the poor and the workers. He mentioned that when there is a problem protecting the rights of individuals, special care is needed for poor and vulnerable people.¹⁰⁴

3.1.2 Catholic Social Teaching of Pope Pius XI

3.1.2.1. *Quadragesimo Anno* (After Forty Years, 1931)

In 1931, Pope Pius XI promulgated the *Quadragesimo Anno* to commemorate the 40th anniversary of the issuing of *Rerum Novarum*. Most of

¹⁰⁰ Sniegocki, *Catholic Social Teaching*, 109.

¹⁰¹ Pope León XIII, ‘*Rerum novarum.*’, 1891 (32-33). Available from: http://w2.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_15051891_rerum-novarum.html (accessed 15 January 2017).

¹⁰² Sniegocki, *Catholic Social Teaching*, 107.

¹⁰³ León XIII, ‘*Rerum novarum.*’ (28).

¹⁰⁴ León XIII, ‘*Rerum novarum.*’ (29).

Quadragesimo Anno consists of reaffirmation of *Rerum Novarum*'s teachings. The encyclical reaffirmed concerns about the rights and wages of workers and diagnosed that the inequality of workers had increased. Also, the encyclical introduces ideas about aid, as well as criticism of communism, unlimited capitalism, and classism.¹⁰⁵ Pius XI focused on social harmony and strengthened 'the role of the workers association in actively defending workers' rights'.¹⁰⁶ The pope expected that these cooperatives would overcome the divisions between the workers and the owners and help establish social harmony. Pope Pius XI suggested the need to 'return openly and sincerely to the teaching of the Gospel' as a solution to social problems.¹⁰⁷ In this encyclical, the pope called for the equitable distribution of profits for social justice, the expansion of private property of workers, demand for fair wage payments, and mutual cooperation among the hierarchy and professional groups.¹⁰⁸ To enact this, 'the public institutions of the nations should be such as to make all human society conform to the requirements of the common good, that is, the norm of social justice.'¹⁰⁹

To sum up, the two encyclicals, *Rerum Novarum* and *Quadragesimo Anno*, state that social justice and social charity must coexist harmoniously in society. In other words, social justice must be the basis of all economic activities to achieve public order, and social charity must be the central idea of this order, and public power should exist to guarantee such order.

3.1.3. Catholic Social Teaching of Pope John XXIII

3.1.3.1. *Mater et Magistra* (Mother and Teacher, 1961)

¹⁰⁵ Donaldson and Belanger. 'Catholic Social Teaching': 121.

¹⁰⁶ Pope Pius XI, '*Quadragesimo anno*.' (1931) (30). Available from: https://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_19310515_quadragesimo-anno.pdf (accessed January 15, 2017).

¹⁰⁷ Pius XI, '*Quadragesimo anno*.' (136).

¹⁰⁸ Sniegocki, *Catholic Social Teaching*, 110.

¹⁰⁹ Pius XI, '*Quadragesimo anno*.' (110).

Pope John XXIII in his CST, *Mater et Magistra*, deals with the advances in communication, an increase in workers' rights, the decline of colonialism, the interdependence of the world, the arms race, increased inequality among countries, vulnerable people and stronger government responsibilities to help the poor for the common good.¹¹⁰ This encyclical addressed the more realistic and vital points of social problems, highlighting the imbalance between each country and region as well as each economic sector, and pointed to the problems caused by the lack of solidarity among nations. In particular, it addressed the overpopulation and undeveloped societies that are the cause of the disastrous situation in the Third World. *Mater et Magistra* addresses several issues relating to diakonia, as mentioned in paragraphs 75-81, 135 and 136. It emphasised that we should be a mother who sacrifices herself for subjected and oppressed people. It applied the teachings contained in previous popes' labour suggestions and stressed the importance of interdependence among all human beings as well as the social responsibility of those with private property. This encyclical especially emphasised, as related to the agrarian economy in the world's depressed areas, that it requires an active act of public power to promote the interests of farmers and agricultural workers.¹¹¹ The pope reaffirmed the superiority of individual economic policies and argued that 'the common good requires public authorities to exercise ever greater responsibilities.' He affirmed that 'systems of social insurance and social security can make the most effective contribution to the overall distribution of national income in accordance with the principles of justice and equity.'¹¹² In other words, to combat poverty, it emphasised that not only the method of charity but also the principle of mutual aid, a fair wage and fair redistribution are urgently needed to solve the root causes.

¹¹⁰ Donaldson and Belanger, 'Catholic Social Teaching': 121.

¹¹¹ Pope John XXIII. '*Mater et Magistra*.' 1961 (77-79) in Sniegocki, *Catholic Social Teaching*, 116.

¹¹² Pope John XXIII. '*Mater et Magistra*.' 1961 (117, 136). Available from: http://w2.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_15051961_mater.pdf (accessed January 15, 2017).

3.1.3.2. *Pacem in Terris* (Peace on Earth, 1963)

Pacem in Terris was published two months before the death of Pope John XXIII, and it is the first encyclical that is directed to ‘all men of good will,’ not just to the world’s Catholic Churches. The encyclical stressed the need to end the arms race and encouraged the East and the West to engage in a dialogue to address critical socio-economic issues that threaten world peace.¹¹³ The central theme of *Pacem in Terris* is to urge respect for social, economic, political, and religious rights and their obligations. All rights are based on the dignity and social nature of God. The core of social and economic rights is to have the right to be employed under appropriate working conditions and legitimate wages. However, this encyclical stressed that when people are unable to work, wider society and the state must ensure that their basic needs are met.¹¹⁴ In *Pacem in Terris*, peace can only be established in a true order, such as ‘the order which should prevail’ in all spheres of personal, social, and national arenas. Peace is established when order is created based on truth, justice, love, and freedom on this earth.¹¹⁵

3.1.3.3. *Gaudium et Spes* (Joy and Hope, 1965)

The Second Vatican Council, convened by Pope John XXIII for the renewal of the Church, responded to how the Church should react to the changing world of modernity and how to accept new human desires in *Gaudium et Spes* (1965). This document shared many vital themes of the social conventions supported by John XXIII such as ‘innate dignity and social nature

¹¹³ Donaldson and Belanger, ‘Catholic Social Teaching’: 121.

¹¹⁴ Pope John XXIII. ‘*Pacem in terris*.’, 1991 (9, 10, 11, 20, 31) in Sniegocki, *Catholic Social Teaching*, 121.

¹¹⁵ Pope John XXIII. ‘*Pacem in terris*.’, (8, 45). Available from: http://w2.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_11041963_pacem.html (accessed January 15, 2017).

of the human person', 'the centrality of human rights', and 'the important role of the state in overseeing and managing modern economic life.'¹¹⁶

In particular, the council emphasised the church's concern and duty to those who are poverty-stricken and suffering. This encyclical teaches that humans created in the image of God are social beings with intellect and freedom and that each other must contribute 'to the common good, according to their abilities and the needs of others, also promotes and assists the public and private institutions dedicated to bettering the conditions of human life.'¹¹⁷

Also, the council reaffirmed that diakonia is the essential mission of the Church. The Church contributes significantly to making the human community 'to be renewed in Christ and transformed into God's family'. In situations where help is needed, 'the church can and indeed should initiate activities on behalf of all men, especially those designed for the needy, such as the works of mercy and similar undertakings.'¹¹⁸ The council argued that not only should everyone distribute unnecessary wealth, but are also responsible for meeting the needs of the poor. The council declared if wealth is not distributed, the poor need to have the right to find what they require to survive in an affluent society. Because there are so many people who are hungry in the world, this encyclical urged both individuals and governments to help them. 'Feed the man dying of hunger, because if you have not fed him, you have killed him.'¹¹⁹

3.1.4. Catholic Social Teaching of Pope Paul VI

3.1.4.1. *Populorum Progressio* (On the Development of Peoples, 1967)

¹¹⁶ Pope Paul VI, '*Gaudium et Spes.*', 1965 (12, 25, 26, 75). Available from: http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html (accessed January 15, 2017).

¹¹⁷ Pope Paul VI, '*Gaudium et Spes.*' (30).

¹¹⁸ Pope Paul VI, '*Gaudium et Spes.*' (40, 42).

¹¹⁹ Pope Paul VI, '*Gaudium et Spes.*' (69) in Sniegocki, *Catholic Social Teaching*, 124-25.

Populorum Progressio is the encyclical that represented the relationship between rich and emerging countries, and the development of the latter. This encyclical examined the structure of the world economy, including market systems that cause inequality. Pope Paul VI dealt with economic development and exploitation of emerging countries, military spending, the right to join trade unions, and initiatives that require ‘a true commitment to solidarity...and genuinely human values.’¹²⁰ The most crucial emphasis of *Populorum Progressio* is to identify the appropriate response to social issues.¹²¹ This encyclical mentions it in *Populorum progressio* 9, 22-35, 48-49, 57, 61, 73 as related to diakonia. Pope Paul VI argues that the various structural elements of the international economic system perpetuate poverty in the Third World and contribute to expanding the financial gap between the rich and the poor. The encyclical warns of the dangers of popular rebellion and violence and tyranny, which can be caused by political and cultural imbalances, as well as economic imbalances. It makes clear that the parallel development of countries is of great concern to the Church.¹²² Although the pope opposed violent revolution, he worried that ‘if prosperous nations continue to be jealous of their own advantage alone, they will jeopardise their highest values, sacrificing the pursuit of excellence to the acquisition of possessions.’¹²³ The pope underlined the obligation of mutual solidarity: that developed countries should help developing countries, the necessity of social justice to improve the imbalance between the greater and weaker countries and the universal love obligation. That implies all nations should jointly establish a humanised world and not interfere with the development of other countries.¹²⁴

¹²⁰ Donaldson and Belanger. ‘Catholic Social Teaching’: 121.

¹²¹ Sniegocki, *Catholic Social Teaching*, 128.

¹²² Sniegocki, *Catholic Social Teaching*, 131.

¹²³ Pope Paul VI, ‘*Populorum progressio*.’, 1967 (49). Available from: http://w2.vatican.va/content/paul-vi/en/encyclicals/documents/hf_p-vi_enc_26031967_populorum.html (accessed January 15, 2017).

¹²⁴ Pope Paul VI, ‘*Populorum progressio*.’ (48, 61, 73).

3.1.4.2. Medellín Documents (1968) and Liberation Theology

The Second General Conference of Latin American Bishops was held at Medellín in 1968. The Medellín Documents contained valuable information on the history of the Roman Catholic Church and the content of CST. In the CST, Latin American bishops attempted to address the pervasive political repression and severe inequalities they experienced. Indeed, the concept of ‘structural injustice’ and ‘institutionalised violence’ was used as was the term ‘liberation’, and the CST reflected the flow of this liberation theology.¹²⁵ Gustavo Gutierrez, who is called ‘the father of liberation theology’, wrote ‘A Theology of Liberation’ in 1971. He was also a member of the theological seminary at this conference in Medellín. Liberation theology was the result of the concrete work of Latin American priests who all had the same mindset at the Medellín conference.¹²⁶ Latin American liberation theologians argued that Jesus came to the earth ‘to liberate people from sinful structures’ which governed the oppressed and the poor and that the continuation of poverty because of social structural reasons is an essential issue with which the church must struggle.¹²⁷ While CST traditionally focused on the wealthy and powerful people as a subject of social change and appealed to them, Medellín regards the poor as subjects and focuses on their choices. Therefore, the emphasis of Medellín is that the poor should actively participate in the struggle for justice.¹²⁸

3.1.4.3. *Octogesima Adveniens* (The eightieth anniversary, 1971)

Pope Paul VI issued the second of his social conventions in 1971. The pope argued that communities need to participate in social analysis and apply the principles of CST to various social situations. The pope noted several social issues, including ‘human production conditions, the exchange of goods and the

¹²⁵ Sniegocki, *Catholic Social Teaching*, 184.

¹²⁶ Christopher Rowland et al. *The Cambridge Companion to Liberation Theology* (Cambridge University Press, 1999), 10-15.

¹²⁷ Michael P. Hornsby-Smith, *An Introduction to Catholic Social Thought* (Cambridge University Press, 2006), 71.

¹²⁸ Sniegocki, *Catholic Social Teaching*, 184.

division of wealth, the importance of the demand for increased consumption, and the sharing of social responsibilities.¹²⁹ Paul VI advocated equal rights and dignity for women. He referred to the poor and those who suffer racial discrimination. He appealed for the ‘right to emigrate’ and to properly integrate immigrants into society.¹³⁰ The pope referred to the Gospel demands on behalf of the poor and ‘preferential respect’ of the need for ‘liberation’. The two main themes of *Octogesima Adveniens* are the importance of social participation and equality (including ensuring equal rights for women) in recent CST documents.¹³¹ He urged the Christian communities in each country to analyse their circumstances and contribute to the production of ‘greater social justice’ through dialogue.¹³²

3.1.5. Catholic Social Teaching of Pope John Paul II

3.1.5.1. *Laborem Exercens* (On Human Work, 1981)

Pope John Paul II announced a social encyclical in 1981 to celebrate the ‘Rerum Novarum,’ as a mark of its 90th anniversary. It stressed that in modern society, labour has particular significance when it comes to an understanding of the world and social problems.¹³³ The Pope highlighted that ‘the worker should be valued more than the profit, and therefore, workers’ rights to organise and receive just wages should be protected.’¹³⁴ Besides, the pope emphasised that solidarity against injustice must be present whenever ‘it is for the sake of social degradation of the subject of work, by exploitation of the workers and by the growing areas of poverty and even hunger.’¹³⁵ The pope argued that the CST

¹²⁹ Hornsby-Smith, *An Introduction to Catholic Social Thought*, 193.

¹³⁰ Pope Paul VI, ‘*Octogesima adveniens*’, 1971 (13-17). Available from: http://w2.vatican.va/content/paul-vi/en/apost_letters/documents/hf_p-vi_apl_19710514_octogesima-adveniens.html (accessed January 15, 2017).

¹³¹ Pope Paul VI, ‘*Octogesima adveniens*’, (23, 45) in Sniegocki, *Catholic Social Teaching*, 133.

¹³² Hornsby-Smith, *An Introduction to Catholic Social Thought*, 336.

¹³³ Hornsby-Smith, *An Introduction to Catholic Social Thought*. 141-42.

¹³⁴ Donaldson and Belanger, ‘Catholic Social Teaching’: 121.

¹³⁵ Pope John Paul II, ‘*Laborem exercens*.’ 1981 (8) in Sniegocki, *Catholic Social Teaching*, 143.

continued to have an interest in the ‘human work’. The pope referred to ‘the employment issue’, warning that unemployment is evil and can be a social disaster. In the world, there are enormous numbers of ‘people who are unemployed or under-employed and countless multitudes of people suffering from hunger.’¹³⁶ Also, the pope emphasised the role of the state such as ‘ensuring adequate levels of family wages and family allowances, avoiding discrimination, protecting mother’s rights, ensuring adequate minimum working conditions.’¹³⁷ The pope also paid attention to the harsh conditions experienced by farmers and migrant workers, and those with disabilities. The pope referred to the unfavourable circumstances experienced by many. He argued for the eradication of discrimination against ‘disabled persons’ and ‘migrant workers’.¹³⁸

3.1.5.2. *Sollicitudo Rei Socialis* (On Social Concern, 1987)

To commemorate and reaffirm the changes and extend the continuity of *Rerum Novarum* in commemoration of the 20th anniversary of ‘*Populorum Progressio*’ of Pope Paul VI, *Sollicitudo Rei Socialis* was promulgated.¹³⁹ The encyclical dealt with a wide range of issues relating to the problems of society, including many that had to be solved urgently, war and injustice in underdeveloped countries.¹⁴⁰

Pope John Paul II reaffirmed a critical social analysis of society, citing structural injustice as a significant factor in perpetuating the suffering of the world’s poor. Neo-colonial policies, social conflicts and massive spending on the military are considered to be the leading causes of the pope’s failure to bring

¹³⁶ Pope John Paul II, ‘*Laborem exercens*.’ (3, 18). Available from: http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_14091981_laborem-exercens.html (accessed January 17, 2017).

¹³⁷ Pope John Paul II, ‘*Laborem exercens*.’ (19) in Hornsby-Smith, *An Introduction to Catholic Social Thought*, 196.

¹³⁸ Pope John Paul II, ‘*Laborem exercens*.’ (21-23).

¹³⁹ Donaldson and Belanger, ‘Catholic Social Teaching’: 121.

¹⁴⁰ Sniegocki, *Catholic Social Teaching*, 143.

positive changes to the world's poor. What Pope John Paul II demanded in response is the practice of 'solidarity'.¹⁴¹

John Paul II emphasised that 'both rich and poor are harmed by the current situation of wealth for a few and poverty for many.' The pope asserted, 'the process of development and liberation takes concrete shape in the exercise of solidarity, that is to say in the love and service of neighbour, especially of the poorest.' The world's sinful structures will be overcome by Christian solidarity, 'including charity, forgiveness, tolerance and reconciliation, reflecting the community of God's Trinitarian life and promoting integration among human beings'¹⁴²

3.1.5.3. *Centesimus Annus* (The Hundredth Year, 1991)

For the 100th anniversary of 'Rerum Novarum' being published, this social encyclical of Pope John Paul II was issued in 1991. Hornsby-Smith, the author of *An Introduction to Catholic Social Thought*, estimated that in this encyclical, justice seems to be the most frequently appealed to 'in terms of its perceived absence among the poor, oppressed or afflicted or in a network of domination, oppression, and abuses'.¹⁴³ In particular, Pope John Paul II reflected on the strengths and limitations of the free market, which caused communism, a limited economic system threatening human rights, private property and economic freedoms, to collapse.¹⁴⁴ The pope urged consideration of: 'an abundance of work opportunities, a solid system of social security and professional training, the freedom to join trade unions and the effective action of unions, the assistance provided in cases of unemployment, the opportunities

¹⁴¹ Pope Paul VI, '*Sollicitudo Rei Socialis*' 1987 (16, 22, 23, 26). Available from: http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis.html (accessed January 18, 2017).

¹⁴² Pope Paul VI, '*Sollicitudo Rei Socialis*' (28, 40, 46).

¹⁴³ Hornsby-Smith, *An Introduction to Catholic Social Thought*, 58.

¹⁴⁴ Donaldson and Belanger, 'Catholic Social Teaching': 122.

for democratic participation in the life of society contributed to deliver work from the mere condition of a commodity, and to guarantee its dignity.’¹⁴⁵

Aside from that, Pope John Paul II pointed out that ‘the elderly, sick, victims of consumerism, refugees and immigrants are experiencing various forms of poverty due to social limitations.’ For these people to enter a stable social and economic life, ‘a change in lifestyle, production and consumption, and power structure’ is required, aiming for a common good.¹⁴⁶

3.1.5.4. *Evangelium Vitae* (The Gospel of Life 1995)

Evangelium Vitae dealt with experiments on abortion, the death penalty and human embryonic experiments, in other words, dealing with new threats to life. The encyclical confirmed the worth and dignity of each and the need to protect this human life. Pope John Paul II emphasised human interrelationship versus individualism, the importance of ‘being’ over ‘having’, and the perception that we are all a family.¹⁴⁷ He cautioned against new threats to human life, including ‘abortion’, ‘euthanasia’ and ‘artificial reproduction’ techniques. He also expressed his awareness of the ‘culture of death’.¹⁴⁸ He felt that this culture is actively promoted by ‘powerful cultural, economic and political currents’ which encourage an idea of a society overly concerned with efficiency. This ‘conspiracy against life’ goes far beyond the point of spoiling and distorting the relationship between the people and the state at the international level, also extending to individuals in individual, family or group

¹⁴⁵ Pope John Paul II, ‘*Centesimus annus*’, 1991 (19). Available from: http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_01051991_centesimus-annus.pdf (accessed January 17, 2017).

¹⁴⁶ Pope John Paul II, ‘*Centesimus annus*’, (57, 58) in Hornsby-Smith, *An Introduction to Catholic Social Thought*, 231.

¹⁴⁷ Donaldson and Belanger, ‘Catholic Social Teaching’: 122.

¹⁴⁸ Hornsby-Smith, *An Introduction to Catholic Social Thought*, 102-03.

relations.¹⁴⁹ The *Evangelium Vitae* dealt with issues of justice and human rights, poverty and power, silence and domination, freedom and truth.¹⁵⁰

3.1.6. Catholic Social Teaching of Pope Benedict XVI

3.1.6.1. *Caritas in Veritate* (Charity in Truth, 2009)

Pope Benedict XVI reaffirmed many of the key themes of Pope John Paul II. For example, the solidarity and the fair distribution of wealth of the world are needed. This encyclical described love (charity) as an ‘extraordinary force’ that leads people to participate in a world inspired by faith. The encyclical defined obligations for love, truth, and justice as the ‘primary way of charity’, and solidarity to promote economic life, ‘including globalisation, trade, immigration, personal business dealings and support to poor countries’.¹⁵¹

The Church’s social doctrine in terms of diakonia illuminates ‘the social, global, economic, entrepreneurial, political, anthropological and ecological problems of our world.’¹⁵² This encyclical dealt with ‘the new problems that are constantly emerging.’¹⁵³ Benedict XVI is particularly critical of excessive military spending, which is a misuse of funds that could be sent to the poor. Also, the pope asserts that people have a greater need ‘of the Gospel: of the faith that saves, of the hope that enlightens, of the charity that loves.’ Because ‘the good news of salvation, love, justice, and peace proclaimed by Jesus

¹⁴⁹ Pope John Paul II, ‘*Evangelium Vitae*’ (12, 17). Available from: http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_25031995_evangelium-vitae.html (accessed January 17, 2017).

¹⁵⁰ Vivian Boland, ‘On Reading ‘*Evangelium Vitae*’ as a Social Encyclical.’ *New Blackfriars* 80, (1999): 74.

¹⁵¹ Donaldson and Belanger. ‘Catholic Social Teaching’: 122.

¹⁵² Daniel K. Finn et al., *The Moral Dynamics of Economic Life: An Extension and Critique of Caritas in Veritate*. (Oxford University Press, 2012), 142-43.

¹⁵³ Pope Benedict XVI. ‘*Caritas in veritate*’, 2009 (8, 9). Available from: http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html (accessed January 19, 2017).

Christ' is not readily accepted in the modern world, which is ruined by injustice, war, and poverty.¹⁵⁴

Diakonia through 'justice, peace and development' is part of the mission because Jesus loves and cares about everyone. This vital teaching forms 'the basis for the missionary aspect of the social doctrine of the Church, which is an essential element of evangelisation.'¹⁵⁵

3.1.7. Catholic Social Teaching of Pope Francis

3.1.7.1. *Laudato Si'* (On Care for Our Common Home, 2015)

Laudato Si' by Pope Francis referred to issues related to climate change, biodiversity, environmental protection, water and natural resource rights, and ethical skills. This encyclical reiterates the traditional Catholic theology that God is the creator, and we manage his creation as caretakers. The destruction of the natural order, manifested by climate change, drought, storms and sea-level rise, incurs tremendous human costs for the most vulnerable, poor and oppressed. Pope Francis argued, 'a true ecological approach . . . must integrate questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor.'¹⁵⁶ These natural disasters have a close relationship with us. 'We are faced not with two separate crises ... but rather with one complex crisis which is both social and environmental.' It shows that the care of the created world and the defence of the poor are inseparable. Pope Francis emphasised that strategies for solutions require 'an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature.'¹⁵⁷

¹⁵⁴ Daniel K. Finn et al., *The Moral Dynamics of Economic Life*, 142.

¹⁵⁵ Pope Benedict XVI. '*Caritas in veritate*' (15).

¹⁵⁶ Pope Francesco. '*Laudato si.*', 2015 (49) in Stephen Schneck, '*Laudato si*': On Care for Our Common Home by Pope Francis.' *Energy Law Journal* 37, no 1, (2016): 80.

¹⁵⁷ Pope Francesco. '*Laudato si.*', (139). Available from: http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html (accessed January 18, 2017).

Also, Pope Francis emphasised that the relationship with the environment can never be separated from the relationship with God, ourselves and our neighbours. Because the destruction of the ecosystem is the destruction of the relationship with the neighbours, ourselves, God, and the earth. Thus ‘genuine care for our own lives and our relationships with nature is inseparable from fraternity, justice and faithfulness to others.’¹⁵⁸ Schneck argues that *Laudato Si* ‘teaches a lot about our responsibilities in dealing with climate change, energy industry management, pollution, water resources, biodiversity, animal rights, but the actual message is much higher. It is a demand to renew our relationship with the earth, ‘our common home’ by recognising the purpose of the Creator God.’¹⁵⁹

3.2. *Ecumenical Mission*

An analysis of the documents of the Assemblies of the Ecumenical movement will aid in understanding the flow of diakonia in the Ecumenical Mission since the Assemblies were where the official position of the World Council of Churches (WCC) was formulated. In the Ecumenical movement, the term diakonia has received increased attention during the last few decades, affirming its ecclesiological, missiological and prophetic dimensions. They did not use the term diakonia from the beginning. It is not clear when the term ‘diakonia’ was first used in the WCC. Until this term is used, the terms like ‘inter-church aid, sharing and solidarity’ have been widely used in the WCC documents, and usually in the sense of diakonia.¹⁶⁰ As time passed, the concept of diakonia changed, which resulted in various theological issues.

¹⁵⁸ Pope Francesco. ‘*Laudato si.*’, (79).

¹⁵⁹ Schneck. ‘*Laudato si*’: 80.

¹⁶⁰ Esther Hookway et al., *From Inter-Church Aid to Jubilee* (Geneva: World Council of Churches Diakonia & Solidarity Team, 2002), 5.

3.2.1. Diakonia in the Amsterdam Assembly in 1948

In 1922, the European Central Bureau for Inter-Church Aid was established in Zurich, which dealt mainly with diakonia. After the establishment of the WCC around World War II, Dr Visser't Hooft, the first WCC General Secretary, called for a 'system of mutual aid' to ensure that all churches were responsible for WCC support.¹⁶¹

In 1944, a 'Department of Reconstruction and Inter-Church Aid' was established to help those churches of Europe that were suffering from the war. In 1945 the Department was amalgamated with the European Central Bureau and was renamed the 'WCC Department of Reconstruction and Inter-Church Aid', later the 'Department of Inter-Church Aid and Service to Refugees (DICASR).'¹⁶² In 1949 the Central Committee decided to remind churches that the Inter-Church Aid is 'a permanent obligation of World Council of Churches in which diakonia seeks to be true to its name'.¹⁶³ In this period, due to the effects of World War II, the emergency relief work developed into a crucial part of the international ministry of the church, initially focused on war-torn countries and European churches. The churches in the Northern hemisphere and the younger churches in the Southern hemisphere joined together to participate in providing aid. Also, ecumenical help began to deal with many things related to social welfare such as refugee work, where, to help Christian refugees, the WCC Refugee Service was established in 1944 and incorporated in DICASR in 1949.¹⁶⁴

¹⁶¹ Hookway et al., *From Inter-Church Aid to Jubilee*, 5.

¹⁶² Carlos E. Ham. Stanard, *Empowering Diakonia: A Model for Service and Transformation in the Ecumenical Movement and Local Congregations* (Ph.D. thesis. Vrije University, 2015), 48.

¹⁶³ Kjell Nordstokke, 'Diakonia and diaconate in the World Council of Churches.' *International journal for the Study of the Christian Church* 13, no. 4 (2013): 287.

¹⁶⁴ Hookway et al., *From Inter-Church Aid to Jubilee*, 7.

3.2.2. Diakonia in the Evanston Assembly in 1954

The second WCC assembly in Evanston in 1954 stated that Inter-Church Aid is founded on ‘the teaching of the scripture and the practice of the apostolic church’.¹⁶⁵ At the Assembly, participants recognised the expanded horizon of diakonia work. After World War II, the European problems diminished, and the role of the WCC Department of Reconstruction and Inter-Church Aid became obscure. In this context, in the Evanston Assembly (1954), the voice of the Southern Churches grew louder. Moreover, Non-European churches participated in DICASR, and this department dealt with diakonia issues from all over the world, including Asia, Africa and Latin America. Since the Evanston Assembly, the growth and expansion of Ecumenical diakonia are noteworthy. There was a growing understanding among WCC members about the nature and scope of diakonia as well as increases in budget and personnel. The WCC started responding to the voice of the Southern hemisphere and the circumstance of ‘world-wide human suffering’ and expanded ‘from being a European to a global concern’.¹⁶⁶ In this period, the definition of diakonia is ‘responsible service of the gospel by deeds and by words performed by Christians in response to the needs of the people’.¹⁶⁷

3.2.3. Diakonia in the New Delhi Assembly in 1961

The New Delhi Assembly (1961) changed the name of the department responsible for inter-church aid to Division of Inter-Church Aid, Refugee and World Service (DICARWS). Moreover, the Assembly reaffirmed the objectives and approach of the ecumenical movement in the diakonia area.¹⁶⁸ At this Assembly, held under the theme ‘Jesus Christ, the Light of the World.’ The diakonia originates from the sacrificial love of God revealed by Jesus Christ and is strengthened by that love. Also, the Assembly defined diakonia as a response

¹⁶⁵ Stanard, *Empowering Diakonia*, 48.

¹⁶⁶ Hookway et al., *From Inter-Church Aid to Jubilee*, 9.

¹⁶⁷ White Teresa Joan, ‘Diakonia,’ in *Dictionary of the Ecumenical Movement*, ed. by Nicholas Lossky et al, 2nd. edn. (Geneva: WCC Publications, 2002), 305.

¹⁶⁸ Hookway et al., *From Inter-Church Aid to Jubilee*, 9.

to God who loved us. In this regard, serving is not our choice, but it is possible to serve in response and obedience to God's love.¹⁶⁹ The Assembly also began to talk about new ways of implementing solidarity as a service to the world rather than merely solidarity among churches to meet some needs of humanity. The global character of the WCC had been further reinforced by the incorporation of the International Missionary Council (IMC) into the Commission on World Mission and Evangelism (CWME). Since the New Delhi Assembly, the main focus of the WCC was the study of 'Christian responsibility' for rapid social change. The WCC strongly encouraged the formation of NGO networks and responding globally to calls for emergency response through those networks. In 1962, the WCC was 'a founding member of the International Council of Voluntary Agencies', setting up 80 NGOs in many regions and playing a leadership role in the coalition.¹⁷⁰

3.2.4. Diakonia in the Uppsala Assembly in 1968

The WCC convened a Commission on Inter-Church Aid, Refugee and World Service (CICARWS) in Swanwick, England in 1966. At this meeting, the category of diakonia included not only a service concept but also social action or social development. It seems that the issue of diakonia became broader, from individual to community and from personal piety to justice. At this consultation, the argument was that economic growth without social justice could not bring about freedom. It also raised the need for international cooperation and policy support to change the existing undemocratic international economic and social order.¹⁷¹

Consequently, after this consultation, over the years, the concept of inter-church aid influenced the idea of diakonia. After the Swanwick consultation, in 1966, the Church and Society Conference in Geneva was organised by the Life

¹⁶⁹ WCC, *The New Delhi Report: the Third Assembly of the World Council of Churches, 1961*. (Scm Press, 1962), 111.

¹⁷⁰ Hookway et al., *From Inter-Church Aid to Jubilee*, 9-10.

¹⁷¹ Stanard, *Empowering Diakonia*, 48-49.

and Work Movement. The conference included many burning issues such as colonialism, hunger, injustice, and exploitation. Stanard pointed out that the Swanwick and Geneva consultation helped ‘radicalise the understanding and practice of diakonia in the ecumenical movement’.¹⁷² Nordstokke said that the development of diakonia in the work of the WCC was characterised by two aspects after the Uppsala Assembly in 1968. Firstly, diakonia is considered as an inter-church aid in the context of human interactions, such as ‘providing assistance to refugees and victims of war and poverty’. Secondly, diakonia as ‘engagement in society and ethics issues promoting responsible society’. In the Uppsala Assembly, the purpose of diakonia seemed to be about transforming the social structure and emphasising that the Church should be involved in social engagement, as an essential part of their mission.¹⁷³

3.2.5. Diakonia in the Nairobi Assembly in 1975

The Nairobi Assembly in 1975 declared that ‘empowerment of the poor and sharing and solidarity in the struggle for justice and human dignity are not only tasks of social action groups, but of the church.’¹⁷⁴ In this Assembly, Robra emphasised how liberation theology inspired ‘the promotion of people-centred development and making God’s option for the poor the central theological concern.’¹⁷⁵ The Commission on the Churches’ Participation in Development (CCPD, 1970-1991), which was mentioned in this Assembly statement, was inspired by liberation theology and made the poor the centre of God’s concern.¹⁷⁶ The CICARWS, which was in charge of diakonia, dealt with the

¹⁷² Stanard, *Empowering Diakonia*, 50.

¹⁷³ Nordstokke, ‘The Study of Diakonia as an Academic Discipline’, 58.

¹⁷⁴ Martin Robra, ‘Diakonia-A Central Task of the Ecumenical Movement’ in *Being in Ecumenical Discourse on Concepts of Diakonia* (Geneva: World Council of Churches, 2004), 39.

¹⁷⁵ Robra, ‘Diakonia - A Central Task of the Ecumenical Movement’: 40.

¹⁷⁶ As a reflection of this change, three years after the Uppsala Assembly, the Commission on the Churches’ Participation in Development (CCPD) was established and was integrated into WCC alongside the newly-named CICARWS (Commission on Inter-Church Aid, Refugee and World Service). CCPD was intended to approach the notion of development in a more comprehensive way than before. CCPD devoted resources to development education, research and reflection,

‘asymmetrical relationship between donors and recipients’.¹⁷⁷ Another feature is that it emphasised ‘sharing of resources (cultural, spiritual, theological, human) and funding’ rather than giving or receiving, and encouraged access to ‘ecumenical sharing of resources’ (ESR) after the Nairobi Assembly.¹⁷⁸

3.2.6. Diakonia in the Vancouver Assembly in 1983

In 1982, the world seminar on Contemporary Understanding of Diakonia was organised in Geneva to prepare for the Vancouver Assembly in 1983. In the seminar, eight keywords and concepts were highlighted: (1) essential, (2) local, (3) worldwide, (4) preventive (5) structural or political, (6) humanitarian, (7) mutual, (8) liberating.¹⁷⁹ Stanard feels that the seminar was ‘revolutionary’ because the participants from the global South contributed to many parts of the seminar. The seminar emphasised the importance of the local context, in that the local community and congregation should help directly to ease social challenges and suffering.¹⁸⁰

The Sixth Assembly of the WCC was held in Vancouver, Canada, from 24 July to 10 August in 1983. Evaluation of the assembly was that it gave visibility to ‘the understanding of diakonia as faith-based and rights-based’.¹⁸¹ In the 1983 Vancouver Assembly, the term ‘diakonia’ was absent to a great extent from ecumenical language. Although the WCC subscribed to a holistic understanding of mission, the concept of diakonia was not fully utilised to express this position. Among many emphases, this Assembly underlined the importance of the ‘ecclesial character of diakonia’.¹⁸² Gill commented that ‘the churches initiate new models of diakonia, rooted in the local congregation as it

concentrating on the view that what was required was not aid, but structural change, towards a more just and participatory society.

¹⁷⁷ Hookway et al., *From Inter-Church Aid to Jubilee*, 12.

¹⁷⁸ Hookway et al., *From Inter-Church Aid to Jubilee*, 12.

¹⁷⁹ WCC, *Contemporary Understandings of Diakonia*, (WCC, 1983), 1-2.

¹⁸⁰ Stanard, *Empowering Diakonia*, 59.

¹⁸¹ Kjell Nordstokke, ‘Ecumenical diakonia responding to the signs of the times’, *The Ecumenical Review* 66, no. 3 (2014): 265.

¹⁸² Stanard, *Empowering Diakonia*, 61.

is confronted by increasing brokenness as a result of poverty, unemployment, marginalisation and consumerism'.¹⁸³ Also, the Vancouver Assembly annotated the liturgy with diakonia:

The Church is gathered for worship and scattered for everyday life. Whilst in some situations in the witnessing dimension of worship, there must be a 'liturgy after the liturgy', service to the world as praise to God, in other contexts it must be stressed that there is no Christian service to the world unless it is rooted in the service of worship.¹⁸⁴

The concept of the 'liturgy after the liturgy' is an important vision. Ion Bria affirms that 'Eucharistic liturgy is not an escape into an inner realm of prayer, a pious turning away from social realities; rather, it calls and sends the faithful to celebrate 'the sacrament of the brother' outside the temple in the public market place, where the cries of the poor and marginalised are heard'.¹⁸⁵ The Vancouver Assembly pointed out in paragraph 3 of *Theological Foundation* that 'The 'liturgy after the liturgy' is diakonia. Diakonia as the Church's ministry of sharing, healing and reconciliation is of the very nature of the Church.'¹⁸⁶

Nordstokke noted that this view highlighted the power of this vision to unite worship, witness and diakonia. It seems that the Vancouver Assembly had a significant impact on diakonia as missiological and ecclesiological. To sum up, firstly, 'it defines diakonia as belonging to the essence of being Church'. Secondly, 'healing, sharing, and reconciliation' are central points in diakonia. Lastly, diakonia cannot be limited to within the organisation by the church; it

¹⁸³ David Gill, *Gathered for Life: Official Report, VI Assembly World Council of Churches, Vancouver, Canada, 24 July-10 August 1983* (Wm. B. Eerdmans Publishing Company, 1983), 69.

¹⁸⁴ Gill, *Gathered for Life*, 35.

¹⁸⁵ Ion Bria, *The liturgy after the liturgy: Mission and witness from an Orthodox perspective*. (WCC publications, 1996), 20. in Stanard, *Empowering Diakonia*, 123.

¹⁸⁶ Gill, *Gathered for Life*, 62.

should become the diakonia action through a community of God's people who 'participate in God's mission of sharing and healing' with the Holy Spirit in the world.¹⁸⁷

In 1986 CICARWS organised a consultation in Larnaca, Cyprus, under the theme, *Diakonia 2000: Called to be Neighbours Consultation*, gathering approximately 300 people to discuss the future of inter-church aid, refugee, and world service. The Larnaca Consultation declared the diakonia now and for the future 'must be based on mutual trust and genuine sharing' and 'must reach out to all those who suffer'.¹⁸⁸ Nordstokke emphasised 'this event became a turning point in the process of conceptualising what had been conceived of, since then, as ecumenical diakonia'.¹⁸⁹ Klaus Poser, who was a director of CICARWS, said that the consultation determined that 'manifestations of Christian love assume many diverse forms and witness to the comprehensiveness of diakonia in the discipleship of Jesus Christ'.¹⁹⁰ Stanard noted that the consultation emphasised empowerment, which emerged in the ecumenical movement as a new model for diakonia.¹⁹¹ Nordstokke added that 'if diakonia in the past had sometimes been conceived as humble service, it was now announced as a bold action envisaging radical transformation'.¹⁹²

3.2.7. Diakonia in the Canberra Assembly in 1991

The Canberra Assembly was held in 1991 with the theme of 'Come Holy Spirit: Renew the Whole Creation'. Canberra typified the global civilian crisis as one of social justice and economic crisis. It reaffirmed the vital message of Larnaca that diakonia should reflect the need for liberation and social transformation in circumstances where human rights are violated. The

¹⁸⁷ Nordstokke, 'Diakonia and diaconate': 294.

¹⁸⁸ Klaus Poser, *Diakonia 2000: Called to be Neighbours. Official Report WCC World Consultation Inter-Church Aid, Refugee and World Service. Larnaca* (WCC Publ., 1986), 125.

¹⁸⁹ Nordstokke, 'Diakonia and diaconate': 295.

¹⁹⁰ Klaus Poser, *Diakonia 2000: Called to be Neighbours*, vii.

¹⁹¹ Stanard, *Empowering Diakonia*, 63-64.

¹⁹² Nordstokke, 'Diakonia and diaconate': 295.

Assembly accepted the restructuring proposal of Council, and CICARWS became one of the four programmes, specifically Unit IV - 'Sharing and Service'.¹⁹³ The vision and mission of this department were consistent with Larnaca's recommendation. The WCC programme on sharing and service 'assists member churches and related ecumenical agencies and organisations to promote human dignity and sustainable community with the marginalised and excluded'. Unit IV – Sharing and Service, was less interested in maintaining the expressions of diakonia in language, logic, and spirit. The Council tried to find realistic descriptions at the local and global level in an area of ecumenical organisation, for example, 'the refugee and migration team, the emergency desk (later Action by Churches Together (ACT) International), the human resources desk and the Ecumenical Church Loan Fund (ECLOF, a specialised micro-credit unit of the WCC)'¹⁹⁴

3.2.8. Diakonia in the Harare Assembly in 1998

The Eighth Assembly of the WCC in Harare celebrated the WCC's 50th anniversary. This Assembly reaffirmed the unique position of the WCC in Christian councils and the commitment to expand and enrich the fellowship of the world church. The issues raised in the Assembly can be summarised as follows: 'Being church', 'Caring for life', 'Ministry of reconciliation' and 'Common witness and service amidst globalisation'. The Assembly argued that ecumenical movements in the face of environmental inequality, violence and environmental and cultural destruction should develop alternatives because the ecumenical movement 'itself is a different model of relationship, based on solidarity and sharing, mutual accountability and empowerment'.¹⁹⁵ After the 1998 WCC Harare Assembly, Unit IV - Sharing and Service was renamed to

¹⁹³ Hookway et al., *From Inter-Church Aid to Jubilee*, 17

¹⁹⁴ Hookway et al., *From Inter-Church Aid to Jubilee*, 17-18.

¹⁹⁵ WCC, *From Harare to Porto Alegre: An Illustrated Account of the Life of the World Council of Churches 1998-2006*. (Geneva: World Council of Churches. 2005), 2-3, 110. Available from: http://www.oikoumene.org/en/folder/documents-pdf/harare_to_porto_alegre.pdf (accessed February 12, 2017).

Regional Relations and Ecumenical Sharing. In this process, ‘multilateral inter-church cooperation’ decreased rapidly and seemed to be limited in location and relevance of diakonia within the WCC. However, the WCC led Regional Relations and Ecumenical Sharing to continue to focus on the term diakonia.¹⁹⁶

The WCC document, ‘From Harare to Porto Alegre’, documented that since the Harare assembly Christian dialogue between churches and organisations, previously not involved in the global ecumenical movement, expanded as the discussions on the World Christian Forum proceeded. In terms of diakonia, the Assembly started a project: ‘Decade to Overcome Violence 2001–2010: Churches Seeking Reconciliation and Peace’ parallel to the United Nations’ document, ‘Decade for the Culture of Peace. 2001–2010’. This project illuminated and encouraged the efforts of the church to build a culture of peace both locally and globally. It also sparked new hopes and participation in the practical efforts to bring peace to the holy land of Palestine and Israel. The effort to address the root causes of poverty led to an honest dialogue with institutions such as the World Bank and the International Monetary Fund (IMF).¹⁹⁷

Nordstokke noted that in many ways there was a paradigm shift in the understanding of diakonia from the Harare Assembly. First, by joining professional helpers in WCC’s diakonia ministry, ‘ecclesiology dimension of diakonia’, it was expanded and emphasised. Secondly, the holistic dimension of diakonia was emphasised, apart from the tendency to ignore its relation with worship and evangelism. Thirdly, it emphasised the prophetic dimension, stressing the promotion of human rights and justice beyond humble and quiet service.¹⁹⁸

¹⁹⁶ Nordstokke, ‘Diakonia and diaconate’: 296.

¹⁹⁷ WCC, *From Harare to Porto Alegre*, 5.

¹⁹⁸ Nordstokke, ‘Diakonia and diaconate’: 296.

3.2.9. Diakonia in the Porto Alegre Assembly in 2006

In 2006, the World Council of Churches held its ninth assembly in Porto Alegre, Brazil, on the theme of ‘God, in your Grace, Transform the World’.¹⁹⁹ The assembly discussed such newly found topics in the changing ecumenical landscape, such as the issue of ‘multinational society around the world’, ‘the secularisation process in Europe’ and ‘the radicalisation of the Muslim’. In particular, the assembly dealt with the widening economic gap between the rich and the poor in emerging countries and the developing world. The assembly in Latin America, which had a tradition of liberation theology and which declared its primary choice for the poor, gave priority to this topic. The WCC prepared ‘Alternative Globalisation Addressing Peoples and Earth (AGAPE) - A call to love and action’ documents, demanding a strong voice to oppose neoliberalism and defending emerging countries. The WCC called for ‘the resolution of poverty and inequality’, ‘the realisation of justice in international trade relations’, ‘the protection and advocacy of workers’ rights’, and ‘the church’s responsibility for the victims of economic globalisation’ in the AGAPE document. However, this AGAPE document was criticised for not addressing a widespread global issue. The Assembly accepted those criticisms and adopted several important documents: ‘Vulnerable Populations and the Responsibility to Protect, on Terrorism, Counter-terrorism and Human Rights, on Water for Life, on the Rights of Disabled People, on Free Available Medicines against HIV/Aids, on The Elimination of Nuclear Arms and on Economic Justice and Solidarity in Latin America’.²⁰⁰ Also, the Porto Alegre Assembly confirmed the importance of the project, ‘Decade to Overcome Violence 2001–2010: Churches Seeking Reconciliation and Peace’ which was initiated by the Harare assembly, and willingness to continue the project. Because there are weak, poor, and vulnerable people who suffer from violence, the Church has declared its

¹⁹⁹ Anton WJ. Houtepen, ‘Porto Alegre 2006: Called to be the One Church: Ecumenism beyond its Crisis?’ *Exchange* 36, no. 1 (2007): 87.

²⁰⁰ Houtepen, ‘Porto Alegre 2006’: 91-92, 94-95.

responsibility to protect them.²⁰¹ The WCC, therefore, suggested the solidarity of churches, national governments and social institutions to protect victims of violence and resist all oppressive forces. Also, the WCC urged the international community and the private sector to invest even more resources and training in nonviolent intervention and protection of vulnerable groups.²⁰²

3.2.10. Diakonia in the Busan Assembly in 2013

In June 2012, diakonia was emphatically declared as a missiological and ecclesiological concept at a WCC conference in Colombo, Sri Lanka. The Conference considered that diakonia is ‘a way of living out faith and hope as a community, witnessing to what God has done in Jesus Christ’. It also confirmed that the church ‘participates in God’s mission’ and ‘witnesses to God’s purpose’ through diakonia. The tenth Assembly of the WCC was held in Busan, South Korea, from 30 October to 8 November 2013 under the theme: ‘God of life, lead us to justice and peace’.²⁰³ Stanard underlined that there was a theme connecting both the Colombo conference and the Busan Assembly. He explained that a few months before Busan Assembly, Olav Fykse Tveit, the WCC general secretary, made a presentation, connecting the Colombo conference and of the Busan Assembly.²⁰⁴ In the Busan Assembly, among the 21 ecumenical conversations, there was one conversation, ‘Compelled to Serve: Diaconal Church in a Radically Changing World’, which concerned diakonia. The conversation referred to two key documents, ‘The Changing Development Paradigm: An ACT Alliance Discussion Paper’ and ‘Theological Perspectives on Diakonia in the Twenty-First Century’.²⁰⁵ The most recent document,

²⁰¹ Guillermo Kerber. ‘Vulnerable Populations at Risk. Statement on the Responsibility to Protect Statement Adopted by the World Council of Churches Assembly in Porto Alegre, February 2006.’ *Religion & Human Rights* 3, no 2 (2008): 204.

²⁰² Kerber. ‘Vulnerable Populations at Risk.’: 210.

²⁰³ Erlinda N. Senturias and Theodore A. Gill, Jr., *Encountering the God of Life: Report of the 10th Assembly of the World Council of Churches*. (Geneva: WCC Publications, 2014), vii.

²⁰⁴ Stanard, *Empowering Diakonia*, 172-173.

²⁰⁵ WCC, *Ecumenical Conversations: Reports, Affirmations and Challenges from the 10th Assembly* (Geneva, 2014), 157.

Together Towards Life: Mission and Evangelism in Changing Landscapes, shared at the Tenth Assembly, stated that ‘The church in every geopolitical and socio-economic context is called to service (diakonia) witnessing to what God has done in Jesus Christ. Through service, the church participates in God’s mission, following the way of its Servant Lord’.²⁰⁶ In this statement, we see that the document quotes portions of the Colombo statement. About diakonia, the Busan Assembly followed the intent and kept the content of the Colombo Conference. Also, The Lutheran World Federation (LWF) seemed to take a similar position. In their view, diakonia refers both to theological concept and to church-based action.

One is that diakonia is a theological concept that points to the very identity and mission of the church. Another is its practical implication in the sense that diakonia is a call to action, as a response to challenges of human suffering, injustice and care for creation. This rather open-ended understanding of diakonia is also due to the fact that the concept itself does not allow for a precise definition, not even when used in the Greek New Testament. The present use of the word has largely been shaped by how Christians have tried to be faithful to the biblical call to be a neighbour throughout the history of the Church.²⁰⁷

3.3. World Christian Church Denominations

In this section, I will investigate how World Christian church denominations understand diakonia. In particular, I will focus on the documents of four main Christian churches: Baptist, Methodist, Anglican, and Reformed Churches. The difficulty in trying to investigate the understanding of diakonia in the history of each church is the fact that each church presents a very diverse

²⁰⁶ WCC, *Together towards Life: Mission and evangelism in changing landscapes: With a practical guide* (WCC Publications, 2013), 28.

²⁰⁷ Nordstokke, *Diakonia in Context*, 8.

spectrum. Within the same churches, there are also various spectrums. It is, therefore, necessary to investigate the documents of the associations and theological resources that represent each church.

3.3.1. Diakonia in the Anglican Church

3.3.1.1. Bishop William Temple

No official statement from the Anglican Church mentions diakonia, but official announcements related to diakonia can be found from many sources. These include ‘the dioceses; General Synod and its agencies; the House of Bishops; the Archbishops’ Council and its agencies, including the Mission and Public Affairs Division; Lambeth Palace; and, one might add, satellite entities such as the Ethical Investment Advisory Group of the Church Commissioners.’²⁰⁸ However, it is difficult to say that any one of these statements is representative of the concept of diakonia in the Anglican church.

Nevertheless, most Anglican scholars will agree to discuss Bishop William Temple (1881-1944) when they deal with the tradition of Anglican diakonia. His approach to socio-economic issues continued to contribute to the Anglican Communion. In particular, *Christianity and Social Order*, published in 1942, played an essential role in the social theology of the Anglican Church until now. According to John Hughes, this book was published as a proposal for the reconstruction of the United Kingdom and is considered a blueprint for a welfare state, which demonstrates Temple’s reputation.²⁰⁹ In this book, he described his understanding of God’s will for society and his practical suggestions for implementing ‘Christian social principles’.²¹⁰

²⁰⁸ Jonathan Chaplin, ‘Evangelical Contributions to the Future of Anglican Social Theology’ in Malcolm Brown, et al., *Anglican Social Theology Today*. (Church House Publishing, 2014), 104.

²⁰⁹ John Hughes, ‘After Temple? The Recent Renewal of Anglican Social Thought’ in Malcolm Brown, et al. *Anglican Social Theology Today*, (Church House Publishing, 2014), 74.

²¹⁰ Stephen Spencer, *Anglicanism* (Hymns Ancient and Modern Ltd, 2010), 189.

His first social principle is ‘the freedom and dignity of each person’: ‘if each man and woman is a child of God, whom God loves and for whom Christ died, then there is in each a worth of absolutely independent of all usefulness to society. The person is primary, not the society; The state is for the citizen, not the citizen for the state’²¹¹ This meant that society should be organised so that people can freely express their personality through their own choices.

Moreover, Temple emphasised that people must be ‘training’ so that people could know how to make an intentional choice.²¹² He stressed that ‘to train citizens in the capacity for freedom and to give them the scope of free action is the supreme end of all true politics’.²¹³

The second social principle is ‘the social nature of persons.’ Individuals need a common purpose for the benefit and well-being of all humankind.

No man is fitted for an isolated life; everyone has needs which he cannot supply for himself; but he needs not only what his neighbours contribute to the equipment of his life but their actual selves as the complement of his own. Man is naturally and incurably social.²¹⁴

This social relationship is expressed through family life, schools, colleges, trade unions, professional associations, cities, counties, countries and churches. The state must train all of these groups, and freedom must be guaranteed for the group’s activities. Participation in groups and community activities allows individuals to recognise that they are caring for others, and others are dependent on them.²¹⁵

²¹¹ William Temple, *Christianity and Social Order* (SCM Press, 1950), 59.

²¹² Spencer, *Anglicanism*, 189-190.

²¹³ Temple, *Christianity and Social Order*, 44.

²¹⁴ Temple, *Christianity and Social Order*, 62.

²¹⁵ Spencer, *Anglicanism*, 190.

The third social principle is ‘the principle of service’. After World War II, many countries failed to fulfil their responsibilities, and Bishop Temple paid attention to the problem of unemployment in the society. According to Temple, the only answer to social isolation is that a person does something for the needs of the community, using their talents and skills. For him, the fulfilment of the self is only possible through service for others.²¹⁶ It is part of the principle of personality that ‘we should live for one another.’²¹⁷ So we have to find a social order that is steadily and generally providing employment. In his chapter titled ‘The Task Before Us’, he made extensive recommendations based on social principles. He asked the government for ‘till years of maturity’ education. Every citizen should have an income to keep their family and raise children, and the family life ‘should be housed with decency and dignity, so that it may grow up as a member of that basic community in a happy fellowship unspoiled by underfeeding or overcrowding, by dirty and drab surroundings or by mechanical monotony of environment’. Also, all workers should be able to use their voice in carrying out their business or industry. Furthermore, they have the right to take a two-day break during any given seven days and to be provided with a vacation with an annual salary. He also argued that there must be guaranteed freedom in the form of freedom of worship, speech, assembly and association for particular purposes.²¹⁸

3.3.1.2. After Temple tradition

There is no formal Anglican social principle, but rich ‘Anglican liturgical and theological trajectories’ can be highlighted. According to Anna Rowlands, ‘a cloud of Anglican social witnesses including Coleridge, T. H. Green, R. H. Tawney, William Temple, J. N. Figgis and, more recently, John Milbank and Rowan Williams.’ She points out that the most important thing to note is the social practice of the Anglican Church, which dealt with the reality of slavery,

²¹⁶ Brown, et al. *Anglican Social Theology Today*, 61.

²¹⁷ Temple, *Christianity and Social Order*, 12.

²¹⁸ Temple, *Christianity and Social Order*, 99.

unemployment, housing, and racism after the nineteenth century. The challenges of economic hardship, class conflict and social cohesion in Anglican social theology have become an extraordinary stimulus for the development of the notable Anglican Church of the nineteenth and twentieth centuries.²¹⁹ Rowlands compared Anglican Social Theology (AST) and Catholic Social Teaching (CST) in his impressive research ‘Fraternal Traditions: Anglican Social Theology and Catholic Social Teaching in a British Context’.²²⁰ This comparison allows the nature of Anglican diakonia to be judged, since he described the similarities between AST and CST. First, both AST and CST emphasise dynamic concepts of ‘human dignity, sociality, freedom and rights.’ Second, the two traditions ‘share an ecclesiological insistence on the inherent social and political character of both the gospel and the Church’. Third, the two traditions ‘have placed particular soteriological and eschatological emphasis on the importance of the common good of nurturing intermediate civil associations, practising a relational associational life and valuing virtuous institutional life’.²²¹

In summary, diakonia understanding in the Anglican Church seems to emphasise the fulfilment of basic human needs, human dignity and rights. Also, the Anglican church strives for common good in association with other churches, social organisations, and governments. Finally, the Church seems to be seeking justice against social and political corruption and injustice.

3.3.2. Diakonia in the Baptist Church

Baptists spread to Britain and North America for two centuries after the formation of the modern Baptist church in 1609. Baptist churches became aware of the need for a unity of churches to spread the gospel of Jesus Christ more

²¹⁹ Anna Rowlands, ‘Fraternal Traditions: Anglican Social Theology and Catholic Social Teaching in a British Context’, in *Anglican Social Theology* (Kindle Locations 3135-3155). Hymns Ancient & Modern Ltd. Kindle Edition.

²²⁰ Rowlands, ‘Fraternal Traditions’.

²²¹ Rowlands, ‘Fraternal Traditions’, (Kindle Location 3256-3272).

effectively. In the 19th century, the movement prepared for the establishment of the Baptist World Alliance (BWA) as it spread worldwide. The BWA was founded during the first Baptist World Congress of 1905 held in London, UK.²²² Of the thirteen sessions at the first Baptist World Congress, a few were related to social issues and discussed the topics ‘Temperance,’ ‘The Attitude of Baptists to the Working Classes,’ and ‘Commercial Ethics.’ The Congress declared ‘In our postulate of soul-liberty, we affirm the right of every human being to exemption in matters of faith and conscience from all coercion or intimidation by any earthly power whatsoever’.²²³ In this Congress, religious freedom and the dignity of human rights were emphasised. The Second Baptist World Congress included the paper ‘The Church and Social Crises’ which was written by Walter Rauschenbusch, founder of the Social Gospel Movement and professor at Rochester Theological Seminary.²²⁴

Furthermore, Congress adopted the ‘Resolution on Social Progress’ to deal with social evils in the world.²²⁵ The congress called on ‘other religious bodies of the world to appoint similar committees who shall confer together and endeavour to secure such concerted action as shall destroy these (moral) evils and make the impact of Christendom upon the nations of earth more helpful’.²²⁶ It seems that the Baptist World Alliance (BWA) wanted to have a committee on social issues to consult with similar committees of other world religions.

3.3.2.1. Religious freedom and Human dignity

According to Raimundo Barreto, many Baptists experienced ‘first-hand discrimination, slavery, religious persecution, imprisonment, and cultural

²²² Richard V. Pierard, ‘The Baptist World Alliance: An Overview of Its History.’ *Review & Expositor* 103, no.4 (2006): 708-711.

²²³ BWA, *The Baptist World Congress, London, July 11-19, 1905* (London: Baptist Union Publication Department, 1905), 23.

²²⁴ BWA, *Second Congress, Philadelphia, June 19-25, 1911* (Philadelphia: Harper and Brothers Co., 1911), 373-376.

²²⁵ BWA, *Second Congress*, 333-334.

²²⁶ BWA, *Second Congress*, 334.

marginalisation as persecuted minorities.’ Through 400 years of history, Baptists have developed a profound confidence in religious freedom for all that it is often translated ‘as a strong advocacy for human rights and the promotion of a just and peaceful relationship.’²²⁷

In the Third Baptist World Congress, Edgar Mullins emphasised, ‘Religious freedom means the greatest right of human rights.’²²⁸ In 1939, the Baptist World Congress for the first time adopted the ‘Declaration on Religious Freedom’. This declaration asserts that the Baptists fully maintain religious freedom for ‘all of every faith and of no faith.’²²⁹ Moreover, the Congress strongly condemned racism such as ‘all racial animosity, and every form of oppression or unfair discrimination toward the Jews, toward coloured people, or toward subject races in any part of the world.’²³⁰

The eighth congress announced the ‘Religious Liberty’ declaration. The congress called on all nations to support the Universal Declaration of Human Rights, which was adopted by the United Nations General Assembly in 1948. As mentioned in the previous Congress, Baptists in all countries were banned from all forms of racial discrimination and urged to use their influence in abolishing discriminatory laws.²³¹ They also urged communist states and the Roman Catholic Church to stop persecuting, imprisoning and discriminating against people of faith. ‘Not only do Communists imprison Roman Catholics and Protestants; Roman Catholics are ready to persecute Protestants, and certain Protestants to a lesser degree deny Roman Catholics and others full liberty.’²³²

²²⁷ BWA and Raimundo C. Barreto Jr, *Engaging the Jubilee: Freedom and Justice Papers of the Baptist World Alliance (2010-2015)* (BWA, 2015), XVI.

²²⁸ Edgar Y. Mullins, ‘The Baptist Conception of Religious Liberty,’ in James E. Wood, ‘Baptist Thought and Human Rights’, *Baptist History and Heritage*, 13, no 3 (1978): 57.

²²⁹ James Henry Rushbrooke, *Sixth Baptist World Congress, Atlanta, Georgia, U.S.A., July 22-28, 1939*, (Atlanta: Baptist World Alliance, 1939), 13-14. in Thorwald Lorenzen, ‘Freedom and Justice’, *American Baptist Quarterly*, 24, no. 1 (2005): 44.

²³⁰ James Henry Rushbrooke, *Fifth Baptist World Congress, Berlin, August 4-10, 1934*. (London: Baptist World Alliance, 1934), 17, 48. in ‘Freedom and Justice’: 44.

²³¹ Arnold Theodore Ohrn, *Eighth Baptist World Congress, Cleveland, Ohio, U.S.A., July 22-27*, (Philadelphia: Judson Press, 1950), 336-338.

²³² Lorenzen, ‘Freedom and Justice’: 45.

The ninth congress adopted a ‘Golden Jubilee Declaration on Religious Liberty’ in which the Congress urged ‘the extension of freedom in secular as well as in religious life.’²³³

‘Manifesto on Religious Liberty and Human Rights’ was adopted at the Eleventh Baptist World Congress in 1965. ‘We appeal to the governments of all lands, not only to preserve law and order, but also to recognise and guarantee religious and civil liberty.’²³⁴ This declaration is the first official declaration to deal specifically with ‘human rights’ with religious freedom, and is covered in all subsequent congresses.²³⁵ Also, the ‘Declaration of Human Rights’, which was prepared for the Congress by the Commission on Freedom, Justice, and Peace, was announced. The declaration asserts ‘Concern for human rights is at the heart of the Christian faith.’ Every major doctrine begins with God’s biblical revelation and ‘is related to human rights.’²³⁶ The fifteenth congress condemned racism as a crime against humanity and God. They listed the range of human suffering in Nicaragua, as well as the pain resulting from the ideological conflicts of Central and Latin America.²³⁷ The meeting passed a series of resolutions directly addressing human rights at the Congress and urged Baptists to act on human rights issues, such as actively demanding the government resolve these. In a separate resolution, the Congress urged Baptists to end racism, conflict and economic blockades and called for guaranteed religious freedom. The sixteenth Congress urged that churches actively respond to violence in racial and ethnic conflicts, to implement justice and to be more committed to the practice of the gospel. ‘We express opposition to intolerance

²³³ BWA, *Golden Jubilee Congress*, (Ninth World Congress), London, England, 16-22 July 1955 (London: The Carey-Kingsgate Press, Ltd., 1955), 369-370.

²³⁴ BWA, *The Truth that Makes Men Free: Official Report of the Eleventh Congress Baptist World Alliance, Miami Beach, Florida, USA June 25-30, 1965* (Nashville: Broadman Press, 1956), 482. in James E. Wood, ‘Baptist Thought and Human Rights’, *Baptist History and Heritage*, 13, no. 3 (1978): 57.

²³⁵ Wood, ‘Baptist Thought and Human Rights’: 57.

²³⁶ Robert S. Denny, *Celebrating Christ’s Presence Through the spirit: Official Report of the Fourteenth Congress, Baptist World Alliance, Toronto, Canada, July 8-13, 1980* (Nashville: Broadman Press, 1981), 246-250.

²³⁷ Lorenzen, ‘Freedom and Justice’: 46.

and persecution wherever these may arise. We particularly decry the use of religion to justify intolerance and persecution.’²³⁸

It seems that the Baptist Congress, which began in 1905, continually emphasised the importance of religious liberty and dignity of human beings.

3.3.2.2. Relief activities of Baptists

World War I, which began in 1914 and lasted for five years, destroyed many European countries and caused suffering for thousands of people. In 1920, Baptists from around the world attended the International Baptist Conference called by the Baptist World Alliance (BWA) in London, England. In this meeting, Baptist leaders decided to institute practical assistance to the sufferings of Christian brothers and sisters and all people in need. The meeting agreed to take action on two fronts. A million dollars was spent on massive relief activities conducted through Baptists, they aimed at ‘all those in need, regardless of race or religion.’ From the beginning, the critical principle of Baptist World Aid (BWAid)²³⁹ was ‘regardless of religion or race’ which means to take care of everyone.²⁴⁰

When World War II reached its peak on May 27, 1943, the BWA created the ‘Committee on World Emergency Relief’ after receiving reports of hungry people in many parts of Europe. With the Baptist Church’s effort, more than 2.5 million pounds of food, as well as 3.7 million pounds of clothing and shoes were distributed to Germany, and 9,000 refugees were settled. BWA was not satisfied working only within the Baptist Church and established close

²³⁸ Wood, ‘Toward a Theology of Human Rights’, 217.

²³⁹ Baptist World Aid (BWAid) is the relief and development arm of the Baptist World Alliance. Over the years, this international agency has networked the Baptist family to provide relief, development aid and capacity building for project managing teams. From its beginning, BWAid has aimed to serve all who are in need, regardless of ethnicity, nationality or religion.

<https://www.bwanet.org/programmes/baptist-world-aid> (accessed April 20, 2017)

²⁴⁰ Paul Montacute, ‘Caring for 85 Years: Baptists and Baptist World Aid’, *Review & Expositor* 103 no. 4 (2006): 752-753.

relationships with many other Christian and secular institutions.²⁴¹ When the Executive Committee convened in Chicago on May 27, 1943, they adopted a resolution to approve the appointment of the 'World Emergency Relief Committee' at the next Congress. The mission was to coordinate Baptist relief efforts in the destroyed countries and to study and suggest methods and channels for relief activities in BWA's constituent bodies. Plans to support relief funds, in general, were also considered.²⁴² Since World War II, the target of BWA's aid gradually moved from Europe to developing countries. In the Third World, most of the Christian relief and development work of BWA was undertaken by mission agencies from the Baptist Church.²⁴³ BWA and its associated bodies also provided relief and reconstruction assistance to Europe and assisted with the resettlement of thousands of refugees in North America. And from that beginning, BWAid, a significant relief agency for BWA and its affiliates, emerged. The scope of the BWA Relief Committee has expanded to include aid work in Asia, and it also worked more closely with the World Council of Churches (WCC) in supporting refugees.²⁴⁴

Since the late nineteenth century, diakonia activities have been a major feature of Christian missions in developing countries, and the Baptist Church joined this trend. Due to a drought in southern Africa and the disaster in Rwanda, the world's attention turned to the Southern hemisphere. Like many other organisations, BWAid provided and balanced its aid to the world through its emphasis on the South.²⁴⁵ For example, the seventh Baptist World Congress was held in Buenos Aires, Argentina, in 1995.

In the late 20th century, many BWA organisations instituted relief and development programmes based on past and present mission partnerships or, in particular, geographical areas. The Canadian Baptist's Sharing Way programme

²⁴¹ Montacute, 'Caring for 85 Years': 753.

²⁴² Richard V. Pierard, 'The Baptist World Alliance: An Overview of Its History', *Review & Expositor* 103, no. 4 (2006): 722.

²⁴³ Montacute, 'Caring for 85 Years': 753-54.

²⁴⁴ Pierard, 'The Baptist World Alliance': 723-25.

²⁴⁵ Montacute, 'Caring for 85 Years': 753-54.

and Australian Baptist World Aid are good examples. Hungarian Baptists have developed an innovative and swift response group called Hungarian Baptist Aid (HBAid). The group's activities focused on search and rescue activities and helping children with physical disabilities and people in difficulties. BWA has recognised numerous actions where BWAid had an impact on the lives of employees, patients, children and local officials.²⁴⁶

In 2008 the BWA created the Division on Freedom and Justice, also called the F&J Committee, which is responsible for the coordination of all diakonia areas of concern such as 'contributing to the release of prisoners, raising awareness of oppressive situations in certain regions, organising delegations for visits of solidarity, and providing training sessions in conflict transformation.'²⁴⁷ The F&J Committee adopted the overall theme 'In Step with the Spirit of Freedom, Justice and Peace' in accordance with the ministry plan for 2010-2015. This theme was highlighted each year by consecration, proclamation, liberation, transformation, and dedication, and the emphases related to areas of diakonia: peace (2011), religious freedom (2012), social justice (2013), and environmental justice (2014).²⁴⁸

3.3.3. Diakonia in the Methodist Church

3.3.3.1. John Wesley and diakonia

Methodism began in the eighteenth century through the inspired preaching of John Wesley, a British Anglican priest at the time. Methodism is deeply rooted in his theology. Therefore, studying his understanding of diakonia underpins the study of Methodist diakonia.

John Wesley preached a gospel for the individual but at the same time taught a social gospel, and he was fully committed to social salvation. For Wesley, conversion is not the ultimate goal for Christians to achieve, but a

²⁴⁶ Montacute, 'Caring for 85 Years', 758.

²⁴⁷ BWA, *Engaging the Jubilee*, XVIII.

²⁴⁸ BWA, *Engaging the Jubilee*, X – XI.

starting point. Wesley's pursuit is not only to convert but to reach entire sanctification. This pursuit of Wesley begins in society. Wesley argued that Christianity is essentially a 'social religion'.²⁴⁹ At the time of Wesley, British society regarded poverty as a personal fate or a token of divine kindness.²⁵⁰ Wesley helped the poor but did not consider them as objects of charity and relief. He considered eliminating their miserable situation a Christian mission. Wesley emphasised to the poor that they were under God's care, but also persuaded them to take care of themselves.²⁵¹ For Wesley, personal salvation without social salvation was pointless. In this regard, Wesley's understanding of the gospel is a holistic gospel that combines individual and social gospel. Wesley was interested not only in the spiritual well-being of people but also in social welfare such as poverty, health, cleanliness, lack of primary education, and as a result developed various programmes to address these.²⁵² Kenneth Collins assesses that through the Methodist movement, the poor were no longer marginalised, and they were accepted and valued in society.²⁵³ Thus, Wesley's ministry seemed to be oriented toward diakonia, which cares for the poor in terms of social salvation and Christian mission.

This Wesleyan Methodist movement became the basis of the social consciousness, and the social movement of the Methodist Church and Wesley's spirit continued its influence in the Methodist Church in England and the United States. It has indeed become a high power to achieve social salvation with personal salvation. In particular, this was the source of the social creed of the United Methodist Church. After Wesley's death, the Methodist Church eventually separated from the Church of England. They pursued better chapels, great songs, and appropriate pleasures. They demanded a pleasant, happy, and

²⁴⁹ John Wesley and Randy L. Maddox, *The Works of John Wesley Vol. 12: Doctrinal and Controversial Treatises* (Abingdon Press, 2012), 382-399.

²⁵⁰ Manfred Marquardt, *John Wesley's Social Ethics: Praxis and Principles* (Wipf and Stock Publishers, 2000), 39.

²⁵¹ Richard Morgan Cameron, *Methodism and Society in Historical Perspective. Vol. 1* (Abingdon, 1961), 81.

²⁵² Wesley, *The Works of John Wesley*, 382-399.

²⁵³ Kenneth J. Collins, *The Theology of John Wesley: Holy Love and the Shape of Grace* (Abingdon Press, 2011), 21.

mild society, and avoided all conflicts and extremes.²⁵⁴ Within a hundred years after Wesley, the Methodists evolved from the periphery of British religion to the middle class, and the lower class was almost left out entirely.²⁵⁵ At this time, a new sect was formed for this lower class, which was the Salvation Army of William Booth. In the 19th century, the Salvation Army took over what Methodist Church did for the underprivileged people in the 18th century.²⁵⁶

There were two major themes of interest to the United Methodist Church in the 18th and 19th centuries. One was slavery. In 1784, the first Assembly of the Methodist Church in Baltimore officially rejected slavery following Wesley's instructions. Over time, however, the attitude changed, and in 1840, slave ownership spread to the clergy. In 1844, the United Methodist Church divided into the Methodist Episcopal Church, North which rejected slavery and the Methodist Episcopal Church, South which accepted slavery.²⁵⁷ The other was revivalism that greatly encouraged the antisocial nature of the United Methodist Church. In the United States, there were three major revivals (early 18th, early 19th and between late 19th and early 20th century) and the growth of Methodism was greatly influenced by these movements. These movements chose to preach the gospel of personal salvation, which had no social gospel, rather than social reform. In this process, people became non-social, non-socialised, and experienced individuation of faith.²⁵⁸

Unfortunately, after Wesley, the Methodist Church lost or forgot the meaning of diakonia. However, the Methodist movement, as initiated by Wesley, fundamentally appears to be a religious movement to connect

²⁵⁴ Robert Currie, *Methodism Divided: A study in the Sociology of Ecumenicalism*, (Faber, 1968), 140.

²⁵⁵ John Wilson, *Religion in American Society: The Effective Presence* (Prentice Hall, 1978), 140-141.

²⁵⁶ Thomas F. G. Coates, *The Prophet of the Poor: the Life-story of General Booth* (EP Dutton, 1906), 90-119.

²⁵⁷ Richard M. Cameron, *Methodism and Society in Historical Perspective. Vol. 1.* (Abingdon press, 1961), 187-215.

²⁵⁸ Wilson, *Religion in American Society*, 64-66, 358.

evangelicalism and pietism to society and achieve holistic salvation. It was a mature revival movement that saved both individuals and society.

3.3.3.2. Social Creed and Social Principles in Methodism

In the late 19th century, the social gospel movement took place. The movement emphasised the fundamental dignity of humans, equality, freedom, justice, opportunity, and the right for self-development.²⁵⁹ In 1907, some pastors who were interested in this social movement organised the Methodist Federation for Social Service and urged the claims of Social Christianity in Methodism. Thus, in 1908, the Conference adopted the Social Creed, as founded by those pastors. The Conference urged the churches to continue and expand their social service (diakonia) through preaching and practice and emphasised that all church members seek the Kingdom of God in their living and working place. The main contents of the social creed are equal rights of all classes, reconciliation and arbitration in industrial disputes, protection of workers, abolition of child labour, improvement of female labour conditions, prohibition of exploitation of labour, enlargement of work opportunities and reduction of working hours, days off, minimum wage, equitable distribution of goods and so on.²⁶⁰ The characteristic of the first social creed was that it deals only with economic problems. It was the first time that a social creed was adopted in terms of social salvation in the history of the Church, although various social problems are not mentioned. This creed is the fruit of the Wesley Methodist movement and became embedded in the Methodist Church. The Federal Council of Churches adopted this social creed in the United States in December of the 1908, and by the year 1920 dozens of representative denominations all adopted the creed. Since then, the Methodist Church has

²⁵⁹ Walter George Muelder, *Methodism and Society in the Twentieth Century*. Vol. 2. (Abingdon Press, 1961), 26-27.

²⁶⁰ Muelder, *Methodism and Society*, 48-49.

undergone several revisions to accommodate situational changes and refined it to a more specific social creed.²⁶¹

However, the spirit of the Wesleyan social movement as contained in the social creed never progressed smoothly. In the 1920s, the Methodist Church overlooked social problems because all the energy of Methodism was poured into the movement against liquor sales and manufacturing and enforcing the law became a standard of social responsibility. In the 1940s, antisocialism became more prominent in Methodism, with strong criticism of progressivism from the conservative camp. This trend even led to demands that the 'Methodist Federation for Social Service' should be removed from the Methodist Church. In the end, in 1952, the organisation was disbanded, and the 'Board of Social and Economic Relations' was established. Since the 1960s, new expressions appeared to deal with new situations. For example, in 1960, the social creed dealt with broader issues such as human rights and freedom, marriage and family, race, temperance, industrial order and labour matters, rural and urban issues, the state, communism, world order and so forth.²⁶² In the 1972 General conference, the first edition of a new Social Creed and Social Principles was introduced. In this document, the 'Social Principles' was first used and today the Social Principles are found in six sections: 'The Natural World, The Nurturing Community, The Social Community, The Economic Community, the Political Community, and the World Community.' Through the Principles 'we can measure how closely we live up to God's vision for ever more just and mutual right relationships with one another and our neighbour so that all may flourish'. Social principles developed over time and have included issues addressed in the General conference in recent years, such as 'privatisation of water resources and global climate change, sexual harassment and sexual assault, media violence and Christian values, or graft and corruption'.²⁶³

²⁶¹ Muelder, *Methodism and Society*, 89-174.

²⁶² Muelder, *Methodism and Society*, 64-70, 173-74, 205-13.

²⁶³ United Methodist Publishing House, *Social Principles of The United Methodist Church 2013-2016*, (Abingdon Press, 2013), 8-10.

Aside from that ‘The World Methodist Social Confirmation’ was adopted at the fifteenth World Methodist Conference in Nairobi, Kenya in 1986. This confirmation by the World Methodist Council and the Social and International Affairs Committee denounced the infringement of human dignity, discrimination and exploitation, and also pursued a world and an abundant life for all humans without oppression.²⁶⁴

3.3.4. Diakonia in Reformed Churches

The World Alliance of Reformed Churches (WARC)²⁶⁵, which has maintained a relatively progressive position, and the Reformed Ecumenical Council (REC),²⁶⁶ which had a robust conservative colour, founded the Uniting General Council (UGC) and the two organisations were integrated. The newly formed unified agency was renamed the World Communion of Reformed Church (WCRC) in 2010, and its values were styled as ‘Call to Communion, Committed to Justice.’ The new organisation consists of 227 member churches in 108 countries, with more than 80 million members.²⁶⁷

The Accra Confession was a profession of faith promulgated at the 24th General Assembly of the WARC in 2004. The WCRC incorporating the WARC revised this Accra Confession and adopted it as the WCRC’s representative statement. In the following paragraph, I will look at WCRC’s position on diakonia.

²⁶⁴ Joe Hale, *Proceedings of the Fifteenth World Methodist Conference: Nairobi, Kenya, July 23-29, 1986* (World Methodist Council, 1987), 291.

²⁶⁵ The WARC was established in 1970 by the International Congregational Council and the Alliance of the Reformed Churches of the Presbyterian System, which maintains the Presbyterian System, in Nairobi, Kenya, where they united into one organisation called the World Reformed Church Union.

²⁶⁶ REC was founded in 1946 and has 42 member churches in 25 countries and has been focusing on internal church movements such as human relationships, theology and theology, the growth of youth and Christians, and mission and service.

²⁶⁷ Jordan J Ballor, *Ecumenical Babel: Confusing Economic Ideology and the Church’s Social Witness* (Christian’s Library Press, 2010), 53-54.

Covenanting for Justice in the Economy and the Earth (Accra Confession) published in 2004 in Ghana, Accra, raised concerns about economic injustice and ecological destruction due to neoliberal globalisation.²⁶⁸ The Accra Confession is a response to the challenges facing the Church through the experience of injustice and environmental destruction of the world economy.²⁶⁹ The Accra Confession calls for the church and society to hear the sound of the suffering people and the moaning of creation itself, which is excessively consumed by the global economy of this time.²⁷⁰ The confessions are divided into four distinct parts: paragraphs 1 to 4, 'Introduction,' paragraphs 5 to 14, 'Reading the signs of the times,' paragraphs 15 to 36, 'Confession of faith in the face of economic injustice and ecological destruction' and paragraphs 37 to 42 'Covenanting for Justice'. According to the analysis of the Accra Confession, 'we are challenged by the people who suffer and by the woundedness of creation itself.' (AC 5) Many specific issues are stressed in the confession, such as the income levels of the world, malnutrition, poverty, HIV / AIDS, and resource-oriented wars. These issues prove that 'we live in a scandalous world that denies God's call to life for all.' (AC 7) In this complicated situation, the church must have a clear viewpoint of 'looking for truth and justice and looking into the eyes of those who are vulnerable and suffering' (AC 11).²⁷¹

In the Reformed tradition, diakonia is understood 'as the active, loving service of the church to those in need.'²⁷² In this Accra Confession, 'God is a

²⁶⁸ Patricia Sheerattan-Bisnauth, 'Confessing Faith Together in the Economy: The Accra Confession and Covenanting for Justice Movement.' *International Review of Mission*, (2008): 241.

²⁶⁹ Roderick R. Hewitt, 'Telling the Truth, Naming the Power and Confessing our Faith in the Market: The Missiological Implications of the Accra Confession.' *International Review of Mission* 97, no. 386-387 (2008): 213.

²⁷⁰ WCRC, 'Accra Confession', (2004). Available from: <http://wrc.ch/wp-content/uploads/2015/04/TheAccraConfession-English.pdf> (accessed December 29, 2016).

²⁷¹ U Möller, 'The Accra Confession and its Ecclesiological Implications.' *Reformed World* 55 no.3, (2005): 203-04.

²⁷² Helgard Meyer Pretorius, 'Seekers of Truth and Justice': an Investigation of the Accra Declaration's Ecclesiology.' *NGTT* 53 no. 3&4, (2013): 264.

God of justice.’ And this God is ‘in a special way the God of the destitute, the poor, the exploited, the wronged and the abused (Psalms 146.7-9)’ (AC 24). God calls us ‘to stand with those who are victims of injustice.’ (AC 26)²⁷³ Pretorius pointed out that the last part of Accra Confession suggests ‘a shift towards the diaconal dimension of the church’.²⁷⁴ The churches are required ‘to work for justice in the economy and the earth both in our common global context as well as our various regional and local settings.’ (AC 37) The churches are urged ‘to translate this confession into concrete actions.’ (AC 38) Eventually, the confession proclaimed ‘we will commit ourselves, our time and our energy to changing, renewing and restoring the economy and the earth, choosing life.’ (AC 42)²⁷⁵

To sum up, the Accra confession is a confession of faith that embraces the afflictions of my neighbours into my suffering. The Accra Confession announced the Christian position that responded to the globalisation of a neoliberal economic system. It is a strong declaration of the church against neoliberal thought to consider economic inequality as natural.

3.4. P/C movements of Korea in Christian Missions

In 1907 a Great Revival, the Pentecostal experience for Korea, started in the mainstream Presbyterian and Methodist churches. The World Missionary Conference in Edinburgh in 1910 described this revival as a ‘genuine Pentecost.’²⁷⁶ The Presbyterian Church of Korea then joined the WARC (the

²⁷³ Möller, ‘The Accra Confession and Its Ecclesiological Implications’: 207.

²⁷⁴ Pretorius, ‘Seekers of Truth and Justice’: 264.

²⁷⁵ WCRC, ‘Accra Confession’

²⁷⁶ World Missionary Conference, ‘Carrying the Gospel to All the Non-Christian World’, *Report of Commission 1* (New York: Fleming H. Revell Company, 1910): 77.

origin of the WCRC) holding to the Presbyterian System, in 1909. In 1989, the 22nd WARC General Assembly was held in Seoul, South Korea.²⁷⁷

The Korean church was invited to the First Assembly of World Council of Churches in Amsterdam, the Netherlands in 1948, and Kwan-Sik Kim attended the Assembly as the official representative of the Presbyterian Church and the Korean Christian Federation. In 1983, the WCC created a project called 'Justice, Peace and Integrity of Creation' (JPIC). The JPIC project meeting was held in Seoul, Korea, from March 6 to 12, 1990 and created ten commitments. Korean Christianity, which has grown into a global Christianity, hosted the tenth Assembly of the WCC in Busan, South Korea, from 30 October to 8 November 2013.²⁷⁸

In the case of the Pentecostal church, the AG in Korea joined the National Council of Churches in Korea (NCCCK), a member organisation of WCC, in 1996. The AG in Korea participated in the working-level talks between the Pentecostal Church and the WCC in Seoul in 2002. Rev. Young-Hoon Lee participated as the preparatory chairman of the World Council of Churches in Busan, 2013. During the tenth Assembly of WCC in Busan, at 8:00 pm on November 4th, a Pentecostal prayer meeting was hosted and introduced Pentecostal worship and prayer meeting.²⁷⁹

As seen above, the Korean Church, involving many P/C churches, is taking a leading role in participating in projects and holding a general assembly of the WCRC and WCC. The AG in Korea, although not a member of WCC, seems to be active in its relationship with the WCC.

²⁷⁷ Currently, Presbyterian Church of Korea (TongHap), Presbyterian Church in the Republic of Korea, and Presbyterian Church in Korea (Baek Seok) are members in WCRC.

²⁷⁸ Kwan-Hong Min, 'A Historical Survey of the Relationship between the World Council of Churches and Korean Churches', *Christianity and History in Korea* no. 40 (2014): 25, 39.

Currently, WCC's Korean member churches include Anglican Church of Korea, Korean Methodist Church, Presbyterian Church in the Republic of Korea and Presbyterian Church of Korea (TongHap). The WCC member organisation is The National Council of Church in Korea (NCCCK).

²⁷⁹ Min, 'A Historical Survey of the Relationship': 44-45, 48

3.5. Conclusion

In the Roman Catholic Church, Catholic social teaching (CST) has shown a great interest in social reform and social development, although without giving specific details about diakonia activities. The Roman Catholic Church's understanding of diakonia can be summed up under four categories. Firstly, the CST focuses on the churches' concerns about the economic imbalances and conflicts of the people, and the problems of human suffering and poverty. In particular, the CST has shown special or preferential interest in the poor and vulnerable. 'The Church of the Poor,' claimed by John XXIII as the mission of the whole Church, was later asserted by the Medellín document and also by John Paul II. This vision was at the centre of liberation theology and provided a framework for the evangelism mission of the Latin American churches.²⁸⁰ It asserted that poor people deserve to be considered first 'when reflecting on the social conditions of society, assessing them according to a set of principles, and acting for justice to promote human dignity and the common good.'²⁸¹ It suggested that particular emphasis should be given to the role of the poor in development, to respect the rights of the poor and to ensure that the basic needs of the poor are met.²⁸² Secondly, the popes proclaimed the absolute dignity of humans, who are created in the image of God. Because of their social nature, it was asserted, people are fully aware of their dignity and look for meaning in their relationships with others.²⁸³ Moreover, the CST argues that nations and the United Nations have an obligation to care and improve human rights by instituting principles of the common good. Also, it points to the collapse of Western communist countries because of atheism, which was a fundamental error of communism and highlighted the role of the church to witness to God and the origin of human dignity. Thirdly, the CST provides for solidarity, aid, fair trade and universal love between developed and developing countries, in an

²⁸⁰ Christopher Rowland et al, *The Cambridge Companion to Liberation Theology* (Cambridge University Press, 2007), 33.

²⁸¹ Donaldson and Belanger. 'Catholic Social Teaching': 124.

²⁸² Sniegocki. *Catholic Social Teaching*, 154-55.

²⁸³ Donaldson and Belanger. 'Catholic Social Teaching': 123.

attempt to resolve the global imbalance and poverty. Furthermore, the popes suggest that the ‘principle of solidarity’ and ‘the principle of preferential choice for the poor’, in which nations and people are dedicated to the common good, is a solution to ideological confrontation and imbalance between countries.²⁸⁴

Finally, it emphasises the importance of social justice. In short, CST is about social justice. Human dignity and the common good are the two fundamental principles of CST and are consistently reflected in each theme or principle. This ‘dual vision of social justice’ is related to ‘all social settings, including family, work, economy, government and environment.’²⁸⁵ The CST makes it clear that government intervention may be necessary when there is a severe social imbalance or injustice. It seems that the CST applauds the existence of a properly functioning government to ensure the common good. In these ways, therefore, the Roman Catholic Church emphasised the importance of CST and paid attention to not only facility-oriented and therapeutic-oriented diakonia but also social transformation and improvement through a broader social approach. The Roman Catholic Church demands that the diakonia should be expanded and at the same time tries to respond flexibly to the demands of a changing society.

In the understanding of diakonia in World Christian Associations, I explored four main Christian Churches: Anglican, Baptist, Methodist, and Reformed Church. As we have seen, in the diakonia of the Anglican Church, one cannot ignore the influence of Temple’s social principles. This understanding of diakonia emphasises dynamic concepts of human dignity, sociality, freedom and rights in a similar way to the CST. It also states the Church’s claims about its unique social and political character. If Temple’s social principles played an important role in the understanding of the Anglican Church, the understanding of diakonia of Methodism could be found in Wesley’s Methodist movement. The Methodist movement seems to be a faith movement to achieve holistic salvation by socially linking evangelicalism and

²⁸⁴ Sniegocki, *Catholic Social Teaching*, 154-55.

²⁸⁵ Mary Ann F. Brenden and Barbara W. Shank. ‘Social Work for Social Justice: Strengthening Social Work Education through the Integration of Catholic Social Teaching.’, *Social Work & Christianity* 34, no.4 (2007): 133.

pietism. These values are an important source of how Methodism responds to the social issues of each age. Baptists have been making social efforts since the early Baptist World Congress with their interest in race, justice, human rights and religious freedom. They also seem to be making efforts for more professional and concrete diakonia practices using the aid organisation of their congress. It appears that these organisations are engaged in ecumenical activities that are beyond Baptist churches, cooperating with other organisations and religions. The WCRC raised interest in the Reformed Church's attitude to the world's structural poverty issue. This church seems to be making an effort for a diakonia approach with interest in the definition of global economic injustice and ecological destruction. These world churches have continued their diakonia efforts, dealing with social needs and issues based on their beliefs and theology, although their emphasis on the realm and scope of diakonia practices are slightly different.

I explored the meaning and the role of diakonia in each WCC Assembly in an attempt to understand diakonia in the ecumenical mission. The term diakonia has been given increased attention throughout the ecumenical movement. According to the ecumenical concept, diakonia refers to humble service with God's love. Furthermore, the history of the ecumenical movement may have an understanding of diakonia as the mission of the church and its essence. From the 1948 Amsterdam Assembly to the 1968 Uppsala Assembly, the WCC emphasised the importance of inter-church aid. The WCC asked the church to take responsible actions in society, including relief efforts in times of war, social justice, political freedoms, human rights, opposition to the development of nuclear weapons, and racial issues etc. However, from the Uppsala Assembly, it is remarkable to note that the social liberation struggle became more serious. Also, after the Assembly, the problem of economic justice and peace caused by globalisation, and the problem of natural destruction, were considered part of the broader remit of diakonia. Among them, 'prophetic

diakonia' was emphasised as a way to deal with the root cause of injustice, and there was an intentional emphasis on the marginalised and the poor.²⁸⁶

To sum up, diakonia started primarily as a form of inter-church aid but then developed, through the WCC Assembly, to a concept of responsibility of and for the human community. The diakonia in the ecumenical mission includes a focus on the entire creation that is God's concern. Roman Catholics and World Christian Church Associations have also emphasised that diakonia is a proclamation to serve and have insisted that all churches should be in solidarity. Therefore, all churches and Christians are called by God to follow Jesus through diakonia and live a responsible life.

²⁸⁶ Stanard, *Empowering Diakonia*, 181-182.

Chapter 4. Diakonia in Evangelicalism and Pentecostal/Charismatic Movements

I studied the understanding of diakonia in the historical Western Churches in chapter 3. In this chapter, the study of the evangelical understanding of diakonia, which along with ecumenicalism forms the two great mountains in the world of Christian mission, will be undertaken. The Lausanne movement will be placed at the centre of this study. Not all evangelicals positively support the Lausanne movement; however, it provided a direction for the future of evangelicalism and is still influential not only in evangelicalism but also in global mission. The movement is an important source of diakonia understanding in evangelicalism because it established a position for evangelicalism based on the relationship between evangelism and social responsibility.

This chapter also deals with the diakonia understanding of the P/C movements. The P/C movements are closely related to evangelicalism. While some P/C churches belong to the WCC, the P/C movements emphasise mission and the gospel, takes a conservative position on the authority and inspiration of the Bible, and acknowledges that evangelisation should take precedence over social responsibility.²⁸⁷ The fact that Pentecostals have continued to participate in the Lausanne movement since 1974 can be seen as a deep relationship between the P/C movements and Evangelicalism.²⁸⁸

At the conclusion of this chapter, I attempt to find characteristics of the understanding of diakonia in the P/C movements, based on the understanding of diakonia in global Christianity as studied in Chapters 3 and 4.

²⁸⁷ James M. Phillips and Robert T. Coote, eds. *Toward the Twenty-first Century in Christian Mission* (Eerdmans, 1993), 43.

²⁸⁸ Vondey, 'The Impact of Culture and Social Justice on Christian Formation in Pentecostalism.': 214-215.

4.1. *Diakonia in Evangelicalism*

Among evangelicals, the term diakonia was not commonly used. Instead, ‘social ministry’, ‘social action’ or ‘social responsibility’ were used. Until the end of the nineteenth century, evangelicals had a balanced missionary view and actively participated in society in an attempt to try to correct and improve the world. However, at the end of the nineteenth century and the beginning of the twentieth, the ‘social gospel’ was developed among liberals, which resulted in a confusing theological relationship between evangelism and diakonia (social responsibility). Numerous social engagement and development projects were carried out by evangelical missionaries in the West, but these social efforts took a second place behind efforts focused on conversion and soul salvation.²⁸⁹ However, the interesting thing is that both liberals and evangelicals tend to support diakonia to the same financial extent. Some do say that evangelicals are more generous in contributing to social welfare than liberals. What seems important to them is putting diakonia praxis into action, rather than just the theoretical aspects of diakonia.²⁹⁰

In my study of diakonia in the Bible, I referred to the relationship between kerygma and diakonia. The relationship between kerygma and diakonia in the Bible showed tension over what should be the priority between them.²⁹¹ The evangelical camp, especially the Lausanne Movement, which we intend to study in this chapter, illustrates this tension of kerygma and diakonia. I expect the tension would show a change in their understanding of diakonia.

Therefore I will look at the relationship between evangelism and diakonia in evangelical conferences and documents in the following sections. In particular, I want to deal with the Lausanne Covenant in 1974, the 1982 Grand Rapids Report, ‘Evangelism and Social Responsibility’, the Wheaton

²⁸⁹ John RW Stott et al., *Evangelism and Social Responsibility: An Evangelical Commitment* (publ. on behalf of The Lausanne Committee for World Evangelisation and the World Evangelical Fellowship by The Paternoster Press, 1982), 19-20.

²⁹⁰ James Davison Hunter, *Evangelicalism: The coming generation* (Barron’s Educational Series, 1993), 256.

²⁹¹ See Chapter 2. ‘2.1.2.2. Diakonia in the Acts.’

Consultation in 1983, the Manila Manifesto in 1989, and the Cape Town Commitment in 2010. Through the study of these documents, we will be able to examine the understanding of diakonia and its characteristics within evangelicalism.

4.1.1. Diakonia in the Lausanne Covenant (Lausanne I) 1974

The International Congress on World Evangelisation, referred to as the Lausanne Congress, was held in Lausanne, Switzerland from the 16th to 25th of July, 1974. Approximately 2,700 people from 150 countries attended the Congress, which established the Lausanne Covenant with 15 articles. The Lausanne Covenant is the basis for cooperation within the different evangelical mission groups across the world and remained as a standard for evangelical mission theology.²⁹² Of particular interest in this covenant is Article Five, ‘Christian Social Responsibility’, which deals with diakonia. In this Article, God is characterised as ‘both the Creator and the Judge’. Thus, we should share ‘his concern for justice and reconciliation’. The covenant emphasised that ‘evangelism and socio-political involvement are both parts of our Christian duty’, and also that ‘Faith without works is dead’.²⁹³ It was John Stott’s influence that made evangelical camps receptive to the concept of ‘social responsibility’. The input from the Fourth WCC Uppsala Assembly in 1968 was also an important factor to recognise that social engagement is one of the crucial tasks of the church. Together with Billy Graham, Stott participated in the Assembly as he was, inevitably, interested in the topic, but he did express deep concern about the overall direction of the Assembly. Stott did not attend the Third Assembly of the Commission on World Mission and Evangelism in Bangkok in 1973, but he did show continued interest in discussions at the WCC after Uppsala since the Council’s documents recognised social responsibility as

²⁹² James A. Scherer and B. Stephen, *New Directions in Mission and Evangelisation I: Basic Statements 1974-1991* (Orbis books, 2015), 253.

²⁹³ Stott, *Evangelism and Social Responsibility*, 17.

a vital ministry of the church.²⁹⁴ Stott understood social responsibility as a partner in evangelism. Social responsibility and evangelism are both mutually independent, but, at the same time, are interconnected. Both have their original purpose, and both are genuine expressions of love. However, Stott explained that although evangelism and social responsibility are partners that are deeply connected, this does not mean that Christians should always attempt both at the same time.²⁹⁵

Stott affirmed that the social responsibility of a Christian is based on the doctrines of God, humanity, salvation, and the Kingdom.²⁹⁶ The Covenant emphasised God's role as the Creator and Judge who desires justice.²⁹⁷ Concerning humanity, it is only humans who have been created in God's image, and humanity has to be respected. With regards to salvation, the Covenant is related to 'social action to the love of God and love of neighbour'. Lastly, 'social responsibility is seen as an aspect of God's Kingdom and the righteousness' which should be shown by all Christians.²⁹⁸

Stott used two statements to interpret Article Five, one concerning confession and one concerning acknowledgement. Firstly, confession: 'Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive'.²⁹⁹ Since the late 19th century, evangelicals did not acknowledge the need to participate in social-political issues. However, the Lausanne Covenant sought to move away from this historical view.³⁰⁰ Secondly, acknowledgement: that 'evangelism and socio-political involvement' are both responsibilities of Christians. These two

²⁹⁴ John RW Stott, *Christian Mission in the Modern World* (Downers Grove, IL: IVP, 1975), 15.

²⁹⁵ Stott, *Christian Mission*, 27-28.

²⁹⁶ John RW Stott, *The Lausanne Covenant: An Exposition and Commentary* (World Wide Publications, 1975), 29-31.

²⁹⁷ John RW Stott, *Making Christ Known: Historic Mission Documents From the Lausanne Movement, 1974-1989* (Grand Rapids, MI: William B. Eerdmans, 1997), 25.

²⁹⁸ Stott, *Making Christ Known*, 25-27

²⁹⁹ Stott, *Evangelism and Social Responsibility*, 15.

³⁰⁰ Sang-Daek Chang, *Paradigm shifts in social responsibility of Korean Evangelicals since 1980* (Ph.D. thesis, Fuller Theological Seminary, 1996), 63-64.

statements integrated evangelism and social responsibility in Christ and affirmed that these are both obligations of Christians.³⁰¹ This recognition indicated a dramatic shift in the evangelicalism camp.

Article Five of the Lausanne Covenant was a landmark declaration in that, in the past, evangelicalism had primarily been concerned with individual salvation, rather than with social responsibility of the church. But, Article Six in the Lausanne Declaration reaffirmed the 'Primacy of Evangelism'. Due to the different theological positions of Articles Five and Six, tensions arose within the Lausanne camp following the First Lausanne Congress. The difference in attitudes between 'evangelism' and 'social responsibility' of the church was also based on theological differences between the continents.³⁰² Valdir Steurenagel, for example, argued that there is a contradiction in the Lausanne camp of those aligned with North America, which emphasised evangelism, as against the British evangelical camp which made socio-political participation much more a part of the mission of the Church.³⁰³ According to Steurenagel, the theological difference between Billy Graham, who emphasised evangelism in the United States, and John Stott of England, who highlighted the social responsibility of the Church, continued after the Lausanne Conference.³⁰⁴

4.1.2. Diakonia in the Grand Rapids Report 1982

In 1980, the Pattaya Congress also confirmed that both evangelism and social responsibility are Christian obligations. However, the arguments about the relationship between evangelism and social responsibility in the Lausanne Covenant led to a Congress in Grand Rapids in 1982. This Congress was held in cooperation with the Lausanne Committee for World Evangelisation (LCWE)

³⁰¹ Stott, *The Lausanne Covenant: An Exposition and Commentary*, 15.

³⁰² Bo-Kyoung Park, 'Lojanundonge Natanan Jeondowa Sahoejeok Chaegimui Gwangye [Relation between Evangelism and Social Involvement in Lausanne Movement]', *Journal of Korea evangelical missiological society* 22 (2013): 11.

³⁰³ Valdir Steurenagel, 'Social Concern and Evangelisation: The Journey of the Lausanne Movement,' *International Bulletin of Missionary Research* 15, no.2 (1991): 53-54.

³⁰⁴ Steurenagel, 'Social Concern and Evangelisation': 53-54.

and the World Evangelical Fellowship (WEF).³⁰⁵ The Grand Rapids Report was composed of seven chapters, including Chapter Four, concerned with 'The relationship between Evangelism and Social Responsibility'. The chapter explained that 'The Great Awakening in Northern America, the Pietistic Movement in Germany, and the Evangelical Revival under Wesley in Britain', were all evangelical movements which took place in the early 18th century and these movements were influential in both evangelism and social responsibility (diakonia).³⁰⁶ Through this Congress, evangelicals recognised that 'responsible social action' is quite different from 'liberal social gospel'. Besides, the report 'rejects as a proud self-confident dream the notion that man can ever build a utopia on earth' (Paragraph 15).³⁰⁷

In Chapter Four, the report divided the relationship between evangelism and social responsibility into three parts. Firstly, social activity was considered to be 'a consequence of evangelism'. Secondly, social activity can be understood as 'a bridge to evangelism'. Thirdly, the report outlined that social activity 'not only follows evangelism as its consequence and aim, and precedes it as its bridge, but also accompanies it as its partner'. These three relationships between evangelism and social responsibility can be seen as reflecting the views of Stott.³⁰⁸ The Grand Rapids Report posited that social responsibility (diakonia) is distinguishable from evangelism but that, at the same time, they are connected.³⁰⁹ Thus, this report explained the relationship between evangelism and social responsibility in more detail and argued there should be cooperation.

There were various reactions to the solution put forward from the Grand Rapids Reports. Those who saw this as a positive development supported the stress the documents of the evangelical camp placed on the church's social responsibility. Those with a more critical viewpoint argued that there was a lack

³⁰⁵ Bevans and Scherer, *New Directions in Mission and Evangelisation*, 276.

³⁰⁶ Stott, *Evangelism and Social Responsibility*, 19-20.

³⁰⁷ Stott, *Evangelism and Social Responsibility*, 20.

³⁰⁸ Stott, *The Lausanne Covenant*, 27.

³⁰⁹ Bevans and Scherer, *New Directions in Mission and Evangelisation*, 279.

of practical guidance on how this relationship should be implemented in diverse cultural, political and social backgrounds.³¹⁰ However, the fact that Congress offered an opportunity for representatives of different positions to talk face-to-face was viewed positively. Indeed, the fact that the report reflects various aspects of the relationship between evangelism and social participation gives us a comprehensive view of the Lausanne movement.

4.1.3. Diakonia in the Wheaton Consultation 1983

In 1983, the World Evangelical Alliance (WEA) held a consultation at Wheaton College on '*Transformation: The Church in Response to Human Need.*' At the consultation, participants from thirty countries presented The Wheaton '83 Statement, a declaration based on the gospel ministry and the Kingdom of God. This statement dealt not only with evangelism but also the social involvement of Christians. Those who attended the consultation agreed that they should respond to human need because God hears the cries of the poor. They also reaffirmed that it was only Jesus who could bring peace to the world, 'for He alone can reconcile people to God and bring all hostilities to an end.'³¹¹ The participants at this conference did not address evangelism alone as a separate topic; instead, they saw evangelism as an integral part of Christianity's overall response to alleviating human need. In this consultation, they affirmed the need for Christian social involvement, suggesting that 'even under conditions of the most severe repression, such Christians may, in fact, be challenging society and even be transforming it.' This consultation, therefore, required Christians 'not to conform to the values of society but to transform them' (Romans 12:1-2; Ephesians 5:8-14). The declaration dealt with social justice and mercy in many places, including pointing out that 'poverty in this

³¹⁰ John R. Reid, 'Evangelism and Social Responsibility', *The Future of World Evangelisation: The Lausanne Movement*, (1984), 76-77.

³¹¹ V. Samuel and C. Sugden, *Transformation: The Church in Response to Human Need, Wheaton Consultation, June, 1983*, Available from: <https://www.lausanne.org/content/statement/transformation-the-church-in-response-to-human-need> (accessed December 15, 2016).

age is not a necessary evil, but a result of social, political, and religious institutions often characterised by injustice, exploitation, and oppression.’ It revealed that this evil is not only found in the mind of the individual but also the social structure. It, therefore, declared that the Christian must act in love and pursue justice because God is the God of justice and love. According to the Wheaton Consultation, then, Christians should proclaim the Gospel, respond to human needs, and strive for change in society.³¹²

As we have seen in the statement above, the participants affirmed that the Wheaton Consultation would develop in a holistic direction. Indeed, evangelicals, whose mission goal had traditionally been concerned with the salvation of individual souls, expressed more concern with the poor and oppressed through their participation in the Wheaton Consultation, and declared that they would break away from dichotomous thinking that separated evangelism from social responsibility. The Wheaton Consultation affirmed that the church should serve the people in need. The consultation took a positive view of the social participation of the church.

4.1.4. Diakonia in the Manila Manifesto (Lausanne II) 1989

The LCWE convened the Lausanne II Congress in Manila in July 1989. Approximately 3,000 people from 170 countries attended the Congress, which was themed as ‘Proclaim Christ until he comes’. The manifesto consisted of twenty-one affirmations, divided into twelve sections. In this manifesto, the eighth, ninth, fifteenth and sixteenth affirmations are explicitly connected with the diakonia of the church:

8. We affirm that we must demonstrate God’s love visibly by caring for those who are deprived of justice, dignity, food, and shelter.

³¹² Samuel and Sugden. *Transformation*.

9. We affirm that the proclamation of God's kingdom of justice and peace demands the denunciation of all injustice and oppression, both personal and structural; we will not shrink from this prophetic witness.

15. We affirm that we who proclaim the gospel must exemplify it in a life of holiness and love; otherwise, our testimony loses its credibility.

16. We affirm that every Christian congregation must turn itself outward to its local community in evangelistic witness and compassionate service.³¹³

It seems that the eighth affirmation focuses on social service in the church, and the ninth affirmation emphasises its social action. Also, affirmations fifteen and sixteen seem to highlight that the gospel must be proclaimed with social engagement. Section Four of the twelve divisions in the Manila Manifesto treats 'The Gospel and Social Responsibility.' The document emphasises that 'as we proclaim the love of God we must be involved in loving service, as we preach the kingdom of God we must be committed to its demands of justice and peace.'³¹⁴ It stated that all Christians are called in the present moment 'to a similar integration of words and deeds' and that we must 'minister to the sick, feed the hungry, care for prisoners, help the disadvantaged and handicapped, and deliver the oppressed.'³¹⁵ In this section, the gospel and the social responsibility are deeply connected, and calls for cooperation. The manifesto emphasises that the gospel must be revealed by words and deeds which are inseparable. The Manila Manifesto had the subtitle of *An Elaboration of the Lausanne Covenant Fifteen Years Later*. It means that the manifesto was

³¹³ Lausanne Movement, 'The Manila Manifesto. 1989', Available from: <https://www.lausanne.org/content/manifesto/the-manila-manifesto> (accessed December 18, 2016).

³¹⁴ Lausanne Movement, 'The Manila Manifesto'

³¹⁵ Lausanne Movement, 'The Manila Manifesto'

conceived to be in line with the Lausanne Covenant. Thus, Section Four in the Manila Manifesto, 'The Gospel and Social Responsibility', is closely connected with Article Five in the Lausanne Covenant in 1974, 'Christian Social Responsibility'. It seems that Lausanne II in Manila attempted to integrate the two contentious aspects: evangelism and diakonia.

Bo-kyoung Park, the Presbyterian theologian, evaluated that the Manila Congress was more inclined to accept social responsibility than the Lausanne Covenant was.³¹⁶ For example, there were two lectures with the themes '*Good News for the Poor*' and '*Social Concern and Evangelisation*' which were related to the social responsibility of the church in the Manila Congress. She noted that in the Lausanne Covenant, the word 'evangelism' is emphasised through constant repetition, whereas the phrase 'the Kingdom of God' only appears once, in article five. In contrast, the phrase 'Kingdom of God' appears six times in the Manila Manifesto. Also, the Manila Manifesto contains many more references to the situation of the 'world' than the Lausanne Covenant. Finally, the fact that there were many discussions about the poor which were not emphasised in the Lausanne Covenant seems to show an increasing focus on accepting the social responsibility of the church, more so than in the past.³¹⁷

4.1.5. Diakonia in the Cape Town Commitment (Lausanne III) 2010

The third Lausanne Congress (Cape Town, 16-25 October 2010) was a meeting of 4,200 evangelicals from 198 countries gathered together to discuss and pray. It occupies a historical position, building on both the first Lausanne Covenant (Lausanne, Switzerland) and the Lausanne Manifesto (Manila, Philippines). It was an opportunity for evangelical churches around the world to revitalise the evangelical movement. Christopher Wright, the chair of the

³¹⁶ Park, 'Relation between Evangelism and Social Involvement': 24.

³¹⁷ Park, 'Relation between Evangelism and Social Involvement': 24-25.

theological department, played a vital role in this Congress.³¹⁸ The Cape Town Commitment presented at this convention was divided into two parts. Part I entitled ‘FOR THE LORD WE LOVE: The Cape Town Confession of Faith’, dealt with the theological support base. Part II was called ‘FOR THE WORLD WE SERVE: The Cape Town Call to Action’, which is concerned with how to act on that base. The contents of these two parts of the commitment are articulated in the preface, which expresses them as ‘The realities of change’ and ‘Unchanged realities.’³¹⁹

In this third Lausanne document, then, we can find references to social responsibility (diakonia) in many places. Part I, Article Seven, ‘We love God’s world’, calls for Christians to ‘love the world’s poor and suffering’ and ‘love our neighbours as ourselves.’ The concept of loving the poor demands that we ‘not only love mercy and deeds of compassion but also that we do justice.’³²⁰ The relationship between evangelism and social responsibility in the Cape Town Commitment is dealt with in Part I, Article Ten, ‘God’s Mission’. The Commitment declares that ‘our mission must, therefore, reflect the integration of evangelism and committed engagement in the world.’ Also, Article Ten of the Commitment cited Article Five of the First Lausanne Covenant. It is a text that emphasises the social responsibility of the church. The Cape Town Commitment called on Christians to participate in ‘the integral and dynamic exercise of all dimensions of mission.’³²¹

There was such a development in the third Lausanne Covenant, but there were voices that were not satisfied. René Padilla criticised the third Lausanne Conference, arguing that it did not have enough transitions. One of the ‘serious flaws’ of the Third Congress, he argued, is that the official mission statement of the Lausanne Movement implied an imbalance between evangelism and social

³¹⁸ Doug Birdsall and Lindsay Brown, *The Cape Town Commitment: A Confession of Faith and a Call to Action* (Hendrickson Publishers, 2011). Available from: <https://www.lausanne.org/content/ctc/ctcommitment> (accessed 16 December, 2016).

³¹⁹ Birdsall and Brown, *The Cape Town Commitment*.

³²⁰ Birdsall and Brown, *The Cape Town Commitment*.

³²¹ Birdsall and Brown, *The Cape Town Commitment*.

responsibility, and the movement made social responsibility a secondary task by implicitly prioritising evangelism. Padilla questioned how seriously Lausanne leaders would implement Article Five of the First Lausanne Covenant.³²² Nevertheless, the Lausanne Congress in Cape Town showed that the Lausanne camp shifted its priority from evangelism to holistic missions. This change was evidenced by the increasing strength of the voices from the groups in the Lausanne camp that emphasised the social responsibility of the church.

4.1.6. P/C movements in the Lausanne Movement

The Assemblies of God joined the National Association of Evangelicals (NAE), as newly formed evangelical churches in 1942. Thomas Zimmerman (1912-91) of AG, the longest serving general superintendent (1959–85), became president of the NAE in 1960. This and other Pentecostal churches became the official partners of evangelicalism.³²³ In three Congresses, Lausanne, Manila, and Cape Town, the rise of Pentecostalism, one of the most notable movements in Christian churches worldwide over the last century, could be seen. ‘The empowering of the Holy Spirit’ was mentioned in three Lausanne Congresses and publications, ‘although less in 1974, a bit more in 1989, and fully in 2010.’³²⁴ The Lausanne Covenant contained two articles, titled ‘Spiritual Conflict’ and ‘The Power of the Holy Spirit’, which reveal the influence of the P/C movements. The Lausanne Movement created several regional and national conferences, collaborative projects, and mission movements in which evangelicals and Pentecostals worked together to accelerate the evangelisation of the world and the fulfilment of the Kingdom of God.³²⁵

³²² C. René Padilla, ‘The future of the Lausanne movement.’ *International Bulletin of Missionary Research* 35, no.2 (2011): 87.

³²³ Anderson, *An Introduction to Pentecostalism*, 54.

³²⁴ Lars Dahle et. al., *The Lausanne Movement: A Range of Perspectives* (Regnum Edinburgh Centenary 22, 2014), 420.

³²⁵ Arto HamaLainen and Grant McClung, *Together in One Mission: Pentecostal Cooperation in World Evangelisation* (Pathway Press, 2013), 55.

In the Manila Manifesto, it is made clear that the P/C movements belong to the evangelical movement. Although the Manila Congress was a meaningful intervention of evangelicals in P/C movements, there was little discussion of these movements' significant impact on evangelism.³²⁶ It must be noted that there were substantial numbers of Pentecostals that attended the Manila Congress. Peter Wagner evaluates Lausanne II as follows:

...the three most attended workshop tracks (of 48 offered) were on the Holy Spirit, spiritual warfare and prayer. Speakers such as Paul Yonggi Cho, Jack Hayford, Omar Cabrera, Dick Eastman, William Kumuyi and many others like them reflected the lowering of the barriers between evangelicals and Charismatics over the fifteen years between the two Congresses.³²⁷

Also, the plenary session on the Holy Spirit was presented by James Packer and Jack Hayford, eminent leaders of evangelicalism and Pentecostalism respectively.³²⁸ The focus of P/C movements on signs and miracles created a controversy in the Congress, however the Manifesto embraced the idea that 'spiritual warfare demands spiritual weapons, and that we must both preach the words in the power of the Spirit, and pray constantly that we may enter into Christ's victory over the principalities and powers of evil.'³²⁹ Later, at Lausanne III, the Cape Town Congress, Pentecostals were welcomed 'as equals in the large and rather diverse Evangelical family.'³³⁰

³²⁶ John RW Stott, 'Twenty Years after Lausanne: Some Personal Reflections.' *International Bulletin of Missionary Research* 19, no. 2 (1995): 52.

³²⁷ Cited at www.seekgod.ca/darkangels.htm. (Accessed Oct 11th 2012) in *The Lausanne Movement: A Range of Perspectives*, 421.

³²⁸ HamaLainen and McClung, *Together in One Mission*, 54-55.

³²⁹ LCWE, 'Manila Manifesto. An Elaboration of the Lausanne Covenant Fifteen Years Later.' (Pasadena, CA: LCWE, 1989), 5-6. in *The Lausanne Movement: A Range of Perspectives*, 16.

³³⁰ HamaLainen and McClung, *Together in One Mission*, 55.

4.2. *Diakonia in P/C movements*

The P/C movements are deeply related to evangelicalism, although they cover a broad spectrum. The Pentecostal movement is consistent with evangelicalism in that it emphasises missions and the gospel, takes a conservative stance on the authority and inspiration of the Bible, and acknowledge that evangelisation should take precedence over social responsibility. Nonetheless, some P/C movements demonstrate participation in the Ecumenical movement beyond their relationship with evangelicals.³³¹ However, it is no exaggeration to say that Pentecostalism became an official partner with evangelicalism, ever since the Assemblies of God joined the NAE, and since 1974 Pentecostals have continued to participate in the Lausanne movement. It is impossible to define such P/C movements in a simple sentence. The movements have existed in a way that discovers and describes itself in a continuously changing socio-cultural, economic, and political context. The P/C movements are becoming a ‘constant adjustment on the ground.’³³²

The P/C movements were the fastest growing movements of the 20th century and one of the most notable events in the history of Christianity. Of course, these assessments of the growth and influence of the movement may not be accepted by all. However, the impact of the P/C movements is becoming increasingly concrete. Harvey Cox confirmed the steady revival of the P/C movements and officially withdrew his prophecy that in the twentieth century religion would fall in the wave of secularisation. He said the movements are ‘unanticipated reappearance of primal spirituality in our time.’ He also declared that the revival of religion based on the P/C movements would continue into the 21st century.³³³

Despite advances in the growth of and research about P/C movements, misunderstandings and controversies about the movements remain constant.

³³¹ Phillips and Coote, eds. *Toward the Twenty-first Century in Christian Mission*, 43.

³³² Vondey, ‘The Impact of Culture and Social Justice on Christian Formation in Pentecostalism.’: 214-215.

³³³ Cox, *Fire from Heaven*, 83.

The peculiar characteristics of the P/C movements include the baptism of the Holy Spirit, intense music, passionate prayer, mystical religious experience, enthusiastic worship, speaking in tongues, and so on. In particular, the P/C movements were often overlooked, especially its quick and sensitive response to pressing social issues. For a long time, Pentecostalism in the North Atlantic was much concerned about social participation, which is considered to be opposed to the ‘full gospel’, and Pentecostals have regarded this as contradictory. Indeed, they did not have a clear and established theological foundation for diakonia ministry. They were blamed for avoiding practical problems such as politics, democratisation, and justice, and were criticised for misrepresenting social issues spiritually or for personalising them. As a result, there was a tendency to encourage the gospel of ‘health and blessings,’ which overlooks difficult social situations present in reality and directly links material prosperity with spiritual virtues. Even if Pentecostals were interested in social issues, most of them focused on social service rather than political participation.³³⁴ However, as we will see from the study in this chapter, P/C movements have varied by region and age for over a hundred years, and as the social status of Pentecostals soared, their attitudes and reactions to society have rapidly changed. They do not use the term diakonia, but they have been doing diakonia activities in recent decades dealing with social issues. They especially serve those who are socially marginalised and vulnerable. It seems they understand the diakonia as a community service.

In this chapter, I want to look at how early Pentecostals understood and practised diakonia. Also, I will examine the changes in the understanding of diakonia through the history of the movements. In particular, I want to look at how diakonia’s understanding and form is manifesting through the Progressive Pentecostals in the recent P/C movements of the world.

³³⁴ Anderson, *An Introduction to Pentecostalism*, 283.

4.2.1. Diakonia in Early Pentecostals

4.2.1.1. Charles Fox Parham

Charles Parham opened the Bethel Bible School in Topeka, Kansas, and trained ministers for the holiness movement. On the first day of the New Year in 1901, Agnes Ozman, a student at the worship service, began to speak in tongues. Parham interpreted tongues as the primary evidence of the baptism in the Holy Spirit, and he created an unusual Pentecostal doctrine, which was distinct from the Methodist and Holiness movements. He led a theological shift that emphasised ‘glossolalia as the evidence of Spirit baptism’ and accepted the doctrine of healing and the Second Coming.³³⁵ From a diakonia point of view, his vision of contemporary societies was deeply rooted in his eschatological thought, which formed under the powerful influence of Pentecostal movements and premillennialism. The eschatology of Parham kept a distance from ‘American patriotism, imperialism, capitalism, war, and blind faith in progress’.³³⁶ Parham had a pessimistic view of history, and his view of his contemporary society was fundamentally critical, as he sought clear evidence of the end of the world.³³⁷

Parham extended his criticism to all governments of the world beyond the United States. He believed that secular governments were responsible for the destructive acts of the working class. Parham also argued that modern churches were responsible for the social disturbances caused by secret society, trade union, and higher education. He thought that if the churches had faithfully performed their basic duty to provide food to the hungry and dress the naked, those organisations would not have existed at all. Parham offered two solutions.

³³⁵ Anderson, *An Introduction to Pentecostalism*, 34-36.

³³⁶ Scott Smalridge, *Early American Pentecostalism and the Issues of Race, Gender, War, and Poverty: A History of the Belief System and Social Witness of Early Twentieth Century Pentecostalism and Its Nineteenth Century Holiness Roots* (McGill University MA thesis, 1998), 37-38.

³³⁷ Charles F. Parham, *The Everlasting Gospel* (Christian pentecostal Book, 2012), 30. in Dawk-Mahn Bae, ‘Chogi Osunjeol Undong Jidojadeului Jongmallon Yeongu [A Study on Eschatology of the Early Pentecostal Leaders]’, *Korea Evangelical Theological Society* 11 (2006): 139.

First, throwing away narrowed creedism and sinking denominationalism, accepting the whole gospel with all the gifts and grace promised in the New Testament, and cleansing their souls for the Lord's return. Second, to visit widows and orphans in distress and practice a clean and spotless faith. He assured them that if the churches restored the Gospel of Pentecost, including salvation, healing and baptism of the Holy Spirit, and that if the churches faithfully fulfilled their duty to the world, the most severe problems of that age would automatically be resolved.³³⁸

One of the social issues that were prominent in Parham's theology is his view of racism. He seemed to have a unique idea of race in his ministry, starting in the 1890s. Parham's Anglo-Israelism claimed the spiritual and racial superiority of the White Anglo-Saxon race. He thought the White Anglo-Saxon race had 'an identification of the throne of David with the British royal family courtesy of the prophet Jeremiah (who is supposed to have taken King Zedekiah's daughter to Ireland), and an identification of Britain with Ephraim and the US with Manasseh among the ten 'lost tribes.' He divided humanity into three groups: 'the descendants of Abraham (the Aryans), the 'Gentiles' (all other Europeans) and the 'heathen' (all other people).' ³³⁹ Parham believed that 'only the physical descendants of Abraham could belong to the Church', and the 'woeful inter-marriage of races would soon wipe the mixed bloods off the face of the earth'. He also asserted that God had chosen Noah because he was not only a righteous man but that he was 'perfect in his generation: a pedigree with mixed blood in it, a descendant of Adam.' From this viewpoint, he considered African Americans as 'heathen' and did not recognise those of African descent as members of the Church. In 1906, Parham's racial discrimination played an essential role in separating him from William Seymour with their difference of opinion on the 'ecstatic manifestations'. According to Anderson, such racism 'blinded him the effect of African-American spiritual expression, his national

³³⁸ Parham, *The Everlasting Gospel*, 28-34.

³³⁹ Anderson, *An Introduction to Pentecostalism*, 274.

leadership suddenly ended, and his work submerged in a small group of churches.’³⁴⁰

Parham seems to have had a very negative and pessimistic view of society and the world. However, he did not give up the world completely. He did not give up his interest in the vulnerable, but the way of participation seems to have changed thoroughly from the sociological point of view to the religious point of view. According to Parham, when a believer devotes his entire life, power, and possessions to Christ’s ministry, they can expect God to fulfil all financial, physical, and spiritual needs through miraculous intervention. So, while he avoids inciting Christians to change the social order through violence or reform, he encouraged all believers to sell everything and give it to the poor, not to consider money, property, or employment as important.³⁴¹ However, his racist ideas seemed to be extreme. It is a pity that I cannot find any diakonia practices that transcends ethnicity in his ministry.

4.2.1.2. William J. Seymour and the Azusa Street Revival

In 1906, a remarkable revival began in an old church on Azusa Street. In that place, all those who desired the Holy Spirit baptism, regardless of race, sex, nationality, or denomination, gathered and the congregation was revived. According to Vinson Synan, one of the advantages of the Azusa Street Revival was that the poor people could come there freely, and they were not deterred by the ‘stained-glass trappings of the traditional church.’³⁴² Remarkably, in Azusa Street, racial discrimination disappeared. Blacks, Caucasians, Chinese, and even Jews sat down side by side and heard the preaching. From a small revival in a local black church, a national concern sprang forth that did not regard race at

³⁴⁰ Anderson, *An Introduction to Pentecostalism*, 275.

³⁴¹ Charles F. Parham, ‘A Voice Crying in the Wilderness.’ in the Sermons of Charles F. Parham -- *a Reprint of A Voice Crying in the Wilderness* (4th edition. Baxter Springs, Kansas: published by Robert L. Parham, 1944. 1st edition in 1902), 56.

³⁴² Vinson Synan, *The Holiness-Pentecostal Movement in the United States* (Wm. B. Eerdmans Publishing Company, 1997), 97.

all. In their worship, there was always a complete unity of all races.³⁴³ The enthusiasm of this Azusa revival expanded rapidly throughout the United States and around the world. Seymour was central to the revival, and he is regarded as one of the most influential figures in the early Pentecostal movement. Hollenweger sees Seymour as the ideological founder of Pentecostalism rather than Parham. While Parham focused on a narrow ideology and the religious experience of speaking in tongues, Seymour embraced the ‘reconciling Pentecostal experience and a congregation where everybody is a potential contributor to the liturgy’. Hollenweger found a distinctive ‘black roots’ feature in Seymour’s leadership in contrast to Parham. For him, the Pentecostal movement meant more than speaking in tongues, emphasising ‘the reconciling Pentecostal experience’. Seymour’s Pentecostal movement is ‘the oral missionary movement, with spiritual power to overcome racism and chauvinism.’³⁴⁴ Like the testimony of Frank Bartleman, who attended the congregation of Seymour, racial conflict and discrimination had already been overcome in Azusa. He confessed that ‘the colour line was washed away in the blood.’³⁴⁵ Also, Nelson argued that the key of Seymour’s sermon at Azusa Street was not speaking in tongues, but breaking down the ethnic barriers in the Holy Spirit.³⁴⁶ As Seymour witnessed the baptism of the Holy Spirit transcending the walls between the races at the Azusa congregation, he became more convinced that the Azusa revival could demolish racial barriers in society. Hollenweger points out that the essential element in the liturgy in a Pentecostal service is ‘the active participation of all members of the congregation.’ Ordinary people worship God, and they overcome race, education, and social status

³⁴³ Synan, *The Holiness-Pentecostal Movement*, 99.

³⁴⁴ Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide*, (MA: Hendrikson, 1997) 23, 269–71, 274–5, 277–8. in Anderson, *An Introduction to Pentecostalism*, 276.

³⁴⁵ Frank Bartleman, *Azusa Street* (New Kensington, PA.: Whitaker House, 2000), 54.

³⁴⁶ Douglas J. Nelson, *For Such a Time as This: The Story of Bishop William Seymour and the Azusa Street Revival* (University of Birmingham Ph. D. thesis, 1981), 295–300.

through the liturgy. This liturgy has both social and revolutionary significance in terms of empowering the marginalised.³⁴⁷

Moreover, interest in the abolishment of racial discrimination by Seymour led to an interest in slavery. In 1915, Seymour summarised the doctrines and systems of his 'The Apostolic Faith Mission' and he referred to slavery. For him, slavery is a severe evil and contrary to God's laws. Seymour advised all his ministers and church members to protect themselves from this slavery and endeavour to abolish the system in a legal and Christian way. Although slavery was already legally abolished in the United States, the inclusion of this provision allows us to understand both his deep wounds and firm convictions on this issue.³⁴⁸

As we have seen, the Azusa revival, centred on Seymour, was a movement that overcame the barriers of wealth and class. It was also an unprecedented event that overcame the culture of extreme racism by the power of the Holy Spirit in circumstances where no other religion broke down racial prejudices and barriers.

4.2.1.3. Frank Bartleman and Arthur Booth-Clibborn

Frank Bartleman was born in 1871 near Carversville, Pennsylvania in the USA. Before joining the Pentecostal revival in Los Angeles, he had ministered in the Salvation Army, the Wesleyan Methodists, the Pillar of Fire Holiness church, and the Peniel Missions. He travelled the United States and the world for 43 years as a touring evangelist.³⁴⁹ Bartleman, a holiness minister, was fascinated by the news of the revival of Wales and wanted to create a similar movement in Los Angeles. He wrote to Roberts in Wales and asked him to pray

³⁴⁷ Hollenweger, *Pentecostalism* in Anderson, *An Introduction to Pentecostalism*, 276.

³⁴⁸ William J. Seymour, *The Doctrines and Discipline of the Azusa Street Apostolic Faith Mission of Los Angeles, California*. in Dawk-Mahn Bae, 'William Joseph Seymour-ui Jongmallon Yeongu [A Study on Eschatology of William Joseph Seymour]', *Korean Journal of Pentecostal Studies* 6 (2008): 58.

³⁴⁹ Cecil M. Robeck, *Witness to Pentecost: The Life of Frank Bartleman* (New York; London: Garland, 1985), 50.

in Los Angeles to initiate Pentecostal history there.³⁵⁰ Bartleman also participated in an Azusa revival movement and recorded it, and reported that the Holy Spirit incident in Acts 2 took place in Los Angeles.³⁵¹

From a diakonia point of view, Bartleman lived and worked in the slums with the poor and marginalised, performing Holiness missions. He stated, 'I chose the streets and the slums for my pulpit.'³⁵² Bartleman publicly spoke about various social, economic, political, and church issues. For him, politics was all corruption and hypocrisy. He did not support the socialist government, the violent revolution, the intervention of the church on politics. He called for the liberation of the 'servant class' in British society and countered capitalism by criticising the influence of speculators, monopolists, and robber barons.³⁵³ He criticised the Pentecostal movement as well for compromising their callings, bowing to force against biblical pacifism, and allowing economic policies to oppress the poor. For him, the world was fallen, but Christians belong not to the world but the kingdom of God. Pentecostals living in the world but not of the world as witnesses of the kingdom of God must be anti-cultural. It meant that Christians should not conform to material ambition and should not adhere to a human ideology such as socialism, capitalism or nationalism. All their words and deeds must be done by the law of the Bible and by the Spirit. Bartleman insisted that Christians should not obey when the government demanded behaviour contrary to the Christian mandate. Bartleman opposed racial discrimination, but the phenomenon of gender equality was taken as 'a sign of the end-time degeneration of societies.'³⁵⁴

In particular, he publicly condemned war and emphasised pacifism. He warned about the exploitation of British colonialism and the dangers of the war

³⁵⁰ Synan, *The Holiness-Pentecostal Movement*, 97-98.

³⁵¹ Bartleman, *Azusa Street*, 39-68.

³⁵² Robeck, *Witness to Pentecost in Scott, Early American Pentecostalism and the issues*, 53.

³⁵³ Donald W. Dayton, 'Pentecostal/Charismatic Renewal and Social Change: A Western Perspective.' *Transformation* 5, no. 4 (1988): 7-13.

³⁵⁴ Scott, *Early American Pentecostalism and the Issues*, 53-54.

on America.³⁵⁵ According to Dempster, Bartleman defines war as ‘the institutionalised evil that reflects the sinful power structure of the world system.’³⁵⁶ Bartleman opposed the shedding of blood for any reason, and he strongly opposed the war, which wastes human and economic resources and hinders the spread of the gospel even if legally executed by the state. In particular, when World War I occurred during his stay in Europe, he urged Christians, especially Pentecostals, not to take part in any form of war in the country. The war threatened the worldwide unity of the Church, severely damaged the moral standards of the Church, and created a departure from the nature of the Church, evangelism and attention to the mission. There is no just war for Bartleman. It was always believed to be the result of sin, such as capitalist greed, political competition, jealousy, or hatred. Ultimately, war was an anti-worldly Gospel and created an anti-Christian world.³⁵⁷

Arthur Booth-Clibborn, like Bartleman, pursued a pacifist stance against the war. In 1903 he opposed the war through the publication, *Blood against Blood*. He claimed that the blood of Christ is against war and war is against the Christian mission. He contrasted ‘carnal power and worldly war, expressed in hatred and ending in death’ versus ‘spiritual power and gospel war, expressed in love and ending in life.’³⁵⁸ It is related to his premillennial pessimism about the future world. In particular, he challenged Christian countries that used war to achieve imperialist goals. He stated that countries that used war as a weapon to make peace and political demands are not compatible with the principles of peace shown by Jesus Christ. His book *Blood against Blood* was forbidden in the UK after 1916, but later on, in the United States, the Assemblies of God had a significant influence on taking a stand against the war.³⁵⁹

³⁵⁵ Allan H. Anderson, ‘Peace, Pacifism and Reconciliation in Pentecostal Theology.’, paper for the *International Conference on Peace and Reconciliation*, Seoul, Korea, 31 October– 4 November 2010, 7.

³⁵⁶ Murray W. Dempster, ‘Pacifism in Pentecostalism: The Case of the Assemblies of God.’ *Proclaim Peace: Christian Pacifism from Unexpected Quarters* (2001), 38.

³⁵⁷ Scott, *Early American Pentecostalism and the Issues*, 54.

³⁵⁸ Arthur S. Booth-Clibborn, *Blood Against Blood* (New York: Charles C. Cook, n.d.), 14. in ‘Peace, Pacifism and Reconciliation in Pentecostal Theology’: 6.

³⁵⁹ Anderson, ‘Peace, Pacifism and Reconciliation’: 6, 26.

Bartleman did not seem to hesitate to use a social perspective in the context of the Pentecostal movement. He criticised the Pentecostals who ruled out the poor and the alienated, pointed out the woes of capitalism and publicly criticised political issues. In particular, Bartleman and Arthur Booth-Clibborn emphasised that creating peace as opposed to war just for Christians is not an option, which was an essential issue of the day. They believed that war and nationalism destroy society. They believed that the Church should recognise that all people are equal and worthy and should call for peace in the country and world. Their challenge was a prophetic call to acknowledge the value of all, including those who consider themselves enemies. They were calling for social healing. According to Anderson, 'the Church is called to a theologically responsible peace and reconciliation movement that commits to the love of God through the Holy Spirit.'³⁶⁰ They recognised this movement of peace and reconciliation as the essence of Christianity and emphasised pacifism.

4.2.1.4. Aimee Semple McPherson

Aimee Semple McPherson, North American Pentecostal evangelist, was the editor of *The Bridal Call* magazine and author of numerous books. She founded the 'Angelus Temple' in 1923 and the International Church of Foursquare Gospel began with her. Her mother, who was a member of the Salvation Army, influenced her practical faith in serving the poor, the oppressed, and the sick.³⁶¹

For McPherson, the gospel was to care for and heal the vulnerable in this land and to fulfil their needs, together with the promise of the afterlife.³⁶² Especially as the Great Depression deepened, the organisation that McPherson founded put its whole heart into its diakonia practices to meet people's needs. She opened the doors of Angelus Temple Commissary, which was called 'City

³⁶⁰ Anderson, 'Peace, Pacifism and Reconciliation', 11.

³⁶¹ C.M. Robeck, 'McPherson, Aimee Semple.' *Burgess and McGee* (1988): 569.

³⁶² Gregg D. Townsend, 'The Material Dream of Aimee Semple McPherson: A Lesson in Pentecostal Spirituality.' *Pneuma* 14, no.1 (1992): 183.

Sister' in 1927 to those in need. The Angelus Temple created the 'Bureau of Faith, Hope, and Charity' to help immigrants excluded from state or county welfare. According to Townsend, in the first five months of the organisation's work, 1,398 families were provided with food, and clothes were distributed to 5,361 people by the agency. By the end of the first year, 17,148 people were provided with food, and 3,463 households received clothes. In the 1930s, an average of 100 people a month found jobs through this office.³⁶³ As the demand for social service increased, the ministry of McPherson expanded. According to Edith Blumhofer, the scope and success of McPherson's social works gained a national reputation, and government officials made contact with her to seek advice on how to organise relief work.³⁶⁴ McPherson could minister to large churches and lead social movements with her outstanding talents. She was an influential advocate of women's right to ministry early in American religious history. She regarded female preachers as a 'sign of the times, a legitimate part of the end-times church.'³⁶⁵ McPherson was able to allow women to participate actively in a variety of social projects. The Angelus Temple Commissary's staff consisted of women volunteers drawn from Church members. They visited low-income families and shared the gospel, helping them, and finding jobs for the unemployed. They also produced and distributed quilts and fixed old clothes.³⁶⁶

McPherson had a deep interest in women's rights, poverty, and a progressive mindset about social issues. She sincerely devoted herself to diakonia practices to fulfil urgent needs during the Great Depression. McPherson's diakonia practice helped the early Pentecostal movement to help the poor, the oppressed, the sick and the underprivileged, and her actions were an example of how Pentecostal movements can strengthen diakonia practice through Pentecostal faith.

³⁶³ Townsend, 'The Material Dream': 176-183.

³⁶⁴ Edith Waldvogel Blumhofer, *Aimee Semple McPherson: Everybody's Sister* (Wm. B. Eerdmans Publishing, 1993), 168-69.

³⁶⁵ Blumhofer, *Aimee Semple McPherson*, 195.

³⁶⁶ Townsend, 'The Material Dream': 179.

4.2.2. Racism

Ethnic unity did not last long after the Azusa Street revival. The denominations formed after the revival clearly showed a division among the races. Through the ministry of the Holy Spirit, the wall of racial discrimination had collapsed; however, the social barriers that were encountered during the institutionalisation of this movement were too strong. The majority of white people who grew up in a racist culture that had existed for a long time could not easily overcome their prejudices despite their Pentecost experience. After all that, in the face of such real obstacles and limitations, since 1914, the American Pentecostal movement suffered a history of division due to racial differences. The Assemblies of God and the Church of God in Christ, the two largest Pentecostal denominations in the United States, respectively represent the white and black denominations because of racial differences.³⁶⁷ According to Robeck, there were very few blacks working in AG. The ordination of African Americans was not allowed until 1962. Even then the ordination was seemingly only given thereafter to African Americans in certain urban areas, such as New York.³⁶⁸

Despite these difficulties, however, efforts within the Pentecostal movement to overcome the problem of racial discrimination continued. Numerous Pentecostal revivals, including those of Aimee Semple McPherson and Oral Roberts, opened their congregation to all races. Roberts insisted on the elimination of racial discrimination whenever he had the opportunity. 'I will run to the end of the earth. I started a new work. God told me to do it. I will call together all races and work together. We will tear down the boundaries of race.'³⁶⁹ Pentecostal ministers, such as John L. Meares and Earl Paulk, built large churches in Washington DC and Atlanta housing congregations containing similar proportions of blacks and whites. Also, the Pentecostal Fellowship of

³⁶⁷ Synan, *The Holiness-Pentecostal Movement*, 167-86.

³⁶⁸ Robeck, 'Historical Roots', 32-36, 45-47 in Anderson, *An Introduction to Pentecostalism*, 275-76.

³⁶⁹ Oral Roberts, *Oral Roberts' Best Sermons and Stories* (Tulsa: Oral Roberts, 1956), 50.

North America (PFNA), which included only whites, was dismantled in Memphis in 1994, and the Pentecostal / Charismatic Churches of North America (PCCNA), which included all races, was organised. The core of this organisation was to break down the racial boundaries between blacks and whites that existed ever since the Azusa Revival movement in 1906 and to cooperate in ministry and mission work. At the Memphis assembly, a white minister from Assemblies of God sought the forgiveness for past sins and washed the feet of Rev. Ithiel Clemmons, a black man and bishop of the Church of God in Christ. Later, Charles Blake, future president of the Church of God in Christ, washed the feet of Thomas Trask, the chairman of the Assemblies of God. It is still remembered as the ‘miracle of Memphis’. At this meeting, white leaders published the ‘Racial Reconciliation Manifesto’, repenting of their past mistakes and vowing to ‘oppose racism prophetically in all its manifestations.’

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It is a remarkable event that the Pentecostal movement crushed the walls that could not be torn down between the races. Synan estimated that the Pentecostal movement had a shorter history and tradition than the existing Protestant denominations, which meant that it could be more flexible in addressing twentieth-century racial issues.³⁷¹ However, racial discrimination continues in the world. According to Anderson, racism in the Church lasted for the whole of the 20th century. In the field of missions, rejection of indigenous peoples created a side effect of isolationism, exclusivism, and nationalism. The Pentecostal movement lost its universality, as included in the message of the early days of the movement.³⁷² However, P/C movements, open to the ministry of the Holy Spirit beyond human conception, have the potential to break down ethnic boundaries.

³⁷⁰ Synan, *The Holiness-Pentecostal Movement*, 186.

³⁷¹ Synan, *The Holiness-Pentecostal Movement*, 186.

³⁷² Anderson, *An Introduction to Pentecostalism*, 277-78.

4.2.3. Gender Equality

The presence of the Holy Spirit called for the equality of blacks and whites, men and women, the rich and the poor. In these aspects, the Pentecostal movements contrasted sharply with the dominant religious order.³⁷³ In particular, the Pentecostal movement explicitly recognised and accepted the role of women in ministry, suggesting implications for understanding women's positions in the Church.

According to Cox, the Bible and Pentecostal faith provide a solid basis for women's leading role in the Pentecostal movement. Peter's sermon in Acts 2 (Acts 2:17) provides a crucial biblical ground for the Spirit movement among females. The ideology of equality, deeply rooted in the Pentecostal movement, allows anyone to receive the Holy Spirit and pray in tongues or prophesy and is another vital basis for the Pentecostal movement for women.³⁷⁴ Hollenweger points out that women played an important role in the early days of the Pentecostal movement in most countries.³⁷⁵ Cox argues that an essential element of the expansion of the Pentecostal movement is women, and therefore, it is impossible to understand the movement without considering its women members. Even in the case of Seymour, he heard the voice of the Holy Spirit through a woman. Mrs Julia Hutchins, Aimee Semple McPherson, and Kathryn Kuhlman, a representative of the Holy Spirit movement in the 1960s, have played a prominent role in the Pentecostal movement.³⁷⁶ Also, two women helped T.B. Barratt, a pioneer of the Pentecostal movement in Europe, to experience Pentecost in New York. One of them, Lucy Leatherman, became a pioneer of Pentecostal faith in the Middle East and Egypt and influenced Lillian Trasher, the most famous female Pentecostal, who served at the orphanage in Asyût, Egypt, for half a century. An Indian woman, Shorat Chuckerbuty, led

³⁷³ Cheryl Bridges Johns, *Pentecostal Formation: A Pedagogy among the Oppressed Vol. 2*. (Wipf and Stock Publishers, 2010), 69, in Anderson, *An Introduction to Pentecostalism*, 272-73.

³⁷⁴ Cox, *Fire from Heaven*, 123-38.

³⁷⁵ Hollenweger, *Pentecostalism*, 266.

³⁷⁶ Cox, *Fire from Heaven*, 123-38.

another remarkable woman, Alice Luce, to receive the baptism of the Holy Spirit in India, and Luce later led missions and Bible schools among Mexican and Mexican Americans. ‘The majority of the first Pentecostal missionaries in the farthest and most dangerous areas were women.’³⁷⁷ In Canada, Pentecostal leaders were women, including Ellen Hebden, Zelma and Beulah Argue and Alice Garrigus in Newfoundland. Women were the leading carriers of the Pentecostal message throughout the world. Their contribution to the P/C movements were more remarkable because they were women in a male-dominated society.³⁷⁸ Nilsson’s research shows that many fast-growing churches around the world are training women for leadership roles, such as YFGC in Korea, La Ecclesia in La Paz, Bolivia, and the Elim Assembly in San Salvador, El Salvador.³⁷⁹ There is no doubt that it opened the door to women in all parts of the church ministry. Therefore, the Pentecostal movement demonstrates that it promoted equality between men and women in terms of equal opportunities.

However, the P/C movements did not always emphasise equality. In fact, since the beginning of the movements, both male and female members have tried to reduce gender equality. In general, women have been prevented from acting as leaders in spite of their essential contributions, and often were not allowed to ‘administer the official sacrament and baptise the congregation.’³⁸⁰ Blumhofer stated that the role of women in the American Pentecostal movement is rather vague. On the one hand, some Pentecostal movements tended to favour female gospel ministers, while on the other hand, the emphasis of the movements were on biblical models and preference for perceived superior male Pentecostal leaders. Pentecostal women inevitably clashed with Pentecostal leaders who were prejudiced against the ministry of women. The prejudice is that no women filled by the Holy Spirit would be willing to deprive men of their

³⁷⁷ Anderson, *An Introduction to Pentecostalism*, 267.

³⁷⁸ Anderson, *An Introduction to Pentecostalism*, 266.

³⁷⁹ Nils-Olov Nilsson, ‘The Debate on Women’s Ministry in the Swedish Pentecostal Movement: Summary and Analysis.’, *Pneuma* 22, no.1 (2000): 83.

³⁸⁰ Hollenweger, *Pentecostalism*, 268.

authority. Ironically, many of the Pentecostal women agreed to this view. They thought that it would be appropriate for men to exercise leadership as pastors and for women to teach outside the church, to participate in mission and administration.³⁸¹

Following the founding of the Assemblies of God, the representative denomination of the Pentecostal movement in 1914, one-third of the ministers and two-thirds of the missionaries were women. However, women were not eligible for voting at the AG general council. The women could not be pastors but were allowed the role of a missionary. After 1935, conditionally, women were allowed to be ordained as ministers. Most of the AG members viewed the relationship between men and women as a hierarchical one. Even if women were ordained, they could not reach or occupy the position of leaders. Theoretically, ordination gives equal opportunity to women and men, but in fact, no woman was ever seriously considered as a leader in AG.³⁸² As a result, it seems that the Pentecostal movement, which made outstanding contributions to the church history about the role and participation of women, is lagging behind the mainstream denominations.

However, there is a study showing that women play an essential role in the home in the P/C movements. Brusco, an anthropologist, studied the gender equality of Pentecostalism in the family. According to Brusco, Pentecostal women consider their role as being mother and wife, and this supports the dominant and positive status of women as moral leaders of the family. It demonstrated the effect of returning males, who have neglected family responsibilities, back to the home. More specifically, women were usually the ones who converted to Pentecostalism, so they bring the male members of their families into the church later on. These male members are required to practice asceticism, which prohibits 'Drinking, smoking, and extramarital sexual

³⁸¹ Edith L. Blumhofer, *Restoring the Faith: The Assemblies of God, Pentecostalism, and American Culture* (Urbana and Chicago: University of Illinois Press, 1993), 171-74.

³⁸² Blumhofer, *Restoring the Faith*, 172-77.

relations.’ It had the effect of raising the living standards of women and children by transferring the resources that were consumed for those things to the families. Also, this had the effect of reforming gender roles and improving women’s status.³⁸³ As Pentecostal faith focused on radical conversion and holy sanctification, it made a man who used to neglect family responsibilities into a different type of man, a family man. Thus, Pentecostal faith ‘obliquely offers a socio-political critique resulting in empowerment, liberation and almost (but not quite) the equality of women’.³⁸⁴ Gender equality is more evident in the home through the Pentecost experience. The reason why the P/C movements were able to empower the extension of women’s rights in the family was because it instilled a family-centred value in men. However, the rights of women could not continue to grow unchecked since they soon find that they are trapped in the framework of the patriarchal order. It is because, in P/C movements, the family-centred values that emphasise the peace and order of the family are stronger than the rights of the individual as related to the women. In the Pentecostal church, women are encouraged to be faithful to their role as wife and mother to do God’s work.³⁸⁵ For the benefit of the family, the rights of the individual woman became secondary.

The early P/C movements appeared to be free and active in the power of the Holy Spirit about the role and participation of women. However, it degenerated in comparison to its early actions by adapting to social prejudices stemming from the institutionalisation process of the movements and authoritarian perception. Anderson questions whether the Pentecostals fully appreciated the influence of ‘their theology of the freedom of the Spirit poured out upon all humanity’, where there is inequality in society.³⁸⁶ P/C churches are prepared to grant women in equal qualifications and powers as men by allowing them to exercise their diverse abilities freely in the liberating power of the Holy

³⁸³ Brusco, ‘Reformation of Machismo.’: 5-6 in Anderson, *An Introduction to Pentecostalism*, 271-72.

³⁸⁴ Anderson, *An Introduction to Pentecostalism*, 272.

³⁸⁵ Edward L. Cleary and Hannah W. Stewart-Gambino, eds., *Power, Politics, and Pentecostals in Latin America* (Boulder: Westview Press, 1997), 46.

³⁸⁶ Anderson, *An Introduction to Pentecostalism*, 272.

Spirit. However, it will be a challenge to develop this into a meaningful movement, clarifying the identity of the P/C movements and for continuing this progress in church history.

4.2.4. Caring and Support in Society

The Holy Spirit, who came to the early church, played a significant role in establishing a spiritual community that keeps people alive by restraining the selfish desires of humans, sharing the materials they possess with others. Overcoming material limitations through the Holy Spirit is one of the characteristics of the P/C movements. Often P/C movements are recognised as a religion of the poor. Those who have been left out of the mainstream society are looking for refuge, and their sanctuary is often a Pentecostal church. Early Pentecostals in the United States were predominantly ‘white trash’ or former black slaves, and most of them were from urban slums such as Azusa Street and poor rural villages. Outside the United States, the situation was similar. YFGC, a symbol of the Korean Pentecostal Movement, was founded around the urban poor, and the Pentecostal movement in South America and Africa also started and grew in similar circumstances.³⁸⁷

For poor Pentecostals, the church served as a social entity where, for the first time, they could experience social equality. Particularly in Latin America, participating in the church is their first time of taking part in the life of a civic organisation, where members work for common needs and the common good. It is the way to cultivate ‘civic-spiritedness’ in which poor Pentecostals help each other, promote decentralisation of authority, and achieve democratisation.³⁸⁸

Early Pentecostals could have a transforming and apocalyptic faith because of their unfortunate social reality coupled with a powerful Holy Spirit experience. However, under the influence of fundamentalism, they accepted the

³⁸⁷ Anderson, *An Introduction to Pentecostalism*, 278-82.

³⁸⁸ Cleary, and Stewart-Gambino. *Power, Politics, and Pentecostals in Latin America*, 34.

apocalyptic eschatology and eventually achieved a reasonably conservative attitude toward society and history.³⁸⁹ Those who agree with this argument claim that the P/C movements reflected the dominant discrimination in society, rather than an interest in the underprivileged. They were accused of being locked in their own spirituality, avoiding worldly problems such as politics, democratisation, and justice. Also, they were criticised for interpreting social problems spiritually or preaching a gospel that personalised them. It seemed that the Pentecostal movement tended to encourage ‘the gospel of health and blessings,’ which took on the difficult social situation of congregants and regarded material prosperity as a spiritual virtue. Especially, Pentecostals have a confusing attitude to political intervention. Ultimately, the P/C movements presented little or no emphasis on social criticism on behalf of the poor and the oppressed.³⁹⁰

However, other studies have strongly challenged the existing explanation of the P/C movements as a movement of the poor. For example, Grant Wacker analysed the economic situation of early Pentecostals. He argued that the economic level of those who participated in the American Pentecostal movement in the early 20th century was never inferior to the average level of Americans at that time. Many of them had a high level of education and a considerable amount of accumulated wealth.³⁹¹ Also, scholars have consistently suggested that the economic and educational environment of Pentecostals improved in the boom of the US economy since the 1960s, as a result of which their social status has risen from lower to middle class, and their religious characteristics have also moved to mainstream faith.³⁹² It is no longer appropriate to define the P/C movements as a ‘sectarian movement of the poor’. The Pentecostal church provided new meaning and values of life to

³⁸⁹ Robert M. Anderson, *Vision of the Disinherited: The Making of American Pentecostalism*. (Oxford University Press, USA, 1979), 240.

³⁹⁰ Anderson, *An Introduction to Pentecostalism*, 278.

³⁹¹ Grant Wacker, *Heaven below: Early Pentecostals and American Culture* (Harvard University Press, 2009), 197-216.

³⁹² Vinson Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century* (Wm. B. Eerdmans Publishing, 1997), 203-09.

underprivileged lower-class people, thereby allowing Christians to work in capitalist societies and to enter the middle class.³⁹³ Even though the founders of the P/C movements were poor, in general members' economic and social status improved so much over its history that it can no longer be defined as the religion of the poor, and it exerts tremendous influence within religious circles and society.

Although Pentecostals were not involved in the social and political activities of mainstream society except in a few countries, there are many examples of social interest in their communities. For example, the 'Angelus Temple' of McPherson was nationally renowned for its extensive social relief activities during the Great Depression in America. Currently, it is now a model for implementing various relief activities for urban poor, orphans and homeless people. The Chapel Hill Harvester Church in Atlanta, Georgia, where Pastor Earl Paulk served, also worked closely with government agencies on the practical dimensions of relief activities for the poor in the black slums of Atlanta. Under this programme, they worked on more structured and systematic ministries such as resolving housing problems, overcoming racial discrimination, and improving the educational environment. Earl Paulk, in particular, maintains his Pentecostal characteristics, while at the same time adopting the postmillennialism theory in place of the premillennialism theory of the Pentecostal movement and promoting an active social reform programme.³⁹⁴ The Latin American Child Care Service Programme, established in San Salvador in 1963 by John Bueno, is the most extensive social policy programme in Latin America. It is also one of the largest networks of educational institutions in the world and educated about 100,000 children in 2012.³⁹⁵

³⁹³ Emilio Willems, *Followers of the New Faith: Culture Change and the Rise of Protestantism in Brazil and Chile* (Tennessee: Vanderbilt University Press, 1967), 26-30.

³⁹⁴ Blumhofer, *Aimee Semple McPherson*; Dayton, 'Pentecostal/Charismatic Renewal and Social Change: 7-13.

³⁹⁵ Bonino, 'Faces of Latin American Protestantism': 66-67. in Anderson, *An Introduction to Pentecostalism*, 279-80.

The Pentecostal Church also provides role models and surrogate parents for children, as well as welfare services for the needy, sick, abused children, and the elderly. According to anthropologist Martin West, the African P/C churches ‘meet many of the needs of the townspeople which were formerly met by the kin groups on a smaller scale in rural areas’.³⁹⁶ The Church has a practical approach to helping its members to provide a new social organisation base for members: ‘family, friendship (providing support groups in times of distress), leadership (especially charismatic leadership), social control (implementing certain codes of conduct), mutual support in personal crisis situations, providing a new social organisation base for members’.³⁹⁷ In South Africa, some churches support funeral societies, tuition subsidies for children’s education, adult education and literacy programmes, and financing for needy members. The YFGC has a wide range of social welfare programmes for the elderly and the disabled and works with the government to support orphanages, homes for the elderly, improving slums, relief efforts during disaster and famine. In other Asian countries, P/C churches also provide support for low-income families, support for operating expenses for the poor, and several medical services.³⁹⁸ In Latin America, Africa and elsewhere in the world, P/C movements demonstrated their reputation as a movement for the poor.³⁹⁹ According to research by religious sociologists Miller and Yamamori, an active survey of churches participating in social service and reform movements in third world nations shows that about 85% of those belong to the Pentecostal Church or similar churches.⁴⁰⁰ Likewise, many P/C churches are involved in diakonia practices in the world.

To sum up, when the baptism of the Holy Spirit and eschatology emphasised individual salvation and isolated religion in P/C movements, the

³⁹⁶ West, *Bishops and Prophets*, 196–9. in Anderson, *An Introduction to Pentecostalism*, 280.

³⁹⁷ Anderson, *An Introduction to Pentecostalism*, 280.

³⁹⁸ Anderson, *An Introduction to Pentecostalism*, 280.

³⁹⁹ Johns, ‘Pentecostal Formation’: 78, 96. in Anderson, *An Introduction to Pentecostalism*, 280.

⁴⁰⁰ Miller and Yamamori, *Global Pentecostalism*, 5–6.

movements turned their back on the underprivileged and closed their eyes to social evils. However, as we have seen, the P/C movements were, in most cases, biblical movements that preached the gospel with the power provided by the Holy Spirit, while at the same time caring for the poor and the socially underprivileged through the love of Jesus Christ.

4.2.5. Social Justice and Political Participation

Pentecostals have rarely focused on criticism of society and have traditionally opposed political intervention. They were blamed because of their extreme spirituality and isolation from secular problems such as politics, and the struggle for justice. Also, their tendency to spiritualise or personalise social problems was proclaimed in a gospel that moved away from society. P/C movements generally had a reputation for conservative views and attitudes toward politics. Most people in the movement, if not all, often make social problems and political structures out to be evil and seek spiritual solutions rather than address structural issues. Therefore, P/C movements were perceived as passive when it came to political intervention.⁴⁰¹

Some scholars find the cause for this attitude of the P/C movements in eschatological theology. The core of it is Premillennialism, which makes any human effort to reform the world useless as it believes that Jesus will return before the millennial kingdom comes. Opposed to that, Postmillennialism emphasises spreading the gospel along with the will for social reform, because it believes that the world will be transformed into the kingdom of God through the gospel and social change, and only then will Jesus return. Robert Anderson points out that the early Pentecostals were revolutionary, starting from the lower classes, but gradually turned into a conservative group, absorbing the influence of this eschatology and fundamentalism.⁴⁰² In the P/C movements, the health and wealth gospel stands in contrast to active social participation. According to

⁴⁰¹ Anderson, *An Introduction to Pentecostalism*, 283-84.

⁴⁰² Anderson, *Vision of the Disinherited*, 195-240.

Vondey, 'Social engagement and the prosperity movement stand on opposite ends of contemporary forms of Pentecostal formation.'⁴⁰³ Hispanic American Pentecostal theologian Eldin Villafañe points out:

While it is true that Pentecostalism has been recognised as a powerful force in evangelism, world missions, church growth and spirituality, it is equally true that their services and prophetic voices against sinful social structures and on behalf of social justice have been missing.⁴⁰⁴

However, there are arguments in support of the social and political participation of the P/C movements that softens this position. AG missionary Hodges claimed that 'Christians are not indifferent to oppression or injustice in the world.'⁴⁰⁵ According to Dempster, Pentecostalism is 'capable of integrating programmes of evangelism and social concern into a unified effort in fulfilling the church's global mission'.⁴⁰⁶ Peterson criticised those Pentecostals who neglect social responsibility, as the P/C movements have a broader mission for social reform and are 'deeply involved in its own kind of here-and-now social struggle.' He argued that the movements 'provide viable alternatives that will affect the social structures.'⁴⁰⁷

Anderson, who studied the South African Pentecostal movement, does not support the idea that the Pentecostal movement is 'non-political' or even 'anti-political'. In South Africa, some Pentecostal church members, such as Frank Chikane, participated in the struggle against apartheid and were interested in

⁴⁰³ Vondey, 'The Impact of Culture and Social Justice.' 211.

⁴⁰⁴ Eldin Villafañe, *Liberating Spirit*, 202. in Anderson, *An Introduction to Pentecostalism*, 284.

⁴⁰⁵ Melvin L. Hodges. *A Theology of Mission: A Pentecostal Perspective*, (Springfield, MO. Gospel Publishing House, 1977), 96.

⁴⁰⁶ Murray W. Dempster. 'Pentecostal Social Concern and the Biblical Mandate of Social Justice', *Pneuma* 9 no. 2 (1987): 129. in Anderson, 'A 'Time to Share Love':153.

⁴⁰⁷ Douglas Petersen. *Not by Might nor by Power*, 141-46.

meeting the holistic needs of their members. In Latin America, Africa and elsewhere in many countries, P/C movements are called a ‘powerful movement of the poor’ and recognised as a potential for social change.⁴⁰⁸ Anderson points out that Pentecostal empowerment has the potential for the liberation of people, regardless of individuals or groups. P/C movements generally integrate spiritual considerations from the holistic point of view without separating them from the body and engage in social problems and politics.⁴⁰⁹

According to a survey of Pentecostals from 10 countries in 2006 at the Pew Forum, Pentecostal and Charismatics are showing high political interest. Table 1 below shows the percentage of respondents positively responding to the question ‘In your opinion, should religious groups keep out of political matters – or should they express their views on day-to-day social and political questions?’.

⁴⁰⁸ Johns. *Pentecostal Formation*, 78, 96. in Anderson, *An Introduction to Pentecostalism*, 280.

⁴⁰⁹ Anderson. *An Introduction to Pentecostalism*, 293-95.

TABLE 1. RELIGIOUS GROUPS AND POLITICS

Nation / Religious group	Keep out of political matters (%)	Express views on political questions (%)		Nation / Religious group	Keep out of political matters (%)	Express views on political questions (%)
United States - All	35	61		Nigeria – All	22	75
Pentecostals	14	79		Pentecostals	16	79
Charismatics	23	71				
Other Christians	36	61		Other Christians	26	69
Brazil - All	39	57		South Africa – All	31	63
Pentecostals	33	65		Pentecostals	25	70
Charismatics	35	61		Charismatics	26	70
Other Christians	44	53		Other Christians	34	60
Chile - All	37	59		India(localities) - All	54	42
Pentecostals	30	65		Pentecostals	46	48
Charismatics	34	61		Charismatics	42	52
Other Christians	34	61		Other Christians	53	42
Guatemala - All	27	70		Phillippines – All	38	61
Pentecostals	25	72		Pentecostals	36	63
Charismatics	24	73		Charismatics	37	63
Other Christians	28	69		Other Christians	39	60
Kenya – All	16	83		South Korea - All	58	36
Pentecostals	15	84		Pentecostals	43	50
Charismatics	13	87		Charismatics	38	56
Other Christians	14	85		Other Christians	42	51

Table 1 Religious Groups and Politics

Many of the Pentecostals in eight of the ten countries surveyed say religious groups should be able to comment on socio-political issues. It is interesting to note that Pentecostals and Charismatics responded more positively and at a higher rate than other Christians in almost all nations. This result shows that Pentecostals and Charismatics are more active in the political participation of the church than in the past.⁴¹⁰

Also, most Pentecostals and Charismatics in this study said that it is essential to them that political leaders have strong religious beliefs. At least two-thirds of Pentecostals in all ten countries supported this view, and many charismatics agreed with it.⁴¹¹

At present, P/C movements, depending on the region, have a direct impact on politics. In Latin America, Pentecostals are actively entering party politics. Typically, the movements in El Salvador, Colombia, Peru, and Brazil, etc., have shown their power in politics, attracting media and scholars. In particular, Pentecostals showed their political power through elections, electing the President in Guatemala, the Vice President in Peru, and various government ministers in Colombia and Brazil.⁴¹²

Political participation in the growth and diversification of P/C movements is a multifaceted phenomenon that is difficult to grasp as a whole through one-sided analysis. Shaull, a Reformed Presbyterian theologian in the United States, pointed out that the Pentecostal movement is a movement in which contradictions coexist. One of the modes of coexistence that he presented is ‘participation in and support of the struggles of the poor and promotion of reactionary social and political programmes.’⁴¹³

⁴¹⁰ Pew Forum on Religion & Public Life, *Spirit and Power: A 10-country Survey of Pentecostals*. (Pew Research Center, 2006), 7-8. Available from: <https://www.pewresearch.org/wp-content/uploads/sites/7/2006/10/pentecostals-08.pdf> (accessed April 08, 2019).

⁴¹¹ Pew Forum, *Spirit and power*, 7-9.

⁴¹² Cleary and Stewart-Gambino. *Power, Politics, and Pentecostals in Latin America*, 11.

⁴¹³ Shaull and Cesar, *Pentecostalism and the Future of the Christian Churches*, 118.

The P/C movements are increasingly turning away from a non-political standpoint and are actively participating in political society. The early Pentecostal political participation was based on a mystical view and was very individualistic. However, in recent years, Progressive Pentecostals are emerging who are interested in the structural problems of society and policy. According to Miller, Progressive Pentecostals are ‘Christians who, inspired by the Holy Spirit and the life of Jesus, seek to address holistically the spiritual, physical, and social needs of people in their community’.⁴¹⁴ It could be evidence that P/C churches draw on increasingly educated congregants, and that the proportion of the middle class in the congregations is increasing. The movements reveal the revolutionary will to reform society while maintaining a conservative attitude that solidifies and consents to the absurd reality. When considered from that viewpoint, it makes sense that the political participation of Pentecostals and Charismatics varies from a conservative to a progressive perspective. This wide variation makes it challenging to study the social justice and political participation of the P/C movements, but it also leads one to a desire to explore the movements.

4.2.6. Diakonia in the Progressive Pentecostal Movement

In 2008, Miller and Yamamori published a book, *Global Pentecostalism: The New Face of Christian Social Engagement*. Miller and Yamamori did field work on the growth of churches in developing countries for four years. When they selected the case studies, they asked 400 experts from around the world to

The mode of coexistence in Pentecostal and Charismatic movement that Shaul and Cesar present is as follows: a mixture of deep insights into the message of the gospel and what we considered to be serious distortions of it; open-ended reflection on the movement of the Spirit and rigid fundamentalism; serious biblical study and theological naivete; rich experiences of transforming spiritual power alongside exploitation of the desperate situation of lost souls; identification with the poorest and manipulation of them; participation in and support of the struggles of the poor and promotion of reactionary social and political programmes; and support of powerful and even corrupt politicians in exchange for favours for the church and its leaders.

⁴¹⁴ Donald E. Miller, ‘Progressive Pentecostalism: an Emergent Trend in Global Christianity.’ *Journal of Beliefs & Values* 30, no. 3 (2009): 280.

nominate a church that met the following four criteria: 'Fast-growing; Located in the developing world; With active social programmes; Indigenous and self-supporting'. Almost 85% of the recommended churches were P/C churches. They concluded that the world's most innovative social service programme is that under the auspices of fast-growing P/C churches. Miller and Yamamori argue that the vacuum left by the declining influence of social evangelism and liberation theology can be filled at least in part through P/C movements, and the subjects are Progressive Pentecostals.⁴¹⁵

The characteristics of these Progressive Pentecostals are as follows. They emphasise the return of Christ while accentuating the fact that Christians are called to be good neighbours to meet the needs of the community. They are Christians who try to fill the spiritual, physical and social needs of the people of the community, saying that they are 'inspired by the Holy Spirit and the life of Jesus'. They are relatively non-political and try to build a new alternative society. They teach members of the Church that they are made in the image of God and should act worthily, and raise good citizens who can express egalitarian values.⁴¹⁶

They divide the ministry of diakonia into eight categories. '1. Mercy ministries (providing food, clothing, shelter), 2. Emergency services (responding to floods, famine, earthquakes), 3. Education (providing day care, schools, tuition assistance), 4. Counselling services (helping with addiction, divorce, depression), 5. Medical assistance (establishing health clinics, dental clinics, psychological services), 6. Economic development (providing microenterprise loans, job training, affordable housing), 7. The arts (training in music, dance, drama), 8. Policy change (opposing corruption, monitoring elections, advocating a living wage).'⁴¹⁷

In particular, the 'development and aid sector' is a new form of diakonia ministry focused on economic growth. Progressive Pentecostal churches have

⁴¹⁵ Miller and Yamamori, *Global Pentecostalism*, 5-6.

⁴¹⁶ Miller and Yamamori, *Global Pentecostalism*, 1-14.

⁴¹⁷ Miller and Yamamori, *Global Pentecostalism*, 42-43.

many opportunities to expand their ministry by establishing creative partnerships with non-governmental organisations (NGO). Also, they are responsive to the needs of the surrounding community when they run a community service programme. All of this has a good effect on the image of the P/C movements. The movements continue to have tensions like evangelicalism with its delicate balance between evangelism and social responsibility. However, Progressive Pentecostals emphasise the ‘holistic ministry’ and the ‘integral ministry’. Such thinking evolved from the idea that evangelism should not be separated from fulfilling the basic needs of the community. Such a service should be completely free because God’s love is unconditional and given regardless of our good works. It is a service to both believers and unbelievers, and the philosophy of this holistic ministry is based on grasping humanity from a holistic perspective. Finally, they emphasise the spiritual dimension of life. They stress the need for internal renewal of the subjects, pointing out that the problem is not solved by only fulfilling the material needs of the people.⁴¹⁸

The Progressive Pentecostal movement distinguishes liberation theology from diakonia ministry and does not feel that this is vague or open to doubt. The P/C movements clarify the distinction between liberation theology and Progressive Pentecostalism.

While Liberation Theology is inspired by Marxist theories related to power, conflict, and exploitation, Progressive Pentecostals, in contrast, tend to embrace an ethic of non-violence and even non-confrontation with civil authorities. Their operative strategy is to ‘grow’ a new crop of civic, business, and educational leaders from the ground up with the hope that they will infiltrate these institutions and inspire a higher level of moral engagement.⁴¹⁹

⁴¹⁸ Miller and Yamamori, *Global Pentecostalism*, 15-38.

⁴¹⁹ Miller, ‘Progressive Pentecostalism’: 282.

Both Progressive Pentecostals and liberation theologians attempted to eradicate poverty, but Pentecostals solved it one at a time through a message of personal change. While liberation theologians rely heavily on the story of the Egyptian exodus as a parable of structural liberation, P/C movements rely heavily on Jesus' life and teachings to promote peace, harmony and personal salvation. According to these researchers, Pentecostal theology is booming, and liberation theology is weakening, 'while Liberation Theology opted for the poor, the poor opted for Pentecostalism.'⁴²⁰

Since the 1990s, creative forms of diakonia practice have been conducted through Progressive Pentecostals. Ironically, P/C churches, especially those in Africa, Asia and Latin America, are involved in critical 'social ministries related to education, health care and economic development.' It ignores stereotypes that the P/C churches are primarily focused on the afterlife and is engrossed in the enthusiastic form of worship and supernatural healing as a reward for economic deprivation.⁴²¹ Some of the Progressive Pentecostals address public health models in the concept of community welfare. As they collaborate with NGOs based on faith, and as their level of education rises, social activity can become more specific and specialised. But for now, Progressive Pentecostals are not 'progressive' in the political sense.⁴²²

As Miller and Yamamori's research shows clearly, although political and social threats to global poverty and humanity are growing, the Progressive Pentecostal movement has its theological resources and the will for diakonia ministry on a sustainable social and political participation to fulfil global needs and create an equitable society. From a diakonia point of view, the Progressive Pentecostal movement seems to be able to actively participate in social struggles to achieve a just society and grow up to the level of dealing with political issues that threaten human well-being.

⁴²⁰ Miller, 'Progressive Pentecostalism': 12.

⁴²¹ Anderson, *Vision of the Disinherited*, 195-240.

⁴²² Miller and Yamamori, *Global Pentecostalism*, 66-67.

The Korean P/C movements have a diverse spectrum that ranges from Classical Pentecostalism to Progressive Pentecostalism. In general, most of the early P / C movements in Korea had characteristics of Classical Pentecostalism, such as avoiding social issues or interpreting social problems spiritually. However, many, but not all, P/C movements since the 1970s seem to have begun to show the characteristics of Progressive Pentecostalism. In Chapter 6, I deal with representative Korean P/C churches; and since the 1970s, most of these churches show characteristics of Progressive Pentecostalism that pay attention to social needs beyond individual spiritual needs.

4.3. Conclusion

In the understanding of diakonia in Evangelicalism, each of the Lausanne congresses has its focus, but all five congresses consider the issues of evangelism and social responsibility. Each one reflects the spirit of the Lausanne Covenant, following the direction of the Lausanne Movement. Furthermore, the congresses support the theology of the Lausanne Committee for World Evangelisation (LCWE) and the World Evangelical Alliance (WEA). The tradition of evangelism by the World Missionary Conference of Edinburgh 1910 was, as Billy Graham pointed out, to believe in the Word of God, to have a belief in salvation through Christ only, and to emphasise the necessity of evangelism and conversion. The Lausanne movement, which advocated Evangelicalism and had its own identity as a movement for world evangelisation, initially sought to emphasise evangelism in the relationship between evangelism and social responsibility, making a sharp distinction between them. It showed the tension about priority in the relationship between kerygma and diakonia in the congress. Early in this congress, they emphasised the priority of the kerygma. However, it gradually changed and concluded that it is not necessary to emphasise evangelism over social responsibility, because they are inextricably connected, and their proclamation and deeds cannot be separated. In the Bible, both kerygma and diakonia can be described as

diakonia, and Jesus' intended diakonia was to work together with proclamation and service.⁴²³ The Lausanne Movement clearly shows a change in their understanding of diakonia in the direction that these two diakonia functions work together. The evangelicals recognised that evangelism and social responsibility are inseparable, keeping to the traditional beliefs of Evangelicalism. Besides, they also recognised that evangelism and diakonia are the basic elements of God's mission to help each other.⁴²⁴ We can see, then, that Evangelicalism did not neglect diakonia, and the Lausanne movement shifted toward a more balanced relationship between evangelism and diakonia. However, there is some ambiguity as to which has the priority in the issue between evangelism and diakonia. Evangelicalism inevitably leads to such a position. To sum up, Evangelicalism has been criticised for being indifferent to social responsibility, which is closely related to diakonia, even though it is not the exclusive property of the ecumenical mission. However, it can also be understood that there is little evidence that Evangelicalism was indifferent to it. This misunderstanding arose due to a slackening of interest in diakonia because of the conflict in Evangelicalism. Today, both the evangelical and the ecumenical missions, which opposed each other in global Christianity, now seem to influence each other and almost coincide in terms of their integral missions, in which evangelism and service to society are balanced.⁴²⁵

As we have seen, the P/C movements are deeply related to Evangelicalism. The American P/C denominations joined the NAE, and since 1974 the movements became an official partner with Evangelicalism by continuing to participate in the Lausanne movement. As these P/C movements are constantly changing, it is impossible to formulate and briefly describe the diakonia in these movements. Since the P/C movements were traditionally made up of poor and marginalised people, it was likely to grow into a social transformation movement due to its class characteristics. However, these movements were

⁴²³ See Chapter 2. '2.1. Diakonia in the Bible.'

⁴²⁴ Arthur Johnston, *The Battle for World Evangelism* (Tyndale House Publishers, 1978), 24-26.

⁴²⁵ Lars Dahle et al., *The Lausanne Movement: A Range of Perspectives*, 38.

criticised as being unsocial and conservative, accepting apocalyptic eschatology under the influence of fundamentalism.⁴²⁶ Within the P/C movements, there are numerous records of social participation, specific diakonia involvements, and active progressive social movements. Early Pentecostals criticised war and capitalism. Many of the Pentecostals, including African American pastor Seymour, overcame the racial prejudices and barriers in the culture of extreme racism with the power of the Holy Spirit. Pentecostals were also a part of the women's movement and led various community service activities for the needy suffering from war and the Great Depression. The P/C movements, which used to have a passive stance on the political side, are now through some churches, actively participating in political society. It is encouraging that in recent years, Progressive Pentecostals interested in the structural problems of society emerged, and their political interest and participation are expected to increase over time.⁴²⁷

From the study so far, it seems that the diakonia of the P/C movements have characteristics that are different from diakonia of other movements in Christianity. First, the P/C movements were a diakonia movement for the poor. The global P/C movements began as a grassroots movement among the poor, so they understood their situation well. Early Pentecostals in the United States were predominantly poor white and former black slaves. P/C movements in South America and Africa also centred around the urban poor, and the Pentecostal movement in Korea developed in a similar environment. The P/C movements were able to experience social equality in the church and with the help of the Holy Spirit, they were able to overcome many situations. Moreover, because they understood each other's misery, they could help each other to a higher class. I want to say this is the diakonia activity of the Holy Spirit and through this churches improved the economic situation and social status of the poor. The P/C churches are still actively conducting such diakonia activity.

⁴²⁶ Anderson, *Vision of the Disinherited*, 195-240.

⁴²⁷ Miller and Yamamori, *Global Pentecostalism*, 66-67.

Second, the diakonia of the P/C movements liberated the church from discrimination against women and racism. The P/C movements showed the characteristic of people being free and active through the liberating power of the Holy Spirit. This liberating power of the Holy Spirit was especially prominent in the issue of women and racial discrimination. Many of the Pentecostal activists, including Seymour, who is at the heart of the Azusa revival movement, overcame the racial prejudices and barriers in the racist culture with the power of the Holy Spirit. Women Pentecostal activists such as McPherson, implemented human rights for women and changed the culture of misogyny through the women's movement. The P/C movements, open to the work of the Holy Spirit that transcends human ideas, showed the possibility of breaking down sexual and racial boundaries.

Third, the P/C movements sought a change in the world through the Holy Spirit, who is the empowerment of diakonia. It is an emphasis on the Holy Spirit that contrasts clearly with the other Christian interpretations of diakonia. The Holy Spirit experience in the P/C movements is the empowerment for diakonia. As mentioned earlier, in the P/C movements, the subject of serving the poor and the marginalised is the action of the Holy Spirit. The pursuit of liberation and equality in sexual discrimination and racism also stemmed from the liberating of the Holy Spirit. Also, we can see through the P/C movements that the Holy Spirit sustains not only individual liberation but also liberation from social and structural evil. The P/C movements have generally been regarded as having a conservative stance on politics. They consider social problems and political structures as evil and seek spiritual solutions rather than structural actions. Therefore, the P/C movements were perceived as passive in political intervention. In many places, however, the P/C movements are engaged in diakonia activities through the role of spreading the gospel for world mission and solving social problems. Mainly because of the tendency to attract people from socially marginalised groups, the awareness of the potential of P/C movements is increasing both politically and culturally. In Latin America and Africa and elsewhere in the world, the movements are recognised as a potential

for social change. It also has a direct influence on political societies, especially in Latin America, although it may vary by region.⁴²⁸ Recently, they became more interested in social structural problems through the emergence of Progressive Pentecostals and Charismatics. We can see through the P/C movements that the Holy Spirit seeks not only spiritual liberation but also liberation from social structural evil. The Holy Spirit is the subject of the diakonia in P/C movements that leads to the spiritual liberation of the individual and liberation from the structural injustice of society.

Thus, defining P/C movements as a non-social, exclusive movement shows a superficial understanding. Of course, it is unreasonable to define the P/C movements as just a progressive social movement. While some of the Pentecostals responded with a progressive view of social issues, as we have seen, their responses remained on the side of community service, caring for the poor and the marginalised, rather than having a reforming social character that changed the social structure. However, in spite of the passive diakonia experience of the P/C movements, I think there is a good possibility for the movements to develop into a progressive social movement through diakonia practices. The P/C movements, which are still changing, are in the process of finding a methodology that can cope with the realities and crises of pluralism and postmodernism, which is characteristic of the 21st century. The P/C movements have to deal with a variety of social problems that arise from these socio-economic and political changes and will be required to respond to this situation and diakonia will be the centre of its response.

⁴²⁸ Anderson, *An Introduction to Pentecostalism*, 280, 293-95.

Chapter 5. Diakonia in the Early Korean Pentecostal/ Charismatic movements (1900s – 1950s)

5.1. The distinction between Pentecostal and Charismatic movements in Korea

It is not easy, speaking historically, to distinguish between the Pentecostal movement and Charismatic movement in Korea. Western Pentecostal scholars follow the American Pentecostal theological view that classical Pentecostalism began with the revival on Azusa Street. Vinson Synan, well known as a Pentecostal historian in the United States, categorises American Pentecostalism into three historical moments: Classical Pentecostalism (1910s), the Charismatic movement of the mainline Catholic and Protestant churches (1960s), and the Third Wave renewal Pentecostalism (1980s).⁴²⁹ However, Anderson points out a problem with this record of Pentecostal history, it is ‘predominantly North American in focus with some attention given to Europe, but the world of the great majority of Pentecostals is almost entirely absent.’⁴³⁰ As Anderson points out, Synan’s classification is an evaluation of Pentecostal movements that applies only to North American situations. It is unreasonable to apply this distinction in the historical, social, and political contexts of continents with different backgrounds. Just as it is not easy to classify or define the dynamics and diversity of P/C movements in the history of Christianity in the world, it is also difficult to classify or identify them in Korean Christian history. Nevertheless, Korean theologians have made efforts to distinguish between the Pentecostal movement and the Charismatic movement in Korea.

The Korean Presbyterian theologian, Boo-Woong Yoo describes the history of the Korean church as the history of the Pentecostal movement in his

⁴²⁹ Synan, *The Holiness-Pentecostal Movement*.

⁴³⁰ Allan H. Anderson, ‘Revising Pentecostal History in Global Perspective’ in *Asian and Pentecostal: The Charismatic Face of Christianity in Asia*, (Wipf & Stock Pub 2011), 148.

thesis, *Korean Pentecostalism: Its History and Theology*. (1988) According to him, the history and type of faith in the Korean church can be explained through the Pentecostal movement. He does not distinguish between revival and Pentecostal movements in Korea. He divided the Korean Pentecostal movement into ‘fundamentalist Pentecostal Movement 1900-1930’, ‘mystical Pentecostal Movement 1930s’, and ‘*Minjung* Pentecostal Movement 1970s’. Moreover, he did not discuss the origins and distinctions of the Charismatic movement in Korea.⁴³¹

In the thesis of Young-Hoon Lee, Pentecostal scholar and pastor in YFGC, *The Holy Spirit Movement in Korea: Its Historical and Doctrinal Development* (1997), he dealt with the history of the Holy Spirit movement in relation to the P/C movements. He also sought to link the initial manifestation of the Holy Spirit to the traditions of the revival movement and styled the following periods based on this. The first period (1900-1920) is the period of the Holy Spirit moving through the Great Revival movement. The second period (1920-1940) is the period of the mystical Holy Spirit movement. The third period (1940-1960) is the beginning and development of the Korean Pentecostal movement. The fourth period (1960-1980) is the period of the rapid growth of the Korean church, and the fifth period (1980-) is when the Holy Spirit movement reaches all the Korean denominations.

Young-Hoon Lee traced the origins of the Charismatic movement in his study and regarded the Charismatic movement in Korea as originating with the Catholic Charismatic movement. According to his research, the first person to bring charismatic spirituality to the Korean Catholic Church is Mrs Miriam Knutas, a Swedish Lutheran. She came to Korea as a nurse with a calling to introduce and expand the Charismatic movement. After she came to Korea, she met an American soldier, Tim Clark, who was stationed in Korea and they studied the Bible together. During their study, he was baptised with the Holy Spirit. Clark then introduced Knutas to his sister Erna Schmidt, founder and

⁴³¹ Yoo, *Korean Pentecostalism: Its History and Theology*.

chairperson of the John Bosco Technical Training Centre. On January 2, 1971, Schmidt was baptised with the Holy Spirit and began prayer meetings at the training centre every Saturday. In May 1971, Schmidt gathered together thirteen foreign priests and invited bishop Reuben A. Torrey to speak at Korea's first Catholic Charismatic Renewal Seminar, 'Seminar on the Life in the Holy Spirit'. De Porres Stilp (whose Korean name is Young-Ho Cho) attended this seminar and experienced the Holy Spirit during the seminar and proceeded to lead a Saturday prayer meeting for Koreans at the training centre. In January 1974, twelve persons attended an eight-week training programme on 'Seminar on Life in the Holy Spirit,' and they were baptised in the Holy Spirit and spoke in tongues. In May 1974, Bong-Do Choi was the first Korean priest to receive the baptism of the Holy Spirit. After that, twelve Korean Anglican priests participated in 'Seminar on Life in the Holy Spirit' between November 30 and December 2, 1980. Young-Hoon Lee feels that this process was the origin of the Korean Charismatic movement.⁴³²

In Chong-Hee Jeong's thesis *The Formation and Development of Dynamic Contextual Theology* (2001), he defines the 'Charismatic movement' as a movement that shows Pentecostal characteristics like speaking in tongues, healing and prophecy as a result of the work of the Holy Spirit in mainstream denominations such as the Presbyterian and Methodist churches, which do not belong to the Pentecostal tradition. Historically, he regards the Pentecostal movement as a Charismatic movement centred around Presbyterians and Methodists before the arrival of the first classical Pentecostal missionary Mary Rumsey in 1928. According to him, the origins of the Pentecostal and Charismatic movements in Korea are typified historically in that the Charismatic movement (1910s ~) started after the Great Revival movement, and the Pentecostal movement (1950s ~) continued once the Pentecostal denomination was created.⁴³³

⁴³² Young-Hoon Lee, *The Holy Spirit Movement in Korea*, 87-91.

⁴³³ Jeong, *The Formation and Development of Korean Pentecostalism*.

Sin-Ho Kim divides the Korean Pentecostal movement into three categories in his thesis *Korean Pentecostalism and the Reconstruction of the Holy Spirit Movement* (2009): The Holy Spirit movement, Classical Pentecostalism, and the Charismatic movement. He uses the term Holy Spirit movement to describe the history of the Pentecostal movement in Korea. Unlike the Pentecostal movement in the United States, the Pentecostal movement in Korea began with the main Presbyterian and Methodist denominations. Although Synan uses the term ‘pre-Pentecostals’ for those who are ‘pioneers of the modern Pentecost movement’, some of the American Methodist, radical Holiness churches and Reformed churches were later transformed into Pentecostal denominational churches directly under the influence of the revival movement in the late 19th century. Since then, these churches could be called ‘pre-Pentecostal’ churches. However, there was no such direct change in Korea. Thus, Sin Ho Kim argued that the term ‘Holy Spirit movement’ is a reasonable term to explain the era before the beginning of Classical Pentecostalism in Korea more satisfactorily. He argued that the study of the Pentecostal theologians Boo-Woong Yoo and Young-Hoon Lee in Korea supports this. Boo-Woong Yoo agreed that the churches in Korea were shaped and developed by the revival movement through the ministry of the Holy Spirit. Young-Hoon Lee argued that the major revival movements in Korean church history are characterised and influenced by the term ‘Holy Spirit movement.’ Also, Sin Ho Kim, similarly to Young Hoon Lee, placed the origin of the Charismatic movement at the start of the Catholic Charismatic movement. Sin Ho Kim describes the Church as a Charismatic church that does not belong to the Pentecostal denomination but shows Pentecostal features such as baptism with the Holy Spirit, divine healing, miracles, speaking in tongues and prophecy, taking Young-Gi Hong’s research⁴³⁴ as an example. However, he did not mention the historical beginning of the Protestant Charismatic movement.⁴³⁵

⁴³⁴ Young-Gi Hong, ‘The Backgrounds and Characteristics of the Charismatic Mega Churches in Korea.’ *Asian Journal of Pentecostal Studies* 3 no. 1 (2000): 103-114.

⁴³⁵ Sin-Ho Kim, *Korean Pentecostalism and the Reconstruction of the Holy Spirit Movement*. (Ph.D. thesis., Drew University, 2009).

In a recent study, Kun-Jae Yu distinguished between the Classical Pentecostal movement and the Charismatic movement in his thesis *An analysis of the historical and theological identity of the Korean Baptist convention* (2014). He said that the Classical Pentecostal movement in Korea generally refers to a movement centring on the Assemblies of God represented by Yong-Gi Cho, and most Pentecostal churches belonging here represent the Classical Pentecostal movement. The Charismatic movement includes elements of Pentecostalism, either among congregations of other major denominations or in the movements of those who believe in and use the various gifts of the Holy Spirit.⁴³⁶ This distinction seems to be similar to Chong Hee Jeong's distinction. However, Kun-Jae Yu did not distinguish between Pentecostal and Charismatic movements by their period. According to him, the Pentecostal movement and the Charismatic movement in Korea cannot be separated historically.

The different distinctions scholars made between the Pentecostal and Charismatic movements show that the classification of these movements in Korea is not easy. To sum up their work, they see 1928 and the arrival of Mary Rumsey, who had been influenced by the Azusa Street Revival, in Korea as the beginning of Classical Pentecostalism. They seem to agree with each other that beginning with Mary Rumsey, Classical Pentecostalism continued through various Pentecostal denominations including the Assemblies of God. However, they do not seem to see the beginning of Classical Pentecostalism in Korea as the origins of the Pentecostal movement. Although scholars use different terms for the Pentecostal movement such as Holy Spirit movement, Charismatic movement, or revival movement, most agree on the period of the Great Revival movement in Korea as the origin of the Pentecostal and Charismatic movements.

In Anderson's book, *To the Ends of the Earth*, he described Pentecostalism and the revival movement and dealt with the Great Revival movement in Korea.

⁴³⁶ Kun-Jae Yu, *An Analysis of the Historical and Theological Identity of the Korean Baptist Convention: An Indigenous Charismatic Movement* (Ph.D. thesis., University of Birmingham, 2014).

He seemed to see the Korean revival movement as the origin of the indigenous Pentecostal movement. According to Anderson, this Korean revival movement had the characteristics of a global revival movement, ‘characterised by emotional repentance with loud weeping and simultaneous prayer.’ Also, this movement did not seem to ‘have any direct influence on the international Pentecostalism at the time.’ The Korean revival movement is still characterised by ‘prayer meetings held daily in the early morning, all-night prayer meetings, simultaneous vocal prayer, Bible study, and an emphasis on evangelism and missions.’ The Charismatic churches show ‘more typically Pentecostal practices like Spirit baptism, healing the sick, miracles, and casting out demons.’⁴³⁷

In contrast, Sin Ho Kim and Young-Hoon Lee have different thoughts about the origin of the Charismatic movement. They seem to see the beginning of the Korean Catholic Charismatic movement as the origin of the Charismatic movement. On the other hand, Chong Hee Jeong identifies the Charismatic movement as the origin of the revival movement that started with Presbyterian and Methodist denominations rather than with the early Pentecostal church in Korea. The study of Kun-Jae Yu seems to suggest that the two movements originated from the same point, the Great Revival movement.

In my opinion, in the case of Korea, the revival movement started with the main Presbyterian and Methodist denominations as an indigenous Pentecostal movement. According to Orr, the awakenings during the 1900s in Korea were ‘an indigenous movement and part of a worldwide movement.’⁴³⁸ Thus, the beginning of this Pentecostal movement is also the beginning of the Charismatic movement. In 1928, Classical Pentecostalism was introduced by Mary Rumsey, and since then, the Classical Pentecostal movement continued through various Pentecostal denominations, including the Assemblies of God. On the other hand, the Charismatic movement began through the Revival Movement in Korea, and it seems to have continued through various denominations until

⁴³⁷ Anderson, *To the Ends of the Earth*, 34-35.

⁴³⁸ James Edwin Orr, *Evangelical Awakenings in Eastern Asia* (Bethany Fellowship, 1975), 26.

now. Thus, the Pentecostal and Charismatic movements historically began at the same point, and their division became apparent after 1928.

In this chapter, I will consider the Great Revival movement as the origin of the Korean Pentecostal and Charismatic movements. However, the chapter will mainly examine evidence of the diakonia of early Christianity in Korea, because that will reveal the characteristics of diakonia at the beginning of the P/C movements in Korea. I intend to examine the diakonia in the P/C movements from the period of the Great Revival to the period of the 1950s before the organisation of the Pentecostal denominations.

5.2. Diakonia before the P/C movements

5.2.1. Medical and education service

The first American missionary in Korea was a doctor named Horace N. Allen, sent by the Presbyterian Church. He came to Seoul on September 22, 1884, and worked as an adjunct doctor to Legations including Britain and the United States. Then, on December 4 of that year, as a critical person in the conservative forces, some members of the progressive forces attacked Young-Ik Min⁴³⁹ with a sword, and Allen saved him with Western medicine. As a result, Allen received the favour of Emperor Gojong of the *Joseon* Dynasty and was granted permission to establish a hospital called Gwangheawon (renamed as Chejungwon) on April 10, 1885. Allen's missionary activities enabled the entry and operations of Horace G. Underwood (1859-1916) and Henry Appenzeller (1858-1902) who were early Protestant missionaries.⁴⁴⁰ The medical mission that started among the royal family in Korea also treated people who were originally in the 'poorest class' as a matter of principle.⁴⁴¹ Medical missions, which served all classes from the royal to the slave, seemed to have played an

⁴³⁹ Young-Ik Min was the nephew of the Empress Myeongseong and was in the position of leading *Joseon's* foreign policy under the trust of Emperor Gojong.

⁴⁴⁰ Kyung-bae Min, *Hanguk Gidokgyohoesa* [The history of Korean Christian church] (Seoul: Daehankidokyochulpansa, 1982), 149.

⁴⁴¹ Min, *Hanguk Gidokgyohoesa*. 111.

enormous role in eliminating the gap amongst social classes and the sense of discrimination.

The devotion of these missionaries led to new experiences for Korean people, living through suffering and poverty at that time. Despite the frustration felt under Japanese rule, this medical mission gave comfort and hope to the people. At that time, some patients were often dying out on the street after being abandoned by the family since they were unlikely to recover. The missionaries cared for those who were grieving and dying. In 1897, more than 25,000 people were treated at Christian hospitals.⁴⁴²

On April 5, 1885, Underwood, a Presbyterian missionary and the first to enter Korea from that denomination, began his service by teaching chemistry and physics at Chejungwon. In 1886, he founded an orphanage school in his home in Chungdong, Seoul. The school is now called Kyungshin Middle and High School.⁴⁴³ Appenzeller, the first missionary from the Methodists, landed in Incheon on June 21, 1885, and on August 3 of that year, he started a school with two students, Gyeomna Lee and Young-Pil Goh. On June 8, 1886, the school was given the name of the 'Baejae Hakdang' by Emperor Gojong. Following these events, in 1894 three schools were established according to the missionary policy of the Presbyterian Church, being Gwangseong School, Sungduck School, and Jeongeui Girls School. In 1897, a decision was made on the establishment of local schools, and high schools for boys and girls were established in each of the major cities, and youth could be educated.⁴⁴⁴

⁴⁴² Kyung-bae Min, *Hanguk Gyohoeui Sahuisa: 1885-1945* [The social history of Korean church: 1885-1945] (Seoul: Yonsei University Press, 2008), 114.

⁴⁴³ George W. Gilmore, *Korea from Its Capital: with a chapter on missions*. (Philadelphia: The Presbyterian Board of Publication, 1982), 295.

⁴⁴⁴ Minutes of Korea Mission, *Annual report of the Board of Foreign Missions of the Methodist Episcopal Church* (1886), 267.

5.2.2. Social Enlightenment and Social Caring

Before the Great Revival movement, missionaries attempted to make reforms throughout Korean society. Missionaries realised that women in Korea were oppressed and unequal. They claimed equality between men and women based on the Bible. So, they tried to change the position of women and give them the opportunity for education in Korea and to enlighten the people through churches and schools. They thought education was the best way to improve the status of women. They set up schools in various places and gathered girls and educated them.⁴⁴⁵ However, it was rare to find a girl in the school even though the early Christian girls' school provided a perfect scholarship system in which all the clothes, decorations, and tuition was guaranteed. The reason for such a failure to grasp opportunities is that at that time, the *Joseon* Dynasty had a disrespect for Westerners and education due to the isolationist foreign policy, and people also despised women who participate freely in society.⁴⁴⁶

From the perspective of missionaries, Korean customs that needed immediate change could be divided into three broad categories: dependence on alcohol, tobacco and opium; the patriarchal system; and rituals for weddings and funerals.⁴⁴⁷ The changes were needed because many of the Korean customs were fundamentally different from the Biblical view in their eyes. According to the Church historian Mahn-Yol Yi, the early missionaries' willingness to reform the nation's old customs came from the love of God's Word and the desire to keep the Bible's standards were based on the natural reaction to obey the Word and consisted of real support for gender equality based on Christian thought.⁴⁴⁸

Missionaries also devoted themselves to serving disabled children. In 1897, 'Garden for Lonely Children' with physical disabilities was built in Seoul. Under the leadership of Jean Perry, a board of directors founded the

⁴⁴⁵ Mahn-Yol Yi, *Hanguk Gidokgyo Munhwa Undongsa* [The history of Cultural Movement in Korea Christianity], (Seoul: Daehankidokyo Chulpansa, 1987), 72.

⁴⁴⁶ Eun-Soo Kim, 'Haebang Ijeon Hanguk Gyohoe Sahoebongsaseongyoui Yeoksajeok Teukjing [Historical Characteristics of Social Service Mission in Korea Church before the 1945 Liberation]', *Theology of Mission*, 32 (Feb, 2013): 142.

⁴⁴⁷ Yi, *Hanguk Gidokgyo Munhwa Undongsa*, 62.

⁴⁴⁸ Yi, *Hanguk Gidokgyo Munhwa Undongsa*, 70.

institution with nine missionaries. In 1901, twenty-three physically disabled children were accommodated. The missionaries taught *Hangul* and Chinese characters, arithmetic, geography, sewing, and other essential knowledge. This school later became an ‘Ilsin school’ in Korea.⁴⁴⁹ Also, the Methodist church contribution to the blind and deaf schools was monumental. Methodist missionary, Rosetta Sherwood Hall (1865-1951) began her education ministry in Pyongyang in 1898, caring for daughters of a member of the congregation. It developed and became the ‘Pyongyang Blind School.’ In 1897, she invented the *Hangul* character braille based on the New York style braille. She wrote and taught prayers, and some of the Ten Commandments with this braille.⁴⁵⁰

To sum up, in the early years of Protestantism in Korea, the first mission began with medical services to spread the gospel. After that, missionaries showed greater interest in education than evangelism. Also, missionaries took the lead in moral reforms that changed family ethics, improved women’s status, and prohibited alcohol and tobacco. Moreover, Korean Protestantism sought out the path of evangelism through diakonia activities, breaking idols and superstitions, treating the sick, serving the disabled, and so on. Protestant missionaries at this time knew about the history of persecution and martyrdom of the Catholic Church in Korea. The Catholic Church suffered massive persecution several times during its beginnings and spread in Korea, and many church members were sacrificed.⁴⁵¹ Protestant churches, therefore, adopted a strategy to open hearts to the gospel by filling in the needs of Korean society and Koreans. Early Christian missions did not only pursue the salvation of individual souls and church growth but also initiated missionary service through diakonia practices and attempted reformation throughout society.

⁴⁴⁹ Min, *Hanguk Gyohoeui Sahuisa*, 118.

⁴⁵⁰ Miscellaneous Institution Work, ‘Quarto Centennial Jubilee Papers’ (1909): 131.

⁴⁵¹ The persecutions, *Sinyu* Persecution (1801), *Gihae* Persecution (1839), *Byeongoh* Persecution (1846) and *Byungin* Persecution (1866) led to the death of about 10,000 martyrs.

5.3. The beginning of the P/C movements

5.3.1. Background of the Great Revival movement ⁴⁵²

In 1905, Korea came under Japanese rule. At that time, Christianity attracted Korean attention by introducing western civilisation to people through the gospel. Also, the missionaries helped to raise the awareness of Koreans and improve health care through educational and medical services. At the same time, the unstable circumstances surrounding Korea brought by the Sino-Japanese War and the Russo-Japanese War, induced people to accept Christianity. In the crisis of the nation, many people became more and more aware that they had nothing to depend on other than God.⁴⁵³

The motivating force of the Great Revival movement is very differently interpreted from one scholar to another, so unifying it into a single idea is never easy. However, it cannot be denied that the worldwide revival movement had a considerable influence on the revival in Korea in various contexts. The First and Second Awakening movements of the American Church, which began in the 18th century, and the revival movements that took place in the world in the late 19th and early 20th centuries like Great Revival movement in Wales, Australia

⁴⁵² The primary sources on the Great Revival movement include these books which are the work of missionaries in Korea at the time:

The Religious Awakening of Korea: An Account of the Revival in Korean Churches in 1907 (1908); *The Korean Revival* (1910) by G. H. Jones & W. A. Noble, *A History of the Church in Korea* by Allen D. Clark (1986), *The Korean Pentecost & the Suffering which followed* by W. Blair & B. Hunt (1977), *Korea in Transition* by James S. Gale (1909).

The following is a list of Korean church history books related to the Great Revival:

Hanguk Gaesinyosa [The History of Protestant Missions in Korea] by Lak-Geon Paik (1929), *Hanguk Gidokgyosa Yeongu* [Study on Korean Christian History] by Yang-Sun Kim (1971), *Hanguk Gidokgyohoesa* [A History of Christian Churches In Korea] by Kyung-bae Min (1982), Man-Yol Yi, *Hanguk Gidokgyosa Teuggang* [Special Lecture on Korean Christian History] by Man-Yol Yi (1987), *Hanguk Gidoggyohoeui Yeoksa* [History of the Korean Christian Church] by In-Soo Kim (1997), *Pyongyang Daebuheung Undong* [Pyongyang Great Revival movement] by Yong Kyu Park (2003), *Hangukgyohoe Buheungundong Yeonku* [A Study on the Revival Movement in the Korean Church] by Myung-Soo Park (2003)

⁴⁵³ Man-Yol Yi, 'A Reexamination of the Pyeongyang Revival in 1907', *Christianity and History in Korea* 26, (2007): 23-27.

and India, probably inspired the Korean revival movement.⁴⁵⁴ The news about the world revival movement seemed to give a great stimulus to the revival of Wonsan in 1903. In that year, from the American Southern Methodist Church, M. C. White came to Wonsan. At the same time, the Swedish pastor F. Franson came to Wonsan and held a Bible conference, which was soon connected to Hardie's Bible conference.⁴⁵⁵ Also, in April 1905, the Southern Methodist Gerdine introduced the global revival in Wales and Australia to the Korean church.⁴⁵⁶ Dr Howard A. Johnston came from New York in September 1906, with specific intent, and in Seoul and Pyongyang presented 'how the Holy Spirit was poured out upon the Khasia in India.'⁴⁵⁷

5.3.2. Wonsan Revival Movement

The Great Revival movement in Korea, so many believe, began in Pyongyang in January 1907. However, the repentance in 1903 of R. A. Hardie, who was a Canadian medical missionary of the Southern Methodist Church, can be taken as the actual seminal point. The missionaries who were there at that time testified that the revival movement began with a prayer meeting in Wonsan.⁴⁵⁸

⁴⁵⁴ The Resources of the 5th International Conference of the Presbyterian University and Theological Seminary, *Protestant revivals in the 20th Century and Pyeng Yang great awakening movement* (Seoul: Presbyterian University and Theological Seminary, 2005)

⁴⁵⁵ Resources of the 5th IC, *Protestant Revivals*.

⁴⁵⁶ J F. Preston, 'A Notable Meeting,' *The Korea Mission Field* 2, no.12(October 1906): 227-228. in Myeong-Soo Park, *Hangukgyohoe Buheung Undong Yeongu* [A Study on the Revival Movement in Korea] (Seoul: The institute of the History of Christianity in Korea), 36.

⁴⁵⁷ Graham Lee, 'How The Spirit Came to Pyeng Yang', *The Korea Mission Field* 3 (March, 1907): 33; Jonathan Goforth, *When the Spirit's Fire Swept Korea* (Grand Rapids, MI: Zondervan Publishing House, 1943) in Sung-Deuk Oak, ed., *Primary Sources of The Korean Great Revival 1903-1908* (Seoul: Presbyterian Theological University Press, 2017), 380, 530, 541.

⁴⁵⁸ William Noble and G. Heber Jones, *The Religious Awakening of Korea: An Account of the Revival in Korean Churches in 1907* (New York: Board of the Foreign Missions, MEC, 1908), 7.

In 1903, Mary Culler White, a Methodist missionary, and Louise Hoard McCully, a Presbyterian missionary, started a prayer meeting. This meeting grew and included many missionaries and some Korean believers. In this meeting, missionary R. A. Hardie presented a study of prayer. In the process, he was inspired by Luke 11:13 and experienced the fullness of the Holy Spirit. He confessed his powerlessness as a missionary, in that he had been doing his best in Gangwondo for three years, but there were no believers. Also, he confessed that the cause of his failure was authoritarianism and the assumed superiority of a white man towards Koreans.⁴⁵⁹ Hardie's repentance started the revival movement.

At that time, Rev. Franson, Director of the Scandinavian Missionary Alliance, sent a letter to Hardie telling him that he wanted to hold an evangelism meeting in Wonsan. A prayer meeting was held in the church to prepare for Franson's assembly. Franson entered Korea and facilitated a revival through the assembly of believers, prayer meetings, and Bible study groups. Under the guidance of the Holy Spirit, 'they had felt constrained to confess their sins in public.' They confessed and repented of their crimes, such as 'stealing, lying, bitterness, wrath, anger, clamour and evil speaking.'⁴⁶⁰ They begged forgiveness for the discord and conflict with others.⁴⁶¹ The revival, which started in Wonsan in 1903 and continued throughout the country until a new outbreak in 1907, centred on R. A. Hardie and played a significant role in Korean Methodist churches. This revival stretched across Korea and reached its peak in Pyongan North and South Province in 1906-7, when its centre was the Jangdaehyun Presbyterian Church in Pyongyang.

⁴⁵⁹ Robert A. Hardie, 'R. A. Hardie's Report', *Minutes of the Seventh Annual Meeting of the Korea Mission of the Methodist Episcopal Church, South, 1903* (Seoul: Methodist Publishing House, 1903), 25-28.

⁴⁶⁰ Hardie, 'R. A. Hardie's Report', 25.

⁴⁶¹ Mary H. Knowles, 'Wosan, Korea', *Woman's Missionary Advocate* (Feb. 1904), 291. in *Primary Sources of The Korean Great Revival 1903-1908*, 290-93.

5.3.3. Pyongyang Revival Movement

The Great Revival movement that started in Wonsan reached its peak in January 1907 in the Jangdaehyun Presbyterian Church in Pyongyang. From 2-15 January in this church, the Bible conference for Pyongannam-do was held. 1,500 people participated in this conference. Graham Lee, Pastor of the Jangdaehyun Presbyterian Church, and Missionaries William Hunt, Charles F. Bemheisel, William Blair and William Swallen were the leading instructors, and Sun-Ju Gil participated as a Korean preacher.

In January 1907 in Pyongyang, a bible conference was held for two weeks. On Saturday night, 12 January, William Blair, a missionary from the Northern Presbyterian Church, confessed that a lack of love caused conflicts and confrontations between foreign missionaries and Koreans. After this confession from Blair, the sound of people's repentance filled the place. The day after the Sunday meeting, missionary Graham Lee came up to the pulpit and immediately shouted the words 'My Father!' and experienced an overwhelming work of the Holy Spirit.⁴⁶² On the last day of the meeting, January 15, the preacher was Sun-Ju Gil. After delivering the sermon, he told people to go home. However, about six or seven hundred people remained to pray. Suddenly, Sun-Ju Gil stood up, and he confessed that he was not only jealous of his brothers but also that he virulently hated the missionary work of Blair. This confession of his led to repentance from everyone.⁴⁶³ James S. Gale said at this meeting that 'we all felt that something was coming.'⁴⁶⁴ Revival cannot occur without the work of the Holy Spirit. The 1907 revival movement was a unique work of the Holy Spirit.

The revival of Pyongyang ended with a conference on a Tuesday night, the ninth day. Everyone who had gathered in Pyongyang received the fullness of the Holy Spirit and went to their homes with it, and the revival movement

⁴⁶² William N. Blair, *The Korea Pentecost and other Experience on the Mission Field*, (New York, 1928), 71.

⁴⁶³ Graham Lee, 'How the Spirit Came to Pyeng Yang', *The Korea Mission Field* 3 (March, 1907): 33-37. in *Primary Sources of The Korean Great Revival 1903-1908*, 404-15.

⁴⁶⁴ James S. Gale, *Korea in Transition*, (New York: Young People's Missionary Movement of the United States and Canada, 1909), 204.

spread throughout the region. At first it spread to schools of all levels.⁴⁶⁵ At the same time, many churches invited evangelists such as Sun-Ju Gil to hold revival meetings. Also, news of the revival spread to China, especially when Chinese believers who worked in the area adjacent to Korea visited Pyongyang, and it affected the Chinese revival movement.⁴⁶⁶

So, it would seem that the Great Revival movement began with the Methodist missionary Hardie in Wonsan, and then spread to Pyongyang, during the Bible conference of the Jangdaehyun Presbyterian Church in Pyongyang. These compelling spiritual experiences were reported throughout the country, and repentance and purification campaigns spread to Korea and neighbouring countries.

5.3.4. Characteristics of the Great Revival movement

The views and reactions to the Great Revival movement at that time varied. The attitudes of the missionaries who witnessed the revival were divided. Missionaries such as G. Lee and W. Blair understood the intense reactions of the congregation as the ministry of the Holy Spirit, while missionaries such as Charles A. Clark and Roy E. Shearer became uncomfortable and felt that it was too emotional. Arthur. J. Brown, Secretary of the American Overseas Mission, viewed the revival as an ‘abnormal phenomenon’. However, it was a phenomenon that arose when the unique emotional nature of Koreans met the Christian truth of salvation in the experience of the Holy Spirit.⁴⁶⁷

⁴⁶⁵ Lee, ‘How the Spirit Came to Pyeng Yang’: 33.

⁴⁶⁶ Myeong-Soo Park, *Hangukgyohoe Buheung Undong Yeongu*, 272-73.

A revival movement took place in Manchuria in 1908 and in Fujian in southeast China and Shandong in northeast China between 1909 and 1910, affected by Korea’s great revival. These movements were directly influenced by the revival of Korea, as missionary Jonathan Goforth and Chinese leaders who witnessed the revival of Korea were there.

⁴⁶⁷ Charles Allen Clark, *The Korean Church and the Nevius Methods* (New York: Fleming H. Revell Co., 1930), 148-49; Roy E. Shearer, *Wildfire: Church Growth in Korea*, (William B. Eerdmans Publishing Company, 1966), 53-54; Arthur Judson

As we have seen, even though the views and reactions to the revival movement varied, the Great Revival movement was a unique ministry of the Holy Spirit. The Great Revival movement emphasised the baptism of the Holy Spirit or the power of the Holy Spirit. When people experienced the work of the Holy Spirit, they expressed it as ‘the Holy Spirit came in’, ‘received the Holy Spirit’, or ‘baptised by the Holy Spirit’. Underwood, who was an early Presbyterian missionary, opined that the Holy Spirit baptised the Korean church. E. F. Hall stated in a letter to Arthur Brown, the American Northern Presbyterian Missionary, that Sun-Ju Gil received baptism of the Holy Spirit during the Pyongyang revival movement.⁴⁶⁸ In Blair’s book *‘The Korean Pentecost and the Suffering which followed’*, he referred to the Pyongyang revival movement as the Pentecostal movement in Korea.⁴⁶⁹ The World Missionary Conference in Edinburgh in 1910 described this revival as a ‘genuine Pentecost.’⁴⁷⁰ This movement has become known as ‘the Pentecost of Korea’ or ‘Pentecost of Pyongyang’, and the work of the Holy Spirit was present to all those who attended the Bible conference.⁴⁷¹ It was a movement of spiritual awakening that responded to the fullness of the Holy Spirit and coincided with the presence and ministry of the Holy Spirit that took place throughout the world at the end of the nineteenth and early twentieth centuries.⁴⁷² Shin-Yeol Lee conducted a study comparing Sun-Ju Gil, who led the Great Pyongyang revival movement, and Seymour, who led the Azusa revival. According to him, these two people have this in common, while they may have used different terms such as ‘baptism of the Holy Spirit’ and ‘fullness of the Holy Spirit’, both understood that the ministry of the Holy Spirit

Brown, *The Mastery of the Far East: The Story of Korea’s Transformation and Japan’s Rise to Supremacy in the Orient*. (Charles Scribner’s sons, 1921), 543-44.

⁴⁶⁸ Horace G. Underwood, *The Call of Korea*, (New York, NY: Fleming H. Revell, 1908), 6.

⁴⁶⁹ William N. Blair and Bruce F. Hunt, *The Korean Pentecost and the Sufferings which Followed*, (Edinburgh: The Banner of Truth Trust, 1977), 71-74.

⁴⁷⁰ World Missionary Conference, ‘Carrying the Gospel to All the Non-Christian World’, *Report of Commission 1* (New York : Fleming H. Revell Company, 1910): 77.

⁴⁷¹ Park, *Pyongyang Daebuheung Undong*, 218, 291,

⁴⁷² Park, *Pyongyang Daebuheung Undong*, 657.

empowers people for preaching the gospel. Thus, they understood the entire revival movement as a ministry of the Holy Spirit.⁴⁷³ The reason why the Pyongyang Revival Movement in Korea can be known as the Korean Pentecostal Movement is that it was the whole ministry of the Holy Spirit.

Secondly, the Great Revival was a movement based on the Word of God and prayer. An important feature of the Bible conference was the passion of the participants for studying the Bible. For example, it was mentioned that among the people who attended the conference, some had run hundreds of kilometres to be there.⁴⁷⁴ According to missionary Samuel A. Moffett, the Bible study in the revival movement 'fit in admirably with their methods of life and study.'⁴⁷⁵ The Bible conference consisted of one hour of morning prayer, two hours of Bible study, one hour of Bible study in the afternoon, one hour of research on topics related to church life, one hour of evangelism, and assembly in the evening. Missionary Moore called the Korean Christians dedicated to Bible study 'the true descendants of Berea.'⁴⁷⁶ During the revival movement, many Christians learned new secrets about prayer. For many who experienced the power of the Holy Spirit, prayer became a real and foremost thing in their lives. Wherever they were, they prayed not only for themselves but also for those in trouble. One of the most remarkable aspects of the revival movement was the *Tongsunggido*, which is simultaneous vocal prayer. One Sunday morning, a missionary who led the assembly asked the congregation to participate in the prayer. Under the direct influence of the Holy Spirit, prayers began to sound, first softly on a few lips, then on thousands of lips, and became louder and

⁴⁷³ Sin-Yol Lee, 'Pyongyang Daebuheung Undonggwa Ajusadaebuheung Undongui Guwonlon [Soteriology of Pyongyang Great Spiritual Awakening and the Azusa Street Revival]', *Hanguk Gaehyeok Sinhakhoe* [Korea Reformed Theology Society] 22 (2007): 158-59.

⁴⁷⁴ G. S. McCune 'The Holy Spirit in PyengYang', *The Korea Mission Field* 3 (1907): 1.

⁴⁷⁵ Samuel A. Moffett, 'Policy and Methods for the Evangelization of Korea', *The Chinese Recorder and Missionary Journal*, 37 (May, 1906): 245. in *Primary Sources of The Korean Great Revival 1903-1908*.

⁴⁷⁶ J. Z. Moore, 'The Great Revival Year,' *The Korea Mission Field* 3. no 8 (1907): 116.

louder and filled the chapel.⁴⁷⁷ The *Tongsunggido* continued after Pyongyang Great Revival.

Thirdly, the Great Revival movement transformed and matured the personal life of Korean Christians. Through the presence of the Holy Spirit, there was ‘a revolution wrought in habits of thought, a breaking down of lifelong prejudices, a sweeping away of old barriers.’⁴⁷⁸ Korean Christians became sensitive to guilt, and gradually, a purer life was established. The Christians who experienced the Holy Spirit began to consider things that they did not previously think of as sin. They acknowledged their sin and mistakes of the past and sought forgiveness from God and their neighbours. They experienced the joy of forgiveness of sins and obtained true peace. Through this, the Christians reconciled with their neighbours and made peace among Korean Christians and between Koreans and missionaries.⁴⁷⁹ Through the Great Revival movement, those who lived in sin, injustice, and hypocrisy were born again as true Christians.⁴⁸⁰ The confession of sin in the revival movement showed the possibility of the ethical cleansing of individual Koreans and the hope of social purity through reconciliation.

5.4. Diakonia at the beginning of the P/C movements

The global pre-20th-century revival movement had a profound impact on society and resulted in meaningful social reforms. More than ever, there were active relief activities for the poor, and issues around slavery was actively addressed.⁴⁸¹ This phenomenon was also evident in the Great Revival movement in Korea. For those Koreans who were polluted with the guilt of the

⁴⁷⁷ Mahn-Yol Yi, ‘A Reexamination of the Pyeongyang Revival in 1907’, *Christianity and History in Korea*, (26): 17.

⁴⁷⁸ Noble and Jones, *The Religious Awakening of Korea*, 7.

⁴⁷⁹ W. L. Swallen, ‘God’s Work of Grace in Pyeng Yang Classes,’ *The Korea Mission Field* 3 (March, 1907): 80.

⁴⁸⁰ ‘The Korean Revival’ *The Korea Mission Field* 4. no 4 (Apr. 1908): 62, ‘The direct Effects of The Revival’, *The Korea Mission Field* 4. no 5 (May, 1908): 70.

⁴⁸¹ Timothy L. Smith, ‘Revivalism and Social Reform in Mid-Nineteenth Century America.’ (1959), 204-24. in Park, *Pyongyang Daebuheung Undong*, 486.

past, the ministry of the Holy Spirit taught them that they are complete sinners. People could not handle the problem of sin without cleansing.⁴⁸² The revival gave people a different concept of what it meant to be a Christian. The change of consciousness as a Christian through the revival movement led to a change of life, distinguishing them from other people. The spiritual awakening of individuals through the revival movement had become an essential driver of social reform. The Great Revival movement did not stay at the level of the individual but connected to community awakening and social solidarity. Furthermore, the movement had taken on the task of reinforcing the social role of the Christian community itself. Accordingly, the Korean Church faithfully carried out its social responsibilities by actively developing the elimination of status, liberation for women, promoting national consciousness, cultivating patriotism, development of the anti-Japanese movement, establishment of schools, cultivation of morality, expansion of medical business and institutions, relief and volunteer work and so on.

In terms of social and political aspects, the Great Revival movement does not only have a positive character. Critical perspectives exist in various studies of the social impact of the revival movement in 1907. Even though the Great Revival movement has a significant meaning that is the prototype of the Korean church's belief that Korean Christians can experience communion with the Holy Spirit through repentance and regeneration, the movement made the Korean church take a non-social and non-political position. According to Man-Yol Yi, the Korean church was spiritually reborn with the revival, and it overcame the severe trials that Korean churches had to suffer. Also, people could experience the gifts of the Holy Spirit, fervent prayer, and repentance of sin. However, social salvation was neglected and became depoliticised.⁴⁸³ Dae-Jun Roh argues that the Great Revival movement restrained the political and social

⁴⁸² Gale, *Korea in Transition*, 213.

⁴⁸³ Yi, 'A Reexamination of the Pyeongyang Revival': 29.

consciousness that was raised by the Korean Protestants.⁴⁸⁴ Tae-Sik Jung attempted to evaluate the revival in Christian missions. According to him, the non-political and non-secular orientation of the evangelical tradition of US missionaries was very different from that of Korean intellectuals who wanted to embrace Christianity with a new socio-political meaning. The missionaries had a culture that separated politics and religion. The differences in the socio-political situation between US missionaries and Koreans gave rise to conflict. The position of the missionaries who could not ignore the diplomatic relations between the United States and Japan as imperialistic countries and the situation of the Koreans who were in an imminent crisis of losing their country was very contradictory.⁴⁸⁵ As a result, the Great Revival movement was led by missionaries who wanted to keep the church under their rule by maintaining the religiousness of the church. Through the movement, missionaries encouraged Korean Christians to dedicate themselves only to the salvation of the soul. It follows that there can be a harsh evaluation of the movement, in that they presented a divergence that interfered with the promotion of political and social consciousness and cut off the Korean church from society.⁴⁸⁶ However, the revival movement was not as apolitical as is often claimed. The P/C movements have traces of attempts to participate in patriotic movements and social politics, such as revival leader Sun-Ju Gil participating in the March first movement.⁴⁸⁷

If we consider this assessment seriously, did the Great Revival movement lead to a decline in diakonia practice due to depoliticisation and non-socialisation? The Great Revival movement should not be regarded as a mere religious or historical phenomenon. The revival movement came from the realisation of faith and awareness of the nature of the church. Through the Great

⁴⁸⁴ Dae-Joon Roh, '1907 Nyeon Gaesingyo Daebuheung Undongui Yeoksajeok Seonggyeok [The Historical Nature of Protestant Great Revival movement in 1907]', *The Institute for Korean Church History*, 15 (1987): 4-18.

⁴⁸⁵ Tai-Sik Jung, 'Jisikindeului Byeonjeungbeobjeok Jonggyo Suyonge Daehan Sahoehakjeok Ilgochal [A Sociological Study on the Dialectic Adoption of Religion by the Intellectuals: Centered on the Pyongyang Great Revival movement of 1907]', *The Social Science Research*, 33, no. 2 (2007): 52.

⁴⁸⁶ Roh, 'The Historical Nature of Protestant Great Revival': 4-18.

⁴⁸⁷ See Chapter 5. '5.4.5. Political participation'

Revival movement, the church members who entered with various motives became true Christians through sincere repentance and the inspiration of the Holy Spirit. This movement also gave great hope to the situation where most people in the country could not do anything through their own strength. The revival played a role as a national movement to enter the field of history, and it also strengthened the solidarity of the nation. Soo-il Chai, former president of Hanshin University, argues that Christian history shows that the revival movement not only fostered the internalisation of faith and the escape from the world, but also the experiences drove a radical political and social transformation.⁴⁸⁸ The emphasis on a profound religious experience during the time that national rights were being lost could not escape criticism. However, if religion does not have the inherent spiritual depth, the faithful can be ignored by people.⁴⁸⁹ Through the Great Revival movement, people formed a prototype of Korean church faith through the profound religious experience of Christianity. Personal repentance and sanctification led to changes in society, and in this process, diakonia efforts became prominent. Thus, it should be viewed as a complementary and continuous relationship rather than a confrontation between spiritual revival and socio-political change and reform.

5.4.1. Social purification

Awakening to sin and repentance were direct consequences of the Great Revival movement. Those who experienced the presence of the Holy Spirit cried out for ‘heart cleansing.’⁴⁹⁰ The whole church was ‘washed, made clean, and new.’⁴⁹¹ Those who were inspired by the Holy Spirit confessed to such sins

⁴⁸⁸ Soo-il Chai, ‘Commentary on A Study on Professor Young-Dong Kim ‘Missiological Significances of the Great Revival movement of 1907,’’ *Presbyterian Theological Seminary International Conference Proceedings*, (2007): 198.

⁴⁸⁹ Hong-Eyoul Hwang, ‘The Great Awakening Movement of 1907 in Korea, Social Reform and its Implications for the Current Mission and Ministry’, *Mission and Theology* 18 (2006): 99-100.

⁴⁹⁰ Noble and Jones, *The Religious Awakening of Korea*, 12.

⁴⁹¹ Blair and Hunt, ‘The Korean Pentecost and the Sufferings Which Followed,’ 78 in *Primary Sources of The Korean Great Revival 1903-1908*, 377-82.

as lying, cheating, deceit, and drug use. They also confessed crimes such as theft, robbery, adultery, arson, and murder, which are liable to prosecution.⁴⁹² Also, they visited people who had been damaged by their actions, and they tried to ask for forgiveness and to compensate for the damage.⁴⁹³ At that time, people saw the confessions of each other all around them. Stolen goods and money were returned to the victims, and long-time debt was cleared.⁴⁹⁴

The movement imbued Koreans with a clear sense of sin and righteousness. For example, disciplinary action of churches reduced significantly after the revival movement. According to Swallen's report, in 1908 he toured '35 churches with about 1,500 communicants and many catechumens.' A part of his work was to investigate all the rolls of those churches and look carefully into the conduct of everyone. It is noteworthy that while 500 were baptised and 800 received as catechumens, only four were charged with conduct worthy of discipline.⁴⁹⁵ The Great Revival movement was a key motivator in creating pure Christians. Generally, Korean Christianity agreed with the interpretation that people from various backgrounds became pure Christians through sincere repentance and the work of the Holy Spirit as they experienced the Great Revival movement. The work of the early missionaries suffered from the fact that many Christians who believed in Jesus did not distinguish themselves from unbelievers by their lifestyle or actions. However, the Great Revival movement instilled a definite sense of guilt, greater than before, and taught them what it meant to be a true Christian. The movement caused believers to distinguish themselves from the unbelievers.⁴⁹⁶

⁴⁹² Graham Lee, 'How the Spirit Came to Pyeng Yang', *The Korea Mission Field* 3 (March, 1907): 33-37 in *Primary Sources of The Korean Great Revival 1903-1908*, 404-14.

⁴⁹³ James. S. Gale, *Korea in Transition* (New York: Layman's Missionary Movement, 1909), 207-209.

⁴⁹⁴ William N. Blair and Bruce F. Hunt, *The Korean Pentecost and the Sufferings Which Followed* (Hazell Watson & Viney Ltd. 1977), 46-47.

⁴⁹⁵ W. L. Swallen, 'Korean Christian Character', *Assembly Herald* (November 1908): 511. in *Primary Sources of The Korean Great Revival 1903-1908*.

⁴⁹⁶ Minutes of Korea Mission, *Annual report of the Board of Foreign Missions of the Methodist Episcopal Church*, (New York: Board of Foreign Missions of the Methodist Episcopal Church, 1908), 57.

The Great Revival movement not only changed the inner purification into the purification of the outside but also turned the awakening of the individual into social purification.⁴⁹⁷ The confession of sin and repentance through the revival movement became the occasion to form new Christ-based personal and social ethics different from those in traditional religion and social culture. Also, local religious practices in traditional religions were forbidden as superstition or idolatry. As these new definitions of sins took hold, Christians had no choice but to show the difference in their belief as compared to society.⁴⁹⁸ Specifically, during the period of the Great Revival movement, Bible conferences often chose to discuss subjects related to the application of belief in daily life with an emphasis on the study of the Word of God. In the morning, people studied the Word and, in the afternoon, discussions on topics such as early marriage, education, cleanliness, smoking and drinking took place in a rally setting. Such rallies provided a good opportunity to educate local church leaders on how to practice faith in their lives. Moore reported that eight Church leaders and Sunday School teachers stopped smoking through the Bible conference.⁴⁹⁹ The church organised a ‘stop smoking’ association and launched a no smoking campaign. The anti-smoking campaign continued after the Great Revival movement, but it was not only a simple ethical movement but also a part of efforts to save the people and to protect the people’s lives since the prohibition of smoking not only protects the health and life of the people but is also useful for evangelism.⁵⁰⁰ According to medical missionary Sharrocks, there were countless morphine users in Korea at the time of the revival movement. Drugs were mainly handled in the northern part, supplied from Japan. Even though there was a law to stop drugs, Japanese merchants ignored the law and sold

⁴⁹⁷ Minutes of Korea Mission, *Annual report of the Board of Foreign Missions of the Methodist Episcopal Church, 1907*, 66. in Park, *The Great Revival*, 497.

⁴⁹⁸ Methodist Episcopal Church, *Journal of the 25th Delegated General Conference of the Methodist church in 1908* (New York: Eaton and Mains, 1908), 861-62.

⁴⁹⁹ Moore, ‘The Great Revival Year’, 116.

⁵⁰⁰ G. Lee, ‘A Rigorous Moral Standard,’ *The Korea Mission Field* (September 1906): 210.

drugs as if they were salt.⁵⁰¹ In this situation, at Hwangju-eup Church in Hwanghae-do, a miracle happened when the people who had almost been killed by drugs stopped using them during the revival movement because they repented of their sins after hearing the word of the Lord and believing in God.⁵⁰²

The church was also trying to abolish concubinage because this was strongly opposed to the Bible's teachings. This practice was popular among the upper classes, at that time called *Yangban*.⁵⁰³ In 1906, during a Bible conference held in Chilwon, Gyeongsangnam-do, people debated about marriage, concubinage, the prohibition of childhood or early age engagements and prohibition of forced marriages. Moore wrote that one of his church members had been a farmer, enjoyed drinking, and had a pretty concubine, but after his conversion, he gave up his concubine, alcohol and gambling.⁵⁰⁴

Aside from that, one of the social purification phenomena brought about by the revival movement was to change the culture of idolatry. When the Great Revival movement happened, almost all the villages had idols such as a *Seonangdang*.⁵⁰⁵ Superstition, ghost worship and idolatry were universal phenomena in Korea at that time. Through the revival movement, Koreans began to realise that it is easy to overcome the obstacle to faith of idolatry, and that abolition of idols is an important characteristic of spiritual regeneration. Also, during the period of revival, the ministry of the Holy Spirit often converted shamans to Christianity. For example, at that time, Chemulpo Church

⁵⁰¹ A. M. Sharrocks, 'A Doctor's Life in Syen Chyen,' *The Korea Mission Field* (October 1906):240.

⁵⁰² Ji-Sun Park, 'Hwangju-eup Church in Hwanghae-do', *Yesugyo Sinbo*, 15.11.1908 in Hwang, 'The Great Awakening Movement of 1907 in Korea', 95.

⁵⁰³ Eun-Seok Kim, '1907 Nyeon Pyeong Yang Daebuheung Undongi Sahoegyoyuke Michin Yeonghyang [The Impact of the Great Revival of 1907 in Pyeongyang on Social Education]', *Gyoyug Cheolhak* [The Philosophy Of Education], (2007): 51. *Yangban* was the noble class in Korean society during *Joseon* dynasty

⁵⁰⁴ 'Big Kim', *The Korea Mission Field* (May 1907): 71 in Hwang, 'The Great Awakening Movement': 92-93.

⁵⁰⁵ The *Seonangdang* (Hangul: 서낭당), also known as the *Seonghwangdang* (Hangul: 성황당, Hanja: 城隍堂) are holy stone cairns or trees that are dedicated to the deity Seonangshin, the patron of villages. The *Seonangdang* still remain common in the mountainous settlements of the Korean Peninsula.

in Incheon had three worship places, and one of the places had been used as a house for shaman in the past. This phenomenon arose because Christianity filled the spiritual need that idolatry, which had been around for a long time, could not fulfil.⁵⁰⁶ Believing in Jesus at that time meant a break with all other religions and idolatry.

Most of the confessions of sins during the revival movement were of ethical sins. These were gambling, stealing, hatred of brothers, adultery, wasting goods, and sinning against others among many. These sins were universal and came from the reality of poverty, the darkness of the soul, and a difficult life. However, there were other sins, such as having a concubine, drinking, smoking and idolatry, acts performed without guilt in the past which had now been circumscribed through the Great Revival movement. The sense of guilt regarding such 'normal' acts represents the formation of a new Christian ethical consciousness.⁵⁰⁷ This new Christian moral consciousness in Korean society was judged to play an essential role in purifying society.

5.4.2. The aspiration to receive education

The revival movement encouraged a strong desire for truth. Those who did not know the *Hangul* characters wanted to learn it and read the Bible directly. The Christians who had not received a traditional education learned how to read because of their eagerness about the Word.⁵⁰⁸ Naturally, the revival movement inspired a keen desire for education as a whole. After the Great Revival movement, Edward Miller reported that the Koreans' were 'hungry to learn'.⁵⁰⁹ Because of this hunger for learning, there were countless numbers of people leaving home to study at Bible schools, ordinary schools, junior schools, and high schools. Even those who wanted to study abroad were beginning to

⁵⁰⁶ Park, *The Great Revival*, 519-527.

⁵⁰⁷ Park, *The Great Revival*, 519-527.

⁵⁰⁸ Park, *The Great Revival*, 499.

⁵⁰⁹ Edward. H. Miller, 'Hungry to Learn,' *The Korea Mission Field* 3, (Nov., 1907): 166.

emerge.⁵¹⁰ Therefore, most of the schools increased as a result of the revival movement.

In particular, the following statistics on Christian schools in Pyongyang show that they grew remarkably throughout the time of revival.

TABLE 2. INCREASE IN CHRISTIAN SCHOOLS IN PYONGYANG 1905-1907⁵¹¹

	1905	1907
Schools	62	106
Teachers	64	121
Students	1,802	2,583

Table 2 Increase in Christian Schools

「Annual Report, PCUSA (1907)」

In June 1906 there were 208 Christian schools in Korea, before the Pyongyang Revival movement. After that date, many new schools were built, and by June 1907 there were 344 schools in total. As a result, the number of students increased from 3,456 in 1906 to 7,504 in 1907.⁵¹² After the revival movement, parents' attitudes toward children's education also changed. Parents were now determined to educate their children.⁵¹³ Because the necessity for education was raised through the revival movement, the movement to establish schools had a strong start. For the National primary school, the number of

⁵¹⁰ Park, *The Great Revival*, 501.

⁵¹¹ Christian School Education Institute, *Pyongyang Daebuheung Undonggwa Gidokgyo Hakgyo* [Pyongyang Revival Movement and Christian School], (Seoul: Yeyong Communications, 2007), 88.

⁵¹² H. A. Rhodes, ed., 'History of the Korea Mission Presbyterian Church U.S.A. 1884-1934', *Chosen mission Presbyterian church USA*, (1934), 285, in Hwang, 'The Great Awakening Movement': 93.

⁵¹³ Park, *The Great Revival*, 504.

schools, teachers, and students increased nearly ninefold from 1907 to 1912.⁵¹⁴ In the Pyongyang Jangdaehyun Presbyterian Church, which was the origin of the Pyongyang revival movement, in-depth discussions took place about the possible establishment of a university. In the church, some members sold their land and houses and donated the proceeds to establish a university. The university founded through this dedication was Pyongyang Soongsil University.
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In society, the view of the church began to change as the church fulfilled the needs and desires of the people for education. Even though this is a rare phenomenon, there was indirect support and encouragement for the ministry of the church from the political leaders. This friendly attitude of the political leaders to the church was something that could not be imagined before the revival movement.⁵¹⁶

The religious and intellectual activities such as ‘*Sakyeonghui*’, the Bible conference, the action that characterised the revival movement, led to an increased intellectual desire, which in turn drove the educational phenomenon. Yong-Gyu Park believes that this phenomenon occurred because the revival movement inspired those who did not know the characters to learn *Hangul*, the Korean Alphabet, and to read the Bible. A desire for learning is one of the most amazing gifts the revival brought to this nation.⁵¹⁷ It was therefore natural that the need for establishing Christian schools to achieve the goal of changing Christian consciousness and meeting intellectual desire increased. Thus, to achieve the purpose of fulfilling these intellectual needs, the establishment of both Christian and secular schools increased, and many students entered school.

⁵¹⁴ Horace H. Underwood, *Modern Education in Korea* (New York: International Press 1926), 248.

⁵¹⁵ ‘Educational Work’, Station Report of Korea Mission of the Presbyterian Church in the USA, 1906, 36-37 in Deok-Joo Rhie, ‘Understanding of ‘Union’ in the History of the Union Christian College (Soong Sil College) of Pyong Yang, 1905-1914’: 49

⁵¹⁶ Park, *The Great Revival*, 528.

⁵¹⁷ Park, *The Great Revival*, 463.

In the end, this desire for education was a significant opportunity not only for the church but also for the social development of Korea.

5.4.3. Improvement of women's role and position

The role of women during the Great Revival in the Korean church was significant. At the time of the revival, 95 per cent of men did not know how to read and write, and women were much worse off. Compared with the position of women in Europe and other countries, the position of Korean women was nothing more than being an object of a male affair, virtually the same as slaves.⁵¹⁸ At that time, the wife was not loved, but merely an object who helped the survival of a family by producing sons for the father.⁵¹⁹ Into this situation, Christianity was introduced, and the revolution in thinking about women started in the period of Great Revival. In fact, through the Great Revival movement, Christianity taught equality between men and women and this idea began to take root in Korea. Slowly changes took place in Korean society, such as an end to early marriage, the abolition of polygamy, and women started receiving equal educational opportunities. Through the revival movement, women had a new worldview and began to pursue education for their children as well as instituting a revolution in the family dynamic through Christian faith education.⁵²⁰

As a matter of fact, the beginning of the revival movement in Korea proceeded from female missionaries. Two female missionaries, Mary Culler White and Louise Hoard McCully, provided the starting point for the emergence of the Wonsan revival movement in August 1903. The Wonsan revival movement began with the prayers of these two female missionaries. In the summer of 1903 during the week from August 24 to 30, a group of female missionaries, including A. Carroll, Mary Knowles, Josephine C. Hounshell, and Louise Hoard McCully of the Presbyterian Church of Canada, had a Bible study

⁵¹⁸ Jennie Fowler-Willing and George Heber Jones, *The Lure of Korea* (Boston: Woman's Foreign Missionary Society, Methodist Episcopal Church, n. d.), 12-13.

⁵¹⁹ James S. Gale, *Korean Sketches* (New York: Fleming H. Revell Co., 1898), 175.

⁵²⁰ Fowler-Willing and Jones, *The Lure of Korea*, 12-13.

and prayer meeting following the suggestion of Southern Methodist missionary White. At that time, they invited Hardie to hear the lectures and experience the grace of the Holy Spirit. After that, through Hardie, the Wonsan revival movement spread beyond the area of Wonsan and throughout the country. Later, Hardie, known as the protagonist of the Wonsan revival movement, testified that the beginning of the Wonsan revival movement was with the prayers of those two female missionaries. The flame of revival in the Korea Church in 1903 began in the prayer of the union of two female missionaries of Methodist and Presbyterian origin.⁵²¹

At that time, Korean women were able to attend church worship more freely than before, when they were not allowed to appear in public places. But the church became an exceptional place, and many women came.⁵²² Also, the Bible classes were a good opportunity for having a ‘closer touch with the women.’⁵²³ Women played an important role not only at the beginning of the Great Revival movement but also during the process of the revival since the first place that women could go to at the time was to the church. Women were the protagonists of the Great Revival by participating directly in the movement, experiencing the Holy Spirit equally with men. A church was the only space where they could challenge patriarchal male-centred space. The women of that era who had accepted that women are possessions of men began to emerge as people in their own right, equal with men. This was reflected in changes in society, and the church also acknowledged this by such phenomena as the vocabulary used to refer to women: the Methodist journal ‘*A monthly report of*

⁵²¹ Yong-Kyu Park, ‘Chogi Hanguk Seongyowa Daebuheungeseo Yeoseongui Wichwiwa Yeokhal [The Role and Place of Women in the Early Mission and Great Revival in Korea]’, *Presbyterian Theological Quarterly*, (Dec. 2013): 172-73.

⁵²² Noble and Jones, *The Religious Awakening of Korea*, 31.

⁵²³ Margaret Best, ‘Among the Women of Pyeng Yang’, *Assembly Herald* (November, 1907), 495. in *Primary Sources of The Korean Great Revival 1903-1908*.

theology” began to refer to women using the term ‘sisters’ as part of the membership.⁵²⁴

The revival meeting, which emphasises a direct encounter with God, became a more democratic space for women and other marginalised people. In the revival meeting, the patriarchal order was often ignored because the meeting was a more democratic and equitable space without discrimination based on age, status, and gender. An equal opportunity to experience the presence of the Holy Spirit in this space enabled many women to realise their potential. This phenomenon, to some extent, destroyed the hierarchy and order between men and women.⁵²⁵

For example, it was an unwritten law that men and women did not sit together, but through the revival movement, during worship in the church, men and women were sitting together. The traditional forms changed in this order ‘the elimination of gates according to gender’, ‘mixed worship between men and women with the curtain’ and ‘mixed worship between men and women without the curtain’. It is not possible to know exactly when the mixed gender service began. At the start of the revival movement, the seats of men and women were divided in the church. For example, the right side or the back of the chapel was the seating of the men, and the left side or the front was the seating of the women. There were also curtains between the spaces. However, there were many cases where men and women worshipped in one space, and a church that abolished the curtain between men and women emerged soon after the height of the revival movement.⁵²⁶

⁵²⁴ Quarto Centennial: Papers Read Before the Korean Mission of the Presbyterian Church in the U.S.A. at Annual Meeting (Korea: Korea Mission of PCUSA, 1909), 21.

⁵²⁵ Byeong-Gil Yu, ‘Editorial,’ *Sinhak Wolbo* [Monthly Theology] (September, 1904): 388.

⁵²⁶ Andong Church History Compilation Committee, *Andong Gyohoe 90 Nyeon* [90 Years of Andong Church], (Andong Church, 2001), 69, 82.

Those who have made important contributions to church growth since the Great Revival were women who were called 'Bible women'.⁵²⁷ They were rooted in Korean tradition and worked for church growth, including a mission for women. They played various roles in establishing churches, leading prayer meetings, teaching Bible classes, caring for new believers, and even running Sunday School. They led revival meetings and Bible studies, not only nurturing and supporting the maturing of women's faith and the revival of the church, but also addressing the issues of nations and women, and acting to bring women from the outside into public places.⁵²⁸

The Christian faith extended equality of men and women in the Korean church and strengthened the need for women's education and a normal marriage. In the early period of Christianity, missionaries stressed women's education, but they had difficulty recruiting girls because of the bias that women do not need to be educated. However, a favourable atmosphere for women's desire for education increased due to the revival movement. In the spring of 1906, Mrs Cable, who visited Kanghwa-do, found that interest in girls' schools was higher than before, and even fathers expressed their interest in the education of their daughters.⁵²⁹ In Gongju, where North Methodist missionary W. C. Swearer was in charge, 6,000 women were eagerly awaiting educational opportunities. The fact that more than 300 people were registered in Pyongyang's school run by missionary Robins shows the women's desire for education at that time. As the North Methodist missionary Noble reported in June 1907, Korea's parents sending their daughters to school was a revolution.⁵³⁰ It was possible because this conviction that men and women can never be discriminated against in the gospel, and thus men and women cannot be

⁵²⁷ Since the early days of Christianity in Korea, Bible women meant married women who spread the gospel and women who worked for church planting and revival.

⁵²⁸ Eun-Mi Kim, 'The Role of Bible Women in the Early Korean Church', *Hapshin Theological Journal* 36, no 1 (2018): 62, 71-76.

⁵²⁹ Cable, 'More Progress', 138.

⁵³⁰ Minutes of Korea Mission, *Annual report of the Board of Foreign Missions of the Methodist Episcopal Church* (1907), 54, 63.

discriminated against in education was carried out in the mission field through the Great Revival movement.

Moreover, during the Great Revival movement, women who received education through Christian schools were leading the society and the nation by fully embracing their position. In light of these facts, it can be estimated how much the Korean revival movement affected the education of women and the growth of the rights of women at the time. Through the revival movement, women had a better position in respect to education, at home and in society than ever before. This growth of female empowerment was evident in every place where the gospel reached the world, but it became more prominent in Korea where a patriarchal society was entrenched. The Holy Spirit created a new social relationship that went beyond the walls of the patriarchal structure. The Great Revival movement began to break down the old discrimination between men and women, and all men and women began to accept that both were created in God's same image.

5.4.4. Caring for the marginalised

One of the most beneficial consequences of the Great Revival movement was that 'the sense of responsibility for the welfare of others' deepened among Christians.⁵³¹ The Holy Spirit turned the view of Korean Christians from themselves to others. Through the Great Revival movement, surprising incidents occurred where slaves were freed for the reason that having a slave does not fit the spirit of the gospel. Also, the church accepted as equal members those who belonged to a long-neglected lower class of people, such as the makers of leather shoes, charcoal dealers, clowns and shamans. The missionary Margaret Best reported to Brown, who was the secretary of the North Presbyterian Church of the USA mission board that the *Yangban*, the noble class, and the *Sangnom*, the lowest class, joined together in the process of the Great Revival movement. For example, before Sun-Ju Gil led the revival

⁵³¹ Noble and Jones, *The Religious Awakening of Korea*, 28.

meeting, *Yangbans* sat on one side of the Yeonmotgol church, and the *Sangnoms* sat on the other side. Before the end of the revival meeting, the *Sangnoms* and the *Yangbans* sat together in brotherly love.⁵³² In this way, similarly to the slavery phenomenon, this was also redeemed, the wall between the *Yangban* and the *Sangnom* was broken down, and the churches accepted all people equally. It was a tremendous change that Korea society had not thought of at that time.

Furthermore, the Korean church alleviated the suffering of poor farmers. According to the records, in 1911, the Maenggol Church in Yeosu gave rice to the families of 13 poor farmers. In 1912, the Gaepo Church of Incheon relieved the suffering of the families of 32 poor farmers, supporting them with rice and clothing under the guidance of the Holy Spirit. However, the church also accused the government officials of extortion and launched a campaign to care for the poor. For this reason, some officials were reluctant to be appointed to places where there were many Christians.⁵³³

From its beginning, the Korean Protestant mission outreach was one of medical care for patients. Since 1907, the medical ministry made remarkable progress, both quantitatively and qualitatively. The medical missions became more specialised and spread to more locations.⁵³⁴ For example, as the area of care became increasingly diversified, Pyongyang Women's Hospital was established on 20 May 1908, and two hospitals for women and children were opened in Seoul.⁵³⁵ Ivy Memorial Hospital, the first missionary hospital in Songdo, was established in 1907, and in 1910, a nursing home for leprosy patients was established in Busan with the help of the leprosy mission.⁵³⁶ Also, orphanages were initially run by missionaries, but after the revival movement,

⁵³² Letter of Margaret Best to A. J. Brown. (March 12) 1907 (KMP-CUSA, Microfilm reel #281, vol. 237, vol. #52) in *Primary Sources of The Korean Great Revival 1903-1908*, 415-416.

⁵³³ *The Christian News*, (21 April 1913), 'News Calendar', *The Korea Review* (March, 1902): 128.

⁵³⁴ Mahn-Yol Yi, *Hanguk Gidokgyo Munhwa Undongsa* [The history of Cultural Movement in Korea Christianity] (Seoul: Daehan Gidokgyo, 1987), 278.

⁵³⁵ Park, *The Great Revival*, 463.

⁵³⁶ Park, *The Great Revival*, 440.

the orphanages were operated by influential Korean Christian leaders. Protestant churches also ran nursing homes, such as the Hamhung Nursing Home and the Original Nursing Home.⁵³⁷

5.4.5. Political participation

Korean church historians consider the Great Revival as a significant event in Korean church history. However, some church historians regard this Great Revival as a phenomenon that occurred in the process of depoliticisation of the Korean church. The early 20th century was a time of danger in Korean history. Several powerful nations sought opportunities to colonise Korea, and Koreans tried to defend their country. Many early Korean Christians were involved in the independence movement. The historians argue that in the revival movement missionaries pursued the task of depoliticisation in the face of the Korean church. Kyung-bae Min felt that the political plan of missionaries lurked in the revival movement. He saw the intent of the missionaries as an attempt to distort the Korean church into a non-political church. At that time, missionaries who knew of the anti-Japanese tendencies of the Korean people were not able to betray the Koreans they were serving, but they were in an ambiguous position where they could not merely ignore the Japanese. According to Kyung-bae Min, missionaries predicted the aftereffect for the church, after experiencing the political intervention of the Korean church in the tragic situation of the nation and the intensity of Japanese oppression. Also, they had a deep sense of guilt and anxiety about the abuse of Koreans by Japanese. Thus, the missionaries had an intention to alleviate their fear through religious experience. Kyung-bae Min argued that since the Great Revival movement was intended to return to simple faith in the promise of God, it could be seen that this movement was developed in a direction to suppress rather than to promote the socio-political participation of the church.⁵³⁸ Kyung-Ro Yoon argued that from the perspective of Koreans,

⁵³⁷ Yi, *Hanguk Gidokgyo Munhwa Undongsa*, 278.

⁵³⁸ Kyung-bae Min, *Hanguk Minjokgyohoe Hyeongseongsalon* [The History of Korean National Church Formation], (Seoul: Yonsei University Press, 1971), 45.

the church no longer gave hope about the nationalist movement, and the result is that the nationalists disappeared from the church. In terms of religion and culture, the gap between missionaries and Koreans narrowed, but the difference between the missionaries and the Koreans widened in the political and social sphere.⁵³⁹ Man-Yol Yi pointed out that the dilution of the pain and anger of the people through the religious catharsis of the Holy Spirit movement was also the limitation of the national history of the Great Revival movement.⁵⁴⁰ From this point of view, the Great Revival movement served as a means of depoliticisation.

Perhaps as a result of the Great Revival movement, we could say that the church became depoliticised. However, it is difficult to see the Great Revival as a result of intentional depoliticisation because revivalism is fundamentally the ministry of the Holy Spirit. It is not something someone can accomplish by intention. Some scholars logically reason that revivalism emerged as part of the phenomenon of religious catharsis, perhaps as an extension of the depoliticisation pursued by Protestant missionaries; however, this argument is unacceptable in the context of understanding the worldwide revival movement. The global revival movements did not occur in collective psychological phenomena apart from the political and social context of the time but in relation to specific political and social backgrounds. Also, those who experienced revival grew into forces that transformed such situations and conditions.⁵⁴¹

There are many examples of the Great Revival movement contributing to political participation. Christianity was still a minority religion in Korea, although a remarkable increase in Christianity occurred after the Great Revival movement. According to the data of the Presbyterian Church in the United States, in 1905 the Presbyterian Church (under the North Presbyterian Church)

⁵³⁹ Kyung-Ro Yoon, *Hanguk Geundaesaui Gidokgyosajeok Ihae* [Understanding of Korean Modern History in Christian History] (Seoul: Yeokminsa, 1992), 31.

⁵⁴⁰ Man-Yol Yi, *Hanguk Gidokgyosa Teukgang* [The Special Lecture of Korean Christian History] (Seoul: Seonggyeong Ilggisa, 1989), 83.

⁵⁴¹ Anderson, *An Introduction to Pentecostalism*, 36-39.

comprised only 298 churches, with 23,356 church members.⁵⁴² Seven years later, in 1912, the churches in the Presbyterian Church of Korea numbered 3,492 with 127,128 church members.⁵⁴³ While the increase in Christianity during and after the Great Revival movement was significant, still, the Christian population was far less than one per cent of the entire Korean population during this period. However, active politics and social participation shown by Korean Christians in the early 20th century was considerably more than what could be expected of a mere one per cent. They actively participated in society and politics. Of course, not everyone who participated in the Great Revival took part in social and political activities. However, it is undeniable that the Great Revival contributed to such political participation.

On June 20, 1907, seven ministers, Kyoung-Jo Seo, Sun-Ju Gil, Gi-Chang Bang, In-Seo Song, Ki-Pung Lee, Jeon-Baek Yang and Seok-Jin Han, graduated from Pyongyang Presbyterian Theological Seminary.⁵⁴⁴ For them, the faith of the Great Revival could not be separated from the actual participation in politics and society. Among them, Sun-Ju Gil and Jeon-Baek Yang actively engaged in activities as national representatives at the March First movement⁵⁴⁵ in 1919. Also, Yeo-Dae Yoo (8th graduation, 1915) and Byung-Jo Kim (10th graduation, 1917), alumni of the Presbyterian Theological Seminary, participated in the March First movement as national representatives. Furthermore, as one from the second graduation in 1909, Chan-Sung Kim served as a lecturer at the time of Pyongyang Great Revival with Sun-Ju Gil. He also participated in the March

⁵⁴² J. H. Wells, 'Northern Korea,' *The Korea Review*, (April 1905): 135; Kyung-bae Min, *Hanguk Gyohoeui Sahuesa: 1885-1945* (Seoul: Yonsei University Press, 2008), 180.

⁵⁴³ Joseon Presbyterian Church, *General Assembly Record 1st* (1912), 604.

⁵⁴⁴ Presbyterian Theological Seminary. *Janglohoe Sinhak Daehakgyo Yeoksahwabojib* [Historical Photo Book of the Presbyterian Theological Seminary] *Vol. 1 (1901-1945)* (Seoul: The Presbyterian Theological Seminary, 2008), 43, 66.

⁵⁴⁵ The March First movement, also known as Sam-il Movement was a declaration of Korea's independence and the start of a nonviolent movement against Japanese rule. The name refers to an event that occurred on March 1, 1919.

First Movement in 1919 and then spent a year in jail, following which he actively participated in the independence movement.⁵⁴⁶

The revival movement contributed to promoting social and national consciousness. These were also emphasised by missionaries before the revival movement; however, it became more concrete as it passed through the revival movement. After 1907, when the Pyongyang Revival Movement took place, national churches jointly organised a prayer meeting for the nation. During the revival movement, the prayer event stimulated missionaries and students of the Christian school, and it developed into a regular prayer meeting in the school.⁵⁴⁷ As this prayer meeting for the nation developed, its influence deepened and expanded into the educational aspect. Besides, during this time, Christians were encouraged in their independence by hoisting their national flags and singing national anthems and tried to inspire each other through history education.⁵⁴⁸ In particular, the political character of the Great Revival movement is revealed through the faith and practice of Rev. Sun-Ju Gil, who led the Great Revival movement in 1907. He struggled for national independence, and he spent two years in jail for alleged involvement in the March First movement. I will elaborate on this in detail in part 4.5.1.

In short, although the revival movement was not openly politicising religion, it is not appropriate to accuse it of deliberate non-politicisation especially considering the development of nationalism, the promotion of patriotism, the organisation and activities of the anti-Japanese movement. The prayer meeting that started and spread during the development process of the revival movement has a possible historical significance in that it provided the motive to trigger and embody the nationalist movement. It may be unreasonable to argue that the Great Revival is a direct driver of national consciousness and participation in the patriotic movement to save the nation. However, the

⁵⁴⁶ Presbyterian Theological Seminary, *Historical Photo Book*, 69, 337; ‘Chan-Sung Kim’, *The Christian Encyclopedia* 3 (Seoul: Gidokgyomunsa, 1981), 297.

⁵⁴⁷ Christian School Education Institute, *Pyongyang Daebuheung Undonggwa Gidokgyo Hakgyo*, 70-71.

⁵⁴⁸ Eun-Seok Kim, ‘The Impact of the Great Revival’: 44.

movement was indirectly an important driver of political participation, including the patriotic movement.

5.5. Diakonia in the P/C movements of the period of tribulation (1920s-1950s)

In the 1920s Korean Christians met, in despair over the failure of the March First independence movement of 1919. During this period, the Japanese stepped up their practice of detainment of Koreans on colonial and political grounds, and economic deterioration was severe. Most people were frustrated with the failure of independence and with the loss of family, friends, and neighbours. The church had to comfort and encourage them and armed them with religious belief against the repression of the Japanese colonial government.⁵⁴⁹ In this political crisis, some Koreans expected Christianity to provide socio-political salvation. At that time, the Church provided a space where many patriots and national leaders could gather to teach nationalism and played an essential role in stimulating patriotism. Private schools founded by missionaries and indigenous Christians also promoted the rising national patriotic movement. Therefore, Japan regarded Korean Christianity as one of the most dangerous political organisations and conducted systematic persecution of churches. On the other hand, Korean churches were faced with internal troubles such as denominationalism based on theology, conflicts among denominations, conflicts between missionaries and Koreans, and mutual criticism between revival and social enlightenment movements and so on.⁵⁵⁰ As such, until the liberation of 1945, Korean Christianity suffered many trials, and after the liberation, when the Communist government was established in North

⁵⁴⁹ In-Soo Kim, *Hanguk Gidoggryohoeui Yeoksa* [History of the Korean Christian Church], (Presbyterian Theological University Press, 1998), 420.

⁵⁵⁰ You-Joon Kim. '1920-30 Nyeondae Gilseonjuui Jongmallonjeok Buheung Undong [Gil Seon-Ju on the Eschatological Revival Movements in the 1920-30s]', *University and Mission* 31 (2016): 173-74.

Korea, and the Korean War broke out in 1950, the Korean Christian church's trials continued.

The revival of Korean Christianity changed a desperate situation to a mystical faith rather than social participation. This phenomenon is evident from the fact that the theme of the Revival meeting at that time was eschatology and emphasised the book of Revelation.⁵⁵¹ The revival movement served as a religious shelter in the political frustration and economic difficulties Korean Christians experienced. Such was the background of the Korean church at the time when the typical evangelicals such as Sun-Ju Gil, Kim Ik-Doo, Yong-Do Lee and Seong-bong Lee were active. These revivalists developed a typical model of a Korean church revival. Thus, I want to deal with the traces of diakonia in their work.

5.5.1. Sun-Ju Gil (1869-1935)

The Korean who led the Pyongyang revival movement was Sun-Ju Gil. From 1903 to 1906, Hardie played the leading role in the revival movement as led by the Methodist Church. However, in 1907, with the Revival of the Jangdaehyun Presbyterian Church, Korean pastors and revivalists, especially Sun-Ju Gil, had the leading role in the movement. According to Moffett, Sun-Ju Gil is 'the most eloquent preacher and the great spiritual power in the Korean Church'.⁵⁵² We cannot discuss the revival movement without discussing Sun-Ju Gil.

Shin-Yeol Lee, Professor of theology at Kosin University, conducted a study comparing Sun-Ju Gil, who led the Pyongyang revival movement, and Seymour, who led the Azusa Street Revival. According to him, the characteristic feature of these two people is that while they use different terms

⁵⁵¹ Young-Hoon Lee. *Seonglyeonggwa Gyohoe* [Holy Spirit and the Church], (Institute for Church Growth, 2013), 49.

⁵⁵² Samuel A Moffett. 'An Educated Ministry in Korea', *The Interior*, 38-1916 (February 14, 1907) 3. in *Primary Sources of The Korean Great Revival 1903-1908*, 374.

such as ‘baptism of the Holy Spirit’ and ‘fullness of the Holy Spirit’, however, both understood the ministry of the Holy Spirit as the empowerment for the testimony of the gospel. They understood the revival movement as the ministry of the Holy Spirit.⁵⁵³

From a diakonia point of view, Sun-Ju Gil understood Jesus’ salvation not only as of the salvation of the individual soul, but also as holistic salvation, including the healing of the body and social salvation, and ultimately real salvation aimed at the realisation of the kingdom of God.⁵⁵⁴ He developed the Great Revival movement in 1907 as a driving force of social reform in a very revolutionary way. He was also a pioneer of education and felt the need to cultivate talented people for the future of the nation and organised a youth group in the church. He set up the *Yesu Hakdang* (Jesus School) to devote himself to education and literacy. He educated adults and children who had missed the opportunity of learning by setting up a night study. He replaced the traditional rituals with memorial services to reform the ceremonial occasions such as a wedding, funeral, and ancestral ceremony. Moreover, he promoted economic self-reliance, productive encouragement, rural development and anti-alcoholism campaigns for the economic revival of the people and the happiness of individuals.⁵⁵⁵ Whenever Sun-Ju Gil had opportunities, he taught those who participated in his rallies to stop smoking and working in a tobacco factory. At that time, tobacco was one of the significant sources of income in Japan. Thus,

⁵⁵³ Samuel Y. Lee. ‘Pyongyang Daebuheung Undonggwa Ajusadaebuheung Undongui Guwonlon’: 137-66.

⁵⁵⁴ Jin-Kyung Gil. *Younggae Sun-Ju Gil*, (Seoul: Jonglo Seojeok), 141-57; Jin-Kyung Gil who is son of Sun-Ju Gil, authored the *Younggae Sun-Ju Gil*, the biography of Sun-Ju Gil.

In the preface of the book, he emphasises that his book was written on objective data as he said ‘I excluded from this book that there is no evidence even if it is an oral story or a good biographical data.’(p.8) Therefore, I mainly used the works of Jin-Kyung Gil.

⁵⁵⁵ Gil, *Younggae Sun-Ju Gil*, 88-128.

the anti-smoking movement was seen as a movement against the government. Because of this, Sun-Ju Gil received more thorough scrutiny from Japan.⁵⁵⁶

He regarded the mission of the church as evangelism and philanthropy. Both of these are seen as the practice of love, according to God's will.⁵⁵⁷ He understood Jesus as a friend of the poor, the sick and the sinner, as the liberator of the people who gave them courage, comfort, and hope of life. For him, the gospel was not limited to personal salvation. The gospel is not silent. It accuses injustice, opposes evil, and hates sin. The gospel encourages good deeds for truth, and it joins in society with love. The gospel directs righteousness. The gospel cleanses society and sets the indicators of the times for the construction of a new nation, the Kingdom of God. The Spirit is inherent in the gospel, so it causes God's will to work on earth. Sun-Ju Gil emphasised that the church needs to show love for society. He asserted that 'the church should not stand on top of a mountain, but in a corrupt society where sinners live'.⁵⁵⁸ For him, the church is a home for the sick and the poor. The church should be opened to the person who confronts and talks to God without distinction as to the presence or absence of class or knowledge. However, he warned the church, not to deviate from the essence of Christianity and become a nationalist group.⁵⁵⁹

Sun-Ju Gil contributed significantly to women's liberation. He intended to liberate women to change their families and to break social evil and achieve social reform. He founded the Buin Church (Wife Church) in 1894 to proclaim the gospel to women and organised a Women's Mission Association on February 20, 1898. After that, he merged the Buin church and the Jangdaehyun Presbyterian Church. Also, Gil removed the curtain that separated men and women from each other in the church and allowed men and women to have equal rights and obligations.⁵⁶⁰ He also had a great interest in workers' rights

⁵⁵⁶ Carlton Waldo Kendall, *The Truth About Korea*. (San Francisco: The Korean National Association, 1919), 20. in Yong-Kyu Park, *Hanguk Gidokgyohoesa I* [History of the Korean Christian Church I] (Seoul: The word of life, 2004), 997.

⁵⁵⁷ Gil, *Younggae Sun-Ju Gil*, 174.

⁵⁵⁸ Gil, *Younggae Sun-Ju Gil*, 146-47.

⁵⁵⁹ Gil, *Younggae Sun-Ju Gil*, 157-58, 214.

⁵⁶⁰ Gil, *Younggae Sun-Ju Gil*, 112-14, 221-22.

and evangelism. On January 16, 1919, he founded a Labour Evangelism Association with 26 workers representing each church in the city and allowed the workers to preach the gospel on their own.⁵⁶¹

Sun-Ju Gil used the finances and labour resources of the church to manufacture socks. The socks were sold at a shoe store run by deacon In-Kyu Hong and the profits generated were used to improve the lives of 200 people.⁵⁶² In this way, Sun-Ju Gil emphasised that the church should be in society and he took the lead in transforming the nation, by eliminating discrimination according to sex and class. Also, he seems to have carried out various social work projects by suggesting the alternatives and breaking bad customs to take care of alienated people and improve people's lives.

The faith and practice of Sun-Ju Gil showed the national character of the revival movement. He fought for national independence. In 1897 he organised a branch of Independent Association in Pyongyang together with Chang-Ho Ahn.⁵⁶³ On September 10, 1898, Sun-Ju Gil made a political speech along with Ahn as a speaker at the People's Congress on the Daedong riverside.⁵⁶⁴ It shows that the influence of Sun-Ju Gil as a national activist is comparable to that of the national leaders. There is an anecdote that illustrates the love of his nation. August 26, 1910 was a sad day when Japan forcibly annexed Korea. On that day, Sun-Ju Gil wrapped the flag of Korea, Taegeukgi, which was used in the church at every meeting, carefully hid it in the ceiling above the auditorium. And he put in a letter on which was written: 'This flag was secretly kept here to raise it on the day of independence.'⁵⁶⁵ In 1919, during the March First Independence Movement, he was one of the 33 national representatives who signed the Declaration of Independence, and for this reason, he was jailed for

⁵⁶¹ Gil, *Younggae Sun-Ju Gil*, 225.

⁵⁶² *Gidok Shinbo* [The Christian Messenger] (15 September 1917).

⁵⁶³ Chang-Ho Ahn (1878~1938) was a national leader of the Republic of Korea during the Japanese colonial period and an independent activist and educator.

⁵⁶⁴ *Dokripsinmun* [The Independent] (13 September, 1898).

⁵⁶⁵ Gil, *Younggae Sun-Ju Gil*, 246-47 (Translated Song-Kon Lee).

two years. After that, it is difficult to find any active involvement with national matters in the ministry of Sun-Ju Gil.

It seems that he changed his position on political participation while he was in prison. He took a sceptical view of world peace and the nation's interactions with each other since they tend to favour their interests. Everyone in the world hates war and demands peace. However, in the real world, this peace is not possible. The nations 'cried peace with their mouths and held their fingers in their hands. They cry out for world peace, have a cannon in the back. They build a world peace treaty, and then expand armaments.'⁵⁶⁶ Every country is preparing for war. So, peace does not come to the world. Gil thought that if there is a difference between people and their thoughts, they will fight and kill. Between seven and eight per cent of the world's wealth is consumed as an expense to kill people.⁵⁶⁷ He became passive toward political participation. He preached that the Christians should not lose hope, always looking at the Lord who will return, rather than struggling in the world at a difficult time. For him, the only way to overcome the current political and mental turmoil of the present world was to have an end-of-life faith. He preached mainly on the subject of the book of Revelation and toured the whole country. The main message was to repent of sin as soon as possible and to prepare for the judgment of the present world and the coming of a new world through a life filled with the true faith.⁵⁶⁸

Some criticise that Sun-Ju Gil emphasised the end times and that his later life and the revival he led were more mystical and apocalyptic than participation in reality.⁵⁶⁹ Although his active ministry for the nation no longer appeared after the March First movement, he established a foundation for the nation to live by with hope in difficult times by preaching the apocalyptic faith. It could also be called the national movement in that he demonstrated his love for his nation and

⁵⁶⁶ Gil, *Younggae Sun-Ju Gil*, 48.

⁵⁶⁷ Sun-Ju Gil, *Malsehak* [Eschatology] in Jin-Kyung Gil, *Yeonggye Gil Sun-Ju Moksa Yugoseonjib* [Yeonggye Gil Sun-Ju posthumousness collection], (Seoul: The Christian Literature Society of Korea, 1968)

⁵⁶⁸ Gil, *Malsehak*, 50.

⁵⁶⁹ In-Soo Kim, *Hanguk Gidogyohoeui Yeoksa*, 423.

people. It stimulated an inner spiritual struggle for those who have been overwhelmed by poverty and darkness and lost their passion for life and their hope for the future under the Japanese colonial rule. His apocalyptic faith presented new hope for the ultimate future by emphasising God's final judgment on unrighteous forces.

5.5.2. Ik-Du Kim (1874-1950)

Although the revival movement of Ik-Du Kim began in the 1910s, his revival movement only started to make significant contributions to Korean church history in the 1920s. The society at the time of the revival of Ik-Du Kim was marked by protests and movements fuelled by anti-Japanese sentiments, frustrations and anger. The Korean church believers and other people in distress waited for God's comfort and wanted to witness and experience God's presence in person.

In 1906 Ik-Du Kim entered the Pyongyang Presbyterian Theological Seminary and graduated in 1910 as part of the third graduation and started his ministry through revival conferences nationwide using his spiritual gift. He led the revival meetings, where the presence of the Holy Spirit was brought about with divine healing. His revival meetings attracted numerous people. In the 1920s revival meeting in Seoul, 5,000 people crowded in, and he had to preach outside because there was no room to accommodate that many people in the venue.⁵⁷⁰ At the ninth General Assembly of the Korean Church of the Presbyterian Church in Korea, it was reported that there was usually around 4,000 people at his meetings, and a large number of donations were routinely collected.⁵⁷¹ In particular, healing miracles became a feature of his revival. His healing miracles had been manifested throughout the land of *Joseon*.⁵⁷² At that

⁵⁷⁰ Charles Allen Clark, *The Korean Church and Nevius Methods* (New York: Fleming H. Revell Company, 1930), 149.

⁵⁷¹ General Assembly of the Presbyterian Church of Korea, *Chonghoe Hoecilok* [The record of the General Assembly] (9th General Assembly, October 1920), 87-88.

⁵⁷² Taek-Kwon Im, *Joseon Yesugyohoe Ijeok Myeongjeung* [The Testament of Miracles in the Joseon Jesus Church], (Seoul: The KIATS Press, 2008), 2.

time, many people regarded these healing miracles as a special kind of comfort for the Korean people. In particular, under the rule of Japan, the frustration that comes from it and other needs were comforted by God's miracles. Also, there was an interpretation that God manifested these miracles to save the people since the church was under many trials and faith was severely shaken.⁵⁷³

Regarding the 'healing' phenomenon that took place through Ik-Du Kim's revival movement, there were conflicting opinions in the church and society at the time. Some people evaluated the miracles done through God's gift to Kim negatively. The miracles were assessed, along with his articles, as superstitious and false beliefs that were used to deceive fools. For a time, Ik-Du Kim refrained from praying for healing.⁵⁷⁴

Rev. Taek-Kwon Lim led a meeting 'Rev. Ik-Du Kim Ijeok Myeongjeunghoe' [a meeting to prove the healing miracle of Ik-Du Kim]. He wrote a document, *Joseon Yesugyohoe Ijeok Myeongjeung* [The Testament of Miracles in the Joseon Jesus Church] that summarised the personalities and the records of those who experienced healing through the revival of Ik-Du Kim. According to this document, a variety of miracles were recorded clearly and accurately and included such events as 'the cripple walks, the blind person sees, the paraplegic becomes whole, a decades-old condition of uterine prolapse is healed, a ten-year haemorrhage is cleansed, and a person near death, unable to be healed by doctors' medicines, is healed.'⁵⁷⁵ This document defended and testified to his healing with clear evidence and testimony, dismissing critical evaluations of Ik-Du Kim.

The remarkable feature shown during Ik-Du Kim's revival meeting is that it was presented in the form of giving comfort, courage and hope to marginalised people. The Korean Christians and people in distress waited for God's comfort, and the person who manifested these hopes as a reality was Ik-Du Kim. The reason why the marginalised people gathered in the revival

⁵⁷³ Im, *Joseon Yesugyohoe Ijeok Myeongjeung*, 3-5.

⁵⁷⁴ Min, *Hanguk Gidokgyohoesa*, 400.

⁵⁷⁵ Im, *Joseon Yesugyohoe Ijeok Myeongjeung*, 1.

meetings of Ik-Du Kim was due to the situation of the times and his divine gift for the lower class.⁵⁷⁶ Ik-Du Kim's sermons were welcomed by the poor and the underprivileged. However, some criticised his use of plain words as making people more ignorant. But even though his speech was rough and primitive, many people were impressed by his sermons. The ruggedness and simplicity of the words he used captivated the minds of these people. He preached the second coming of Jesus through these revival meetings, and his eschatology was welcomed by the underprivileged. He said of the kingdom of heaven, 'the eternal soul will go forth in the future.'⁵⁷⁷ Through this sermon, 'This is time to wake up', Ik-Du Kim emphasised the closeness of the end.⁵⁷⁸ For him, the end is the present moment of accepting by faith the Lord through repentance. It is the last event to happen for the Lord to come again at the same time. His eschatology, therefore, makes us think that he was welcomed by poor and despised people who were desperate because of political and social difficulties at the time. Through his revival meeting people were promised the dignity of humanity by the help of the Holy Spirit. At the same time, they were able to sustain faith in the resistance of the existing social system.⁵⁷⁹

Ik-Du Kim preached the gospel of Christianity with a message that approached those with miserable lower-class lives, and its influence, scope and strength were enormous. For the people who had been in the dark during the suppression of the Japanese imperialism, he gave life through the ministry of the Holy Spirit. His interests in the Japanese regimes were the suffering of people and marginalised groups. He stayed with them and healed them like Jesus. He can be regarded as a prophet of that age who gave the courage to the hopeless people, and also as the comforting pastor who God sent to the nation.

⁵⁷⁶ Min, *Hanguk Gidokgyohoesa*, 401.

⁵⁷⁷ Ik-Du Kim, 'Pleasure of the Believer,' in Sung-Ho Lee, *Kim Ik-Du Moksa Seolgyo Mich Yakjeonjib* [Rev. Ik-Du Kim's Preaching and the Complete Works], (Seoul: Hyemunsa, 1969), 71 (translated by Song-Kon Lee).

⁵⁷⁸ Ik-Du Kim, 'This is the time to wake up', in Sung-Ho Lee, *Kim Ik-Du Moksa Seolgyo Mich Yakjeonjib*, 92-93.

⁵⁷⁹ Min, *Hanguk Gidokgyohoesa*, 401.

5.5.3. Yong-Do Lee (1901-1933)

Yong-Do Lee grew up in the faith of his mother, who was a Bible woman. In 1916 he experienced a vision in which he won a victory by fighting Satan. According to his diary, that year he was regenerated.⁵⁸⁰ After graduating from theological seminary, he was placed as a pastor in Tongcheon, Gangwon-do. He went deep into the mountains and fasted for ten days. This fasting prayer was a decisive factor in making him a minister who emphasised spirituality. Yong-Do Lee focused on the Holy Spirit movement after his experience of the Holy Spirit, and he led revival meetings while travelling around the country. He was ordained as a pastor in the Methodist church on September 28, 1930.⁵⁸¹ The revival meeting of Yong-Do Lee was full of people everywhere he went. His revival meeting drew in not only the Methodist Church but also the Presbyterian Church, like the Jangdaehyun Presbyterian Church in Pyongyang.⁵⁸² However, Yong-Do Lee had to listen to criticism in terms of his revival movement. He was criticised for his mystical way of leading a revival service and his tendency to criticise many pastors and preach radical theology. At that time, he had a desire for special revelations such as oracles and prophecy. His eagerness led him to continue his relationship with Myung-Hwa Yoo, who at the time claimed that ‘Jesus had descended upon her’, and Jeon-Myung Han who was involved in this act of Yoo.⁵⁸³ The Korean church strongly urged Yong-Do Lee to stop his relationship with these heretics, but he tolerated them. Eventually, at the twenty-second meeting of the Presbyterian Church in 1932, Yong-Do Lee was condemned as a heretic, and his entrance to the Presbyterian Church was blocked. Yong-Do Lee's pastorship was suspended in 1933 at his Methodist church.⁵⁸⁴ While there are some negative aspects of Yong-Do Lee, he was an active reformer, and constantly strove for achieving wholeness in Christ. He

⁵⁸⁰ Jong-Ho Byeon, *Yiyongdo Moksa Jeonjib Vol. 3* [The Complete Works of Rev. Lee Yongdo Vol. 3], (Seoul: Jagan Munhwasa 2004), 139.

Jong-Ho Byeon collected the diaries, sermons, letters, writings and anecdotes of Yong-Do Lee and published complete works of 10 books. I mainly used these books.

⁵⁸¹ Byeon, *Yiyongdo Moksa Jeonjib Vol. 2*, 39; *Yiyongdo Moksa Jeonjib Vol. 4*, 40-49.

⁵⁸² Byeon, *Yiyongdo Moksa Jeonjib Vol. 4*, 120.

⁵⁸³ Young-Hoon Lee, *The Holy Spirit Movement in Korea*, 53.

⁵⁸⁴ In-Soo Kim, *Hanguk Gidogyohoeui Yeoksa*, 429.

tried to plant a message of hope in people's hearts during times of darkness and despair.⁵⁸⁵

In the late 1920s and early 1930s, Yong-Do Lee was not a sentimental enthusiast or mystic but a revivalist who practised diakonia through the love of Jesus in ameliorating the suffering of the *Joseon* church. He was politically committed to the independence movement. When the March First Independence Movement happened, he was 19 years old and joined the movement in Gaeseong. As a result, he was arrested and detained for about two months for the first of several times of being arrested for his activities with the movement.⁵⁸⁶ After his release, he devoted himself to the movement of educational enlightenment at Hyupsung Theological Seminary. Yong-Do Lee planted the will for national liberation in Sunday School students through fairy tales, children's songs, dance and such.⁵⁸⁷ In 1927, he published the storybook *Chunpoong* and *The Princess and the Flower Merchant* in the church. He also wrote his first screenplay and starred in the drama 'Those Who Hold the Cross' on Christmas Day. In 1928 he worked at the Church of Tongchon and directed the staging of 'Egypt and Israel' and 'Faithful Painter'. Also, he travelled all over the country with revival meetings and wrote the Unity Sunday textbook (1932).⁵⁸⁸ In his 'Brave Leader Moses,' one of the stories he wrote in this textbook for adults, he asserted that the liberation of the nation is realised through faithful people who could call on the power of God.⁵⁸⁹ His claim seemed to be that social and political change took place through the faith of an individual transformed by God.

Yong-Do Lee, above all else, was primarily a revivalist who emphasised the love of Jesus in easing the pain of the Korean church. He believed that faith and life were not separate and that the connection was love. According to him, 'Faith that has not begun with love is false faith, which is faith to kill a man ...

⁵⁸⁵ Young-Hoon Lee, *The Holy Spirit Movement in Korea*, 57.

⁵⁸⁶ Byeon, *Yiyongdo Moksa Jeonjib Vol. 4*, 96.

⁵⁸⁷ Byeon, *Yiyongdo Moksa Jeonjib Vol. 4*, 100.

⁵⁸⁸ Byeon, *Yiyongdo Moksa Jeonjib Vol. 3*, 61-161, 164-90.

⁵⁸⁹ Byeon, *Yiyongdo Moksa Jeonjib Vol. 3*, 71-75.

Faith without love is faith without life ... Faith without love is the lamp without fire by and the glasses of the blind'.⁵⁹⁰

He emphasised the practice of love through his sermons and called on believers to live through the love of Jesus in a life of thanksgiving.⁵⁹¹ For him, unity with Jesus is possible through love. Jesus is a God of the people who can be met in low places where there is a hardship. Jesus is among the poor, the sick, and the sinners. Therefore, to find and meet Jesus, we must go to all who are sick, poor, and sinners. Thus, loving Jesus and loving people are not two things but one. To love Jesus is to love your neighbour.⁵⁹² Yong-Do Lee also stressed Jesus, the saviour who suffered and died on the cross. He taught poverty, suffering and humility rather than wealth, pleasure and exaltation, and this preaching impressed people and worked a change in them.⁵⁹³ In his revival movement, the unity with the cross of Jesus Christ appears as unity with the sufferings of the people. Yong-Do Lee loved Jesus and followed Him through the acts of suffering, purity, and service. In his diary of 1 January 1931, he wrote: 'The suffering is my teacher, the poor is my wife, and the way is my palace.'⁵⁹⁴

The revival movement of Yong-Do Lee seemed to be a passive movement; however, it pursued Church reform and social reform. For him, faith is love. Faith is a belief and practice that is gradually and genuinely matured and completed with love. He wanted to lead social reform through this reformation of faith movement. Through the revival movement, Yong-Do Lee tried to reform the church, which had lost the dynamic quality and vitality of faith, and to save the nation by fundamentally changing humanity. He thought the way to save the people in despair under Japanese oppression was to revive their spiritual vitality with the power of the Holy Spirit. In this regard, he loved poor and marginalised people with the love of Jesus Christ. It seems that Yong-Do

590 Byeon, *Yiyongdo Moksa Jeonjib* Vol. 2, 244. (translated by Song-Kon Lee)

591 Byeon, *Yiyongdo Moksa Jeonjib* Vol. 3, 20.

592 Byeon, *Yiyongdo Moksa Jeonjib* Vol. 1, 224.

593 Byeon, *Yiyongdo Moksa Jeonjib* Vol. 4, 78-79.

594 Byeon, *Yiyongdo Moksa Jeonjib* Vol. 2, 65 (translated by Song-Kon Lee).

Lee tried to bring about social reform through the vitality of those churches which had Christians who loved their neighbour.

5.5.4. Seong-Bong Lee (1900-1965)⁵⁹⁵

Seong-Bong Lee entered Seoul Theological Seminary at the age of 25 in 1925. After graduating, he spent seven years of ministry in Suwon, Mokpo, Sinuiju, and other places. He was 38 when he experienced the baptism of the Holy Spirit in the seminary. A denominational evangelist in the Holiness Church General Assembly called on him to serve. He also preached the gospel as a travelling evangelist and a broadcasting missionary.⁵⁹⁶ Ik-Du Kim influenced him from an early age. He attended the school Ik-Du Kim had founded, and worshipped at the Sinchen Presbyterian Church where Ik-Du Kim was the pastor. At that time, he dreamed of becoming a revivalist, like Kim.⁵⁹⁷

From a diakonia point of view, Seong-Bong Lee stressed the holy life of Christians and wanted them to bear social responsibility through their lives. He also emphasised that Christians live a life of sanctification. The provider of such a life of holiness is Jesus Christ. He preached that it is possible through the Holy Spirit to receive the guidance of Jesus Christ.⁵⁹⁸ He also taught that Christians should not be obsessed with their own lives and have a selfish faith, but should be responsible for their neighbours, their societies and their nations.⁵⁹⁹ The life of holiness emphasised by Seong-Bong Lee seemed to mean that the practice of the life of the Christians served as a force to change society in an active sense. Seong-Bong Lee had a great interest in and love for the marginalised. His

⁵⁹⁵ In the books of Lee Seong-bong, there are an autobiography, *Mallo Mothamyeon Jukeumeilo* [[If cannot do with word, will do with death]], and the sermon books of 'The Pulpit of Immanuel', 'The Pulpit of Love', 'Secret of Revival', 'The Lecture of Pilgrim's Progress' and so on. I mainly used these books.

⁵⁹⁶ Seong-Bong Lee, *Mallo Mothamyeon Jukeumeilo*, [If cannot do with word, will do with death], (Seoul: The Word of Life, 1993), 55-62.

⁵⁹⁷ Seong-Bong Lee, *Mallo Mothamyeon Jukeumeilo*, 24.

⁵⁹⁸ Seong-Bong Lee, *Immanuel Gangdan* [The Pulpit of Immanuel], (Seoul: The Word of Life, 1993), 96-105.

⁵⁹⁹ Lee, *Immanuel Gangdan*, 112.

revival meetings were held many times a year. The income from these meetings was a large sum each year, but most of the money was used to support the churches, sponsor seminary scholarships, orphanages and nursing homes, and bring relief to poor church members. He did not boast of his actions, and even in his autobiography written at the end of his life, he did not record many of his scholarship support and relief actions. His home, however, was always poor, and his family had to endure it all.⁶⁰⁰

Seong-Bong Lee went to the wounded places in life and wrapped it in the gospel. He looked at the suffering people in the ruins of war and thought that to save them was the most urgent and believed that the only way they can be saved is to believe in Jesus Christ. After the Korean War, he visited leper colonies, nursing homes and orphanages with a love for and interest in socially marginalised people. In particular, he often visited an orphanage, Chenyangwon in Yuseong. Seong-Bong Lee loved orphans and widows, and he supported them with material goods and with sharing the gospel.⁶⁰¹

He joined the patriotic movement, aware of the pain of the nation. He joined the Daedong Dan, an independent organisation, in 1919, and was arrested for recruiting funds for the independence forces. He was imprisoned because he preached an anti-Japanese sermon. He grew a ‘unification beard’ because he wanted to pray continuously for the unification of the divided country that resulted after the liberation from Japan, and so he did not cut his beard at all.⁶⁰² Furthermore, he emphasised harmony in the divided Korean society, preaching that everyone should be a ‘reconciler.’⁶⁰³ He understood the cause of social problems as a sin of disobedience and found a way to solve it by repentance. He

⁶⁰⁰ Lee, *Mallo Mothamyeon Jukeumeilo*, 137.

⁶⁰¹ Lee, *Mallo Mothamyeon Jukeumeilo*, 131.

⁶⁰² Lee, *Mallo Mothamyeon Jukeumeilo*, 114.

⁶⁰³ Seong-Bong Lee, *Salangui Gangdan* [The Pulpit of Love] (Seoul: The Word of Life, 1993), 106.

seems to have been unable to accurately analyse the problems of Korean society at the time because he emphasised only a religious meaning.⁶⁰⁴

He participated in shrine worship⁶⁰⁵ for a while but then repented, but it remained in his life as a flaw. Historically, he had the potential to influence political and social reforms, but he did not achieve this enormous potential due to his lack of national consciousness. In this regard, Myeong-soo Park thinks that it was because he was a pastor of the Holiness Church, which negatively viewed social participation at the time.⁶⁰⁶

To sum up, Seong-bong Lee proclaimed the gospel of comfort and hope for the salvation of the people who were suffering from despair, poverty and disease in the turbulent times of the Japanese colonial rule and the Korean War. He understood that the gospel was personal salvation, but he did not recognise the social nature of the gospel and seemed to lack the social awareness of the Korean society. However, as we have seen, Lee loved the poor and despairing people. His interest was always towards the poor and marginalised. Unfortunately, he did not have a societal approach to solving the problems, even while he had a lot of interest in the suffering and reunification of the people. He was silent about social reform because he restricted the dynamism of the kingdom of God to personal change and ethical life.

⁶⁰⁴ Jang-Hyun Ryoo, *Hangukui Seonglyeong Undonggwa Yeongseong* [The Holy Spirit Movement and Spirituality in Korea], (Seoul: Preaching Academy, 2004), 175.

⁶⁰⁵ In accordance with Japanese colonialism, all Koreans had to participate in patriotic rituals in the Shinto shrine. The shrine worship was recognised not only as a renunciation of Korean national identity but also of Christianity, by participating in idolatry. Although the Japanese government insisted that the shrine worship was part of national rituals, the *Joseon* Christians simply did not recognise it as a national rite.

⁶⁰⁶ Myeong-Soo Park, 'Life and Revival of Rev. Seong-Bong Lee' in *Lee Seong-Bong Moksaiui Buheungundong Jomyeong* [The Lightning of Revival Movement of Rev. Seong-bong Lee], (Seoul: The Word of Life publisher, 2000), 219.

5.5.5. The beginning of Classical Pentecostalism and Diakonia

The classical Pentecostal missionaries who were influenced by the Azusa Revival, entered Korea in the late 1920s, among them Mary C. Rumsey, who was formerly a Methodist. She attended the Azusa Revival Conference in April 1906. At this time, she was baptised by the Holy Spirit and received a call from God for Korean missions. As she arrived in Jeongdong, Seoul, in the spring of 1928, classical Pentecostalism began to spread to Korea. After her arrival, Rumsey met with Hong Huh and established the first Pentecostal church, the Seobinggo Church in Korea. Sung-San Park returned from Japan, then took charge of the church.⁶⁰⁷

However, in the political situation in Korea where Christianity was oppressed by Japanese colonial rule, their mission work was difficult. Crucially, at that time, the Korean Church regarded mystical faith as heresy and guarded against mysticism. Mary C. Rumsey and T.M. Parson who came in 1930, E.H. Meredith and L. Vessey who were sent by the Pentecostal Church in England in 1931 and emphasised tongues, were much oppressed from the start of their ministry. Their mission works were suspected of being heretical. The other denominations eventually criticised these Pentecostal missionaries' activities about the spreading of religious syncretism movements with false revelation, tongues, and prophecy.⁶⁰⁸ Also, Japan's oppression of religion and the missionaries refusal to participate in shrine worship led to the forcible deportation of Rumsey in 1937 and Meredith and Vessey in 1940, and the Seobinggo church were closed. At this time, the Pentecostal church was under political repression from the Japanese colonial forces, as well as accusations of hereticism from other Korean Christians, and so Classical Pentecostal church

⁶⁰⁷ Young-Hoon Lee, *Seonglyeong Undongui Baljachwi* [Trace of the Holy Spirit Movement], Seoul Malsseumsa [Seoul Word publisher], (Seoul: Seoul Word publisher, 2014), 121-137.

⁶⁰⁸ Before 1945, the time of a false revelation movement was in the 1930s, when mystical or spiritual faith movements unfolded in Korean church history. Bon-Chul Bae 'Hanguk Osunjeol Seonglyeong Undongui Yeoksawa Jeonmang [A History and Prospect of the Korean Pentecostal Movement: In Relation with the Rise of Pneumatological Issues]', *Young San Theological Institute of Hansei Univ.* 29 (2013): 24.

planting was not easy. Thus, it is challenging to find traces of diakonia in their poor historical materials. However, in the case of Sung-San Park, he believed that ‘the sign of the baptism of the Holy Spirit is tongues, and the desirable Christian faith is social participation.’ He emphasised that Pentecostal faith should be expressed in tongues, divine power, and the baptism with the Holy Spirit as this is the fundamental belief based on book of Acts.⁶⁰⁹ It allows us to imagine that if the first classical Pentecostal church were established and maintained at this time, it would have given a glimpse of their participatory social efforts.

5.6. Conclusion

Early Christian missions not only pursued personal salvation and church growth but also preached the gospel through the diakonia practice by missionaries. Early Protestant missionaries adopted a strategy to open Korean hearts and have them accept the gospel by meeting the needs of Korean society. The missionaries emphasised medical care and education and led moral reform such as reforming family ethics, prohibiting alcohol and tobacco, and so on. The early Protestant churches in Korea began missionary work through diakonia practice. In the early days of the Protestant mission, the Great Revival movement played a role in igniting revival and social change in Korea. The movement gave comfort and courage to the people who suffered from severe repression and exploitation from Japan and gave them the strength to overcome hardships and trials. Through the movement, Korean Christians became intensely aware of sin and repented. They started to strive for a high level of morality. Besides, the movement was about a spiritual awakening that did not remain focused on the individual situation but led to church community awakening and social reform. The social changes in the early missions in Korea were mainly driven by missionaries, but the social reforms that occurred after the Great Revival movement were made by those who were changed by the

⁶⁰⁹ Lee, *Seonglyeong Undongui Baljachwi*, 126.

Holy Spirit. Even the things which were not considered sin at that time, such as using alcohol and tobacco, indulging in concubinage, and idolatry, were subject to reform from the perspective of Christian faith. As we have seen, the revival movement worked on relief and service to help the marginalised. It also played an essential role in the mitigating of hierarchy and gender discrimination. Notably, when many women participated in the revival movement, the status of women became more prominent, resulting in family and social changes. The movement also paid attention to protecting the interests of the lower class and peasants who had no say or place in society up to then.

However, as many scholars have pointed out, it seems that criticism is inevitable in the context of the situation at the time since the Great Revival movement made the Korean church non-political. Nonetheless, we found some historical significance of the movement, since the prayer meetings that spread through the revival movement motivated people to take part in the start of the nationalist movement and its further implementation. It is difficult to see direct influence from the Great Revival movement on patriotic actions. However, indirectly the Great Revival movement indeed became a significant driver for people to actively participate in the patriotic movement to enlighten national consciousness and save the nation.

After the failure of the March First Independence movement in 1919, Korean Christianity had a period of severe trials until liberation in 1945, and the Korean War (1950-1953) continued the tribulations of Christianity. However, the diakonia practice prevailed during this period as implemented by Sun-Ju Gil, Ik-Du Kim, Yong-Do Lee and Seong-Bong Lee, who were all active in the revival movement. The characteristic of the revival movement in this period was the tendency to assume the form of mystical belief which is more inward-oriented than participation in reality. Although they understood Jesus as a friend of the poor, sick and sinner, as a liberator of the people who gave them courage, comfort, and hope of life, there was a negative evaluation of the eschatological and mystical faith they preached. However, the eschatological faith was a demand for the inner spiritual struggle from the people who lost their passion

for life and hope for the future by being overwhelmed by poverty, darkness, and political affliction under the Japanese rule. Through this, they presented new hope for the future by warning of God's ultimate judgment on the unrighteous forces. At this time, the revival movement had initially been changing individuals through the gospel and wanted to liberate the oppressed nation from the Japanese colonial rule. In this process, the revivalists gave life to the Korean church through the supernatural ministry of the Holy Spirit. Also, it seemed that they were trying to lead the reform of society by reforming the church that had lost the dynamism and vitality of faith. However, they seemed to have a passive attitude toward social change, though they were very interested in the suffering and reunification of the people. It appears that there was no common structural approach to solving social problems.

Chapter 6. Diakonia in the Later Korean P/C movements (1950s – present)

6.1. Kibock Sinang of P/C movements and Minjung theology

Kibock Sinang and *Minjung* theology can explain Korea's unique situation after the Korean War, and it can also be seen as two major contextual theologies dealing with diakonia. After the Great Revival in 1907, the early revival meetings emphasised blessings, especially spiritual forgiveness such as 'forgiveness of sins' and 'eternal salvation'.⁶¹⁰ These revival meetings increased rapidly across the country, and the main message was to meet the immediate need for material blessings and healing. During the Korean War, most people lost their loved ones and property. There was no hope for them. Sebastian C. H. Kim describes that in the ruins of war, people wanted to escape from their poverty above all else and that their 'faith had to be met by the immediate result of healing and miracles.'⁶¹¹ Classical Pentecostalism, represented by Yong-gi Cho, seems to have emphasised the elements of blessing and prosperity in this world to meet the need for survival. P/C movements, which focused on the blessings of health, wealth, and eternal salvation, replaced the function of shamanism, a traditional Korean religion, in connection with the suffering of ordinary people. Many people attended church to receive worldly blessings. This belief to have blessings through faith and religious practices was described as *Kibock Sinang*. In the P/C movements, many Christians understood that 'being blessed in Christ became equated with being rich, healthy, and successful in this life.'⁶¹² Since then, with the rapid economic growth of South Korea, the Korean church has grown rapidly and established mega-churches. This material abundance and the growth of the church were accepted as God's blessing.

⁶¹⁰ Sebastian C. H. Kim, 'The Problem of Poverty': 43.

⁶¹¹ Sebastian C. H. Kim, 'The Problem of Poverty': 43-44.

⁶¹² Sang-Yun Lee, *Contextual Hope in Korean Pentecostalism's Threefold Blessing*, 129-131.

However, the *Kibock Sinang* in P/C movements resulted in excessive accumulation of wealth and power, and lost credibility with the public due to ethical and social concerns.⁶¹³ Conservative churches and theologians in South Korea did not welcome P/C movements. They thought that seeking blessings from God reflected an unbiblical and shamanistic influence. They called the Korean Pentecostal faith *Kibock Sinang* and regarded it as heresy.⁶¹⁴

In the 1970s, *Minjung* theology was created as a protest theology against the *Kibock Sinang* of P/C movements. During the turnaround period of rapid economic growth (1960-1980s), the poor were exploited by capitalists and oppressed by political dictatorships. Students, workers, intellectuals, journalists and pastors fought for the rights and interests of workers as well as for human rights and freedom of speech. Many who resisted oppression were arrested and put in prison. In this situation, *Minjung* theologians and their churches recognised that their mission was to free the people and South Korean society from military dictatorship through Christ.⁶¹⁵ *Minjung* theology was a major civil movement that challenged ‘both the church and society to deal with socio-economic and political injustice.’ This theology helped bring democracy to South Korea in the late 1980s and is considered to have played a ‘prophetic’ role in Korean history.⁶¹⁶ *Minjung* theologians realised that the poor are not poor simply because of a lack of material things, but poor by social structural exploitation and injustice. *Minjung* theologian Nam-Dong Suh, in 1975, said in his dissertation that Jesus was identified with the poor, the sick and the oppressed and that the gospel of Jesus is the gospel of salvation and liberation. The struggle against the forces of evil and the liberation of the poor were not

⁶¹³ Sebastian C. H. Kim, ‘The Problem of Poverty’: 48.

⁶¹⁴ Sang-Yun Lee, *Contextual Hope in Korean Pentecostalism's Threefold Blessing*, 225.

⁶¹⁵ Seon Kwang Seo, *Hankuk Gydokgyo Jeongchishinhak ui Jeon Gae* [the Development of Korean Christian Political Theology] (Seoul: Yewha Yeoja Dae Hak Chulpanboo, 1996), 81 in Lee, *Contextual hope*, 110-111.

⁶¹⁶ Sebastian C. H. Kim, ‘The Problem of Poverty’: 48.

just spiritual matters, but mainly structural and political ones.⁶¹⁷ Byeung-Moo Ahn, another well-known *Minjung* theologian, stressed:

Jesus identified with the poor in such a way that Jesus himself became *Minjung* as he shared his life with the *Minjung*. The event of the Cross was the climax of the suffering of the *Minjung*. The event of the Cross was the climax of the suffering of the *Minjung*.⁶¹⁸

The presence of Christ is not experienced when the Word is proclaimed or when the sacrament is held, but when it is shared in the sufferings of the people.⁶¹⁸ Sebastian C. H. Kim explains that the focus of *Minjung* theology is twofold: 'to safeguard the rights of the poor, the weak and the oppressed, and to change the society to protect them. It is for the *Minjung* only. However, being part of the Jesus event requires the *Minjung* to serve others and this could be the way forward for *Minjung* theology in the future.'⁶¹⁹

The *Minjung* theologians criticise the P/C movements as shamanistic, mystic, non-social, and non-historical. In particular, they are critical of the movements that emphasised *Kibock Sinang*. Seo Seon Kwang, a *Minjung* theologian, criticises the P/C movements for emphasising only the subjective and mystical power of the Holy Spirit rather than the presence of the Holy Spirit, and for emphasising the visible work of the Holy Spirit rather than the divinity of the Holy Spirit. He criticised the movements as the Spirit movement without Jesus and God. According to him, the P/C movements in South Korea had become a *Kibock Sinang* that inspires and expands without limit the fulfillment of material needs. Seo regards Cho's Threefold blessing as a *Kibock Sinang* and criticised that the movements had also promoted material secularism by making the gifts of the Spirit 'gifts of growth, development, and success' in

⁶¹⁷ Nam-Dong Suh, 'Toward a Theology of Han' in Yong Bock Kim (ed.) *Minjung Theology: People as the Subjects of History* (Maryknoll, NY: Orbis Books, 1983), 51-65. in Sebastian C. H. Kim, 'The Problem of Poverty': 46.

⁶¹⁸ Sebastian C. H. Kim, 'The Problem of Poverty': 46.

⁶¹⁹ Sebastian C. H. Kim, 'The Problem of Poverty': 48.

line with the capitalist consumer culture system.⁶²⁰ Byeung-Moo Ahn regarded the P/C movements as a social pathological phenomenon. After the Korean War, rural residents who left their homes and moved to cities felt threats and anxieties. They had a desire to belong somewhere to get rid of the anxiety and to fill their sense of deprivation. According to Ahn, the P/C movements responded to these needs. He is positive in that the P/C movements are a reaction against doctrinal and conservative churches. However, he does not agree that the movements are a desirable movement of the Holy Spirit. For Ahn, the effort for liberation from social structural evil is a true movement of the Holy Spirit.⁶²¹

Minjung theology and P/C movements both attempted to meet the needs of the poor and marginalised. However, their diakonia understanding and approach is quite different. The poor who suffered after the Korean War wanted liberation from their dark situation. What they needed was a message of salvation and freedom from poverty, and a promise of God's blessing. P/C movements responded to the problems of the poor by interpreting the gospel as giving a total blessing. While the problem of *Kibock Sinang* in the P/C movements still remains and often threatens the gospel principles and sufferings of the cross, their *Kibock Sinang* represents 'a way the Korean church has responded to the problem of poverty and has indeed been good news to the poor.'⁶²² P/C movements, centred on the Classical Pentecostalism, provided the strength to endure the hardships after the Korean War and gave Koreans hope for liberation from poverty.

⁶²⁰ Seon Kwang Seo, 'Minjunggwa Seonglyeong [Minjung and Holy Spirit]', *Minjunggwa Hanguksinhak* (Seoul: Korea Theological Study Institute, 1982), 303, 311-312 in Ryoo, *Hangukui Seonglyeong Undonggwa Yeongseong*, 224-25.

⁶²¹ Byeung-Moo Ahn, *Minjungsinhak Iyagi* [Minjung Theology Story] (Seoul: Korea Theological Study Institute, 1987), 224-25 in Ryoo, *Hangukui Seonglyeong Undonggwa Yeongseong*, 226-27.

⁶²² Sebastian C. H. Kim, 'The Problem of Poverty': 45.

6.2. The Assemblies of God in Korea and Diakonia

When the Korean War broke out, three American chaplains were serving with the U.S Army in Korea.⁶²³ Among them, John R. Elrod met with Rev. Hong Huh while he was investigating the current status of the Korean Pentecostal Church. The two had worship services for about a year, and Elrod introduced Huh to the AG of USA. Elrod returned to the United States in 1951, and at that time he presented the situation of Pentecostal churches in Korea to the AG of USA. In the summer of 1952, following the requests of Elrod, Howard C. Osgood, the field secretary of the AG of USA for the Far East, came to Korea. He stayed in Korea for a while and met Hong Huh, Sung-San Park, and Bu-Keun Bae, and he examined the status at that time of Korean Pentecostal churches.⁶²⁴ After Osgood returned to the United States on December 15, 1952, Rev. Arthur B. Chesnut, a missionary of the AG of USA, was officially sent to Korea. Chesnut was originally a missionary in China, and when China became communist, he went to Japan to do mission work.⁶²⁵

The AG of Korea was founded by missionaries of the AG of USA and the Pentecostals who had been active after Rumsey arrived in Korea in 1928. Chesnut arrived in Korea and began preparations for the founding of AG of Korea with seven pastors.⁶²⁶ After the arrival of Chesnut, Korean Pentecostal churches began to coalesce actively. Sung-San Park recruited pastors of Pentecostal churches scattered over the peninsula to help establish the denomination. Finally, on April 8, 1953, in Nambu Church in Seoul where Hong Huh ministered, the AG of Korea was organised.⁶²⁷

⁶²³ 'OUR CHAPLAINS IN KOREA', *The Pentecostal Evangel* (Feb. 4, 1951): 2.

⁶²⁴ Howard C. Osgood, 'A Brief Visit to Korea,' *The Pentecostal Evangel* (Aug. 3, 1952): 8.

⁶²⁵ 30 years history compilation committee, *Gidokgyo Daehan Hananimui Seonghoe 30 Nyeon sa* [30 years history of Assemblies of God of Korea], (Assemblies of God of Korea, 1981), 65

⁶²⁶ Those were Hong Huh, Sung-San Park, Bong-Jo Kwack, Bu-Keun Bae, Sung-Duk Yoon, Gil-Yoon Kim, and Ki-Im Park.

⁶²⁷ Young-Hoon Lee, *Seonglyeong Undongui Baljachwi*, 138-140.

6.2.1. Diakonia practices of AG in Korea

Immediately after the liberation of Korea, more than four million people, one-fifth of South Korea's twenty million people, were starving due to famine. Moreover, South Korea suffered a great deal of damage due to the influx of 4.6 million war refugees in the Korean War. At that time, the AG drew attention to the pain of Koreans. AG of USA began to share the news about people suffering from the Korean War and to pray.⁶²⁸ Chesnut asked the AG of USA for assistance for those suffering from the Korean War. AG of USA responded to requests and provided relief supplies, including rice, clothing and food.⁶²⁹ In particular, AG of USA helped to restore many to health by sending food containing whole milk powder for thousands of children. The Oriental Relief Agency of AG handled the relief work. The supplies were accompanied by the message of the gospel. The cost of sending food and clothes was \$893.67, including 'ocean freight, local transportation and shipping containers.' In 1953, the Oriental Relief Agency shipped 'more than 100,000 pounds of food and clothing' for distribution. The first shipment to South Korea in January 1954 was 10,845 pounds.⁶³⁰

In terms of diakonia, after the Korean War, AG of USA tried to implement it using ministry to the orphans and the disabled. In the 1950s, disease, poverty and famine plagued the country. According to Chesnut, the Korean War orphaned over 100,000 children. Most of the nine million people in Seoul had to eat less than seven meals a week, and thousands died of starvation.⁶³¹ In this situation, the efforts to help orphans began in P/C churches. One of the Korean Pentecostals converted his cottage into 'Faith and Love orphanage' and took care of 53 orphans at one time.⁶³² Chesnut also initiated a project to find homes for unwanted babies. The resulting Green Meadows Baby Home was founded in

⁶²⁸ 'Pray for the Koreans', *The Pentecostal Evangel* (Jul 22, 1950), 2.

⁶²⁹ Arthur B. Chesnut, 'Relief Needed in Korea', *The Pentecostal Evangel* (Jan 25, 1953), 8-9., 'Pentecost in Korea'. *The Pentecostal Evangel* (Aug 9, 1953): 6.

⁶³⁰ Chesnut, 'Relief Needed in Korea.'

⁶³¹ Chesnut, 'Relief Needed in Korea.'

⁶³² 'Urgent Need in Korea', *The Pentecostal Evangel* (October 26, 1952): 9.

1958 by the U.S. government welfare agency. The Green Meadows Baby Home also looked after blind and disabled children.⁶³³

In another case, Lois Yardley found a woman in an army tent who was caring for 22 orphans and asked Christian American soldiers for funds and materials to build an orphanage in the mission field. With this request, Mountain View Orphanage was established, which took care of about 50 orphans.⁶³⁴ John Stetzes' family came to South Korea in 1954 as AG missionaries. Mrs Edith Stetzes served as the director of the mission orphanage for five years. Under her supervision, the orphanage improved its facilities.⁶³⁵ Her husband, Rev. Stetzes, was the superintendent of the AG of Korea, and one of his interesting ministries was the prison ministry. He led worship in four prisons, large and small, and on Sundays, he preached the gospel to more than 1,000 prisoners.⁶³⁶ According to Christine Carmichael, Pentecostal missionaries worked in a prison in Anyang, where they preached the gospel to more than 2,000 people.⁶³⁷

Outstanding among AG's ministries, according to the records, was the outreach to the deaf. Betty Haney studied sign language at the Central Bible College in Springfield, Missouri, and entered South Korea in 1958 as a US government employee.⁶³⁸ She was able to start Bible classes after learning Korean sign language. 275 people participated in this Bible study.⁶³⁹ She then began the AG mission, beginning with 12 deaf people in South Korea.⁶⁴⁰ Haney held a rally in Busan, and many people were saved at the rally.

⁶³³ Arthur B. Chesnut, *Put Shoes on His Feet Art Chesnuts Life Story* (Yorkshire Publishing Group, 1989), 125-26.

⁶³⁴ John Stetz, 'Korea Field Chairman's Report.' *The Pentecostal Evangel* (March 10, 1963): 12; Christine Carmichael. 'Korea.' *The Pentecostal Evangel* (April 30, 1967): 22.

⁶³⁵ Stetz, 'Korea Field Chairman's Report.': 12.

⁶³⁶ Charles W. Butterfield, *Historical Account of Assemblies of God Missionaries to Korea 1952 to 2000* (Seoul: AGMK, 2000), 32-35.

⁶³⁷ Carmichael, 'Korea': 22.

⁶³⁸ Maxine Strobridge, 'Reaching some of Korean's 60,000 Deaf.' *The Pentecostal Evangel* (Jan 29, 1967): 20.

⁶³⁹ Strobridge, 'Reaching some of Korean's 60,000 Deaf.': 20.

⁶⁴⁰ Carmichael, 'Korea.', 22.

At that time, Rev. Sung-Man Chey also had a ministry in Busan for deaf people. He had studied at a local Presbyterian Bible school, but following his father, Chey stood in the Pentecostal faith. He graduated from AG Bible School in Seoul,⁶⁴¹ and in 1961 he began a full-time ministry for the deaf. He set up five groups for deaf people in the Busan area the following year. In that same year, Haney started 'a special service for adult deaf people' in Seoul, which 400 people attended, and 40 people stood up to accept Jesus as saviour.⁶⁴² Later, Incheon and Suwon also established a worship space for deaf people and a pastor was appointed for the deaf. By December 1962, the number of pastors increased to twenty. As the number of people and groups working together increased, the need for financing arose, and Haney even donated her salary.⁶⁴³ After Chey moved to Seoul in 1962, he worked as the full-time director of the deaf programme in AG of Korea. In 1965, Haney's ministry continued under the leadership of Chey and the missionaries, Arthur and Ruth Sholtis. After 1965, while Haney worked as a government officer in New Delhi, India, she still helped as an advisor to the deaf programme in AG of Korea. At the time, many deaf people wanted to learn sign language at AG Bible School, and Chey eventually taught sign language there. In 1964, the Bible School trained seventeen native workers and established about ten churches for the deaf.⁶⁴⁴

Rev. Maxine Strobbridge came to South Korea in 1967 for the ministry to the deaf people. She started a deaf orphanage and deaf minister training centre in Pyeongtaek. She worked with local deaf ministers and held camps, seminars, and vacation Bible schools for the deaf. During her stay in South Korea, she lived with the children of the orphanages for many years.⁶⁴⁵ According to the statistics of AG of Korea in 1968, there were twenty-one U.S. Missionaries,

⁶⁴¹ Sung-Man Chey, 'Bringing Korean Deaf to Christ.' *The Pentecostal Evangel* (Jan 3, 1965): 10-11.

⁶⁴² Strobbridge, 'Reaching some of Korean's 60,000 Deaf.', 20.

⁶⁴³ Sung-Man Chey, 'Bringing Korean Deaf to Christ.' *The Pentecostal Evangel* (Jan 3, 1965): 10-11.

⁶⁴⁴ Chey, 'Bringing Korean Deaf.'

⁶⁴⁵ Butterfield, *Historical Account of Assemblies of God Missionaries*, 60-61, 82-83.

seven national workers, nine deaf churches and an orphanage with forty-five children, all part of the ministry to the deaf.⁶⁴⁶

6.2.2. Rev. Yong-Gi Cho⁶⁴⁷ (1936 -)

In the 1950s, after the Korean War, Pentecostal churches were weak in numbers and influence. However, the impact of Cho and the growth of the YFGC played an essential role in the Pentecostal faith, turning it into the mainstream of South Korean churches. Cho entered the Full Gospel Seminary in 1956, which was founded by the AG, and there he met his future mother-in-law Choi Ja-Shil. After they both graduated from the seminary, in March 1958, they started a Tent church in Daejodong, the slum district of Seoul. They ministered together at the church. In October 1961, with the help of the Mission of the AG of USA, Cho established the Full Gospel Revival Centre in Seodaemun. He was ordained in April 1962 and changed the name of the church to Full Gospel Central Church, and in 1973, he moved the church to Yoido, where it was named Yoido Full Gospel Church (YFGC).

6.2.2.1. Threefold Blessings and Hope

The people who came to the Tent church that Cho pioneered in Seoul were the poor settlers from all over the country. South Korea had been newly established after independence from Japan, and people left home with the hope for a better life and gathered in the city. Cho emphasised the power of the cross and the Holy Spirit and conveyed the message of hope to those suffering from hunger.⁶⁴⁸ It was a contextual message appropriate to the situation at the time.⁶⁴⁹

⁶⁴⁶ Butterfield, *Historical Account of Assemblies of God Missionaries*, 27.

⁶⁴⁷ The name Yong-Gi Cho is used in other documents to Paul Yonggi Cho and David Yonggi Cho.

⁶⁴⁸ David Yonggi Cho, *Salvation, Health and Prosperity: Our Threefold Blessings in Christ* (Altamonte Springs, FL: Creation House, 1987), 11.

⁶⁴⁹ Anderson, 'A 'Time to Share Love': 159-60.

Cho preached a word of the Threefold Blessings to Koreans who had been suffering from poverty and disease since the Korean War, based on 3 John 1:2. Threefold Blessings means ‘the hope: salvation for their souls, prosperity to overcome the absolute poverty they were facing, and divine healing for their diseases.’⁶⁵⁰ Cho insisted on the Threefold Blessings as based on the doctrine of the Five-fold Gospel: these are Salvation, Holy Spirit, Divine Healing, Blessings and Second Coming of Jesus.⁶⁵¹ He first stressed the well-being of the soul. When the soul is good, people will receive blessings to go well and have good health.⁶⁵² He seemed to have a holistic view of salvation, as he emphasised blessings of the human soul, life, and health. His message stressed God’s grace and comforted those who were poor and suffering. Cho’s holistic salvation theology found its roots in the experience of the Pentecostal faith. Through the work of the Holy Spirit, believers experienced the filling of the Holy Spirit in their present lives and showed its influence with social service, political and social transformation.⁶⁵³

Many scholars agreed that the theological theme of Cho is hope. Moltmann points out that underlying his ministry is a theology of hopefulness, and was formed based on the despair caused by the Japanese occupation and Korean war.⁶⁵⁴ Young-Hoon Lee also stated that the theology of hope fundamentally changed the thinking of people who are used to despair. Cho’s theology of hope provided a driving force to challenge the environment of despair with dreams and desires and to overcome it by making Christians discover the resources of hope in God.⁶⁵⁵ According to Sang-Yun Lee, the Threefold Blessing of Cho

⁶⁵⁰ Sang-Yun Lee, *Contextual Hope in Korean Pentecostalism’s Threefold Blessing*, 4.

⁶⁵¹ Vinson Synan, ‘The International Ministry of Dr David Yonggi Cho’, A Collection of scholarly Papers in Celebration of the 40th Anniversary of Dr. Yonggi Cho’s Ministry: *The Holy Spirit and Church I*, (1996): 235.

⁶⁵² Yong-Gi Cho, *Fivefold Gospel and Threefold Blessing* (Seoul: Seoul Malsseumsa, 2001), 260-270.

⁶⁵³ Miller and Yamamori, *Global Pentecostalism*, 15-38.

⁶⁵⁴ J. Moltmann, ‘Response to Dr. Jürgen Moltmann’s The Blessing of Hope: The Theology of Hope and the Full Gospel of Life’, *Youngsian Theology Journal* 3 no.1, (Jan. 2005): 7-29.

⁶⁵⁵ Young-Hoon Lee, ‘Influence of Dr. Cho’s ‘God is So Good - faith’ in the Korean Churches’, *Youngsian Theology Journal* 3 no1, (June, 2006): 108.

became ‘the major theme of Korean Pentecostal preachers, and as a result, Korean Pentecostals began to have hope in their hopeless situations.’⁶⁵⁶ Hyun-Seong Bae insisted that the central theme of Cho’s philosophy of ministry and theology is hope.⁶⁵⁷

Although the Threefold Blessings of Cho played a vital role in the South Korea church’s quantitative growth and rapid revival, it was criticised for being centred around church growth and individual salvation. He was also criticised for teaching shamanic belief and for emphasising excessive success. Dong-Sik Yu, the theologian, acknowledged that the full gospel spirituality contributed significantly to people’s sense of belonging through Maternal spirituality. However, he was concerned that this spirituality had an asocial tendency. He also worried that YFGC would fall into a popular shamanistic belief that emphasises the Holy Spirit without God and cross of Christ.⁶⁵⁸ Theologian Kwang-Sun Seo levelled the criticism that at the heart of full gospel spirituality is the spirituality of the Holy Spirit without the suffering God, and such Godless success forms a subculture of the consumer culture in the marketplace of capitalism.⁶⁵⁹ Myung-Yong Kim, the Presbyterian theologian, pointed out that Cho’s Threefold Blessings is limited mainly to the area of personal health and blessings in the world. The threefold blessings were not very closely related to the change of society, the establishment of justice and peace in history, and the establishment of the kingdom of God.⁶⁶⁰

⁶⁵⁶ Sang-Yun Lee, *Contextual Hope in Korean Pentecostalism’s Threefold Blessing*, 196-97.

⁶⁵⁷ Hyeon-Sung Bae, ‘Understanding Youngsan’s Theological Horizon and Hope’, *Youngsan Theology Journal* 2 no.1 (2005): 141.

⁶⁵⁸ Dong-Sik Yu, ‘Korean Church and Holy Spirit Movement’ in Kwang-Sun Seo et al., *Hanguk Gyohoe Seonglyeong Undongui Hyeonsanggwaja Gujo* [The Phenomenon and Structure of the Holy Spirit Movement in Korean Churches] (Seoul: Daehwa publisher, 1981), 20.

⁶⁵⁹ Seo, *The Phenomenon and Structure*, 96-97.

⁶⁶⁰ Myung-Yong Kim, ‘The Holistic Salvation, the JPIC (Justice, Peace, and Integrity of Creation) and the Holistic Pneumatology’, *Holistic salvation and JPIC*, (Seoul: Seoul Malsseumsa, 2003), 42-45.

6.2.2.2. The understanding of the Diakonia of Yong-Gi Cho

Early in Yong-Gi Cho's ministry, his priority was in the salvation of the individual rather than in social participation. This aspect is revealed through his early sermons in his ministry. In his book, *Great Power of Faith*, which is a collection of his sermons, he categorised twelve sermons into three themes. The themes were the aspects of the Threefold Blessings: 'As your soul is getting along well', 'all may go well with you' and 'I pray that you may enjoy good health'. The main contents of the sermons were comfort, blessing, and faithful decision.⁶⁶¹ At that time, his sermons seemed to remain at the level of reforming personal consciousness. In the early 1980s, his speeches are filled with words related to happiness. In the sermons, there was often a concern for relief and service within the category of family and children.⁶⁶² However, the scope of his interest in diakonia was limited and passive.

The 1980s and 1990s were a period of active democratisation campaigns against military regimes in South Korea. At the time, Cho did not actively participate in these social movements. However, as an evangelist, he began to pay attention to social issues in the diakonia aspect of the church.⁶⁶³ Since Cho emphasised the practice of love as a Christian, his diakonia was based on the concept of God's love that fills the Christian life through the Holy Spirit and enables Christians to share the love with their neighbours.⁶⁶⁴ He says that if we want to gain full faith, we should give more love to our neighbours. For him, the church should stress love and practice love. The characteristics of a born-again Christian is to become a person of love. Because God is love, those who experienced the love of God will love their neighbours.⁶⁶⁵ Cho explained that

⁶⁶¹ Yong-Gi Cho, *Great Power of Faith* (Seoul: Full Gospel Central Church ministry, Ministry of Justice, 1965).

⁶⁶² Yong-Gi Cho, *Haengbokgwa Maeumui Jakjeong* [Determination of Happiness and Mind] (Seoul: Youngsan publisher, 1981), 61-62; Yong-Gi Cho, *Haengbokui Naejeok Jogeon* [Internal conditions of happiness], (Seoul: Youngsan publisher, 1983), 189.

⁶⁶³ 'Church and Society', Sunday worship sermon of Yong-Gi Cho (July 28, 1985).

⁶⁶⁴ Anderson, 'A 'Time to Share Love': 29.

⁶⁶⁵ 'Love of Heavenly Father and Jesus', Sunday worship sermon of Yong-Gi Cho (Nov. 20, 1988).

the practice of love for neighbours takes three forms in the biblical view: (1) loving (2) sharing from the heart (3) sharing of material goods.⁶⁶⁶ He also emphasised the need for relief to create situations for the sharing of the gospel.⁶⁶⁷

He seemed to understand diakonia as a tool for sharing the gospel. His understanding of diakonia is as a practice of love as a Christian and as a good mediator for the preaching of the gospel. At this time, his diakonia was based on practical faith to share with neighbours. However, his understanding of diakonia did not include social participation to transform the structure and order of the world according to God's justice.

In particular, in 2005, Cho's diakonia ministry met a critical turning point. He mentioned his change of viewpoint on salvation in the New Years' service message for the staff in his church and at a prayer meeting for repentance in Chunghyeon church on April 8. He saw that the cross focused on the salvation of humans within the tragic circumstances of humanity, primarily because of the demanding situations of the early church members. He repented that he had interpreted the meaning of the cross so narrowly and that he had been indifferent to society and nature. He emphasised his changed view for the society in that the salvation of the Christian cross is not only for humanity but also for eliminating social evils and restoring the environment.⁶⁶⁸ Cho declared his willingness to spread to more active social participation and environmental movements at the church. From that time on, we could see that the scope of diakonia of Cho was extended beyond the scope of practising love for neighbours in society.

Cho's diakonia range also expanded toward the environmental movement. In December 2004, after experiencing the Indian Ocean tsunami that hit tens of thousands of victims in Southeast Asia, he boldly decided that he should include

⁶⁶⁶ Yong-Gi Cho, 'The truly blessed life', 5-8. in Anderson, 'A 'Time to Share Love': 165.

⁶⁶⁷ 'The Neighbour of a Person who Met a Robber', Sunday worship sermon of Yong-Gi Cho (June 6, 1999).

⁶⁶⁸ Yong-Gi Cho, *Reverend of Yoido* (Seoul: Seoul Words publisher, 2008), 564.

environmental issues in mission subjects. After that, he emphasised human responsibility for the environment through preaching and lectures. He encouraged people to pray for nature's recovery and to bless nature. He stressed that we should participate in a movement that prevents nature from being damaged, pray for God's grace and mercy in nature, and protect it.⁶⁶⁹ In addition, he helped people locally and globally who were suffering from natural disasters through Good People, an NGO institution, established under the auspices of YFGC.

On May 14, 2008, Cho officially retired from YFGC and delegated the ministry to Young-Hoon Lee. After having finished 50 years of ministry to a large church, he started his second ministry. On March 4, 2008, he launched the Love and Happiness Sharing Foundation (now, Yeongsan Cho Yonggi Charity Foundation). After retiring from the pastorate, Cho's emphasis was on continuous social ministry through serving and sharing.⁶⁷⁰ Its purpose is to give people hope and share the love of Jesus Christ.⁶⁷¹

The P/C movements in the world commit to political participation to fulfil people's needs and achieve a just society. Cho displays this commitment as well. Cho is a socially influential person, as one of the ten most influential religious leaders in South Korea.⁶⁷² However, many church pastors who grew up with the P/C movements, including Cho, have been criticised for the conservative political tendency that led to them actively cooperating with government policy. Cho was a preacher, as well as a significant participant in the National Breakfast Prayer Meeting since its beginning in 1965. The prayer

⁶⁶⁹ Cho, *Reverend of Yoido*.

⁶⁷⁰ YFGC, *50 Years of Full Gospel Church in Yoido* (Seoul: YFGC, 2008), 180-91.

⁶⁷¹ Yeongsan Cho Yonggi Charity Foundation. Available from: http://en.yonggicho.org/xe/index.php?mid=intro_foundation02 (accessed May 1, 2018).

⁶⁷² Sisa Journal, a well-known journal in Korea, selects and announces the 10 most influential religious figures annually in a survey. Available from: <http://www.sisapress.com/journal/article/157640>, <http://www.newsnnet.com/news/articleView.html?idxno=4321> (accessed May 2, 2018).

meeting held in May 1973 supported the ‘October Yushin’⁶⁷³ of President Chung-Hee Park and prayed for its success. Also, in August 1980, the meeting blessed the Doo-Hwan Chun regime, who massacred citizens to succeed in his coup, and this scene was broadcast live on television.⁶⁷⁴ Thus, this annual prayer meeting was used as a political tool to religiously justify unrighteous political power.

The Christian political party, a political power representing Christianity, was created in 2004 in South Korea, and Cho played an important role here. In Jong-Hyun Jung’s study, he referred to Cho’s talk about the intention of Christian political parties. In that conversation, Cho explained that Christians should advance into the National Assembly and use their power and influence through legislative activities, because Christians cannot have a significant impact if they do not participate in policy decisions. However, no matter how faithful Christians are when they enter the political world, they often decide against God’s will. For this reason, Cho said that he should create a Christian party and practice a policy that is in line with the Christian mind.⁶⁷⁵ However, the Christian party was defeated in the election, and the party was dissolved. Cho seemed to have tried to exert political influence without thoughtful consideration of the role and some concrete realisation of a Christian party. Although the results were not favourable, Cho did have an intention to change

⁶⁷³ The ‘October Yushin’ was a self-coup in South Korea, in October 1972, during which President Chung-hee Park assumed dictatorial powers. Park suggested that Korean democracy should be settled because of the limitations of Western democracy for national reconstruction. He announced an emergency state on October 17, 1972, to promote the so-called Yushin (means reform). Through this, all the democratic institutions had been suspended, and finally the Yushin regime was established. The Yushin regime eventually established a dictatorship system for long term administration under the name of Korean democracy.

⁶⁷⁴ The Society of the History of Christianity in Korea, *Hanguk Gidoggyoui Yeoksa* [A History of Christianity in Korea] Vol. III, (Seoul: The Institute of the History of Christianity in Korea, 2009), 242-245.

⁶⁷⁵ Jong-Hyun Jung, ‘Osunjeol Gyohoeeseo Natananeun Jeongchi Chamyewoi Teukjing [The Characteristics of Political Participation by Pentecostal Churches]’, *Asian Journal of Religion and Society* Vol.1 no.1 (Jan. 2010), 85-86.

the social structure by recognising the limitations imposed on individual Christians, and attempting to influence the national policy.

Cho's understanding of diakonia goes beyond serving neighbours through non-professional individuals and churches. Through his charity foundation, his diakonia ministry became more efficient and professional with professional workers and systems. According to Anderson, Cho's diakonia ministry 'demonstrate the potential within Pentecostalism to be a force for social transformation in today's world.'⁶⁷⁶ Cho's understanding of diakonia is based not on the theology that pursues soul salvation but on the theology of holistic salvation through Threefold Blessings. From the beginning of his ministry, Cho aimed to change society through moral changes of individual Christians based on the theology of holistic salvation. In this context, Cho's holistic salvation includes the realm of diakonia. However, critics claimed that his diakonia practice did not extend to the social salvation movement. He attempted to change the social structure and social order by the justice of God, but only as related to individual salvation. Also, as his church grew and became more extensive, the demand for social participation grew steadily. He accepted these criticisms and social demands and repented of his silence against social evil. At the same time, he and Young Hoon Lee, present Senior Pastor of YFGC, are trying to extend the focus that had been mainly on soul salvation to include social reform to realise holistic salvation. Also, it is spreading towards political participation and the ecological movements aimed at preserving the creation.

6.2.3. Rev. Ja-Shil Choi (1915-89) and women's leadership

Ja-Shil Choi collaborated in the founding of YFGC. Her contribution had a tremendous impact not only on church growth but also on the development of women's leadership in the church. Myung-Soo Park, a Korean historical theologian, regards Choi as a female leader who inherited the traditions of Phoebe Palmer, who led the 19th century American Holiness movement, Aimee

⁶⁷⁶ Anderson, 'A 'Time to Share Love'': 167.

McPherson, the founder of the International Foursquare Church, and Mary Rumsey, the first Pentecostal missionary in Korea.⁶⁷⁷

Her roots can be found in the revival movement of the Korean church represented by Seong-Bong Lee. When Choi met Seong-Bong Lee, she was going through many personal problems, including deaths in the family, problems with business and marriage, and the deterioration of her health. She attended the revival meeting of Seong-Bong Lee and received the Holy Spirit during the universal prayer. After consulting with Lee, she entered the Full Gospel seminary admitting to speaking in tongues. Then she met Yong-Gi Cho at the seminary and started the ministry of a Tent church with him.⁶⁷⁸ She gave him official leadership by giving up the authority to preach from the pulpit. The reason why Choi and Cho were complementary is that they each filled their roles effectively. Choi played the role of gathering and caring for the church members through a strong emotional appeal to the public. Cho mainly delivered more theological and systematic messages through sermons.⁶⁷⁹

Choi had a warm heart and a spirit of service that led to caring for others. She worked with the women of the church at the time of the Korean War to prepare rice balls for the refugees and nurse wounded soldiers.⁶⁸⁰ Choi did not preach by word but preached with service, sacrifice, and body. For example, she worked with farmers in the pepper fields, picking and helped to clear away weeds with the farmers. She helped a man who had a paralytic disease by washing his body and clothes and cleaning his house.⁶⁸¹ Choi had a heart of

⁶⁷⁷ Myung-Soo Park, 'Seonglyeong, Gajok, Geumsik [The Holy Spirit, Family, Fasting: The Life and Work of Rev. Ja Shil Choi]', *Youngsan Theology Journal* 43 (March, 2018): 113-14.

⁶⁷⁸ Ja-Shil Choi, *Naneun Hallelluya Ajumma Yeotda* [I Was the Halleluia Woman], (Seoul: Seoul Book Publishing Department 1985), 65-84.

⁶⁷⁹ Hai Ran Woo, 'Jendeohwadoen Charisma [Gendered Charisma: the Case of Female Religious Leaders in South Korea]', *Jonggyo Yeongu* [Religion research] 62, (Mar. 2011): 101.

⁶⁸⁰ Choi, *Naneun Hallelluya Ajumma Yeotda*, 56.

⁶⁸¹ Mun-Hong Choi. 'Hanguk Gyohoe Seonglyeong Undong [Korean Church and the Holy Spirit Movement]', *Youngsan Theology Journal* 38 (Dec. 2016), 61.

compassion for the poor and alienated people ever since she was a student at the seminary. She decided to become their healer.⁶⁸²

In particular, Choi wanted to become a healing minister who healed not only physical illness but also spiritual illness. Her ministry drew many vulnerable and ill people to her. After she graduated from the seminary in March 1958, she tried to start an orphanage but failed. After that, she took care of some children she gathered together, and in May of the same year, she started the Tent church in Daejo-dong. In this church, many people were healed, and the story of this spread far and wide, and many people flocked to the church. Among them were people with paralysis, women who planned suicide, and people possessed by an evil spirit, and so on.⁶⁸³ The hardships that Choi had suffered such as poverty, disease, and despair, became the basis for comforting the church members who suffered from these and other difficulties.

In the 1950s and 1960s, when Choi began her ministry, the social position of women in patriarchal Korean society had not improved much. However, she expressed spiritual leadership through her ministry as a woman and overcame the traditional wall erected against women with this. She overcame the inferior position of Korean women through the spirituality of faith and prayer.

When Choi started the Full Gospel Central Church on October 15, 1961, in Seodaemun, most of the people were poor and sick, as in the Tent Church.⁶⁸⁴ She healed a young man who had epilepsy through prayer in tongues and healed a virgin who was possessed by demons.⁶⁸⁵ In addition, a powerful healing ministry continued in YFGC.

She also played an essential role in establishing and utilising a new women's leadership for the church. Between 1964 and 1965, Yong-Gi Cho experienced burnout in the ministry and his health was troubling. This period was a crucial period when YFGC introduced the home cell group system. At

⁶⁸² Choi, *Naneun Hallelluya Ajumma Yeotda*, 160, 193.

⁶⁸³ Choi, *Naneun Hallelluya Ajumma Yeotda*, 197-352.

⁶⁸⁴ Choi, *Naneun Hallelluya Ajumma Yeotda*, 301.

⁶⁸⁵ Choi, *Naneun Hallelluya Ajumma Yeotda*, 313-27.

that time, Choi actively recommended the use of women as home cell group leaders and undertook the education of those female leaders. These female leaders played an essential role in the growth of YFGC through regular visiting, street evangelism, fellowship, and worship and prayer at homes of church members. According to Sung-Hoon Myung 's research, in the late 1990s, more than 40,000 leaders of YFGC cell groups were women. Besides that, more than 70% of the 700 ministers were women.⁶⁸⁶ The AG of Japan ordained Choi in 1972, and she established the Full Gospel Osanri Prayer Mountain in 1973.⁶⁸⁷ When she was ministering with Cho in YFGC, she seemed to be an assistant to Cho. However, through this ministry of the Prayer Mountain, Choi was able to take the lead and minister as a leader. Many church members gathered in Prayer Mountain throughout the country, and they experienced miracles in which the work of the Holy Spirit healed them, and the problems of life were solved.⁶⁸⁸

In Korean society, with its structure of inequality, the role Choi played serves as an excellent example of a female-led ministry. Anderson considers that Cho's ministry with Choi was very innovative in patriarchal Korean society. He expressed the view that 'revolutionary work' was achieved through the use of women in YFGC in this age when the leadership role of women was not accepted.⁶⁸⁹ However, the women's ministry of Choi is different from that of Western women. The women's ministry in the West insists on gender equality and pioneers a new field for women. For example, in the nineteenth century, Palmer wanted to have the same authority as men, claiming the right to preach to women.⁶⁹⁰ In the case of McPherson, she had a conflict with her husband due to her ministry, divorced her husband, and ministered independently.⁶⁹¹ However, Choi presents the picture of an oriental female minister. She had a bad relationship with her husband but did not give up on the

⁶⁸⁶ Sung-Hoon Myung, *The Spiritual Dimension of Church Growth* (Seoul: Seoul Words publisher, 1997), 346.

⁶⁸⁷ Currently, the name of the Prayer Mountain is 'Osanri Choi Ja-Shil Commemoration Fasting Prayer Mountain'.

⁶⁸⁸ Park, 'The Holy Spirit, Family, Fasting.', 135-38.

⁶⁸⁹ Anderson, 'A 'Time to Share Love.'': 162.

⁶⁹⁰ Harold E. Raser, *Phoebe Palmer: Her Life and Thought* (Mellen Press, 1987).

⁶⁹¹ Blumhofer, *Aimee Semple McPherson*, 285, 355.

possibility of the restoration of the relationship. In the end, her husband also joined the ministry as a pastor.⁶⁹² She was well aware of the social position of women in Korean society. She was actually the pioneer of the Tent Church in Daejodong, but because she could not, as a woman, preach at the time, invited Cho to work together with her. Also, as the church became a member of the AG of Korea and the relationship with the missionaries became important, Cho who was able to speak English well became the centre of the ministry. After that, Choi played the role of a helper or a spiritual supporter. She seems to have been passive about trying to overcome the inequality structure of men and women in the ministry. However, she exploited her gifts to pioneer her ministry. Her role in the church with Cho was through the establishment of a Prayer Mountain and leading that and ministering there.⁶⁹³

She contributed to the Pentecostal movement through the prayer movement, and it was linked to fasting prayer in South Korea and made the prayer movement universal in the Korean church. The maternal servant leadership she displayed was appropriate to serve the first congregants, the poor and marginalised people, who came to YFGC. Also, her spiritual guidance through her gift of healing had a significant influence on the growth of YFGC and the AG of Korea.

6.2.4. Diakonia practices of YFGC

6.2.4.1. Relief ministry

Yong-Gi Cho's Tent Church began from a cooperative relationship with Ja-Shil Choi. Choi tried to start an orphanage in Daejo-dong, but it was denied (some say she was robbed) and the orphanage was taken away. Nevertheless, she worshipped in the church with about 60 children who were neglected by their parents.⁶⁹⁴ After the relocation of the church to Seodaemun in 1962, the

⁶⁹² Choi, *Naneun Hallelluya Ajumma Yeotda*, 399-406.

⁶⁹³ Myung-Soo Park. 'The Holy Spirit, Family, Fasting.', 143-44.

⁶⁹⁴ Kun-Hak Lim, *A Study for Pentecostal Movement of Korea Assemblies of God* (Ph.D, Thesis. Hansei University, 2006), 77-111.

ministry of relief through a women's mission team was activated.⁶⁹⁵ In 1981, after moving the church to Yoido, Cho established a children's welfare centre in Daejo-dong.⁶⁹⁶ In particular, YFGC supported the Holt Children's Welfare Services. On December 11, 1982, Cho created and donated living space and a church to accommodate the children of the Holt Children's Welfare Services. In 1986, the church helped develop a sports facility for disabled people as part of the Holt Children's Welfare Services.⁶⁹⁷

On December 14, 1982, the 'Sharing Movement' began within the Rural Mission Team of YFGC, and their relief work was carried out with the active participation of all church members. Items collected by them were to support the marginalised and needy neighbours throughout the country, such as orphanages and nursing homes, slums, rural churches, low-income families, and leper colony camps in Sorok Island.⁶⁹⁸ Since 1984, YFGC has provided relief goods such as clothing, rice, and money to domestic and foreign refugees.⁶⁹⁹ In addition, YFGC undertook free heart surgeries to save the lives of heart patients. On this occasion, Cho received the National Medal of the Mugunghwa, the highest honour awarded by the government on May 3, 1996.⁷⁰⁰

6.2.4.2. Elim Welfare Town

Elim Welfare Town is a concrete result of Yong-Gi Cho's efforts to practice love. In 1988, Elim Welfare Town was built on a vast scale in Gunpo, Gyeonggi-Do. This town comprises a comprehensive welfare facility with a nursing home, a vocational training centre, an auditorium, a welfare centre, a dormitory, and a staff apartment. The significant ministries include Elim

⁶⁹⁵ YFGC, *Yoido Sunbogeumgyohoe 50 Nyeonsa* [50th Anniversary of Yoido Full Gospel Church], (Seoul: YFGC, 2008), 90-91.

⁶⁹⁶ Cho, *Reverend of Yoido*, 533.

⁶⁹⁷ YFGC, *Widaehan Somyeong - Huimang Mokhoe 50 Nyeon* [Great Calling – Hope ministry for 50 years], (Seoul: YFGC, 2008), 181.

⁶⁹⁸ YFGC, *Widaehan Somyeong*, 308.

⁶⁹⁹ YFGC, *Widaehan Somyeong*, 185.

⁷⁰⁰ YFGC, *Widaehan Somyeong*, 182, 349.

Vocational Training Institute, Elim Nursing Home, and Yeongdeungpo Elderly Short-term Nursing Care Centre.

The Elim Vocational Training Institute was founded in 1988 to assist and lead young people through the gospel and love of Christ. The institute was operated to instil specific goals and a vision through functional training while providing meals and lodging for unfortunate youth. On September 12, 1997, Elim Nursing Home was opened for those elderly suffering from mental illness due to geriatric disease, providing nursing services with state-of-the-art medical facilities, and a pleasant environment. On May 21, 1994, Elim Children's Mission Nursery School was built to provide faith-based education and early education for infants and young children in the Sanbon area of Gunpo, Gyeonggi-Do. On April 1, 2003, the Elderly Short-term Nursing Care Centre, a welfare facility for the elderly in Sengil-dong, Yeongdeungpo-gu, Seoul, was commissioned by the City of Seoul. The centre is a facility to provide various services and physical and emotional stability to the elderly suffering from mental and physical weakness and disability, which are not taken care of by the family, through short-term care.⁷⁰¹ In South Korea, the government is in charge of the social welfare policy but sometimes the welfare of a community, which the government has difficulty in reaching, is taken over by a private welfare corporation. Notably, community welfare agencies play a leading role in addressing or resolving various welfare problems in the community.

6.2.4.3. North Korea Support Project

YFGC has been supporting North Korean citizens through Good People. Good People is an international development NGO established in 1999 to spread hope to global neighbours whose survival is threatened by poverty, illness and disaster. The domestic work of Good People includes child care, medical support, crisis family support and community service practice. In addition, the institute practised diakonia through the support provided for the

⁷⁰¹ YFGC, *Widaehan Somyeong*, 184-88.

elderly living alone, disabled, families headed by children, running the Good People House for the homeless, running the Gyeonggi Silver Centre for the elderly, and leadership education for children and adolescents.⁷⁰²

From 1999 to 2005, the institute supplied more than KRW 5.5 billion worth of corn seeds, fertiliser, and powdered rice, and had been trying to solve the long-term and ultimate food shortage in North Korea. In addition, KRW 2.6 billion worth of antitubercular drugs and medicines were provided to general hospitals and national hospitals, and efforts were made to improve hygienic practices. Following the request of North Korea, a soybean food processing plant was built. In addition, the Free Citizens' College was established in South Korea for the successful settlement of the North Korean defectors.⁷⁰³ Cho, while completing his 50-year ministry, received a proposal for establishing a cardiology hospital in North Korea and decided to build it. Pyongyang Cho Yonggi Cardiac Hospital was planned for June 2010, but the construction has been suspended until now due to the inter-Korean relations. Cho included a chapel and pastor's room so that patients and staff could do religious activities in the design of the hospital for North Korea where there is no freedom of religion.⁷⁰⁴

6.2.4.4. Youngsan Choyonggi Charity Foundation

Youngsan Choyonggi Charity Foundation is Yong-Gi Cho's second ministry after he passed the ministry of the main church to Young-Hoon Lee, after 50 years of serving. The purpose of this foundation is 'to create a healthy society filled with love and happiness by healing the wounded neighbours of our society with Jesus Christ's love using the small things we have, like the

⁷⁰² Good People, Available from: <https://www.goodpeople.or.kr> (accessed June 11, 2018).

⁷⁰³ YFGC, *Widaehan Somyeong*, 284.

⁷⁰⁴ YFGC, *Widaehan Somyeong*, 324-26.

Good Samaritans who helped a robbed neighbour.’⁷⁰⁵ The Foundation implemented six significant projects to solve the problems of marginalised people: Support Project for the Severely Disabled, Medical Expense Support Project, Housing Deposit for Lease Support Project, Overseas Support Project, Seasonal Support Projects and Emergency Relief Project.⁷⁰⁶

Youngsan Choyonggi Charity Foundation is a specialised institution as part of the social welfare foundation of the church, employing social welfare professionals, and thus presenting competent and professional diakonia practices.

The characteristic of this period of Cho’s diakonia ministry is that they professionally developed expertise. Cho’s diakonia ministry provides professional welfare services in cooperation with specialised agencies in various fields in South Korea. For example, in 2009, the foundation, along with the Foster Care Centre of the government, conducted psychotherapy for both children and parents so that the foster child would be matched and integrated with adoptive parents. The Foundation received the Minister’s Prize from the Ministry of Health and Welfare for its contribution to the field of child welfare. Cho was also awarded the Minister of Women and Family Prize in 2010 for his contribution to promoting communication in families through cooperation with the Healthy Family Support Centre.⁷⁰⁷ This period is characterised by specialisation and cooperation projects.

⁷⁰⁵ ‘Youngsan Choyonggi Charity Foundation’, Available from: http://www.yonggicho.org/xe/index.php?mid=intro_foundation01 (accessed May 2, 2018).

⁷⁰⁶ ‘Youngsan Choyonggi Charity Foundation’

⁷⁰⁷ ‘Youngsan Choyonggi Charity Foundation’

6.3. *Diakonia in the Church of the Foursquare Gospel of Korea*

6.3.1. Rev. Seen-Ok Kim⁷⁰⁸ (1924 -)

Since 1970, several Pentecostal denominations of the United States have entered the country and actively engaged in missionary activities. The role of Seen-Ok Kim is noteworthy here.⁷⁰⁹ She was a Presbyterian and attended a church in Daejeon. She worked as an educator to educate the youth and established the Daesung Academy in 1954. In 1962, she suddenly suffered a stroke and paralysis. However, in that suffering, she heard the voice of God and experienced a miracle and was entirely cured of her illness.⁷¹⁰

According to Seen-Ok Kim, in 1966, she became convinced that God had chosen her as a pastor during her studies at Life Bible College (currently, Life Pacific College). In May 1968, Kim visited Los Angeles to meet Rev. Rolf K. McPherson, President of the International Church of the Foursquare Gospel, and Rev. Leland B. Edwards, International Secretary. Kim asked them to send a missionary to South Korea. Following that, the International Evangelical Church headquarters sent Rev. Arthur Thompson and his wife Evelyn Thompson, who had been doing successful missionary work for fifteen years on the island of Mindanao, Philippines, to South Korea.⁷¹¹ Seen-Ok Kim became an ordained minister in the International Church of the Foursquare Gospel and returned to South Korea in 1970 to establish the Daejeon Foursquare Gospel Church as a tent church and served the church until her retirement in 2003. She is known as the person who led the most massive church among the churches

⁷⁰⁸ The name Seen-Ok Kim is used in other documents as Seen-Ok Ahn.

⁷⁰⁹ Yeol-Soo Eim, 'The Ministry of Rev Kim Seen-Ok and the Pastoral Theology,' in *Lideosib, Yeongseong, Sinhak* [Leadership, Spirituality, Theology] (Daejeon: Bogeum Sinhakdaehakwon Daehaggyo [Gospel Theological Seminary press], 2005), 40.

The Pentecostal churches that came to Korea during this period are called 'The Church of God in Cleveland', 'The Church of the Foursquare Gospel', 'The Pentecostal Holiness Church', and 'The Church of God of Prophecy'.

⁷¹⁰ Seen-Ok Kim, *Haenghameuro Mideumeul Onjeonke Hara* [Be perfected faith by acting] (Daejeon: Daejangan Publisher, 2010), 43.

⁷¹¹ Eim, 'The Ministry of Rev Kim Seen-Ok', 31.

led by a female reverend in South Korea at the time.⁷¹² She also founded the Church of Foursquare Gospel of Korea in 1972, renamed the Korean Church of the Good News of Christ in 1997. This denomination was the only Pentecostal denomination established by a woman in South Korea. She became the first general assembly president in 1985 and was later elected as the second general assembly president.⁷¹³ In 1997, she founded the Gospel Theological Seminary (currently, Asia Life University) and devoted much effort to establishing Pentecostal theology and world missions.⁷¹⁴ The fact that the denomination was a new denomination and that the founder was a woman, became a target for some people. At that time, many people considered Kim, her church and denomination as heresy. However, this heresy argument faded because of the excellent reputation of the Daesung Academy established by Kim. One of the things that repressed the heresy argument was that the International Church of the Foursquare Gospel was an internationally recognised denomination in the National Association of Evangelicals. Besides, the Church of the Foursquare Gospel of Korea had joined the Christian Council of Korea, and at the same time had been working on the Council of Korean Pentecostal Churches with the AG of Korea. Thus, the Church of the Foursquare Gospel of Korea became a recognised denomination in the Korean church.⁷¹⁵

6.3.2. The understanding of diakonia and practices of Seen-Ok Kim

6.3.2.1. Healing, fasting and sharing

Seen-Ok Kim's faith in healing is based on her experience of recovering from illness. She overcame the crisis of death twice. In December 1945, Kim suffered from typhoid fever and was in a coma due to a wrong prescription

⁷¹² Kim, *Haenghameuro Mideumeul Onjeonke Hara*, 185-219.

⁷¹³ Eim, 'The Ministry of Rev Kim Seen-Ok', 32.

⁷¹⁴ Kim, *Haenghameuro Mideumeul Onjeonke Hara*, 294.

⁷¹⁵ Kim, *Haenghameuro Mideumeul Onjeonke Hara*, 236-37; Myung Soo Park, 'Sinang, Minjok, Yeoseong: Kim Seen-Ok Moksau Saengaewa Sayeok [Faith, Nation, Women: The Life and Work of Rev. Seen Ok Kim]', *Youngsan Theology Journal* 42, (Dec. 2012): 106.

administered by her mother. According to her, she experienced heaven at that time and realised that it is the greatest sin to not believe in Jesus. From then on, the preaching of the gospel became her highest priority.⁷¹⁶ Later, after the establishment of Daesung Academy, in 1962, her whole body was paralysed by a sudden stroke, and then she experienced listening to the voice of God. She experienced the miracle of recovering from the paralysis after pray of the senior deaconess, Cha.⁷¹⁷ Because of this experience, when she saw a patient suffering from illness, her heart filled with love and compassion. She would fast and pray for the patient's quick recovery. She boldly proclaimed to sufferers from any disease that God would cure it. When patients came to her, she touched their dirty wounds with her hands and sucked their wounds with her mouth. For those who were demon-possessed and avoided by all, she let them sleep in her office.⁷¹⁸ Indeed, through her healing ministry, many people were cured of diseases and demon possession.⁷¹⁹ She testified that this divine power came from fasting, prayers lasting over ten hours and the holy faith.⁷²⁰ She lived a life of purity. She did not own a house. All of the financial help from her children was spent on salvation, scholarship, and missionary offerings. The monthly payments from the church were not used for personal purposes but instead went for scholarships and relief.⁷²¹ She served and shared all the financial support that she received.

6.3.2.2. Youth education and ministry

Seen-Ok Kim devoted her life to train the youth through a school ministry. In 1951, during the Korean War, she borrowed a church and educated students.

⁷¹⁶ Kim, *Haenghameuro Mideumeul Onjeonke Hara*, 109-10.

⁷¹⁷ Kim, *Haenghameuro Mideumeul Onjeonke Hara*, 186.

⁷¹⁸ Yeol-Soo Eim, 'Healing Ministry and Healing Theology of Rev. Seen-Ok Kim', *Seonglyeonggwa Healing* [Holy Spirit and Healing], (Daejeon: Asia Life University Publisher, 2014), 249.

⁷¹⁹ Eim, 'Healing Ministry', 222-24.

⁷²⁰ Yeol-Soo Eim. 'Pentecostalism and Public School: A Case Study of Rev. Dr. Seen Ok Ahn', *Society for Pentecostal Studies in Korea* 3 (2000): 9-11.

⁷²¹ Eim, 'The Ministry of Rev Kim Seen-Ok', 55.

Shortly after that, Seoul was captured by North Korea, and she evacuated to Daejeon. When she opened the ‘Daejeon Comprehensive Middle and High School’, she taught as an English teacher. On March 12, 1953, the school collapsed because of the war, and about eighty students from the school had no place to go. Kim and her husband, Gi-Seok Ahn, built Daesung Academy to take care of them.⁷²² By 1966 they had already established three secondary schools and three high schools and had 5,700 students. The majority of students were Buddhists. Kim and Ahn started a student church in 1969 with enthusiasm to share the gospel with the students studying at the six schools.⁷²³

In 1968, when she met Rolf K. McPherson, president of the International Foursquare Gospel Church, she asked him to send a missionary for the evangelisation of the Daesung Academy in South Korea in 1968. She always kept in mind the goal of leading young people to fear God, work for the country and love people.⁷²⁴ She was also interested in cultivating the spirituality and personality of the youth. She developed and implemented the Youth Mission Training (YMT) programme in 1989. This training, which takes place in the form of a camp for four days and three nights, is spiritual development training to experience the love of Christ. According to Wan-Suk Do, who led this training, YMT spirituality training aims to make youth love the world and word of life by living the life of Christ. Aside from that, it is about changing and being renewed and spiritually armed, loving the country, respecting parents, learning to live with their neighbours, and being the protagonist of Asian missions. This spirituality training began in 1989 with students from Daejeon Foursquare Gospel Church and Daesung Academy, but as it grew, students from other schools became involved and then it grew to a nationwide training programme.⁷²⁵ This programme is said to play a socially important role in

⁷²² Kim, *Haenghameuro Mideumeul Onjeonke Hara*, 171.

⁷²³ Kwang-Jin Jang, ‘Understanding of Pentecostal Spirituality and the Prospect of Ministries of The Church of the Foursquare Gospel in Korea’ in *Lideosib, Yeongseong, Sinhak*, 206-07.

⁷²⁴ Eim, ‘Healing Ministry’, 227.

⁷²⁵ Wan-Seok Do, ‘Rev. Kim Seen-ok’s youth ministry through YMT spirituality training’ in *Lideosib, Yeongseong, Sinhak*, 135-49.

restoring the broken relationships in the home, school and community, and has the spirituality of social responsibility.⁷²⁶ At the University of Birmingham where I was studying, Rev. Jang-Yob Kim of the Church of the Foursquare Gospel of Korea was there too, and we studied together. He said that he believed in Jesus Christ through this YMT programme. Many people were converted at the time, many of whom became pastors. He also ministered as a pastor in the Daejeon Foursquare Gospel Church established by Seen-Ok Kim.⁷²⁷

Seen-Ok Kim began her new ministry in 2014. It is a ministry that meets students personally and gives them a dream for the future. The Korean education system takes an infinite competition approach that focuses on the entrance examination. Thus, stress, depression, and suicide among students are prevalent among Korean youth. Under these circumstances, Kim met 15-20 Daesung Academy students individually each day. It was not just to talk about the course and grade of the students, but to lead them to find the mission God gave them faithfully. She also motivated them and healed their minds by comforting them with words and planting hope. She wants to help young people in this way until she dies.⁷²⁸

6.3.2.3. Prison ministry

Seen-Ok Kim also ran a prison ministry since the early 1970s. At that time, the prisoners she encountered had been detained after being arrested for spying for North Korea. Kim had actually lived in North Korea until the Korean War and experienced difficulties during the war. So, she knew about communism. Most of the inmates were highly educated, and some of them were senior officials in the communist government. Seen-Ok Kim understood that they were holding some communist thoughts when she ministered to them. She believed

⁷²⁶ Jang, 'Understanding of Pentecostal Spirituality', 201-03.

⁷²⁷ Interview with Rev. Jang-Yob Kim at the University of Birmingham, (June 14, 2018).

⁷²⁸ Eim, 'Healing Ministry', 235.

that if she preached the gospel to them, they would be restored to the image of God.⁷²⁹ She knew that they would be lonely apart from their family for a long time, so she prepared a rich meal every time whenever she visited the prison and ate and drank with them to share Christ's love. However, they mistook Kim's love and dedication as an operation of the South Korean government to try and reform them. However, as time passed, the prisoners who became acquainted with the true heart of Kim gradually opened their minds, and more and more people experienced the baptism of the Holy Spirit. They realised that communism was fictional and accepted Jesus as Saviour. Kim also helped so that the prisoners who converted to Christianity could be released from prison.⁷³⁰

Seen-Ok Kim is a representative reverend of the Korean Pentecostal movement and is listed in the *New International Dictionary of Pentecostal and Charismatic Movements* along with Yong-Gi Cho and Ja-Shil Choi.⁷³¹ She revived the church to a large church even in times when it was difficult to minister as a woman in South Korea. In particular, she focused on the ministry for the next generation of young people. She has served as a true teacher, counsellor and healer for them. Kim had a heart of compassion for the sick and ill, healing diseases, and casting out demons. She also went to prisoners who had not received any attention and served them with the love of Jesus Christ, and this love melted their hearts and converted them. It is no exaggeration to say that her life was a life of diakonia.

6.4. *Diakonia in Charismatic Churches*

In South Korea, the P/C movements generally tend to be regarded as a narrow theme related to the Full Gospel Church. On the other hand, the

⁷²⁹ Kim, *Haenghameuro Mideumeul Onjeonke Hara*, 265.

⁷³⁰ Kim, *Haenghameuro Mideumeul Onjeonke Hara*, 256-84.

⁷³¹ Stanley M. Burgess and Eduard M. van der Maas, eds., *The New International Dictionary of Pentecostal and Charismatic Movements: Revised and Expanded Edition* (Zondervan, 2002), 245, 309-10.

phenomenon as it appears on the church scene seems to show that the P/C movements dominate the Korean church.⁷³² In the Korean churches in the 1970s, as the need for spiritual satisfaction grew, the phenomena of people moving to churches and pastors with a strong charismatic style became dominant. They went to a church where they could experience the Holy Spirit. The church that answered these needs was YFGC, which is the largest single church in the world. Historically, Pentecostal movement in YFGC was initially suspected of being heretical by some mainstream conservative Protestant churches. However, the rapid growth of YFGC affected many churches and pastors in South Korea. It became an important turning point in linking the Pentecostal movement with church growth. Besides, moving Christians emotionally had become a prominent part of the pastoral philosophy, according to church leaders. Like this, with the remarkable growth of YFGC, Pentecostal movement was gradually accepted and generalised among Korean Protestant churches. Based on his empirical observations, Seong-Keon Kim says that the growing churches, including the South Korean Megachurches, are clearly Pentecostal and Charismatic in their theology and practice.⁷³³ In Yong-Gi Hong's book, he published a study on the charismatic leadership of ministers who led the South Korean Megachurches.⁷³⁴ He conducted a sociological study on the charisma that was manifested in the ministry of pastors who led the South Korean Megachurches. The pastors he studied had this in common: they pioneered the church in a harsh environment and grew it into a Megachurch through long-term ministry and devotion. According to Yong-Gi Hong, these

⁷³² Jae-Keun Lee, *Segye Bokeumjuui Jihyeongdo* [World Evangelical Topography], (Seoul: Bogdoen salam, 2015), 214.

⁷³³ Sung-Gun Kim, 'Segyehwawa Yeongjeok Hyeokmyeong [Globalization and the Spiritual Revolution - The Growth of Neo-Pentecostal Movement within Contemporary Korean Society]', *Damlon* 201 9 (1), (May, 2006): 245.

⁷³⁴ He studied about 13 churches: Younknak Presbyterian (TongHap) Church, Myungsung Presbyterian (TongHap) Church, Ju-an Presbyterian (TongHap) Church, Somang Presbyterian (TongHap) Church, Chunghyun (Hap Dong) Presbyterian (HapChurch, Onnuri Presbyterian (TongHap) Church, Sarang-eui Presbyterian (Hap Dong) Church, Kwanglim Methodist Church, Soong-eui Methodist Church, Kumnan Methodist Church, Yoido Full Gospel Church (AG), Full Gospel Incheon Church(AG) and Eunhye wa Jinli Church(AG)

churches are classified as part of the Charismatic movements. The churches exhibit Pentecostal features, such as passionate and dynamic worship and prayer, religious experiences, and openness to the power of the Holy Spirit. The churches have an experiential spirituality that characterises them.⁷³⁵ These churches began to accept the Holy Spirit movement naturally and to adopt Charismatic tendencies according to the philosophy about ministering of the pastor. Historically, the rapid growth of such charismatic churches occurred between the 1970s and 1990s in South Korea. Rapid industrialisation and urbanisation at that time also influenced the growth of these churches. People who had lost relatives and support from families due to urbanisation and industrialisation were absorbed into church activities such as community service and district organisation.⁷³⁶ Traditionally, they had strong Bible study, discipleship training, and liturgy, and fostered unprecedented church growth by combining spiritual motivational factors such as *Tongseonggido*,⁷³⁷ evangelism, the experience of gifts, and healing.

According to Yo-Han Hyun, a Presbyterian systematic theologian, the Korean church had revival meetings, and Prayer Mountain movements that pursued the spiritual gifts of the Holy Spirit spontaneously even before the influence of the Pentecostal movement became concrete. This movement became more active after the influence of P/C movements from foreign countries reached Korea. Therefore, it is difficult to classify the Charismatic movement clearly except for the denominational Pentecostal movement.⁷³⁸ It indicates that elements of the Pentecostal movement had already been scattered throughout the Korean church before they were identified as part of the Charismatic movement. Donald W. Dayton pointed out that South Korean

⁷³⁵ Yong-Gi Hong, 'The Backgrounds and Characteristics of the Charismatic Mega Churches in Korea.' *Asian Journal of Pentecostal Studies* 3. no 1 (2000): 102-03

⁷³⁶ Hong, 'The Backgrounds and Characteristics': 105-06.

⁷³⁷ Simultaneous loud prayers with wailing

⁷³⁸ Yo-Han Hyun, 'Oneulnalui Eunsaundong Ijeomeul Yuuihaja [Charismatic Movement of today, let's keep these in mind]', *Mokhoewa Sinhak* [Ministry and Theology] (June 1995). Available from: <http://moksinsin.duranno.com/moksinsin/view/article.asp?articleNO=14629> (accessed June 12, 2018) .

Christianity viewed from the outside shows a tendency to be charismatic because most of the churches accept early morning prayer and revival movements, healing, and tongues. He found that the theology of the Presbyterian Church, the mainstream church in South Korea, emphasised some ethical and moral guidelines, but most pastors active in ministry accept the need and justification of the ministry of the Holy Spirit.⁷³⁹ Myung-Yong Kim's evaluation is similar, saying that the Pentecostal movement through the Full Gospel Church can be found in almost every denomination in South Korea, emphasising mainly tongues, prophecies, and healings. Many of the revival meetings in the South Korean church are under the influence of this Pentecostal movement, and many of the gatherings held in the Prayer Mountain are an extension of this movement. In addition, he mentioned the Pentecostal movements in the orthodox Presbyterian Church, which, differently, feels the danger of the Pentecostal movement and guides the activity of the Holy Spirit primarily to regeneration and sanctification. It is a relatively quiet Holy Spirit movement that is not as enthusiastic as the movements of the Pentecostal churches. However, it is proceeding in terms of a sound understanding of the Holy Spirit and sanctified faith.⁷⁴⁰ As such, the spectrum of the Charismatic churches in South Korea is diverse and extensive.

Although the Pentecostal movement of YFGC first made its influence felt in the 1970s, it was music that strengthened this. The group that was at the centre of this influence was Youth With A Mission (YWAM), created by Loren Cunningham. The group, like other mission agencies, emphasised evangelism, discipleship training, and overseas missions. In addition, they accepted the Pentecostal movements, primarily focusing on the preaching of Pentecostal faith

⁷³⁹ Dialogue with Dr. Donald Dayton, 'Hangukui Bokeumjuuiwa Buheung Undong [Evangelicalism and Revival Movement in Korea],' *Mokhoewa Sinhak [Ministry and Theology]* (July 2008). Available from: <http://moksinsin.duranno.com/moksinsin/view/article.asp?articleNO=25258> (Accessed June 12, 2018).

⁷⁴⁰ Myung-Yong Kim, 'The Holy Spirit Movement, Its Favorable Balance,' *Pastoral and Theology* (July 1995). Available from: <http://moksinsin.duranno.com/moksinsin/view/article.asp?articleNO=15077> (Accessed June 12, 2018).

through music and worship. Another group is the Worship and Praise of Onnuri Church. Worship and Praise began with the influence of Chris Bowater and Graham Kendrick, who led Spring Harvest, a famous Charismatic praise conference in the UK. Since the 1990's, Maranatha, which is the longest-running worship music ministry in the United States, Hosanna Integrity, which is famous for worship leaders such as Don Moen, Bob Fitts, and Ron Kenoly, as well as Vineyard which is based on John Wimber's ministry and P/C worship music of Toronto Blessing were introduced and spread in South Korea.⁷⁴¹

Charismatic movements emphasised worship and praise in the South Korean church, as the centre for sermons. As a result, various pieces of cultural content were used as a means of helping congregants experience the Holy Spirit in worship. This trend spread rapidly throughout the country, centred on local churches.⁷⁴² The Charismatic movement in South Korea had spread to South Korean Christianity beyond specific denominations. That is why I want to study the diakonia in Megachurches of each denomination, that led to this wave of Charismatic movements.

6.4.1. Rev. Yong-Jo Ha and Onnuri Presbyterian Church (TongHap)

In general, Presbyterians have a tradition of passive or even negative views about the experience of the Holy Spirit and the gifts of the Holy Spirit. However, Yong-Jo Ha, a Presbyterian pastor, taught that the gift of the Holy Spirit is still given and believers can receive this gift. He emphasised the experience of the Holy Spirit and gifts but did not fall into enthusiasm or mysticism. Rather, he criticised other movements of the Holy Spirit, warning them to stand in the Word of God.⁷⁴³

⁷⁴¹ Lee, *Segye Bokeumjuui Jihyeongdo*, 248.

⁷⁴² Jin Joo, *The Critical Study about the Identity and Mission of Korean Church's Pentecostalism and Holy Spiritual Movement*. (Master, Dissertation, Yonsei University, 2008), 48-49.

⁷⁴³ Young-Tae Han, 'Happy Preacher Who is Preaching Holy Gospel', *Rev Yong-Jo Ha's Preaching and Theology* (Seoul: Duranno, 2006), 170-71.

Yong-Jo Ha received personal salvation through the Campus Crusade for Christ of Korea (CCC) and devoted his life to Jesus. He was trained at the CCC for about seven years from 1965 to 1972. According to his confession, one of the blessings received at CCC was learning the joy of evangelism. He began his Bible studies with entertainers during his time as a student pastor of Mapo Church, and in 1974 he established a church for entertainers.⁷⁴⁴ His study abroad seemed to have a great impact on the worship of Onnuri Church. During his studies in the UK, he experienced the worship of St Aldate Church in Oxford, the All Souls Church of Rev. John Robert Walmsley Stott, and the Gold Hill Church of Rev. Jim Graham. Then he had a dream about the church, which became the basis of Onnuri Church worship.⁷⁴⁵ In particular, the emotional experience of worship in the presence of the Holy Spirit became the spiritual foundation to begin Worship and Praise. In 1987, the Thursday Praise Meeting, which started in the main hall of the Onnuri Church, was influenced by the worship of the church members aged 50 to 60, from the UK's Gold Hill Church, who used tambourines and handclapping. The Onnuri Church was well known for its worship and praise since they held a praise meeting every Thursday. This praise meeting was further revitalised in September 1988 in Daehakro under the name 'All Nations Worship and Praise' and became a national praise assembly. This worship and praise greatly changed the format of worship in most churches.⁷⁴⁶

In 1985, after living in the UK for three years, Yong-Jo Ha returned to South Korea. Then he started the Onnuri Church with 12 families. The Onnuri church quickly grew, and ministries such as discipleship training, Bible study, Q.T. (Quiet Time) sharing, family ministry, missionary sending, and mercy ministry were part of its activities. Six years after the Onnuri Church began, they experienced revival, but the health of Yong-Jo Ha became worse. He took

⁷⁴⁴ Yong-Jo Ha, *Sadohaengjeonjeok Gyohoeleul Kkumkkunda* [Dreaming of the Apostolic Church] (Seoul: Duranno, 2007), 63-70.

⁷⁴⁵ Ha, *Sadohaengjeonjeok Gyohoeleul Kkumkkunda*, 85-90.

⁷⁴⁶ Onnuri Church, *Danbune Ilkgi Onnuli Gyohoe 20 Nyeon* [Reading without break the history for 20 years of Onnuri Church] (Seoul: Onnuri Church, 2005), 39-40.

a sabbatical year in Hawaii in 1991 due to cirrhosis. Upon arriving in Hawaii, God spoke strongly to him: 'Do the ministry of the Holy Spirit.' During this sabbatical year, God continued to say that one thing. On the occasion of his return from the sabbatical year, he held a meeting of the Holy Spirit on the theme of 'Come, Holy Spirit,' on May 22-23, 1992. The greatest number of people gathered since the church was first established. From then on until his death, his ministry was the ministry of the Holy Spirit. His goal was to have God's presence and the presence of the Holy Spirit, in every ministry of the Church. Onnuri Church emphasised true spiritual revival through the Holy Spirit and prayer ministry. The anointing and power of the Holy Spirit were emphasised by the church members trained in the Word of God through discipleship training and Bible study.⁷⁴⁷ He emphasised that no matter how good programmes, people, methods and passions are, if there is no prayer, and no work of the Holy Spirit, there is nothing in the end. Onnuri Church continues to obey the vision given by the Holy Spirit in prayer and asks the Holy Spirit to give the church power and wisdom. Yong-Jo Ha fully relied on the work of the Holy Spirit. His main sermons emphasised the experience of the Holy Spirit, the joy and emotion through the presence of the Holy Spirit, and the preaching of the gospel through the work of the Holy Spirit. It led him to identify himself as a pastor in the category of the Charismatic movements.⁷⁴⁸

According to Yong-Jo Ha's ministry vision, all ministries and organisations of Onnuri Church are focused on missions. Onnuri Church has been sending out missionaries since the church was founded, and all members of the church have devoted their efforts to the mission, such as setting up a mission offering. In 1994, it proclaimed a '2,000/10,000 vision' to send out 2,000 missionaries and 10,000 overseas ministers. The Onnuri Church has a sense of mission that claims the Onnuri church members are all missionaries. He

⁷⁴⁷ Ha, *Sadohaengjeonjeok Gyohoeleul Kkumkkunda*, 90-95.

⁷⁴⁸ Sang-Hyeon Yoo, 'Like the Tongue of Fire on the Day of Pentecost', *Rev. Yong-Jo Ha's Preaching and Theology* (Seoul: Duranno, 2006), 37.

also proclaimed the ‘Acts 29’⁷⁴⁹ vision in 2003, which refers to the apostolic church as a dispersed church.⁷⁵⁰

The Onnuri church defines the core principles of the Church as the Church run by the Holy Spirit, the church actively being run by members, and the church running on a vision from God.⁷⁵¹ The ministry philosophy of Yong-Jo Ha is deeply related to his experience. He seeks these five spiritualities: God’s Word centred spirituality, Holy Spirit centred spirituality, community-centred spirituality, social participation spirituality, and mission-centred spirituality.⁷⁵²

6.4.1.1. The understanding of diakonia of Rev. Yong-Jo Ha

Yong-Jo Ha said that the goal of his ministry is to meet the two demands God makes. These are the goal of ‘mission’ to preach the gospel to the ends of the earth and ‘service and relief to love your neighbour as your body’.⁷⁵³ What distinguishes Yong-Jo Ha from the extreme charismatics is that he emphasises Christian life, ethical practice, noble spirituality and godliness. He says that the world changes when Christians live a life of serving in this world. He pursued such a change in the world through the practice of living to serve. He wanted all Church members to follow the leadership of Jesus as a servant who washed people’s feet. He wanted all Christians to change the world as the Word of God requires, and go out of the church to become a church that embodies the kingdom of God and inspires the world.⁷⁵⁴

Yong-Jo Ha emphasised the spirituality of social participation as he stated in his ministry philosophy. For him, the church is a place where there is no

⁷⁴⁹ Acts 29 means Acts are not ending and must be recorded continuously over the ages.

⁷⁵⁰ Ha, *Sadohaengjeonjeok Gyohoeleul Kkumkkunda*, 291-315.

⁷⁵¹ Ha, *Sadohaengjeonjeok Gyohoeleul Kkumkkunda*, 107-19.

⁷⁵² Ha, *Sadohaengjeonjeok Gyohoeleul Kkumkkunda*, 91-95.

⁷⁵³ Sa-Moon Kang, ‘Preaching for the Whole World, Pastoral for the Whole Country’, *Rev Yong-Jo Ha’s Preaching and Theology* (Seoul: Duranno, 2006), 105.

⁷⁵⁴ Sang-Hyeon Yoo. ‘Like the tongue of fire on the day of Pentecost’, *Rev Yong-Jo Ha’s Preaching and Theology* (Seoul: Duranno, 2006), 58-62 (translated by Song-Kon Lee).

distinction between high and low status, rich and poor, high and low educated. The church is just a place where we truly love even the lowliest person and share what we have with each other.⁷⁵⁵ He wanted all the members of Onnuri Church to be baptised with the Holy Spirit. He expected his church to be renewed by the Holy Spirit and the miracle of the Holy Spirit to take place. He stressed that the Christians renewed by the Holy Spirit should have deep compassion and affection for their suffering brothers. He asked the church members to dedicate themselves to love, to salvation, and service for these people. The Onnuri church is well known for its ministry of utilising the gifts of the members. The Onnuri church presents a ‘gift placement seminar’ to help Church members find their gifts. The church has developed a variety of ministries to help the members work according to their gifts and to develop their talents. So, all church members are placed in ministry according to their gifts, and one of them is the ministry of mercy.⁷⁵⁶ As mentioned above, Onnuri Church is a church that emphasises mission. Yong-Jo Ha believed that social participation is essential for missions. Through his church, he led ministries to the homeless, defectors, foreign workers and the elderly.⁷⁵⁷ He preached that the church should take care of various things in the world of salvation, service, and mission. However, it is a worship service to God that takes priority over these ministries. Without this worship, the various ministries of the members are impossible.⁷⁵⁸

He has done many diakonia ministries through Onnuri Church. However, he confessed a lack of diakonia efforts in his pastoral ministry. According to him, his ministry had become a large church from a specific moment. So, when he preached to the masses, he confessed that the sermons dealing with caring for the vulnerable were less than they should have been. He also noticed the need for sermons for reconciliation and care for people in situations of constant

⁷⁵⁵ Yong-Jo Ha, *Sesangeul Byeonhwasikineun Bijeongwa Lideosib* [Vision and Leadership to Change the World], (Seoul: Duranno, 2013), 39-41.

⁷⁵⁶ Ha, *Sadohaengjeonjeok Gyohoeleul Kkumkkunda*, 190-205.

⁷⁵⁷ Ha, *Sadohaengjeonjeok Gyohoeleul Kkumkkunda*, 203.

⁷⁵⁸ Ha, *Sadohaengjeonjeok Gyohoeleul Kkumkkunda*, 168-69.

conflict and disaster in the world, but could not deliver them.⁷⁵⁹ He felt a sadness that he could not serve the vulnerable more or work for reconciliation in the world.

6.4.1.2. Diakonia practices of Onnuri Church

6.4.1.2.1. The ministry of mercy

The ministry of mercy is an outreach to spread God's mercy and touch. The ministry members go to marginalised areas where people are suffering from poverty, disability, etc., and take care of their soul, body, and material needs, and help them overcome this and arise with Jesus. Within this ministry team, there is a mission team for farming and fishing villages that assists those places as well as rural churches. They visit existing facilities to help the poor, present service, and give financial and prayer support. In addition, they minister to the disabled, those in hospitals, and the military.⁷⁶⁰

The Onnuri Church emphasises the importance of family ministry to build healthy families, restore beautiful marital relationships, and guide their children into the path of light. For this family ministry, they run a home training school, a young couple's school, a couple coaching programme, a bereaved woman's school, a divorce healing school, a pregnancy school, and a childbirth school.⁷⁶¹

Since 2009 they helped foreign workers and multicultural families through Onnuri M Centre established in Ansan, Gyeonggi-do. Currently, in the centre, there are twenty-three communities, and five multicultural next-generation communities for people from Mongolia, Russia, Nepal, Cambodia, Sri Lanka, Thailand, Myanmar, Vietnam, Philippines, Pakistan, Uzbekistan, Indonesia and China. The centre is an alien support centre that operates Korean language

⁷⁵⁹ Yong-Jo Ha, 'Epilogue', *Rev Yong-Jo Ha's Preaching and Theology*, (Seoul: Duranno, 2006), 194-196.

⁷⁶⁰ Available from: <http://www.onnuri.org/missions/ministry-introduction/compassion-ministry/> (Accessed June 13, 2018).

⁷⁶¹ Available from: <http://www.onnuri.org/missions/ministry-introduction/family-ministry/> (Accessed June 13, 2018).

schools and provides medical care and legal counselling.⁷⁶² On the mission side, the centre has been working to identify leaders among the Onnuri church migrant members and send them to their countries as ministers. This ministry is supported through various scholarship and faith and ministry training programmes.⁷⁶³

6.4.1.2.2. NGO organisation - Deo Meosjin Sesang [Better World]

A Deo Meosjin Sesang, founded in 2010, provides professional and systematic help to the global neighbours who are suffering from poverty, disease, and disaster and want to implement a Deo Meosjin Sesang through serving and sharing beyond the boundaries of race, ideology and religion. The organisation carries out various projects to realise its vision. First, a Better Village project selects and models a village in the poorest country as a 'better village' and applies Community Health Evangelism for self-reliance, self-management, and self-government of local people. The second project is health, education, and support for children, pregnant women, and women who are exposed to diseases due to poverty and harsh conditions. The third is a project to develop a 'wonderful village' through emergency relief and early restoration and refugee projects in areas affected by disasters such as earthquakes and floods. Currently, these projects are conducted in Guinea Bissau, Nepal, Rwanda, Mongolia, Senegal, Sri Lanka, Indonesia, Pakistan and the Philippines.⁷⁶⁴

6.4.1.2.3. Onnuri Welfare Foundation

⁷⁶² Available from: <http://www.onnuri.org/missions/2000-mission-ministry/foreign-residents-ministry/> (Accessed June 14, 2018).

⁷⁶³ Available from: <http://www.onnuri.org/missions/2000-mission-ministry/foreign-residents-ministry/> (Accessed June 14, 2018).

⁷⁶⁴ Available from: <http://abetterworld.or.kr/list/acts-slug/bv/> (Accessed June 14, 2018).

The Onnuri Welfare Foundation was founded on August 23, 1999, to realise future-oriented professional social welfare programs sheltered under the love of Jesus. The purpose of this foundation is to help the marginalised people among our neighbours through welfare aimed at the elderly, the disabled, the youth and the community to enable them to live respectable and happy lives as members of society.⁷⁶⁵ The foundation has its facilities, Hanaro Gunpo City Youth Shelter and Onnuri Care Centre.

Hanaro Gunpo City Youth Shelter is a specialised agency for youth independence. This organisation provides integrated services such as counselling, welfare and education for young people in crisis. Onnuri Care Centre is for older adults with disabilities who cannot get help from their families. The centre provides various services such as functional recovery training for the elderly to help rehabilitation and to reduce the mental, emotional and economic burden on the elderly's family.⁷⁶⁶

The foundation has managed facilities including the City Eastern Elderly Care Centre, the Yongsan Elderly Welfare Centre, the City Cheongpa Elderly Welfare Centre, and the Beondong Koinonia Disabled Protection Work Facility. Since the opening of the Onnuri Elderly Care Centre in 2005, it has provided medical services for low-income and ordinary people to prevent family disintegration and provide a more comfortable life for the elderly.⁷⁶⁷ The Yongsan Elderly Welfare Centre and Cheongpa Elderly Welfare Centre is an institution for elderly where the church does work such as counselling, social education, case management, health and life support, social activities support, employment service, essential care service, and elderly care.⁷⁶⁸ Beondong Koinonia Disabled Protection Work Facility is called a 'Yeson'.⁷⁶⁹ Yeson is a

⁷⁶⁵ Available from: <http://www.onnuri.org/missions/social-work/welfare-ministry/> (Accessed June 14, 2018).

⁷⁶⁶ Available from: http://www.onnuriwelfare.or.kr/03_care/care_0101.html (Accessed June 14, 2018).

⁷⁶⁷ Available from: <http://www.onnuricare.com/> (Accessed June 16, 2018).

⁷⁶⁸ Available from: <http://www.ysnoin.or.kr/>, <http://www.cpnoin.or.kr/introduce/menu1.html> (Accessed June 16, 2018).

⁷⁶⁹ Yeson is the abbreviation of the Korean phrase, which has two meanings: the hand of Jesus and the hand of the artist.

vocational training and protection workshop, teaching design, with more than 20 adults and mentally disabled people. In this facility, painters with intellectual disabilities make various art products, and the products are sold. The facility, which started in 1991 as a sewing business, later introduced art to help people with disabilities recover.⁷⁷⁰

As we have seen, in Yong-Jo Ha's philosophy of ministry, social participation is considered to be necessary, and this social participation comes from the power of the Holy Spirit and is inevitably linked to missions. For him, diakonia should be done not only in the church but also in society as a mission field. However, the diakonia, which he pursued, seemed to take a negative stance on social reforms that seek social justice and political participation. It is because the progressive social reforms such as social justice and political participation did not appear when we looked at the diakonia ministry of Onnuri church. However, the pastoral philosophy of Yong-Jo Ha was realised in a balanced way in the various ministries of Onnuri Church, and the efforts of his social participation could be found across multiple diakonia ministries. His diakonia pastoral philosophy is also continuing through participatory social ministry by his successor pastor, Jae-Hoon Lee.

6.4.2. Dong-Won Lee and Jiguchon (Global Mission) Baptist Church

Founded in 1994 as a Baptist church, the Jiguchon church has grown in number to more than 20,000 church members. In 2002 the church adopted a cell church format, which became its identity. This church was pioneered by Dong-Won Lee, and now Rev. Seong-Eun Choi is ministering.

From 1983 to 1993, Dong-Won Lee ministered in the United States to South Korean immigrants. While continuing his immigration ministry, he attended a master's degree programme at South Eastern Baptist Seminary. After completing his master's degree in theology and finishing his D. Miss in Trinity

⁷⁷⁰ Available from: <http://yeson.or.kr/about-yeson/> (Accessed June 16, 2018).

Theological Seminary, he returned to South Korea and started the ministry in Jiguchon church.⁷⁷¹ He emphasised evangelism and evangelical mission. He was a prominent preacher and an excellent church administrator who wanted to teach other churches the system of his church. He was also open to Pentecostal flows. He was fully aware of the *Tongseonggido*, practised *Tongseonggido* personally and in public, and introduced the prayer as a seminar lecturer during the Urbana Mission Conference, presenting ‘*Tongseonggido* as a Practice of Korean Prayer’.⁷⁷² He also emphasised intercessory prayer. He created a network of intercessory prayers in the church and wanted this to be a vigorous prayer network. Through the prayer movement, he expected the work of the Holy Spirit to appear in the church.⁷⁷³ He was wary of extreme mysticism and indiscriminate use of tongues and gifts but did not limit their use in the Church.

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The Jiguchon church prepared for the 21st century and set out the vision of the church on two key phrases, ‘Healing the nation’ and ‘Changing the world,’ and resumed its mission of training and dispatching all church members as missionaries. At that time, Dong-Won Lee had a Vision Research Committee to study the vision of the church as he was concerned about this vision. The Committee reported that the healing powers as anointed from the pulpit, the appeal of the healing, and the soft, warm worship atmosphere of the church experiencing God’s presence is the reason for the existence of Jiguchon church. In addition, the committee confirmed the mission of the church is to give healing messages to families and society. Based on the results of this research,

⁷⁷¹ Dong-Won Lee, *Bijeonui Sineul Singo Naeillo Ganda* [Go to Tomorrow by Wearing Shoes of Vision] (Seoul: Duranno, 2010), 40-75.

⁷⁷² Lee, *Bijeonui Sineul Singo*, 285.

Urbana is InterVarsity’s Student Missions Conference, co-hosted by InterVarsity/US, Inter-Varsity Christian Fellowship of Canada and Groupes Bibliques Universitaires et Collégiaux du Canada. Urbana is a catalytic event bringing together a diverse mix of college and graduate students, faculty, recent graduates, pastors, church and ministry leaders, missions organisations and schools. (<https://urbana.org/about-urbana>)

⁷⁷³ Lee, *Bijeonui Sineul Singo*, 302.

⁷⁷⁴ Dong-Won Lee, *Ileohge Neoui Seongjeoneul Geolukdoege Hara* [Make our temple be holy like this] (Seoul: Compass 2001), 298-311.

the church decided to declare the conversion to the cell church format in 2002 to fulfil its mission.⁷⁷⁵ Lee wanted to overcome the weakness of the large church with the strength of the cells. He carefully set up the cell administration system. It was a typical model of a Korean Cell Church. He says that to have care that takes the soul seriously, it must be a church that is more than just a worship service, and that is the most significant reason to do cell ministry. Through this cell system, he wanted to restore the essence of the church through realising the real koinonia like the early church and executing the earthly command of Jesus.⁷⁷⁶

He seems to have pursued a life of integrity. In preparation for the pioneering of the Jiguchon church in late 1993, he declared that he would be a steward. He has had a stewardship spirit to make sure that there was no financial gain after retiring from the ministry. The reason he did this is that he confessed that the Holy Spirit taught him and guided him to be on guard against his ambition.⁷⁷⁷

6.4.2.1. The understanding of diakonia of Rev. Dong-Won Lee

Dong-Won Lee was careful that Christians distinguish between holiness and secularity. For example, Christians think that church worship, service activities, or evangelism ministry conducted by the church are holy. However, they do not work hard at home and the workplace, which are regarded as outside the church, secular work. He argues that a correct understanding of holiness and secularity is crucial to Christians because it is the cause of distorting the image of Christians today.⁷⁷⁸ For him, the Christian is a person of God who harmonises the life of the church and social life and lives the life of

⁷⁷⁵ Sang-Beop Shim. 'Seonggyeong Haeseokhakjeok Gwanjeomeseo Bon Lee Dong-Won Moksau Seolgyo [The Preaching of Rev. Lee Dong Won from the View of Biblical Hermeneutics]', *Seonggyeongwa Sinhak* [Bible and Theology] 56 (2010): 5-6.

⁷⁷⁶ Lee, *Bijeonui Sineul Singo*, 305-08.

⁷⁷⁷ Lee, *Bijeonui Sineul Singo*, 12-13.

⁷⁷⁸ Lee, *Bijeonui Sineul Singo*, 120.

light and salt in the world.⁷⁷⁹ He emphasised the need to harmonise the responsibilities of evangelism and social service. If evangelism is the gospel with a mouth, then social service is the gospel with a body. Both ministries require balance. Community service is a ministry that will pave the way for people to accept Jesus. The kingdom of God spreads through the biblical command and tradition of proclaiming the gospel by speaking out. Evangelicals have emphasised the priority of this evangelism for salvation. He stressed that we must continuously strive to practice our service of love to our neighbours without forgetting this priority.⁷⁸⁰

He had a vision of a community where the Christians share their love for their neighbours because of the infinite grace and love in the Lord. He wanted to serve vulnerable neighbours but cautioned that the Jiguchon church might disturb their neighbours through excessive activities.⁷⁸¹ He wanted to serve them without letting the left hand know what the right hand did. He believed that there is hope in the church where he could practice service, giving himself as an example of following the Lord.⁷⁸²

He shared his thoughts on social justice and political participation with Christians. His view was that church and nation should be separate administratively and functionally. However, broader politics and religion must guard against each other, help each other, monitor and criticise. Christians should never be indifferent to the policies of a nation. He pointed out how important it is for Christians to participate in politics. In fact, conservative Christian social participation has never been beyond social service. He argues that the most obvious way for Christians to participate in politics and serve the country is an election. Through voting, Christians can participate in deciding on the direction of the country and delivering a clear message to the political arena. Christians can change regimes and policies in the most peaceful way through

⁷⁷⁹ Lee, *Bijeonui Sineul Singo*, 270.

⁷⁸⁰ Lee, *Bijeonui Sineul Singo*, 271-72.

⁷⁸¹ Lee, *Bijeonui Sineul Singo*, 14.

⁷⁸² Lee, *Bijeonui Sineul Singo*, 144.

the election.⁷⁸³ It can be seen that he regarded the election as the most active political engagement and did not advocate for combative political participation.

6.4.2.2. Diakonia practices of Jiguchon (Global Mission) Baptist Church

6.4.2.2.1 The Ministry of Social Welfare

The Ministry of Social Welfare is responsible for planning, training, organising and dispatching social welfare programmes to the service area, to declare the word according to the call of Jesus, and to practice the Word by love. The ministry has a community service team, a hospice team, a scholarship fund team, and a Sunday School for the disabled, 'Ahrm School'. In the case of the community service team, in particular, each cell of the Jiguchon church is linked with the needs of the community to help support and service 120 problematic neighbourhoods and 100 accessible welfare facilities. For example, when there is a national holiday, the members of the church and the cells prepare gifts and deliver it to families and community welfare facilities, whether they are part of the church or not. In addition, the Ministry of Social Welfare practises Jesus' love through emergency relief efforts, blood donations, and subsidies for the underprivileged who make use of the food, child care, pre-service, and free meal service.⁷⁸⁴

6.4.2.2.2 Jiguchon Social Welfare Foundation

The Jiguchon Social Welfare Foundation provides professional social welfare services in keeping with the needs of the local community, practices the social calling of the church, and provides service opportunities for Christians. The Jiguchon church operates more than ten welfare institutions in line with Dong-Won Lee's motivation with regards to social participation.

⁷⁸³ Lee, *Bijeonui Sineul Singo*, 132-133.

⁷⁸⁴ Jiguchon Church, *Jiguchon Church Ministry Manual*, (Jiguchon Church, 2011), 298-343.

First, the disabled-related organisations are Jiguchon Protection Workshop, Seongnam City Yeuldong Ecological Research Institute, Yongin City Suji Disabled Welfare Centre and Dongtan Ardim Welfare Centre. These organisations provide specialised disability welfare services to improve the quality of life of disabled people and to expand their opportunities for social participation.⁷⁸⁵

Next, the elderly-related organisations are Jiguchon Elderly Welfare Centre, Bundang Elderly Welfare Centre, Yongin City Suji Elderly Welfare Centre and Yongin City House of Love. These institutions develop and provide programmes meeting the diverse needs and characteristics of older adults and help them to live a healthy life through physical, mental, emotional and economic services.⁷⁸⁶ In the case of Yongin City House of Love, the organisation provides a nursing home for the elderly and professional welfare services to maintain a peaceful community.⁷⁸⁷

Multicultural organisations include Jiguchon Mission Home and Yongin City Healthy Family - Multicultural Family Support Centre. These institutions provide a place to rest, and they support the stable settlement of multicultural families through Korean language education, family education, counselling and cultural programmes for multicultural families.⁷⁸⁸ In particular, the Foundation has been interested in North Korean defectors and has been supporting various

⁷⁸⁵ Available from: <http://jiguchonwelfare.or.kr/index.php?module=Html&action=SiteComp&sSubNo=17>; <http://greenmaru.or.kr>, <http://www.sujiabale.or.kr/about/?act=sub2>; <http://www.dt-ardim.or.kr/> (Accessed June 21, 2018).

⁷⁸⁶ Available from: <http://jiguchoncenter.co.kr>, http://bdsenior.or.kr/sub/sub01_04.php, http://sujibokji.or.kr/about/?act=sub1_1 (Accessed June 21, 2018).

⁷⁸⁷ Available from: <http://cafe.daum.net/yilovehouse/Rxnf/2> (Accessed June 21, 2018).

⁷⁸⁸ Jiguchon Church, *Jiguchongyohoe Sayeok Menyueol* [Jiguchon Church Ministry Manual], Jiguchon Church, 464-65; Available from: <https://www.familynet.or.kr/index.jsp>, <http://yonginsi.liveinkorea.kr> (accessed June 23, 2018).

education and training and employment links in order to help them settle in and stabilise their lives in South Korea.⁷⁸⁹

Besides this, Yongin City Unlimited Care Centre provides customised welfare services through careful management of local families in crisis and professional case management.⁷⁹⁰

6.4.3. Sun-Do Kim and Kwanglim Methodist Church

The Kwanglim church is not only the largest of the Korean Methodist church but also has grown into one of the world's leading Methodist churches today. The leadership of pastor Sun-Do Kim played a significant role in the growth of the Kwanglim church. Sun-Do Kim became the fifth pastor of the Kwanglim Church, which was founded in 1971 when he was 40. At that time, the church had about 170 members. After thirty years of serving at Kwanglim church, the membership had risen to 85,000. His theology is based on Wesleyan evangelical theology.

In 1974, Sun-Do Kim spent three months as an exchange pastor at the Epsom Methodist church in London to study Wesley's theological roots. He thought that church renewal is the way to rediscover Wesleyan pietism and evangelical traditions. He founded the 'Wesleyan Evangelical Council' in 1990 and began a religious and theological movement to seek Wesleyan identity within the Methodist Church. In 1994, Kim became a bishop and chairman of the bishopric of the Southern Seoul Annual Conference of the Korea Methodist Church and served as the Chairman of the Methodist Theological Seminary.⁷⁹¹ For this Wesleyan evangelical theology, he accepts some P/C elements. He

⁷⁸⁹ Available from:

<http://jiguchonwelfare.or.kr/index.php?module=Html&action=SiteComp&sSubNo=40> (accessed June 23, 2018).

⁷⁹⁰ Available from:

<http://jiguchonwelfare.or.kr/index.php?module=Html&action=SiteComp&sSubNo=25> (accessed June 23, 2018).

⁷⁹¹ Sun-Do Kim, *Obunui Gijeok* [Five Minute Miracle: The Biography of Rev. Sun-Do, Kim], (Seoul: Nexus CROSS, 2013), 403-04.

acknowledges that tongues are spiritual prayers of Christians untrained in using complicated words. However, contrary to Pentecostal claims, he did not accept that tongues are the only evidence of the Holy Spirit. His understanding of the Holy Spirit follows that of Wesley to seek a balance between the fruit of the Holy Spirit and the gift of the Holy Spirit. His understanding of the Holy Spirit is that it seeks the perfected life, which means a change of lifestyle and an emphasis on social responsibility.⁷⁹² Sun-Do Kim also accepts the various gifts that appear to Christians. In particular, he seems to have taken an open stance on gifts through the gifts that his wife received. His wife went directly into the problems of the church and the church members to serve there. In the process, his wife was given the gift of tongues, teaching, counsel, wisdom, and healing. He does not place limits on the work of the Holy Spirit. He asserts that the spiritual enthusiasm of the church members should not be obstructed. He says, 'In some cases, we need to pray with shouting, clapping, the imposition of hands, oil and have healing prayer for patients. The church must satisfy the spiritual thirst of the church members.'⁷⁹³

According to Sun-Do Kim, he tried to pursue a healing and comforting ministry based on a positive and active mind.⁷⁹⁴ From the beginning of his ministry, he was a person of prayer who often went to the Prayer Mountain. He relied on God and a sanctified ministry through fasting and *Tongsunggido*. He experienced the miracle of healing during the dawn prayer when his tuberculosis was cured.⁷⁹⁵ He gave a prayer of healing in blessing at the end of worship sessions, which meant healing through worship and then sending it

⁷⁹² Kwanglim Church History Compilation Committee, *Gwanglimgyohoe 50 Nyeonsa: Eunchongui Ginyeomdoleul Gieokhala* [50 Years of Kwangrim Church (1953-2003): Remember Memorials of Grace], (Seoul: Kwanglim Church, 2003), 208-09.

⁷⁹³ Sun-Do Kim. 'Seongjangthaneun Gyohoe Yeollinmokhoe [Growing Church and Opening Ministry]', *Mokhoewa Sinhak* [Ministry and Theology] (Feb. 1990). Available from: <http://moksinsin.duranno.com/moksinsin/view/article.asp?articleNO=27182> (accessed July 05, 2018 and translated by Song-Kon Lee).

⁷⁹⁴ Kim, *Obunui Gijeok*, 370.

⁷⁹⁵ Kim, *Obunui Gijeok*, 116-17.

back to the world.⁷⁹⁶ As such, his life and ministry show the characteristics of the P/C movements.

6.4.3.1. The understanding of diakonia of Sun-Do Kim

Sun-Do Kim pursued church growth to implement mission and community service in his ministry. He presented the vision of being one of the largest Methodist churches in the world, like the YFGC of the Pentecostal denomination and Younknak Church of the Presbyterian denomination (TongHap). His church growth was part of his vision ‘Growth for Mission, Growth for Service’, not just to become a large church. He confessed that he has never forgotten that vision during the growth of the Church. His life and direction of his ministry were based on love for God and love for neighbours.⁷⁹⁷ He emphasised goodwill and sanctification following Wesley’s theological tradition. According to him, it is necessary to train for godliness and practice love to be able to resemble Jesus and be sanctified. Therefore, he emphasised that before the church communicates with the world, it must first restore ‘distinction’ and ‘holiness’ from the world. He argues that the church should not be a form that merges with secularisation, but one that allows the world to walk into the holiness of the church.⁷⁹⁸ For him, the salvation of the soul and diakonia are not separate. A society not interested in salvation does not accept the mission of a Church which emphasises only salvation of the soul. Also, any church which emphasises only community service and neglects the salvation of the soul has already lost the identity of the church.⁷⁹⁹ Sun-Do Kim understands the salvation of the soul and social service as ‘the practice of love’ that the church should do. He preached that South Korean churches should become mature churches and that all Christians should become mature believers. He felt that the requirement of maturity is someone who can sacrifice with love. For

⁷⁹⁶ Kim, *Obunui Gijeok*, 268.

⁷⁹⁷ Kim, *Obunui Gijeok*, 16-17.

⁷⁹⁸ Kim, *Obunui Gijeok*, 300-02.

⁷⁹⁹ Kim, *Obunui Gijeok*, 18.

him, mission and community service are expressions of the love of mature churches and believers. According to him, the three foundations of Jesus' ministry were proclaiming, evangelism, and healing. The salvation of the soul and social service should be done together. Evangelism and mission are a love of soul, and service and relief are a love for society that heals the human body and mind. Sun-Do Kim made this concept into a system within the tradition of the Kwanglim Church.⁸⁰⁰ At present, Rev Jung-Seok Kim, the son of Sun-Do Kim, has also followed, in his ministry philosophy, that of mission and social service as the expression of love. Jung-Seok Kim is continuing his broader practice of love through the Kwanglim Church.

6.4.3.2. Diakonia practices of Kwanglim Methodist Church

6.4.3.2.1. The practice of love

The diakonia practice of the Kwanglim Church was derived from the pastoral philosophy of Sun-Do Kim as the expression of love. He has devoted himself to building more than 100 churches in South Korea since the 1980s. Every year, the Kwanglim Church supported the summer Bible schools of the dependent churches in the provinces and provided financial support to the churches. Young people at Kwanglim Church also worked by going abroad to dig wells and build churches every year. So far, forty-two churches have been established in foreign lands through their dedication. His church has been continuing his mission to establish church, theological seminary and hospitals throughout the world, including China, Africa, Russia, Turkey, Romania, Japan, the Philippines and New Zealand.

This tradition of love led to diakonia service. The Kwanglim church went to many places where there were social gatherings and shared the Gospel. Also, the church provided space for the community to use. At that time, the Civil Defense education of the local government office used the church facilities.

⁸⁰⁰ Kim, *Obunui Gijeok*, 302-03.

Sun-Do Kim was also one of the lecturers.⁸⁰¹ The church started a ‘love rice’ campaign for the hungry, and every year visited the elderly who were living alone and distributed more than 30,000 briquettes for heating. The women’s mission team of the church served kimchi to people experiencing hardship. Also, the church has helped multicultural families, refugees and foreign workers whose numbers grow every year, helping the boys and girls to integrate into Korean society and giving them comfort. For people with disabilities, the church created a worship service for children with physical disabilities. Also, they have hospice missions to comfort and serve terminal cancer patients. The efforts of the Kwanglim Church’s practice of love included relief activities after disasters, military missions to support soldiers, support for rural churches, and purchase of agricultural products to support farmers.⁸⁰²

6.4.3.2.2. The Kwanglim Welfare Foundation

On May 23, 1987, the Kwanglim Church received the Ministry of Health and Welfare’s approval to establish the Kwanglim Welfare Foundation, a social welfare corporation. As a welfare project, on May 9, 1991, the welfare facility, ‘House of Love’, for the elderly was opened to take care of elderly people who have no one to rely on. Also, more than 150 Korean elderly returning from Sakhalin were admitted to the House of Love. In September 1996, the scope of the acceptance was expanded to Korean elderly returning from Kazakhstan.⁸⁰³ Most of them were forcibly drafted during the Japanese occupation. They occupied a ‘blind spot’ as far as the government was concerned, and so received no attention. This ministry of the Kwanglim Church did meaningful work that the government could not afford. According to Sun-Do Kim, he was able to

⁸⁰¹ Kwanglim Church History Compilation Committee, *50 Years of Kwangrim Church (1953-2003)*, 165.

⁸⁰² Kwanglim Church, *50 Years of Kwangrim*, 165-222.

⁸⁰³ Kwanglim Church, *50 Years of Kwangrim*, 233-48.

recognise this social service as an essential mission of the church while operating the House of Love.⁸⁰⁴

On February 27, 1999, the Kwanglim Church was entrusted with the Seocho Social Welfare Center and day care centre, and on March 22 of the same year, the Gangdong General Social Welfare Center and day care centre were entrusted to their care by the government. These institutions have received good responses from residents for running a language therapy room, a family library, a comprehensive counselling room, a youth centre, and a house of hope to improve the quality of life for residents. On August 16th, 2002, the Kwanglim Nursing Home was opened. On February 14th, 2003, the Kwanglim Dementia Center was opened. From the 21st of February of the same year, the Kwanglim Welfare Foundation has been awarding Changchun scholarships for students.⁸⁰⁵

As we have seen so far, the theology and ministry Sun-Do Kim are based on Wesley's evangelical theology, and he seems to be accepting of the P/C movements. He does not distinguish between evangelism and social service. He argues that the practice of the gospel of Christianity should proceed to practical work rather than a theoretical presentation. It emphasises the fact that the gospel should be conveyed not as a concept but as an act of love. In that sense, service and salvation for society can only be integrated by love. He wanted to build the Kwanglim Church into a mature church, filled with mature believers who are led by the Holy Spirit to pursue holiness and sanctification. Moreover, he had the vision of the church growing through the mission and community service of mature Christians with various gifts. This pastoral philosophy and vision have contributed to the community as well as the nation through the practice of actual mission and community service.

⁸⁰⁴ Kim, *Obunui Gijeok*, 319.

⁸⁰⁵ Kwanglim Church, *50 Years of Kwanglim*, 249-50.

6.5. Conclusion

The Korean War in 1950 was a momentous occasion for the Korean Pentecostal Movement to become a denominational movement. In 1952, the AG missionary Chesnut, together with the Korean Pentecostal ministries, founded the Korean AG. At that time, the mission sites of the AG missionaries were filled with people suffering because of the war. These sites were mainly devoted to caring for children and the disabled.

After the Korean War, the person who played an essential role in the Pentecostal movement becoming the mainstream of Korean denominations was Yong-Gi Cho. Cho's initial message was a contextual message that gave hope to the suffering and the poor. The initial priority in his ministry seems to have been the salvation of the individual rather than social participation. So, he was criticised for emphasising personal salvation and neglecting the social salvation movement. However, he recognised that the holistic salvation through his Threefold blessings became a significant driver of social change through the power of the Holy Spirit. His diakonia practice was based on the theology of holistic salvation and has been directed toward a way of changing society through personal change. Although at first, he did not pursue active social participation, he began to pay attention to social issues regarding social services. It was partly due to the growing demand for social involvement as his church grew rapidly and became more extensive. His efforts for social service based on the holistic salvation theology are revealed through the vast social service ministry of YFGC. In particular, he repented of the sins of being silent in the face of social evil in the latter half of the ministry, and at the same time, he established a charitable foundation in response to criticism and social demands. Moreover, in his ministry, we can see signs of trying to expand the focus from saving souls to including social participation, which was focused mainly on social reform.

Ja-Shil Choi was a vital co-worker in Cho's ministry. She took care of believers and the needy through her compassionate nature and the power of the divine healing. She also played an essential role in establishing and utilising

women's leadership in the Church and in transforming the lives of the suffering, through the fasting and prayer movement, into a life of hope. Her influence was not as public as the ministry of Cho, but she profoundly influenced churches across the country, beyond Korea AG. Another female minister, Seen-Ok Kim, founded and led the Church of the Foursquare Gospel of Korea in the 1970s. She took care of patients and marginalised people with compassion. She focused mainly on ministering to the next generation. Her educational ministry played an essential role in transforming the next generation in the community and has produced many converts and ministers.

I also looked at the practice and understanding of diakonia of the mega-churches that led the Charismatic movements in each denomination since the 1970s. The churches are the Onnuri Presbyterian Church, the Jiguchon Baptist Church, and the Kwanglim Methodist Church. Yong-Jo Ha, Dong-Won Lee, and Sun-Do Kim who represent each church were not pastors of a Pentecostal church but were pastors who were open to the experience of the Holy Spirit, the use of gifts, tongues, dawn prayers and *Tongsunggido*. Their philosophy of ministry emphasised social participation with a mission. For them, diakonia practice should be done not only in the church but also in society, a field of mission. Their philosophy of diakonia is deeply embedded in the mission and social service of each church. Also, through their successors, their philosophy of diakonia was sustained.

The diakonia ministry of these churches all shared a similar area of practice and system. First, they served the mission field and the community through volunteer work in the mission department of the churches. There they could show their love and service through their gifts, mainly in overseas missions and short-term missions. Besides this, the ministry of diakonia spread through service activities in the hospital, military and prison missions.

Second, the churches engaged in diakonia activities through departments such as the Social Service Department or the Social Welfare Department. These departments provided various kinds of relief, scholarship, medical service, and agricultural volunteer activities for children, adolescents, the elderly, people

with disabilities, and multicultural people who require social attention. They also engaged in diakonia ministries such as relief and volunteer work in natural disasters caused by famine or earthquakes. They have a well-organised social service organisation and perform well in various social service programmes, providing the necessary training and evaluation work.

Third, the churches are practising professional diakonia actives through the establishment of foundational social welfare institutions in cooperation with the government. Each church has these specialised institutions as a part of the social welfare foundation of the church, employing social welfare professionals, and thus presenting competent and professional diakonia practices.

Chapter 7. An Analysis of the Diakonia of Pentecostal and Charismatic Movements in Korea

In chapters 2 and 3, I studied diakonia in the Bible and various concepts of diakonia to develop an understanding of diakonia. I also attempted to understand the diakonia in Christian missions, by looking at the documents which relate to diakonia, in Evangelical and Ecumenical missions and in Roman Catholic, Protestant and P/C churches.

The Old Testament and the New Testament make it clear that the poor are objects of God's mercy and specialised care. The Bible also emphasises the need for churches and Christians to serve God and love their neighbour as two equal axes of faith. The scope of neighbour includes not only the poor but also orphans, widows, sufferers, Gentiles, and so on. The diakonia in the Bible includes the prophetic diakonia, which resists injustice. The diakonia is not a matter of choice but a mission of the church that must be accomplished, and a ministry of service that is universally expected of Christians. The apostles practised love in imitation of the love of Christ and taught the early church community to practice diakonia in the field of life. From the biblical view, mission, the Great Commission of Christ, is not separated from diakonia. As Jesus' mission shows, it is a mission of proclaiming the gospel combined with a form of diakonia.

In the understanding of the Christian Mission, Evangelicalism has been criticised for being indifferent to social responsibility, which is closely related to diakonia. However, we could see that it was never evident that evangelicalism was indifferent to it. This misunderstanding was due to the waning interest in diakonia because of the conflict with Ecumenism. Today, both the Evangelical and the Ecumenical mission, which opposed each other in two major camps, seem to be influenced by one another and almost coincide on

the integral missions in which evangelism and diakonia are balanced.⁸⁰⁶ Roman Catholics also emphasise that diakonia is a proclamation to serve and insist that all churches should engage in solidarity for this purpose. Therefore, all churches and Christians are called by God for diakonia, and they must live a responsible life.

Nordstokke referred to the three dimensions of diakonia in his article ‘Diakonia and diaconate in the World Council of Churches’ as ecclesial, holistic and prophetic dimensions of diakonia.⁸⁰⁷ These three dimensions are involved in the understanding of diakonia of P/C Movements in Korea. Therefore, I will use these three dimensions as a framework in this chapter to analyse the characteristics of diakonia in P/C movements in Korea.

Ecclesial dimension: Diakonia is ‘the essential ministry of the church’ shared by local and worldwide churches as a body of Christ.⁸⁰⁸ It is a humble service which fulfils the fundamental needs of the poor. The Church and Christians have to meet and help people who are discriminated against based on religion, race, or disability, those who are sick and those who cannot live without help. Notably, it is an urgent task that faces the world church to care for the victims of poverty, migrant workers, refugees, and so on, caused by globalisation and economic imbalances. The church should take charge of the mission of diakonia, participating in the pain of humanity, alleviating their suffering and showing the promise of the gospel in practical life. It is the mission of the Church to exist in the world and to achieve the Kingdom of God. Thus, diakonia cannot be limited to the activities of specialised agencies or professional social workers. It should be rooted in the life, mission and identity of the church.⁸⁰⁹

Holistic dimension: Diakonia is not limited to an individual aspect but is a holistic aspect that includes all dimensions of human life. In social and diaconal

⁸⁰⁶ Lars Dahle et al., *The Lausanne Movement: A Range of Perspectives*, 38.

⁸⁰⁷ Nordstokke, ‘Diakonia and diaconate’: 296.

⁸⁰⁸ Nordstokke, ‘Diakonia and diaconate’: 296.

⁸⁰⁹ Nordstokke, ‘Ecumenical diakonia’: 270.

intervention, a holistic approach seeks to interconnect physical, mental, spiritual and social aspects of life as equally important.⁸¹⁰ It must be a ministry that heals the society, the nation, and the whole creation beyond the individual dimension. Thus, all the mundane tasks Christians perform to build the Kingdom of God can be considered diakonia. Amid disputes among people, violence among nations, and the terrible situation of war, diakonia is a mission where the church as light and salt must fulfil their responsibilities. In a case where environmental pollution threatens the ecosystem, the problem is also closely related to diakonia. The diakonia is a call to participate in ‘God’s mission’ and the ‘holistic mission’ of the Church.⁸¹¹

Furthermore, diakonia is a ‘global diakonia’ that is ‘for all people and all of creation’.⁸¹² In the holistic dimension, diakonia ‘expresses solidarity and mutual responsibility across borders and seeks opportunities for sharing resources’. In addition, holistic diakonia ‘seeks alliances ecumenically’, with churches, institutions and governments.⁸¹³

Prophetic dimension: As I have already demonstrated in previous chapters, diakonia as Christian Mission should move to a prophetic diakonia. In the era of globalisation, in which the marketplace and some powerful nations pretend to have the right to set the ultimate conditions for human existence, prophetic diakonia reminds us that God is the Lord of history.⁸¹⁴ The Church is responsible for transforming everything that leads to human greed, violence, injustice, and exclusion, like Jesus and prophets who challenged the authority and demanded a change in unjust structures and practices.⁸¹⁵ In the biblical view, prophets were the guardians of substantial justice. They responded, especially when God’s law of service to neighbours was broken. Diakonia is a powerful link between prophecy and justice. Prophets often conveyed a

⁸¹⁰ Nordstokke, *Diakonia in Context*, 94-95.

⁸¹¹ Nordstokke, *Diakonia in Context*, 91.

⁸¹² Chris Ferguson and Ofelia Ortega, ‘Ecumenical Diakonia.’ Unpublished WCC Document, 2002, 3. in Nordstokke, *Diakonia in Context*, 58.

⁸¹³ Nordstokke, *Diakonia in Context*, 91.

⁸¹⁴ Nordstokke, *Diakonia in Context*, 83.

⁸¹⁵ Böttcher, *Prophetic Diakonia*, 6.

message of judgment to religious leaders, the rich, secular powers, and even kings who abused their power.⁸¹⁶ Thus, the prophetic dimension of diakonia is transformative and meant to uphold justice. It promotes justice against harmful structures. It also relates to resistance against the power of unrighteous people or their ideology.⁸¹⁷ Prophetic diakonia is in the public domain, so it must be aware of its socio-economic role and be ready to speak when needed.

These three aspects of diakonia will be the framework in this chapter to analyse the characteristics of diakonia in the P/C movements in Korea.

7.1. The Ecclesial dimension

In the Ecclesial dimension, as most P/C churches in the world began as the ‘religion of the marginalised’, the Korean church also began with poor and underprivileged people in the early days of the P/C movements. The P/C movements developed in various forms according to the historical situation, beginning with the Great Revival movement of 1907, and contributed significantly to the formation of Korean church identity and forms of faith. However, it is difficult to maintain that diakonia activities in Korean Christian history began through the P/C movements. Early Protestant missionaries were well aware of the persecutions that Catholic missionaries and Korean Christians had suffered after preaching the Gospel in Korea. So, they conducted a diakonia mission to meet the needs of Korean society and spread evangelism. At that time, many social facilities, such as schools and hospitals, were built with the help of missionaries. Therefore, we should view the diakonia activities which were performed after the Great Revival movement as an extension of the diakonia practice that had taken place from the beginning of the Christian mission in Korea. However, we should note that the Christians who experienced the Holy Spirit became the agents of change in Korean society through the

⁸¹⁶ Nordstokke, ‘Diakonia – A Global and Ecumenical Perspective’, *A Conference in Diakonia – Diakonhjemmet 2005*, 7.

⁸¹⁷ Nordstokke, *Diakonia in Context*, 83.

Great Revival movement. In the life of the church of the early P/C movements, it was easy to find the diakonia practices that originated from the personality and morality of those who experienced the Holy Spirit. They preached the gospel and actively engaged in the life of service to the people who were hungry, sick, and underprivileged, as the Lord had served. Notably, in the age of the Japanese colonial rule, Christianity, including many P/C churches, helped those who suffered from disease, poverty and discrimination under the harsh colonial rule. The Revival movements gave them hope for the future and strength to overcome the difficulties. Sun-Ju Gil, in particular, had a heart of compassion for the oppressed people. He emphasised education programmes to improve the lives of the people, cultivated talented people and contributed to social reform, such as promoting women's human rights. However, the atmosphere of P/C movements at that time showed the limits of conservative theology in that it side-lined and diminished fundamental social problems. Those who led the revival movement such as Ik-Du Kim, Yong-Do Lee and Sung-Bong Lee had a mystical faith that looked to the afterlife, and that emphasised the eschatological belief rather than the direct participation in the real world. At the same time, the P/C movements tended to an internalisation of faith. The P/C movements had been criticised for having set into a rigid form that removed them from society because of the structure of faith that emphasised individual salvation of the soul. However, we cannot overlook that the revival movements changed people through the ministry of the Holy Spirit and liberated the oppressed people under the colonial rule of Japan. At that time, the people had lost their passion for life and their hopes for the future because of the oppression of Japan. Their eschatological beliefs stimulated an inner spiritual struggle in those who were overwhelmed by poverty and political confusion under Japanese imperialism. Through this revival movement, a remarkable power to realise the existence of God's final judgment and to overcome the colonial situation arose and presented new hopes for the future to Christians.

While the Korean War in 1950 was tragic in Korean Christian history, it was also a momentous occasion when a missionary was sent from the AG in the USA. The Pentecostal movement seemed to be becoming a denomination. The Pentecostal missionaries were able to enter Korea in earnest through the diakonia activities of Pentecostal churches during the Korean War. Throughout the war, Korea received denominational help from the AG, and in the process, there was a dedication of various missionaries such as Chesnut, Stetzes, Haney, Strobridge, and so on. The AG missionaries and early Korean Pentecostal ministers took care of people suffering from the war. They were especially committed to caring for children and the disabled. The diakonia ministry of Pentecostal churches may seem insignificant in the context of Korean churches, where Presbyterian and Methodist churches were the mainstream. However, the diakonia practice of Pentecostal churches played an essential role in the foundation of the Korean Pentecostal denomination and its growth. Although at a later period, the Church of the Foursquare Gospel in Korea which was founded in 1972 by Seen-Ok Kim grew through her diakonia practices and dedication to youth, prisoners, and marginalised people.

One of the crucial things that the P/C movements contributed to after the Korean War was to give new hope to Korean society, ruined by the war. In general, for the Pentecostals, the severe and urgent need is the experience of salvation here now, not just at the final moment as the soul is going to heaven. They thought that liberation from poverty, healing from sickness, and material prosperity was urgently necessary.⁸¹⁸ Yong-Gi Cho and YFGC were at the centre of this Pentecostal movement in South Korea and diakonia was a crucial part in the theology and ministry of Cho. His message was a contextual message that gave hope to the suffering and the poor. Cho's theology, the Fivefold Gospel and Threefold Blessings, gave high hopes and courage to the poor in economic, political, and social depression after the Korean War and became the leading cause of church growth. However, his contextual theology was criticised for emphasising individual salvation and neglecting the social

⁸¹⁸ Anderson, *An Introduction to Pentecostalism*, 283.

salvation movement. It is undeniable that his emphasis on individual salvation and hope also brought about side effects that have produced materialism, church growthism and this-worldly blessing within Korean Christianity. The YFGC, which began with the poor and marginalised, became increasingly middle-class, and such a change would have been a barrier to active social action for social transformation. According to Martin, ‘Pentecostals easily assimilate to the norms of consumer capitalism and defuse fundamental attacks on the social order.’⁸¹⁹ When poor Pentecostls, usually the first members of the church, develop a material aspect and become middle class, they often forget the mission of ministering to the marginalised, the essence of the Church. While there are these accusations against Cho, we cannot deny his ministry, which gave the people hope to escape extreme poverty. Cho seems to have been aware of the negative parts of his ministry. He began to pay attention to social issues in terms of community service. His theology of holistic salvation was an essential driver of personal change and social change through the power of the Holy Spirit. He emphasised the need to serve his neighbours as a good Samaritan through a personal transformation based on his theology of holistic salvation. He also strove to help the community by placing a social service department in the church. In addition, the cell ministry of YFGC not only played an essential role in the growth of the South Korean church but also played a role in the ecclesial dimension of diakonia. In the cell ministry, caring for the members contributed spiritually and materially to help solve various problems in the home and society. It can be seen that specific diakonia activities performed through the cell ministry continuously treated, prevented and alleviated the challenges of the family, which then alleviated family problems in society.⁸²⁰ In the process, the leadership of women as cell leaders was promoted in the church. Besides, Cho carried out the ministry of serving and sharing to overcome the internalisation of the Pentecostal movement through the social welfare foundation, his second ministry after his initial retirement. It is

⁸¹⁹ David Martin, *Tongues of Fire: The Explosion of Pentecostalism in Latin America* (Oxford: Basil Blackwell, 1990), 160.

⁸²⁰ Kim, ‘Social Changes and the History of Christian Social Welfare’: 168

especially meaningful work that YFGC developed. Not only that but they also paid attention to a more efficient and professional diakonia ministry with human and structural expertise, beyond the ministry of serving through the service department of non-specialist Church members.

As I pointed out above, the criticism of Cho was the result of focusing on evangelism within the church growth movement. Since the 1960s, these church growth movements have been deeply ingrained in South Korean churches, centring on P/C churches. As a result, the South Korean P/C Churches limited the energy available to serve its neighbours and communities to favour outreach for church members. Critics claimed that they were reluctant to carry out the function of community service. However, there were P/C churches that pursued the diakonia nature of the Church, responded to social demands, and fulfilled social responsibilities. The small churches in each community were responsible for the diakonia ministry as light and salt, depending on the capacity of the churches. Also, as we have seen, some Megachurches like Onnuri Presbyterian, Jiguchon (Global Mission) Baptist and Kwanglim Methodist Church that recognised the need for social responsibility organised various departments and agencies and supported the diakonia ministry through human and material resources. The churches engaged in diakonia activities through the department of social services or the social welfare department. These departments were responsible for various kinds of poverty relief, scholarship projects, and medical service for the needs of children, youth, elderly, disabled, and multicultural people that demanded social attention. In addition, the departments engaged in diakonia ministries such as in rural areas where they need help, and relief and volunteer activities after natural disasters caused by famine or earthquakes and so on. They had a well-organised social service organisation and were performing well in various social service programmes and the necessary training and evaluation work. Besides, these Megachurches have a social welfare foundation in the church, hire social welfare professionals, and contribute to the community and national social welfare systems through professional and effective diakonia practice.

As we have seen, the Korean P/C movements have mainly focused on the Church service aspect of diakonia. When we consider the size and effort of the diakonia activities the P/C churches have launched, they should be recognised and praised for their diakonia activities. The P/C movements in Korea revealed that evangelism, which excludes deeds, cannot bring any social change, but instead increase the antipathy toward Christianity. Until now, even though the South Korean P/C churches engaged in many social services, they did not receive trust and recognition from society. In South Korea, churches are shrinking in general, and church influence on society is steadily diminishing. The main reason for this is the loss of the social outreach that served the neighbours through the practice of authentic love, not just words. In today's South Korean society, church growth movements and church individualism in the South Korean P/C movements have made it seem that the church is as a group gathering for their own well-being. The church growth ministry that emphasised evangelism only showed a strong tendency to perceive the practice of diakonia as a tool of ministry and mission. The various diakonia practices of the church were performed only to the extent of caring for the church members. Diakonia activities for the community were seen as a tool that boosts the interests and influence of the church.

Therefore, the P/C church should restore diakonia as the essence of the Church. The present Korean P/C movements should be free from the vision of a selfish group that pursues only church growth. P/C churches should recognise the diakonia role in their communities as a vital social function. This movement should become a movement to practice diakonia as the practice of the love and gospel of God, not as a tool of church growth. The movements should be able to undertake pure and continuous diakonia practices as the essence of the church to restore society's trust.

7.2. The Holistic dimension

In general, the diakonia of P/C movements was primarily responsible for relief services. However, the church is called to serve all creation, including social and environmental service. The ultimate goal of the church's diakonia is in the construction of the kingdom of God. In this regard, Moltmann argues that the mission of the church should be holistic.⁸²¹ The holistic dimension of diakonia is to heal and save the world, including humanity and creation, and ultimately to build the kingdom of God. In this sense, evangelism and social service are integrated. God's love is unconditional. If Christians only look forward to conversion and reward through the diakonia activities, they will have violated 'the spirit of the Christian gospel.'⁸²² Diakonia does not only deal with human souls but with healing the body and serving not only individuals but also society and the ecosystem. Therefore, the church should be involved in not only relief service but also in social service and service for creation as stewardship.

In the early days of the P/C movement in Korea, diakonia activities for the needy neighbours were actively conducted along with evangelism. At that time, with the establishment of the church, diakonia facilities and institutions based on Christian values such as orphanages, schools, hospitals, nursing homes, and facilities for the disabled were established all over. The foremost leaders of such medical and welfare institutions were missionaries. However, as Korean Christians who experienced the Great Revival joined together in their operations and duties, they played an essential role in diakonia. Through their diakonia ministry, the church became a place of wholehearted trust and an opportunity for Christianity to develop into a 'national religion.'⁸²³ At that time, the evangelism of the Korean church had a social service character. In the life of the Christians, evangelism and social service were embodied. They preached the

⁸²¹ Moltmann, 'Diakonie im Horizont des Reiches Gottes.' in Dietrich et al. *Diakonia as Christian Social Practice*, 55.

⁸²² Miller and Yamamori, *Global Pentecostalism*, 59.

⁸²³ Korean Diakonia, *Hanguk Gyohoebongsadan Changlib 10junyeon Ginyeom Jalyojib* [The 10th Anniversary of the Korean Diakonia], (Seoul: Korean Diakonia Publisher, 2017), 59.

gospel and, at the same time, actively engaged in diakonia practice for those who were hungry, sick, and marginalised even as the Lord had served. Such an integrated practice of evangelism and diakonia was the behaviour pattern of Christians in the early P/C movement. Christians who experienced the Holy Spirit were able to exert a strong influence on people through the morality and practice of love as distinct from the general society. Through changes in their lives, they brought about social reform. The Christians in the P/C movements helped to deeply embed the gospel of liberty, equality, democracy, and human rights ideas into Korean society. Besides which, this movement led to changes in social institutions such as the *Yangban-Sangnom* and gender discrimination system, and concubinage, which were resistant to change from human efforts.⁸²⁴

After the liberation from Japan until the 1960s, the South Korean Church's diakonia activities were dependent on the aid of various countries. Especially in the 1950s, there were many orphans and refugees because of the Korean War. At that time, since the government did not have a welfare system in place after its establishment, the government had no means to take care of those who suffered from war. In fact, between the 1950s and the 1960s, the children's facility fund was between 15.5% and 29.3% even though welfare facilities needed full support from the state.⁸²⁵ Therefore, it was impossible to operate social welfare facilities without the help of foreign aid funds. At that time, Korea was dependent on international voluntary organisations. They shared the suffering of Koreans who suffered from the war both with prayer and tangible expressions of their love as they delivered relief supplies. AG missionaries also took care of Korean orphans and disabled people.

Since the end of the 1960s, support from foreign voluntary organisations gradually decreased, while the Church began to experience rapid growth. The

⁸²⁴ Korean Diakonia, *Hanguk Gyohoebongsadan Changlib 10junyeon*, 59.

⁸²⁵ Moo-Sung Chung, 'Hanguk Sahoebokji Yeoksawa Gidokgyo [Korean Social Welfare History and Christianity]', *Mokhoewa Sinhak [Ministry and Theology]* (Feb 2017), <http://moksinsin.duranno.com/moksinsin/view/article.asp?Keyword=%B1%E2%B5%B6%B1%B3%BF%CD%20%BB%E7%C8%B8%20%BA%B9%C1%F6&articleNO=35885>

church became interested in expansion only, and as a result, the social mission of the South Korean church was very weak. In particular, the P/C movements were passive in calling out about justice in the unjust South Korean society. The P/C churches, including YFGC, existed only for themselves and were characterised as institutions that had nothing to do with society.⁸²⁶ Some churches carried out social participation, including community service, but the activities of the P/C churches were minute when compared with the growth of the church. One reason is that P/C churches generally regard missions as an essential task of the church, but diakonia practice was a means of helping that is separate from missions. They were aware that the church is a place for the salvation of the soul, but not as a social welfare agency in the world. Besides, most of the activities of the P/C churches, except for the Megachurches, were basic services and stayed at an unprofessional level. According to Kook-Il Han, most churches were not able to overcome church individualism and did not pursue the union of the churches, thereby reducing efficiency by dispersing the passion and scale of diakonia activities.⁸²⁷

The stagnation in church growth, which began around 1990, caused many crises in South Korean churches. The main reason for this phenomenon is that the church, which avoided social responsibility, lost any trust from the society. Awareness became widespread that the church should serve neighbours and communities at the same time as initiating an internal reform of the church, to restore social responsibility.⁸²⁸ Many churches were interested in community service and, as a result, appeared exemplary P/C churches for diakonia activities.

The P/C churches actively engaged in diakonia activities were mainly Megachurches rich in human and material resources, with a sense of social

⁸²⁶ Korean Diakonia, *Hanguk Gyohobongsadan Changlib 10junyeon*, 60.

⁸²⁷ Kook Il Han, 'Tongjeonjeok Seongyo Gwanjeomeseo Bon Gyohoeui Sahoebongsawa Chaegime Gwanhan Yeongu [A Study on the Social Service and Responsibility of the Church in the Viewpoint of Holistic Mission]' *The 5th Somang Theological Forum* (Oct 18, 2006): 10-11.

⁸²⁸ Sung Bihn Yim, *Hanguk Gyohoewa Sahoejeok Chaegim* [Korean Church and Social Responsibility], (Seoul: Presbyterian Theological Seminary Publisher, 1997).

responsibility. These churches not only supported diakonia activities through their service departments but also wanted to deal with social issues through partnerships with private institutions and governments. Since the 1980s, as social welfare systems and projects have significantly developed in South Korea, social welfare facilities have also grown in quantity and quality. Not only has the number of welfare facilities for children, elderly, and disabled significantly increased, but the types of facilities and kinds of businesses have also diversified.⁸²⁹ In this context, the churches began to participate in diakonia activities as a private institution. P/C churches created social welfare foundations, mainly in Megachurches.

The foundations operated their welfare facilities, but many of them were also entrusted with the public welfare facilities of the government. The representative Christian Social Welfare Foundations are Yeongsan Cho Yonggi Welfare Foundation, Onnuri Welfare Foundation, Jiguchon Welfare Foundation, and Gwanglim Welfare Foundation, which I mentioned earlier in this chapter. In addition, there are foundations established by Megachurches such as the Myungsung Welfare Foundation, Sarangeul Welfare Foundation, Bundang Woori Welfare Foundation, and so on. They have been entrusted with managing children, the disabled, and welfare facilities for the elderly, and in these ways served the community.

The diakonia category of the churches was not limited to the Korean society. YFGC and Onnuri Church have been serving the global community through the NGOs, ‘Good People’ and ‘Deo Meosjin Sesang’, which deal with extreme poverty, disease and disaster. They are also taking the lead in supporting North Korea. These churches are contributing to the unification of Korea through diakonia activities such as food aid, eradicating tuberculosis, and promoting the construction of food factories and hospitals.⁸³⁰ This process demonstrates that the P/C churches have evolved from having a simple relief

⁸²⁹ Moo-Sung Chung, ‘Korean Social Welfare History’.

⁸³⁰ Young-Gi Hong, *Cho Yonggi Moksau Gyohoe Seongjang Lideosib* [Rev. David Cho’s leadership], (Seoul: Gyohoesongjang Yeonguso [Institute for Church Growth], 2005), 122-30.

project to a specialised area undertaken by professionals belonging to the Foundation. Besides, the churches, with their Christian values, showed an integrated model of social responsibility, effectively intervening in various areas of the community with civilian agencies and governments. The P/C churches have come to think comprehensively about the needs of the community through cooperation with governments and private sectors. They are more involved in caring for the community, which allows the community to restore their trust in the churches. In addition, the church plays a role in helping the nation by supporting blind spots that the state cannot afford. It is also encouraging that the NGOs established by the Church are doing world diakonia activities beyond communities and nations.

There is, however, a concern about the operation of these specialised agencies in the church. I doubt whether the Christian values and purposes are reflected in the professional institution. Jun-Woo Lee examined the founding goals and significant projects of these foundations in his research, ‘The direction Korean Christian social welfare foundation moves toward in’. According to him, the purpose of establishing these foundations was implementing Christian values. However, there are many cases in which major projects are not significantly different from those of general social welfare foundations.⁸³¹ Many P/C churches are engaged in diakonia activities with the government and are receiving financial support from the government. If the Church or the Christian Social Welfare Foundation develops diakonia activities under the auspices of the state, the value of diakonia activities of the church could be confined within the purpose and scope of the state. Therefore, the P/C churches need to cooperate with the government while keeping to Christian values, which are a restoration of humanity as the image of God and a realisation of the kingdom of God.

⁸³¹ Jun Woo Lee, ‘Hanguk Gidokgyo Sahoebogji Jaedanui Hyeonhwanggwangwa Banghyangseong [The Direction Korean Christian Social Welfare Foundation Move Toward in]’, *Church Social Work* 19 (2012): 105.

Today, South Korean society is suffering from many difficulties that arise in a rapidly changing situation. Our society has many challenges to overcome, such as human rights, environmental problems, a declining fertility rate, unemployment, inter-Korean conflicts, and so on. The P/C churches need to have a holistic approach to these problems. In this regard, the ecumenical spirit is required to unite local churches and improve the efficiency of diakonia practice. Fortunately, the ‘Korean Diakonia’ (KD) was organised to cope with diverse social problems and to serve Korean society on the whole, and most P/C Megachurches have participated in it. KD called on churches on December 15, 2007, to serve by helping cope with the December 7 West Coast oil spill. At the time, more than 2,000 churches and 170,000 people joined as volunteers.⁸³² After the earthquake disaster occurred in Haiti on January 12, 2010, KD sent relief and support. The KD also held a ‘Christian Diakonia Expo’ in 2005, 2010 and 2016 to unite the South Korean church in serving South Korean society. The Expo presented diverse examples and models of church service that South Korean churches should take on, through both academic and ministry exchanges of diakonia.⁸³³ In South Korea, diakonia practice of KD centred on the P/C Megachurches implied that diakonia could unite the churches.

As most Pentecostal scholars agreed, the P/C movements have focused on personal salvation and blessings rather than on social salvation. From a holistic view, the P/C movements should undertake diakonia practice, including social and environmental issues. Today, the planet has serious problems such as global warming, sea pollution and sea level rise, massive extinctions, ozone layer destruction in the atmosphere, population explosion and resource depletion. As we have seen in chapter 2, the Catholic and Ecumenical camps are continually addressing these issues with crisis awareness of these ecological problems, and actively seek to implement countermeasures. Of course, it does not mean that the P/C movements do not deal with ecosystem salvation. Yong-Gi Cho mentioned the new interpretation of John 3:16 in the latter half of his ministry,

⁸³² Korean Diakonia, *Hanguk Gyohoebongsadan Changlib 10junyeon*, 80-86.

⁸³³ Korean Diakonia, *Hanguk Gyohoebongsadan Changlib 10junyeon*, 86-88.

claiming that the scope of God's salvation is not limited to humanity but includes the whole of God's created world. Based on this, he emphasised that the range of God's salvation should extend to social and ecosystem salvation.⁸³⁴ Therefore, YFGC highlights the role of the church as a steward to preserve the environment with the launch of the Christian Environmental Movement Mission Department. Participation in the environmental movement is still weak, and most P/C churches are not actively responding to environmental problems. Thus, the diakonia practice of the P/C movements should be extended to a society in which God's justice is realised, and to all things created by God.⁸³⁵

In the research of Miller and Yamamori, progressive Pentecostals organise their lives based on the life of Jesus Christ, 'who constantly blurred the line between the sacred and profane worlds.'⁸³⁶ Jesus loved everyone without distinguishing between sacred and secular. In His life, neither evangelism nor diakonia activity is distinguished. 'Progressive Pentecostals' also did not distinguish between evangelism and social responsibility. Now that the South Korean church has lost the trust of society, it is necessary to practice holistic diakonia, which was carried out at the beginning of P/C movements in Korea, caring not only for the individual but also sharing social pain. Besides, P/C churches should work together with other churches, denominations, and other institutions. As we well know, the P/C Churches believe in the power of the Holy Spirit to unite the Church. The Holy Spirit 'can become the unifying factor that transcends petty differences and brings people together.'⁸³⁷ P/C movements should pursue ecumenical co-operation so that they can move away from being centred on the local church and engage in holistic ministry. The Korean church has grown and developed remarkably over a short period, but the church has suffered splits and denominational divisions. Now, the P/C movements should devote themselves to the unity of the churches and the fulfilment of the

⁸³⁴ Young-Hoon Lee, *Seonglyeonggwa Gyohoe* [Holy Spirit and Church], (Seoul: Institute for Church Growth, 2013), 260.

⁸³⁵ Young-Hoon Lee, *Seonglyeonggwa Gyohoe*, 262-63.

⁸³⁶ Miller and Yamamori, *Global Pentecostalism*, 59.

⁸³⁷ Anderson, *An Introduction to Pentecostalism*, 308.

kingdom of God through the activities of diakonia. We can see that the possibility of uniting South Korean churches through the diakonia activities of the P/C churches exists in the example of KD. Besides, to respond to various social problems and fulfil social responsibilities, it should also join with other organisations in society.

7.3. The Prophetic dimension

In general, the P/C churches regarded the world as corrupt and believed that Christ would soon return. For a long time, it did not matter to them to spend time changing the socio-political structure. Their more urgent task was to save the soul. They, therefore, seemed to avoid seeking social justice or participating in the political arena.⁸³⁸ However, it is difficult to generalise that this historical passive tendency was evident in the P/C movements in South Korea because they present various faces according to the times.

In the early days of P/C movements in Korea, the Great Revival movement was more about separating the church from the political issues by emphasising the personal experience of the faith and evangelism. However, this movement is not one-sided, emphasising only the salvation of the soul of an individual. It should be noted that evangelism of the P/C believers led to a change in the circumstances of their life, which naturally leads to social reform. The customs Koreans indulged in without a sense of guilt, including abuse of alcohol and tobacco, concubinage and idolatry, became subjects of reform from the perspective of Christian faith. The movement also alleviated hierarchical and sexual discrimination. The introduction of the gospel had a significant impact on women's liberation and human rights for the women who were discriminated against in Confucian tradition and culture. The P/C movements also paid attention to protecting the rights of the lowest class of people and peasants who had not been noticed. However, this revival movement did not always actively

⁸³⁸ Hollenweger, *Pentecostalism*, 7; Anderson. 'A 'Time to Share Love.'': 278.

sympathise with the suffering of the Korean people under Japan's oppression or took the lead in political resistance and national movements. It is rightly pointed out as a limitation of the Great Revival movement that it diluted the anger of the oppressed people and made the Korean Church a non-political church.

However, according to Sanders, revivalism tends to segregate beliefs from national and social issues in its nature, but it promotes democratisation, individual pride, and self-awareness by emphasising conversion.⁸³⁹ Likewise, P/C movements became an opportunity to contribute to the national movement under the Japanese occupation rather more strongly, based on the strong faith accumulated by P/C believers. The prayer groups that started and spread in the process of the Great Revival movement motivated the triggering of and implementing the nationalist movement. Also, many P/C Christians were deeply involved in the resistance movement against Japan that took place before and after 1910, including the First of March movement. In this view, in the early P/C movements, their social participation is not confined to the church. Instead, the problem of the nation and the people were continuously addressed.⁸⁴⁰ For example, Sun-Ju Gil took the lead in transforming the nation. He tried to eliminate social evil, improve social life, he led various social projects and implemented social justice. However, the P/C movements led by Ik-Du Kim, Yong-Do Lee, and Sung-Bong Lee following Sun-Ju Gil were characterised by a form of afterlife faith, emphasising a healing ministry, the end of the world and the Second Coming. At that time, the P/C movements pursued an afterlife blessing rather than a realistic blessing that could not be realised due to Japanese repression. Therefore, this movement was regarded as an escapist movement and distracted many people from social participation. However, it should be noted that their form of faith made the P/C Christians overcome real

⁸³⁹ Thomas G. Sanders, 'Protestant Concepts of Church and State.', 183-84 in Ung-Kyu Pak, 'Hanguk Gyohoeui Jeongchichamyee Daehan Yeoksajeok Gochalgwa Pyeongga [The Political Activism of Korean Churches Revisited: With Particular Attention to the Church and State Issue]', *Janglogyohoewa Sinhak* [Presbyterian Church and Theology] 5 (2008): 181.

⁸⁴⁰ Sung-Chul Kim, 'Gyohoe Sahoebogji Silcheon Yeoksau Gidokgyo Sahoebogjihakjeok Gochal [A Study on the Christian Social Welfare in the History of Church Social Welfare Practice]', *Yu Gwan Soon Research* 22 (2017): 148.

pain in the national context under colonial rule. In fact, at that time, the revival movement initially transformed individuals through the gospel and sought to liberate the oppressed nation under Japanese rule. In this process, the P/C movements gave vitality to the Korean church through the supernatural ministry of the Holy Spirit. Thus, it seems that the P/C movements tried to lead the reform of the society by reforming the church that had lost its dynamism due to the Japanese repression. However, it is a pity that they did not actively address social justice or act for the patriotic movement. According to Miller and Yamamori, Pentecostals tended to dislike ‘long-term social and economic struggles’ because they were ‘saddled with an eschatology that foresees the imminent return of Christ’ to save them from a real pain that cannot be overcome.⁸⁴¹ Their diakonia efforts are considered to have remained at the level of individual faith and church service rather than the social structural approach in solving social and political problems.

After the liberation from Japan, the Korean government, which had gone through the Korean War, concentrated on rebuilding the country but lacked the resources to look after its people. Under such circumstances, Cho preached hope in a situation of hopelessness and gave hope to South Korean society. He emphasised prosperity in Christ because of his poverty experience. In Threefold blessings, as a result, prosperity is as important as healing and salvation. Cho's prosperity gospel was hope for Koreans after the war.⁸⁴² The P/C Movements, along with the growth of YFGC, took the form of massive revivals after the 1970s. The number of Christians increased sharply through large assemblies, including the ‘Billy Graham Evangelism Assembly’ in 1972, the 1974 ‘EXPLO’74’ by the Campus Crusade for Christ, and the 1977 National Evangelization Celebration and the 1980 World Evangelization Conference.⁸⁴³ These gatherings acted as catalysts to accelerate the growth of the church. In

⁸⁴¹ Miller and Yamamori, *Global Pentecostalism*, 182.

⁸⁴² Sang-Yun Lee, *Contextual Hope in Korean Pentecostalism's Threefold Blessing*, 229-30.

⁸⁴³ The Society of the History of Christianity in Korea, *History of Korean Christianity Vol. III* (Seoul: The Institute of the History of Christianity in Korea, 2009), 128-29.

South Korea at that time, the most significant historical task was the establishment of democracy. Progressive churches became the centre of the democratic and the human rights movement. There was also a growing interest in workers and subordinates, resulting in the creation of a *Minjung* church and the emergence of *Minjung* theology, a unique South Korean theology.⁸⁴⁴ No-one can deny that this *Minjung* theology made a definite contribution to the democratisation of South Korean society, at that time under the dreary dictatorship of the 1970s and 1980s, and during the expansion of the rights and interests of workers. However, active interest and participation in society at that time rested in a relatively small number of progressive denominations or churches. Most P/C churches were devoted to personal salvation and church growth rather than social participation.

Miller and Yamamori wondered if Pentecostals would raise questions about the fairness of distribution of wealth within capitalism. According to them, the P/C movements ‘create sober, hardworking, honest employees who are pawns within a capitalist system.’ Pentecostals worked to elevate their status within the capitalist economic system, and so they were silent or passive about social justice.⁸⁴⁵ I think this is very apt for explaining the situation in Korea. Between the 1970s and 1980s, the P/C movements failed to explore various theological possibilities under a military dictatorship and anti-communist ideology. It also was unable to approach the structural problems of society with the unique perspective and dynamics of Pentecostal theology. However, the kerygma of hope in the P/C Movement gave Koreans hope and responded effectively to their urgent demands. Jang-Hyun Ryoo argues that only demonstrating and shouting political slogans for the liberation of the people should not be said to be political action. It is also a political act to comfort and encourage them for the liberation of the people. In times where poverty prevented a basic life, liberation from the people's struggle for survival and

⁸⁴⁴ The Society of the History of Christianity, *History of Korean Christianity*, 204-08.

⁸⁴⁵ Miller and Yamamori, *Global Pentecostalism*, 213-16.

liberation from social structural evils cannot be separated. Social structural evil is the cause of people's struggle to survive.

On the other hand, the people's desire for survival can be a driving force to break down social structural evils.⁸⁴⁶ Yong-Gi Cho's prosperity theology encompasses both financial and spiritual prosperity, and his message of prosperity is always connected to kerygma. Because of the extreme poverty and disease experienced after the Korean War, Koreans were more interested in messages that were directly related to their lives than to be concerned with the eschatological message of the gospel. As a result, *Minjung* theology was less attractive to the people due to its attitude to deal with economic and political injustices more than caring for the people, while the P/C movements gave hope to the Korean people and effectively responded to their urgent needs, and this process also contributed to the rapid evangelisation.⁸⁴⁷ The P/C movements were realising social reform through the internal change of Christians through the proclaimed kerygma. However, they did not make the people's need for survival a driving force for social change. The P/C movements, when combined with fundamentalist theology, lost revolutionary power and became connected with conservative politics.⁸⁴⁸ During the democratization of South Korea, conservative P/C pastors cooperated in the legalisation of political power through the National Prayer Breakfast and supported the rulers.⁸⁴⁹ They silenced discussion about human rights violations of workers, peasants, women, and disabled people, and undemocratic political behaviour. Moreover, they supported anti-communism and capitalism and maintained a submissive attitude toward the government.⁸⁵⁰ While the large-scale evangelistic rallies that took place during this period led to the spiritual revival of the Christians and the growth of the church, it cannot escape the criticism that these rallies turned

⁸⁴⁶ Ryoo, *Hangukui Seonglyeong Undonggwa Yeongseong*, 228

⁸⁴⁷ Sang-Yun Lee, *Contextual Hope in Korean Pentecostalism's Threefold Blessing*, 229-30.

⁸⁴⁸ Ryoo, *Hangukui Seonglyeong Undonggwa Yeongseong*, 251-54.

⁸⁴⁹ Eun-Seon Lee, Korean 'Hanguk Gyohoewa Jeongchi [Korean Church and Politics]', *Janglogyohoewa Sinhak* [Presbyterian Church and Theology] 5 (2008): 231.

⁸⁵⁰ Bae, (A) *History and Theology of the Pentecostal Movement*, 212.

Christians away from social reality. The picture of a just society that the church proclaims to society was not found in the P/C movements, and the movements were seen as an institution that existed only for itself and had nothing to do with society.

After the democratisation movement of South Korea in the 1980s, it seems that the P/C movements recognised their prophetic mission through social participation. Yong-Gi Cho acknowledged the necessity of active social involvement during the second half of his ministry. He repented of the sin that he had remained silent about social evils, and at the same time accepted the criticism and social demands directed at him and his church. Cho's holistic salvation idea includes social reform. This holistic salvation idea can find its roots in the experience of the Pentecostal faith, the core of which is the Holy Spirit's ability to lead people to a Christian life. Through the work of the Holy Spirit, believers experience the filling of the Holy Spirit, gifts, and divine healing in the present life.

Moreover, they represent the influence of political and social transformation to create God's kingdom in this world.⁸⁵¹ According to Anderson, P/C Christians' spirituality 'usually includes an active social conscience which produces social engagement.'⁸⁵² Cho seems to have recognised this aspect of holistic salvation and tried to extend the focus of salvation of the soul to social reform. For example, AG in Korea decided to join the National Council of Churches in Korea (NCCCK) at the regular general meeting in May 1996 because they felt the need for social participation.⁸⁵³

⁸⁵¹ Yong-Nan Jeon, 'Cho Yonggi Moksau Sahoeguwon [Yonggi Cho's Social Salvation: A Theological Study on Sharing Happiness and Love]', *Yongsan Theology Journal* (Oct. 2008): 94-95.

⁸⁵² Anderson, *An Introduction to Pentecostalism*, 284.

⁸⁵³ Lee, *Seonglyeonggw Gyohe*, 76-77.

The National Council of Churches in Korea is a Christian ecumenical organisation founded in Korea in 1924 as the National Christian Council in Korea. It is a member of the World Council of Churches and the Christian Conference of Asia. The group has been recognised as a representative progressive Christian group because it has been engaged in Christian social movements such as social mission, unification movement, and democratisation movement.

Besides that, P/C churches held a prayer meeting for the nation and people in national crisis centred on YFGC. They held prayer meetings and rallies for the North Korean nuclear issue, the revision of the private school law, the withdrawal of the United States Forces Korea (USFK) and so on, which were all social and political issues in South Korea. Furthermore, pastors of P/C Megachurches, including Cho, started Christian political parties to exert social influence directly. However, there were many eager voices raised about the political movements of these P/C churches. There was criticism that Cho's political position was too conservative. Such direct political participation has been controversial in Christianity and eventually weakened because the general public did not support it. Anderson cited Amos Yong in his book, which has something to suggest to us. 'Pentecostals should not simply be categorised as 'apolitical' or even as 'political' because they have alternative, less conventional ways of being involved in politics.'⁸⁵⁴ In Korea, the P/C movements should be able to accept criticism of their political participation, and it is necessary to have both deep anxiety about and wisdom for future social participation as a prophetic mission. Both are needed in that they are no longer silent about social injustice, and they are trying to use their prophetic voice. The attempt of the P/C movements to actively participate in society has changed the traditional image of the Pentecostal Church in Korea. On the other hand, most Charismatic churches, such as Onnuri, Jiguchon, and Kwangrim Church, which we studied, did not undertake progressive social reform and political participation. They seem to be avoiding active political participation as much as possible. They seem to choose an indirect way to turn the Christians into democratic citizens resembling Jesus Christ and to change society through them. Thus, there is a diverse spectrum of prophetic diakonia within the P/C movements

To sum up, in the aspects of prophetic diakonia, the P/C movements have indeed taken a passive stance on social participation because it emphasises

⁸⁵⁴ Yong, 'In the Days of Caesar', xiii, 4-5, 11-14 in Anderson, *An Introduction to Pentecostalism*, 283.

individual salvation and personal experience. This attitude has resulted in indifference to political corruption, economic inequality, and social injustice. In general, the P/C movements promote gradual social change in a way that meets the needs that people face in their daily lives. The this-worldly blessing and church growth in the P/C movements were timely and appropriate during the 1960-1980s when South Korea tried to escape poverty. However, South Korea has already entered the world as an advanced society. Still, the P/C movements do not confront various social problems and injustices and show a passive response to social responsibility. As a result, the movements have lost social credibility. Their mission field in South Korea is becoming narrower and narrower. In the prophetic aspect of diakonia, seeking social justice and participating in society is not a progressive denomination's interest or monopoly. The P/C movements should not ignore the reality of social, political and economic justice. The movements should strive to create a society in which 'justice roll on like a river, righteousness like a never-failing stream'.⁸⁵⁵ It is now time for the P/C movements to actively participate in social ministries such as human rights, the anti-war movement and the anti-corruption campaign, not only in the ministry of mercy but also as a service ministry. The P/C movements will have to bear the biblical foundation of a prophetic mission to expand the kingdom of God on this earth. Where the Holy Spirit comes, there is political, economic and social freedom and liberty, and a justified kingdom of God is established.⁸⁵⁶

In conclusion, the P/C movements will have to balance the three aspects of Ecclesial, Holistic and Prophetic diakonia. Although the Korean P/C movements were active in ecclesial diakonia practice, their service was misunderstood as a tool for church growth. The movements need to further emphasise the holistic view and practical approach that does not distinguish between individual and social salvation. The movement should also be able to

⁸⁵⁵ Amos 5:24

⁸⁵⁶ Geol Im, 'Hanguk Osunjeol Yeongseong Mokhoeui Bonjil [The essence of Korean Pentecostal spiritual ministry - Focused on Ja-Sil Choi and Yong-Gi Cho]', *Daehakgwa Seongyo* [University and mission] 4 (2002): 306.

play a prophetic role in the building of a kingdom of God through diakonia. When the P/C movements balance the three aspects of diakonia, it will be possible to build the kingdom of God through diakonia as the essence of the church.

Chapter 8. Conclusion

As I began my research, I wanted to know what role diakonia would play in the global spread of P/C movements. I wanted to discover the understanding and characteristics of diakonia in the P/C movements and to study their impact on Christianity and society in the world. Moreover, I wanted to find out if these P/C movements had the potential to change society through diakonia practice. For this purpose, I undertook this research to find answers to three research questions.

The first question was ‘What are the characteristics and understanding of diakonia in P/C movements in historical perspective, compared with other forms of Christianity?’ I addressed the question of biblical and theological diakonia in chapter two to answer this question. There, I studied the understanding and characteristics of diakonia in the Roman Catholic Church, the Ecumenical Mission, the Protestant Churches, Evangelicalism and P/C movements, and reported the findings in chapters three and four. I have confirmed in this study that all churches, including the P/C Churches, feel that they have been called by God to serve all human beings and creation, and argued that the churches should be in solidarity with each other for this diakonia. Also, while studying the diakonia of the P/C movements, I found their diakonia practices and the signs of progressive social movements within the movements. In particular, these P/C movements had characteristics different from other Christian movements in certain aspects of diakonia.

First, the Pentecostal movement was mostly a poverty-centred movement for the poor. The global P/C movements began as a movement among the poor. The P/C movements allowed marginalised people to overcome their situation with the help of the Holy Spirit. The diakonia subject of the P/C movements was the Holy Spirit, through which the economic situation and social status of the

poor were improved. The P/C movements are still most active in providing community service for the poor in the world.

Second, the diakonia of the P/C movements presented a liberating character for women and racial discrimination. The P/C movements took on the characteristics of a free and active society through experiencing the liberating power of the Holy Spirit. Many P/C activists, including Seymour, overcame the racial prejudices and barriers in a culture of extreme racism by the power of the Holy Spirit. Women's P/C activists like McPherson emphasised the ministry of women in churches, homes, and society. Pentecostalism, open to the history and power of the Holy Spirit, showed the possibility of breaking down gender and racial boundaries.

Third, the P/C movements are seeking change in the world through the Holy Spirit, who is the empowerment of diakonia. When I explain the diakonia of the P/C movements, it is in this emphasis on the Holy Spirit that the diakonia of the P/C movements clearly revealed in comparison to the diakonia of other Christian movements. Through this study, we can see in the P/C movements that the Holy Spirit sustains not only individual liberation but also liberation from social structural evil. In many places, the P/C movements are engaged in holistic diakonia activity through the role of spreading the gospel for world missions and solving social problems. Mainly because of the tendency to attract people from socially marginalised groups, awareness of the potential of P/C movements is increasing both politically and socially. The Holy Spirit is the subject of the diakonia that leads to the spiritual liberation of the individual and the liberation from the structural injustice of society.

As a result, I concluded that the evaluation of P/C movements as non-social and exclusive movements was a superficial understanding of the movements. In general, in these movements, there is more of the practice of the social service dimension that cares for the poor and the alienated, than the societal transformation. It is also still possible for them to continue developing into progressive social movements through diakonia activities.

The second question was ‘What are the characteristics and understanding of diakonia in P/C movements in Korea, and how did the diakonia in P/C movements influence Christianity and society?’. In the process of finding answers to the second question, in chapters five and six, I described the historical understanding, characteristics and influence of diakonia in the Korean P/C movements. I divided the history of Korean Christian P/C movements into two periods; the time before and the time after the appearance of denominational classical Pentecostalism in Korea. In chapter seven, I analysed the diakonia in P/C movements in Korea to find and clarify the understanding, characteristics and impact of diakonia using three aspects: Ecclesial, Holistic and Prophetic dimensions. I also summarised the diakonia in P/C movements in Korea in chapter seven, so repeating it here is not necessary since I have to deal with other important things in this chapter.

This chapter will deal with my final question: ‘Is there a possibility that the diakonia in P/C movements can be transformed into a new model to transform Korea’s Christianity and society in Korea?’ I would also like to conclude this thesis by suggesting diakonia practices for the P/C movements to engage in.

8.1. Possibility of a new model to transform today’s Christianity and society

8.1.1. The Holy Spirit in P/C movements

From the results of this study about the diakonia understanding, practice, and influence in P/C movements, I conclude that the movements have the potential to serve as a new model for Christianity and social transformation. The P/C movements always have the ‘possibility of renewal and transformation under the working of the Spirit’.⁸⁵⁷ No one can deny that the core of the P/C faith is the power of the Holy Spirit. In Miller and Yamamori’s study, these

⁸⁵⁷ Anderson, *An Introduction to Pentecostalism*, 308.

factors of the Holy Spirit have been expressed as ‘S’ factors’ by sociologists. They argue that although the Holy Spirit is not rationally explained, social scientists should respect the elements that exist in human experience.⁸⁵⁸ As the Holy Spirit is the subject of the diakonia, the activity of all the churches depends on the work of the Holy Spirit. The Holy Spirit can ‘lead and empower all areas of our life’.⁸⁵⁹ According to Clarke, ‘Spirit-filled’ provides the power to participate in God’s mission for the world. This empowerment involves presenting solutions to various problems in the world, including the salvation of souls and social justice.⁸⁶⁰

The Holy Spirit is a powerful driver of diakonia. The Holy Spirit becomes the subject, empowers the believers, and leads them. Besides this, the Spirit leads to changes in society. The service of the P/C movements to those who are poor and marginalised is a testimony to lives changed by the Holy Spirit. It is not an attempt to alter society intentionally.⁸⁶¹ The most crucial factor in influencing the P/C movement is ‘the energising experience of worship’. The power to lead the P/C Christians to diakonia practice is ‘their experience of the Spirit in moments of worship’.⁸⁶² The experience of meeting God makes the Christians humble and enables them to serve their neighbours and society as ‘servant of others’.⁸⁶³ The diakonia of the P/C movements can be described as a threefold work of the Holy Spirit, as expressed by Daniela Augustine:

The creator Spirit inspires prophetic speech-acts. The transformer Spirit induces change in human beings and communities towards Christ-

⁸⁵⁸ Miller and Yamamori, *Global Pentecostalism*, 7.

⁸⁵⁹ Anderson, *An Introduction to Pentecostalism*, 273.

⁸⁶⁰ Matthew Clarke, ‘Friend or Foe? Finding Common Ground between Development and Pentecostalism.’ *Pentecostal Studies* 14(2), 168. in Allan H. Anderson, ‘Pentecostalism and Social, Political and Economic Development’, *Unpublished paper delivered at the Pentecostal Pastors’ Conference, Stockholm, Sweden, 9 January 2019*.

⁸⁶¹ Matthew Clarke, ‘Friend or Foe?’

⁸⁶² Miller and Yamamori, *Global Pentecostalism*, 221.

⁸⁶³ Miller and Yamamori, *Global Pentecostalism*, 162.

likeness. The liberator Spirit sets us free to be and to become. All in all, the Spirit is the giver and sustainer of life and hope in the face of despair.⁸⁶⁴

In this respect, the diakonia of the P/C movements is distinguished from general social service. General community service is based on philanthropy and social science. It certainly benefits society and helps the needy, but it cannot get beyond the secular values and the limits of humanistic practice. It is to practice the love of the neighbour based on humanity without a direct relationship with God. On the other hand, the diakonia of the P/C Churches is not derived from human nature, but the Holy Spirit becomes the subject, the believer filled with the Holy Spirit becomes the instrument of the Holy Spirit, and they sacrifice themselves and practice unconditional love.⁸⁶⁵ The Holy Spirit is the base and source of social justice and liberation, as well as helping the poor and the oppressed.

The power of the Holy Spirit provides a strong motivation for the need for every believer to serve. The ministry of the Holy Spirit is not limited to the spiritual realm but brings about holistic liberation. According to Anderson, God sends the Spirit 'to bestow that divine, liberating ability and strength'. The Holy Spirit 'brings a liberation that is holistic', and the liberation is 'an integral part of the Pentecostal experience'. The diakonia of P/C movements is based on faith in the power of the liberating Holy Spirit.⁸⁶⁶ The Holy Spirit takes the role of unifying different people and churches to make the Kingdom of God through diakonia.⁸⁶⁷

⁸⁶⁴ Augustine, *Pentecost, Hospitality, and Transfiguration*, 13-14.

⁸⁶⁵ Miller and Yamamori, *Global Pentecostalism*, 264-68.

⁸⁶⁶ Anderson, *An Introduction to Pentecostalism*, 288-89.

⁸⁶⁷ Anderson, *An Introduction to Pentecostalism*, 308.

8.1.2. The Potential of the Korean P/C movements

8.1.2.1. High moral values of early Pentecostals

It is necessary to pay attention to the experiences of the Christians who were filled with the Holy Spirit as the subject of change in society during the Great Revival movement, at the beginning of the P/C movements in Korea. An important feature that appeared in those who were saved and filled with the Holy Spirit was a high level of morality. The gospel that they preached was not the word of the gospel but the deed of the gospel. They served the poor and the needy and communicated the gospel. At that time, acts performed without guilt, such as abusing alcohol and tobacco, and idolatry, became subjects of reform from the perspective of Christian faith. The movements alleviated hierarchical and gender discrimination. For women who were discriminated against in Confucian tradition and culture, education and gospel had a significant impact on women's liberation and their human rights. The movement also paid attention to protecting the interests of people such as peasants who had not been relevant. Through this diakonia practice, Christian human rights ideology and democracy could be expanded, and people trained from the church. Changes in their life and behaviour, transformed by the Holy Spirit, then led to changes in people and communities around them. Therefore, the church was a place that could be trusted, and the diakonia activity played a role in establishing Christianity as a 'national religion'.

8.1.2.2. Holistic P/C movements between evangelism and diakonia

Evangelism should not be separated from fulfilling all the needs of people. In the life of P/C evangelists, evangelism and diakonia as comparable actions were the natural attitudes of their lives. Such an integrated practice of evangelism and social service was a representative aspect of the early P/C movements. They were not only filled with the Holy Spirit through the experience of the Spirit but were able to strongly influence people through the

practice of love as distinct from the general public. It led to social transformation through genuine diakonia activities stemming from a change in one's life. In Korea, the P/C movements have the character of love for people, which is concerned with the survival of the people and demands related to that, and this love encouraged them to overcome the life of suffering through the message of the hope of salvation. Individuals were changed based on such holistic salvation, and changes in society took place through these individuals. After the Korean War, Pentecostals like Yong-Gi Cho and Seen-Ok Kim pursued a way of changing society through personal change based on the theology of holistic salvation. Although they did not pursue active social participation, they paid attention to social issues in terms of social services. As we have seen, Charismatic pastors also emphasised diakonia together with a mission in their philosophy of ministry. Their social participatory pastoral philosophy is deeply embedded in the mission and social service ministries of each church, and their social participation continued through their successors. They shared characteristics with the Progressive Pentecostals in that they participated in diakonia activities from a holistic perspective.

8.1.2.3. Hope through eschatological faith

Under the Japanese colonial rule, there were people in the history of Pentecost like Sun-Ju Gil, who took the lead in the purification of society and the national movement. On the other hand, there were revivalists such as Ik-Du Kim, Seong-Bong Lee, and Yong-Do Lee who stimulated the spiritual struggle of the people who were overwhelmed by the poverty and political repression of Japanese imperialism. They offered new hope and encouraged people to overcome the colonisation and the gloomy situation through an emphasis on eschatological faith. The P/C movements gave the poor the hope of life through eschatological hope and the dream of a new society. Eschatological faith was a hope that the nation could be liberated, especially during the Japanese colonial period, and it was a driving force to reform the unjust society. In addition, after

the Korean War, Yong-Gi Cho and other Pentecostals fundamentally changed the minds of those familiar with despair through apocalyptic faith. They provided the Christians with the power to challenge and overcome the environment of despair with dreams and hopes, resources discovered in faith in God.⁸⁶⁸

8.1.2.4. The maturity of diakonia through progressive P/C movements

Indeed, most of the practice of the diakonia in the P/C movements have remained on the side of community service to care for the poor and the marginalised. The tendency to attract the underprivileged and working-class people increased the perception of the potential of P/C movements for politically and socially relevant participation.⁸⁶⁹ Furthermore, there were a growing number of Pentecostals and Charismatics who responded with a progressive view of social issues. As we have seen, within the P/C movements, there are numerous assets of diakonia, specific social involvements and active progressive social movements. Early Pentecostals and Charismatics took care of disadvantaged neighbours. They criticised war and capitalism that produced social structural poverty. Many Pentecostals overcame the racial barriers in the culture of extreme racism with the power of the Holy Spirit. The women's movement took place through the female Pentecostals and Charismatics. The P/C churches, which were non-political, did show some churches participating actively in political issues. In recent years, progressive P/C believers interested in the structural problems of society are emerging, so P/C churches' political interests and participation are expected to increase even more.⁸⁷⁰

⁸⁶⁸ Jang-Hyun Ryoo, 'Hanguk Seonglyeong Undongui Sahoejeok Seonggyeoge Gwanhan Gochal [A Study on the Social Characteristics of the Holy Spirit Movement in Korea]', *Yongsan Theology Journal* 29 (2013): 141.

⁸⁶⁹ Anderson, 'Pentecostalism and Social'.

⁸⁷⁰ Miller and Yamamori, *Global Pentecostalism*, 66-67.

In South Korea, as we have seen, there are P/C churches that seek the diakonia nature of the church and listen to social demands. They are trying to change the traditional image of the P/C churches that have pursued the selfish and worldly-blessing faith, the church growthism and the passive attitude to social participation. To make such a change, they have focused primarily on the community service of the church in an aspect of diakonia. They are deeply aware that worldly people have closed their ears to the evangelism of believers who do not live a practical life of the gospel. Therefore, they no longer emphasise only evangelism but open the closed minds of the people through diakonia. Thus, they have recognised and practised diakonia as the nature of the church along with evangelism.

Moreover, P/C leaders criticised their past mistakes when they were silent on social injustice. P/C churches are no longer silent about injustice but are trying to use their prophetic voice. Besides, although still weak, but acting as a steward, the churches teach about the management and restoration of the natural world created by God and work with churches and other organisations to respond to environmental problems. As the P/C Churches work with other churches and non-governmental faith organisations, and as the level of awareness of members and pastors' diakonia rises, the sophistication of their diakonia activities will increase. These phenomena show that the P/C movements are becoming increasingly more mature on the subject of social change through the practice of diakonia.

As a result, these movements have the potential to liberate people, whether personally or collectively, through 'Pentecostal empowerment'.⁸⁷¹ The P/C movements' heritage of the high morality of individuals under the control of the Holy Spirit and the theology of hope that they possess through their eschatological faith can be an essential driver for reforming society. In addition, their diakonia practice is expected to play a role in social transformation in that

⁸⁷¹ Anderson, 'Pentecostalism and Social'

they have a holistic perspective and approach that does not distinguish between individual salvation and social salvation. Finally, these P/C movements, which have been criticised on active social participation, have a lot of interest in the prophetic dimension. They are likely to grow to the level of dealing with political issues that threaten God's kingdom and human well-being. They are also interested in the restoration of ecosystems and are concerned with their mission and practice as stewards of the earth. It is encouraging that they show this progressive tendency, and the diakonia of the Korean P/C movements can provide a basis for the possibility of serving as a new model of social transformation. Therefore, I argue that we must take an attitude that recognises and supports their infinite potential for social change through diakonia.

8.2. Suggestions for Diakonia in P/C movements

The future of the P/C movements would depend on how much the movements rely on the Holy Spirit and how hard they try to overcome their past limitations. The P/C movement is faced with various social problems and issues arising from socio-economic and political changes resulting from the globalisation and pluralism of modern society. I expect that the P/C movements will continue to be required to respond to these social issues and that diakonia will have to be at the centre of its response. Thus, I would like to make the following suggestions to further clarify the social transformational possibilities of diakonia in P/C movements.

8.2.1. Qualitative growth of P/C movements through Diakonia

The agent of diakonia in P/C movements is the Holy Spirit. Historically, P/C believers began to engage in various diakonia activities to help their neighbours and establish communities through meetings with the Holy Spirit. The P/C movements received public attention as an equitable spiritual experience movement, spreading and growing around the world. However, as

the churches that led these movements became denominational, they concentrated on operating and maintaining the churches and organisations instead of their mission from God, and are now experiencing the contradictions of rehabilitating the problems of past mainstream denominations.⁸⁷² The P/C movements were the movements that grew up within the ambit of the poor, the workers, the sick, the minority races, the unemployed, and women. They recognised the importance of people being liberated from poverty, healed in sickness, and respecting human rights in the land through the work of the Holy Spirit.

Therefore, the P/C movements should not forget their roots. This movement should stand by the poor and marginalised people, imitating the incarnation of Christ. The P/C movements should not forget the ministry of the Holy Spirit, the subject of the diakonia. Only when Christians who participate in the diakonia are filled with the Holy Spirit can the fruit of this social reform be reaped. One of the reasons why the P/C movements were able to exert a powerful influence in Korea is that the Christians who experienced the Holy Spirit became models of ‘common good’. The believers filled with the Holy Spirit had a powerful influence on people because they had a higher level of morality than before. Thus, authentic diakonia practice, which is accompanied by a holy life, can impress people and society and lead to change.⁸⁷³

The P/C movements, which emphasised individual spiritual experience and focused on quantitative growth, should now seek qualitative growth through the guidance of the Holy Spirit. It means that the movements must practice a fair balance between evangelism and diakonia. The diakonia is the essence of the church; it is an essential element rather than a matter of choice. This diakonia will also be the correct response to God’s grace as bestowed in the quantitative

⁸⁷² Jung-Hwan Lee, ‘Osunjeol Undongui Yeoksajeok Jaepyeonggawa Sinhakui Gongjeok Chaegimseong [Historical Revaluation of Pentecostal Movement and Public Responsibility of Theology]’, *Yongsan Theology Journal* 39 (2017): 171.

⁸⁷³ Jang-Choon Yoo, ‘Ethics and Values for the Micro Practices of Church Social Work’, *Church Social Work* 5 (2007): 137.

growth of the church. Moreover, it will be an excellent opportunity to restore trust in the church and create opportunities for evangelism.

8.2.2. Holistic and Ecumenical practice of Diakonia

The P/C movements have focused on relief diakonia, which provides services centred on specific people, and fails to comply with more diverse and detailed diakonia practices toward society. In this respect, the P/C movement requires the practical development and maturity of diakonia to fulfil its social responsibilities. Therefore, I suggest that the P/C movements should practice holistic diakonia in a broader range of fields in society and participate in ecumenical cooperation with local and world churches and organisations. Among the Pentecostal theologians, there is a South Korean theologian who calls for the reflection of the Pentecostal movement and emphasises ecumenical cooperation. Wonsuk Ma critically reflected on the actions that caused Pentecostal churches to divide into several churches, and they selfishly focused on the phenomenon of the Spirit. He repented of the corruption of the Pentecostal leaders and asked for the humility of the Pentecostals. In conclusion, he emphasised the need for Pentecostal churches to learn from the ‘traditional efforts’ of other churches and for ecumenical cooperation with other churches.

⁸⁷⁴ Diakonia is a service that all churches, including Pentecostal churches, should work on together. Ecumenical diakonia is a mission paradigm required in the globalisation era. In Korea, diakonia played a vital role in the ecumenical cooperation beyond the denominations. The diakonia practice was able to overcome various theological issues and political ideologies. The diakonia of the P/C movements in the future should go beyond the realm of local and denominational dimensions. The movements should practice holistic diakonia for service to the socially and economically disadvantaged, address social justice and peace, examine global ecosystems, participate in solving climate crises, and

⁸⁷⁴ Won-Suk Ma, ‘Pentecostal Gift to Christian Unity: Its Possibility in the New Global Context’, *International Review of Mission* 107, no. 1 (2018): 47-48.

so on. This diakonia practice should be able to serve the world in solidarity through partnerships not only with other churches but also with other organisations.

8.2.3. Diakonia for social renewal and justice

The P/C movements have shown a passion for community service to help those who are marginalised. However, the movements should pay more attention to the unjust structure that creates the poor and marginalised class. In Korea, early P/C movements produced many leaders of the national movement, including the Rev Sun-Ju Gil under Japanese colonial rule. The influence of the Korean church on important independence movements such as the First of March movement was a vital diakonia practice in the prophetic dimension. This independence movement acted to establish freedom and justice for the nation at that time. However, after liberation from Japan, the P/C movements became isolated from society and are facing a recession due to failure to compromise with the government and not contributing to the process of democratisation of South Korea. Recently, a lack of trust in Christianity due to the lack of morality and corruption of spiritual leaders who should shout about social justice as prophets had a fatal impact on the expansion of the kingdom of God. The P/C churches must be able to take on the prophetic role in a society filled with various irregularities and injustices due to social inequality. Since P/C believers are those who have the background to understand the situation of the vulnerable, they are most likely to be able to take on the prophetic role for social justice. The P/C movements must be able to practice prophetic diakonia that could fundamentally change society.

8.2.4. Preservation of the Creation

In today's world, preserving the created world and saving the earth has become an urgent task. God has given human beings the mission of stewardship

to manage the world. The church is not only responsible for fellow human beings but is also responsible for preserving and saving nature.⁸⁷⁵ If God has a plan for the liberation and salvation of all creation, it is natural that the responsibility of the diakonia of the P/C movements should expand to love and responsibility for nature. In this regard, I think it was a very sensible decision by Catholic and WCC missions to make the preservation of creation a vital task for the church. The diakonia of P/C movements should also be a service that focuses on restoring the created world. It should return to the original form that God created and go beyond its service to humanity and society. The P/C movements should serve the restoration of the kingdom of God, establishing harmony between humanity and nature.

8.2.5. The theological formulation for the Diakonia of the P/C movements

Although some scholars have explored the socio-religious aspects of the P/C movements in Korea, it has not reached a satisfactory level in depth and scope. Especially in Korea, there is need for a study focused on the theological characteristics of the P/C movements, primarily the phenomenon of supernatural religion centring on pneumatology, divine healing, eschatology and tongues. Socio-religious studies are still lacking proper research on the characteristics of P/C movements as a kind of social phenomenon, the social reformist tendency as one of the essential characteristics, and changes in the social identity of P/C movements as a result of the rise of the social status of P/C Christians.⁸⁷⁶ I agree that such a study can provide essential insights into the diakonia theology of the P/C movements. The P/C movements should be able to enrich their theological heritage through academic research on diakonia and present a direction for the desired growth of the future Pentecostal movement. In particular, I argue that it is crucial to understand diakonia as a holistic mission when the P/C scholars

⁸⁷⁵ Nordstokke, *Diakonia in Context*, 79.

⁸⁷⁶ Bae, *(A) History and Theology of the Pentecostal Movement*, 184-85.

study the diakonia in P/C movements. It is crucial for these theological efforts to lead to diverse diakonia activities in the movements. In the P/C movements, familiar with the separation of evangelism and diakonia, the theology must be able to describe persuasively that the gospel and diakonia each have an independent and cooperative relationship and are responsible for God's mission. This diakonia theology can make a significant contribution to P/C believers in new understanding, experience, and practice through the Holy Spirit's guidance on evangelism and diakonia.

All Christians, including P/C Christians, are still meeting their hungry neighbours. Today, the P/C movements are the most dynamic Christian mainstream movement with remarkable growth. As this movement has become a global phenomenon and has had an enormous social impact, the importance of social responsibility as an essential part of preaching the gospel becomes more and more evident. We are living with neighbours who are being oppressed for religious, racial, gender, and disability reasons. We still hear the daily news of conflicts among people and disastrous wars among nations. We are often hearing about and experiencing massive disasters caused by natural factors because of environmental degradation and rapid changes in climate. The P/C Christians who recognise God as the Lord of life, believe in Jesus Christ as the Saviour and are guided by the Holy Spirit, are called to the diakonia practice for all humanity and ecosystems. They are Christians who know best that the empowerment of this diakonia is the power of the Holy Spirit. The P/C movements have great potential to restore social trust, reform society, restore God's natural ecosystem and achieve the kingdom of God with the power of this Holy Spirit.

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