

The Rediscovery of *Resident Aliens* – the Virtuous Leadership of
Shaping God’s Faithful People:
Implications for the Korean Churches of the 21st Century

by

Dawe Kim

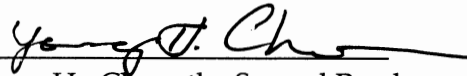
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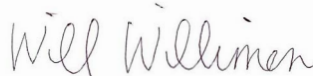
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William Willimon, D.Min. Director

Thesis submitted in partial fulfillment of
the requirements for the degree of Doctor of Ministry in the Divinity School
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ABSTRACT

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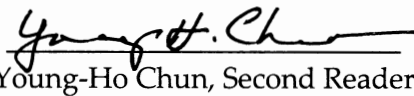
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Abstract

This thesis presents the ecclesiology of *Resident Aliens* as an alternative to overcome the crisis of the Korean church and focuses on the ways to establish a Christian community through “virtuous leadership”. This thesis points out the crisis situations facing Korean churches in the 21st century as a culture of quantitative growthism, secularization, an increase in “dones (Ga-na-an saints or group)”, “nones”, and a fall in credibility. This thesis compares and analyzes solutions to those crises and various ecclesiology proposed during the last 20th century and demonstrates why the community-centered and countercultural church model shown in *Resident Aliens* is still how biblically viable, relevant, and balanced it is. Furthermore, this thesis recognizes that the essence of the crisis of the church is not the lack of out-reach to the world, but of Christians who are not sufficiently equipped with virtues. Therefore, this thesis suggests ways to shape God's faithful people through the virtuous leadership.

Dedication

This work is lovingly dedicated to my wife, Kyung-Ah Yoo (Nina). Without you, I would have not been able to be who I am. I am so proud of you and love being on this incredible journey as '*Resident Aliens*' with you.

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Introduction

I love the church so much that I am often called an *ecclesio-centric* pastor. The Korean church, where I was born and nurtured, achieved quantitative growth in a time that was fast enough to be counted in Christian history. In the year 2000, Korea, whose major moral philosophy or spiritual traditions are Confucianism and Buddhism 31 percent of the population became Christians. In 2006, it became the second largest country that sent Christian missionaries worldwide. With 50 million people and 50,000 churches, churches were established in every corner of Korea.

The vision of Rev. Joon Gon Kim, the head of C.C.C (Campus Crusade for Christ) in Korea, was to plant the heart of Christ in all Koreans. On December 31, 1970, he exclaimed, "Let the season of Christ come to this Korean peninsula." Many young people were impressed by his vision, and have been passionately evangelizing throughout Korea for the past fifty years. Many of the pastors who founded the mega churches in Korea were greatly influenced by this vision. Pastor Hong, one of Rev. Kim's disciples, achieved quantitative growth in attendance and budget in the church over the past forty years. However, after his forty-year pastoral life, he made a shocking confession during an interview with CBS Christian NOW in September 2013. "My ministry has failed... When I look back at 40 years of my ministry and see the pastors of large American churches that I have used as role models, the church has nothing different from the world except for the largely crowded chapel in terms of its size. But I've been following that church growth illusion. Even now, I'm only pursuing the big

one. The goal was set incorrectly. It is a failure in that respect.”¹ Kim admits here that, despite following the American mega church models (Robert Schuller and Chuck Smith) that he believed to be successful, he lost sight of what success meant — the business model of “bigger is better” does not work for churches. Kim confesses that he came to believe that they were only successful in the ways that a secular business model is successful— more people and more money. Kim also spoke about how he tried to make disciples of Christ and worked hard on his missions, but lost sight of the Christian goal to make disciples. Kim finished by saying that he hopes that the next generation did things differently. However, I do not believe that his entire ministry has completely failed. His enthusiasm and devotion for Christ and the gospel and other evangelical pastors certainly contributed greatly to the Korean church over the last half-century.

However, Kim and other pastors of large churches seemed to have not expected the side effects of quantitative growth.² His confession of “my pastoral failure” resembles the confession of Bill Hybels, pastor of the Willow Creek Community Church, one of the America's leading mega-churches. In 2008, a study by a team called "Reveal" organized by his church said that "we made a mistake." In short, they honestly confess that as a result of their busy work, they have not raised true Christian disciples. At that

¹ In September 2013, the 45th theme of the Christian broadcasting program "CBS Christian Now" was "The church is the grain of wheat in the world," where Pastor Hong reflected regretfully on his ministry. <https://youtu.be/wGJ8-XXZJjU>

² There are several side effects of quantitative growth. For example, pastors may become more and more competitive with other churches as they see only worship attendance and budget growth as indicators of a healthy church. It is also possible for pastors to rely on horizontal shifts that increase as members of other churches come, rather than on growth through the preaching of the gospel. Finally, if pastors or churches are devoted only to quantitative growth, they may pay less attention to inner maturity and spiritual formation.

time, I was also working in a large church in Korea, and the words of Bill Hybels, a model of many Korean pastors. His confession shocked many Korean churches who admired his success. This is because until then (or indeed, even today), Korean Mega churches tended to adopt a seekers-sensitive worship³ model from the Willow Creek Community Church and have tried to make the church suitable and fitting to the world. Quite a few churches have embraced secular culture indiscriminately because they believed that unbelievers could easily come to church and become more easily assimilated. It has been more than ten years since *Reveal* was announced, but the efforts of pastors to make a church useful to the world seem relentless until today.

The results of the church's passion to become an attractive church to the world are dismal. The Korean church has lost credibility in Korean society, and although the church has grown in size, it has not yielded much fruit in raising faithful disciples. Some renowned pastors' sexual misconduct and financial corruption have been scandalous. The senior pastor of the world's largest Presbyterian church in Korea even handed over to his son the pastorate of over almost 100,000 memberships, which became unpopular and controversial. The continuous exposure of corruption and immoral conduct of church leaders, sadly including Bill Hybels, has now led to at least one million people who do seek other avenues of religious or philosophical exploration instead of the Christian church. Of course, church leaders have created other problems as well. There are complex and complicated reasons for these shifts in exploration, such as a rapid

³ Usually when I say a seekers sensitive worship, it means a worship that approaches the church experience in a more comfortable, inviting, and as non-threatening way as possible to save the unsaved.

cultural and technological changes, secularization, a rise of individualism⁴, and ecclesial aversion.⁵ Scandals and corruptions in leadership, however, have been main causes in creating and perpetuating this phenomenon. This is because various statistics in Korea already point to the discrepancy between Christian leaders' *faith* and their *life* as the main cause of this phenomenon. It is estimated that there are as many as one to two million of these "Saints of Ga-na-an⁶ (*dones*)" who will not go to church anymore in Korea.⁷ In the case of "*nones*"⁸ who have left the Christian faith, there are statistics that more than five million people. They do not think they need a church anymore, or they do not have a credible church on which they can rely. The Korean church achieved rapid church growth and evangelization despite its 130-year-old relatively short history. But why is it collapsing so suddenly? I propose that it is because the underlying theological foundation of churches has been eroded for a long time.

⁴ In the case of Korea, until the middle of the 20th century in the past, communitarianism was oriented rather than individualism. However, this gradually turned into an individualistic trend as the 1970s and 80s when Korea achieved economic growth and experienced rapid urbanization. These social fluctuations have had a great influence on the Korean church, and the attitude toward the church has also emerged differently. In other words, Christians valued their homes and workplaces and did not consider the church as a priority community as in the past.

⁵ Ecclesial aversion refers to the dislike or abhorrence of the church due to the criticism and sarcasm arising from the institutional church.

⁶ "*Ga-na-an*" literally means Canaan, but if you reverse *Ga-an-an*, it is "*An-na-ga*", which means "I will not attend" in Korean. That meaning is similar to "*dones*" in America.

⁷ Cha Yong Chung, *Christians who is not going to church 교회 안 나가는 그리스도인* (Seoul: IVP, 2015, e-book edition), 6-7.

⁸ What is the different between '*nones*' and '*dones*'? "*Nones*" are people "who claim no religious affiliation." Rather, "*dones*" are people who "are done with church. They are tired and fed up with church. They are dissatisfied with the structure, social message, and politics of the institutional church, and they've decided they and their spiritual lives are better off lived outside of organized religion." Josh Packard; Ashleigh Hope, *Church Refugees: Sociologists reveal why people are DONE with church but not their faith* (p. 7). Group Publishing, Inc. Kindle Edition.

In 2020-2021, the worldwide pandemic COVID-19 occurred, which became a tipping point for the current generation to be divided between before and after. The immigrant church, the Central Korean United Methodist Church of Kansas that I serve has not yet fully recovered in-person service since March 2020, and many churches have not been able to worship as previously for almost a year with the church closed. Many predict that it can never be the same before and after COVID-19. The theme of the 2020 The World Economic Forum was "Great Reset"⁹, and the church was also unable to escape from "Reset." The Ethicist Stanley Hauerwas said, "God is going to kill the church of America. We deserve it," and given the current situation, I cannot help but agree with his remarks. God seems to ask us what the nature of the church is and why the church exists. Where is the church now and where should it go? This thesis was launched to shed new light on what it is to be a church in the "New Normal" era triggered by COVID-19 and what it is to live as Christians.

Although Korea has never been a Christian country, there was a time in the 70s and 80s when many churches were built with growth and new Christians were increasing. However, now that period seems to be finished. Korean Christian churches are almost in survival mode. It is sad that the era of church growth has stopped, but now it is necessary to reflect on whether the growth itself was healthy or not. The danger here is that the church adapts to the world, and then the nature of the church changes as the world demands. One of the temptations that a church faces is that it can be overly

⁹ <https://www.weforum.org/great-reset/>

obsessed with social evaluation, and unfortunately, the church changes its direction according to the needs of the world and according to their tastes. Stanley Hauerwas and Will Willimon have already warned in their book, *Resident Aliens*:

The church does not exist to ask what needs doing to keep the world running smoothly and then to motivate our people to go do it. The church is not to be judged by how useful we are as a “supportive institution” and our clergy as members of a “helping profession.” The church has its own reason for being, hid within its own mandate and not found in the world. We are not chartered by the Emperor.¹⁰

This thesis proposes that the ecclesiastical model set forth in Willimon and Hauerwas’ book *Resident Aliens* be applied to the Korean Church. The church’s reputation in Korea has fallen significantly, and it is important to ask why and how the moral leadership within the church failed. *Resident Aliens* can be said to be an ecclesiology that belongs to the ‘Counterculturalist model’. This ecclesiology, unlike the general criticisms of tribalism or sectarianism, does not actually pay attention to or disrespect the world. Rather, it contains the missional essence that we, Christians must testify to the kingdom of God toward people of the world. In particular, understanding the paradoxical dual identity of Resident Aliens is a key. Christians live in the world but are not people of the world, and they are like the people of the world (likeness) but distinct (distinction), and they are called out of the world, but at the same time they are called into the world. This is deeply related to the nature of Jesus Christ, who is the truly divine and truly human. The self-identity of the church is inseparable from its missional

¹⁰ Stanley Hauerwas, and William H. Willimon, *Resident Aliens : Life in the Christian Colony (Expanded 25th Anniversary Edition)* (Nashville : Abingdon Press, 2014),. 39.

mind. Resident Aliens' ecclesiology is a very balanced ecclesiology of the identity of the church and its mission to the world. Coincidentally, I am writing this thesis as a resident alien in the United States. A resident alien means a person who is a foreigner with a legal residence but does not have citizenship. I am also a Korean pastor living in the United States, who has been serving a Korean immigrant church for eight years. As a foreigner, I have not yet fully assimilated into this American society. At the same time, I fear gradually forgetting my identity as a Korean. This situation of mine helped me understand the nature of resident aliens. This is the agony of those with dual identities that do not seem to belong entirely to either side.

The current pandemic situation is a crisis for almost all churches, but this may be an opportunity for the church to renew. Hauerwas still believed that the book is still “relevant for the challenges facing the church today.”¹¹ As Hauerwas predicted, the book was very challenging to me as a younger pastor. Because this book helps me peek at a crucial dimension of what the church may be and also suggests a third possible way that doesn't fall into any current category. As the book suggested, the alternative is to build the kingdom of God, to raise the Resident Aliens on the type of John Howard Yoder's Confessing church model.

In this thesis, I briefly want to introduce and analyze the models and types of various churches that appeared in the 20th century, and then I will argue why the counter-culturalist model is preferred for Korean churches, and why virtuous leadership

¹¹ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 174.

is required in connection with this. The key question asked in this paper is how do we define moral leadership for the Korean Church, based on this model of Resident Aliens? What I argue is that the essence of the crisis of the Korean church lies in its lack of virtue and character, that is, that Christians are not sufficiently like Christ in their lives. Therefore, it is crucial to imitate the character of Christ and to cultivate “virtuous leadership” for overcoming the current crisis of the Korean churches.

I will diagnose the reality and crisis of the Korean church in part one, compare and contrast the types of churches in part two, and I will organize the virtues in Hauerwas' works as well as *Resident Aliens*, and how to build God's faithful people through virtuous leadership.

Part One – Where are the Korean Churches?

1. The Four Major Crises that the Korean churches are facing

The Korean church has grown rapidly with the country overcoming the crisis after the Korean War.¹² However, since the 2000s, the growth of Korean churches has gradually slowed down, and even its social influence is continuously declining. I would like to diagnose the reality of the Korean church through four crisis situations that have emerged prominently since 2010. The four crisis situations all began with an 'S', and they are Successful churches, Saints (group) of Ga-na-an, Suspicion-directed churches, and Secularized churches.¹³

1.1. Successful churches

A successful church is not bad in itself, but if its success only means quantitative and material growth, it will never be seen as a healthy church. The meaning of

¹² The mission and growth of the Korean church has continued since 1885, when American missionaries arrived in Joseon. Even during the period of Japanese occupation, the church supported the independence movement and grew quantitatively and qualitatively. The greatest growth period for Korean churches would be from the 1960s to 1988. For example, in 1973, Rev. Billy Graham was invited, and a world evangelization grand assembly was held in Seoul with one million people. Large-scale evangelism meetings were held in 1974, including Explo 74 and the 1977 National Evangelization Congress. In addition, as Korea's rapid economic growth and urbanization took place, the church grew together. During this period, the Pentecostal Holy Spirit movement, small group movement, and early morning prayer movement took place, achieving the greatest growth period of the Korean church.

¹³ The crises facing the Korean church are quite diverse and complex. There is a limit to analyzing all those problems here. In addition, I recognize that the analysis of Korean churches may be insufficient and deficient because it has been more than 10 years since I left Korea. Therefore, the four crises here were raised only in common areas found in Korean churches and Korean immigrant churches in the US.

"successful" depends entirely on how one defines it. If the success is defined based on the number of Attendances of the church, the size of the Building, and the amount of the Cash (ABC), then kind of "successful" church is rather a failed church, because it misses the essence of church. Karl Barth raises questions about the success of the church. What should the community of Jesus Christ be successful in? What does it mean for the community to do its job better?

The cause of the community, however, is the witness which it must bear to the kingdom of God drawn near in Jesus Christ, and to prosecute this cause better can only mean as *ecclesia reformatata semper reformanda*¹⁴ to bear this witness with ever greater faithfulness to its origin, theme and content, in ever deeper and more manifold unfolding of this basic subject-matter, and yet also in ever clearer, sharper and simpler contours, not least in the form of unequivocal and binding practical decisions¹⁵

Barth defined the success of the church as how deeply and variedly, and above all, faithfully it witnessed to Jesus Christ and His kingdom. In that respect, the church should not be concerned about the instant results of its efforts if the church obeyed God.¹⁶ In addition, the church should not be deceived by the illusion that its actions have worldly attention, recognition and meaning.

Many of the largest churches in the world are found in Korea. The world's largest church, the world's largest Presbyterian and Methodist churches are all in Korea. It is a pride in that it could mean the rapid growth of the Korean church, but on the other

¹⁴ Church, reformed and always to be reformed

¹⁵ Karl Barth, Geoffrey William Bromiley, and Thomas F. Torrance, *Church Dogmatics: The Doctrine of Reconciliation, Part 3.2, vol. 4* (London; New York: T&T Clark, 2004), 748.

¹⁶ Karl Barth, Geoffrey William Bromiley, and Thomas F. Torrance, *Church Dogmatics: The Doctrine of Reconciliation, Part 3.2, vol. 4* (London; New York: T&T Clark, 2004), 749.

hand, it may be a crisis. If the growth is almost entirely made up of transferring members from other churches, it may mean that many small churches disappeared for the birth of a single mega church. The size of the church itself is undoubtedly not an essential part. There can be big churches and small churches. It may be large in terms of membership or financial size, but small in terms of actual spiritual influence, or vice versa.

The real question is what the successful mega-church is pursuing. Hauerwas expressed concern about the successful church in America. “We are dying from our accommodationist strategies to be a successful church in America.”¹⁷ Usually, various strategies are used to grow the church, which are very useful ways to attract people to the church. For example, by using Donald McGavran's “homogeneous group principle”, people are grouped by age according to their interests, which is a great strategy for people who are reluctant to socialize with other values, cultures, and people of their age. Hauerwas argued that these church growth strategies would be temporarily very successful, but he criticized the use of such strategies as being merely a pagan practice disguised as Christianity.¹⁸ However, he notes it would not be easy to avoid the trend of becoming a member of the church in order to mingle with people of similar interests and lifestyles.¹⁹ But once again the churches have to ask. Why uses this strategy? Doesn't that mean to attract more people to the church? Obviously, once the church has attracted

¹⁷ Stanley Hauerwas, *After Christendom?: How the Church Is to Behave If Freedom, Justice, and a Christian Nation Are Bad Ideas* (Nashville : Abingdon Press, 1999), 10.

¹⁸ Stanley Hauerwas, *In Good Company: The Church as Polis* (Notre Dame, IN: University of Notre Dame Press, 1995), 4.

¹⁹ Stanley Hauerwas, *After Christendom?*, 96.

them, it is intended to preach the gospel to them so that they can become Christians. The question is whether those gathered in such a way can truly become a community united by the Gospel. What churches and leaders should keep in mind is that modern people are greatly influenced by this society, which puts consumerism and individual rights first, so the church also has the risk of becoming a consumer-oriented organization. As Willimon and Hauerwas pointed out, there is a danger that churches also exist to support individual achievement rather than to be a melting pot that melts individuals into the Christ's body.²⁰

1. 2. Saints (Group) of “Ga-na-an”

In the past decade, the number of Ga-na-an saints has increased significantly in Korea. In Korea, Ga-na-an saints refer to those who have faith but decided-not-to-go to church. Ga-na-an literally means Canaan, but if you reverse Ga-an-an, it is "An-na-ga", which means "I will not attend" in Korean. They refer to those who are currently not attending any churches but ironically are looking for a new church, just as the people of Israel have been looking for Canaan. They intentionally reject existing churches and have antipathy toward most churches. In North America there is a similar term “unchurched”. David Kinnaman in his book *“Faith For Exiles”* suggested that there are four kinds of Exiles among Christians aged 18 to 29 in North America. According to him, the Unchurched means “people who identify as Christian but have not attended

²⁰ Stanley Hauerwas, Will Willimon, *Resident Aliens*, 33.

church during the past month. The vast majority of nomads haven't been involved with a church for six months or more."²¹ In addition to unchurched, another expression is "dones". Josh Packard uses the term "dones" in his book *Church Refugees*. "Dones" literally ended their relationship with the church. "They're tired and fed up with church. They're dissatisfied with the structure, social message, and politics of the institutional church, and they have decided they and their spiritual lives are better off lived outside of organized religion."²² What the Ga-na-an saints have in common with the Unchurched and dones is that they did not leave the church because they hated Jesus, but wanted to protect their faith. They concluded that it was difficult to keep their faith in the community of the church. The difference between the Ga-na-an saints and the Unchurched and *dones* is that more than half of the Ga-na-an saints are willing to attend the church again if they find a healthy church. In the end, in order for the church to recover them, it must renew itself return to the church that the Lord intended it to be.

According to the statistics on Ga-na-an saints from the Ministry Data Institute in Korea in 2019, about 23% of Korean Christians do not attend church.²³ In other words, that is one in four, which has been increasing every year since record 11% of 2012. By age group, the proportion of men in their 40s is the highest with 34%, followed by those

²¹ David Kinnaman, Mark Matlock, and Aly Hawkins, *Faith for Exiles : 5 Ways for a New Generation to Follow Jesus in Digital Babylon* (Grand Rapids, MI: Grand Rapids, MI : Baker Books, a division of Baker Publishing Group, 2019), 33.

²² Josh Packard, and Ashleigh Hope, *Church Refugees: Sociologists Reveal Why People Are Done with the Church but Not Their Faith* (Loveland, CO: Group, 2015), 14.

²³ Numbers Weekly Report No. 11 (Seoul: The Ministry Data Institute, 2019) TIAA-CREF Life Funds: 2011 Semiannual Report (New York: TIAA-CREF Financial Services, 2011), accessed February 15, 2021, http://mhdata.or.kr/bbs/download.php?bo_table=gugnae&wr_id=30&no=0

in their 20s with 28%. This report analyzed the reason why they left the church, and the biggest factor was that they didn't want to be tied to the church (44%).²⁴ The influence of individualism, which does not want to be interfered with by someone, is believed to have played a major role. The next factor is about 35% of the negative factors in the church, for example, because of the bad image of pastors or because the church members are exclusive and selfish. Their breakaway from the church averaged 7.8 years, maintaining their faith for quite a long time without belonging to any community. Interestingly, 73% of Ga-na-an saints were mainly baptized as infants,²⁵ and they generally agree with Christian doctrines, but it is reported that almost 40% of them have experienced weaker faith after leaving the church. The hopeful side is that 90% of them said they still want to maintain their Christian faith, and when asked if it is the church they would like to attend in the future, about 46% answered that it would be if a church has the faithful pastors who integrate their faith and life. As a matter of course, they wanted pastors who were honest, moral, love their neighbors, and walk the talk.

One of the lessons from these statistics is that the community, or church, as a gathering of God's people, is one of the best ways to experience God, but at the same time it is also a major cause of the loss of faith in God. This is analogous to God's attempt to reveal through Israel that God is the only god and worthy to be worshiped, but rather, they became idolaters who worshiped idols other than God and brought

²⁴ Numbers Weekly Report No. 11.

²⁵ Christians at the level of initiating Christianity refers to those who confess that I believe in God but don't know much about Christ, and my religion is not yet a big part of life.

dishonor to God. As Willimon and Hauerwas have already acknowledged, the people “whom God has claimed the saints are rather grounds for many people not to believe in God, because they do not seem to be much different from the unbelievers in the world.²⁶ Obviously, these factors are also persuasive grounds for someone to argue that they need to leave the Christian community and have their own faith. Even further, with the increasing trend of Ga-na-an saints and *donees*, some are asking if they don't necessarily need to belong to any community if they can maintain their faith individually. In the past, the monks of the 4th century came out of the world and kept their spirituality alone in the desert. Therefore, following such monastic tradition, some have come to the idea that each individual Christian is free to keep his or her faith without belonging to a particular church or community.

God did not intend God's people to exist outside the body of Christ, the church. The words of the Sermon on the Mount, which are very familiar to many Christians, are not given to individuals, but to God's people, the community. Willimon and Hauerwas observed, “These are words for the colonists. The Sermon is not primarily addressed to individuals, because it is precisely as individuals that we are most apt to fail as Christians...The Sermon on the Mount does not encourage heroic individualism...”²⁷ In other words, for those familiar with the Asian tradition of learning Tao by themselves, it is easy to understand the teachings of the Sermon on the Mount as words given to individuals rather than words given to the community. It is as if Buddhists practice for

²⁶ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 170.

²⁷ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 77.

liberation and Hindus strive for unity with gods. In this regard, Willimon and Hauerwas are concerned about the trend toward becoming Christians without belonging to any community. They noted:

Indeed, to our minds, there is not much difference between Jerry's ethical agenda and that of the American Protestant Mainline. Whether they think of themselves as liberal or conservative, as ethically and politically left or right, American Christians have fallen into the bad habit of acting as if the church really does not matter as we go about trying to live like Christians.²⁸

They worry that if this individualistic faith penetrates into the church, people will not become freer, but will become strangers to each other and our lives will be engulfed by excessive individual desires.²⁹ The church is not a collection of desires to satisfy individual self-interests. The church is the community built upon Jesus Christ. Does the increase in the number of Ga-na-an saints in Korea mean the failure of the Christian community? It may be true that the church has failed over the past few decades, but that does not mean that God has abandoned it. Ironically, the phenomenon of Ga-na-an Saints further emphasizes the importance of the church community. It means that if the Korean church becomes a true church, and if it restores communality, the church can bring back the lost sheep.

²⁸ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 69.

²⁹ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 77.

1. 3. Secularized churches

The third major crisis facing the Korean church is the secularization of the church. The term "secularization" here is not secularization in the American sense of the word, meaning the separation of church and state. It means something else when it is used in Korean churches. It is the church's resemblance to the world, which is a world where people believe that they can live a happy life without God alone, and that they do not need to know God. Alan Cairns pointed out the dangers of the secularization of the church:

These [secularized] churches turn away from the absolutes of the Bible, so that instead of judging society by God's word and calling on sinners to repent, they reinterpret Scripture by the accepted norms of society. In this sense, secularization is the importation of the philosophies and practices of the world into the church. This, it is vainly imagined, will make the church and its message "relevant" to today's society. There are constant appeals for the church to make itself and the gospel more relevant³⁰

Then, what are the evidence that the Korean church is becoming secularized? Before presenting the evidence, I must make this clear. Quite a few churches are still faithful to God and strive to live as communities commensurate with the One's call. According to The Korea World Missions Association, the number of missionaries sent around the world has been increasing every year since 2007, with a total of 28,039 in 171 countries as

³⁰ Alan Cairns, *Dictionary of Theological Terms* (Belfast; Greenville, SC: Ambassador Emerald International, 2002), 411. Or, Charles Taylor understands secularity as a philosophy. He partially defined secularization this way: "a move from a society where belief in God is unchallenged and indeed, unproblematic, to one in which it is understood to be one option among others, and frequently not the easiest to embrace." Charles Taylor, *A Secular Age* (Cambridge, MA: Harvard University Press, 2007), Quoted in Lee Beach, *The Church in Exile: Living in Hope after Christendom* (Downers Grove, Illinois: IVP Academic, 2015), 39.

of 2019.³¹ Since there are still such churches, there is hope in Korea. Nevertheless, very worrisome scandals have occurred within the Korean churches over the past decade.

The first evidence that the church is becoming secularized are the sex scandal of pastors. One of the evidences that the church is being secularized is that spiritual leaders of the church commit adultery with church members and become perpetrators of grooming and sexual violence. According to the Ministry Data Institute, for about a year from December 2019 to November 2020, one of the most disturbing topics in Korean society were the pastoral sexual violence cases. In fact, the issue of sexual violence by pastors is not only a recent one. In the early 2010s, the sexual violence case of the pastor in charge of the S Church has already adversely affected the image of the church to the point that it shocked the entire Korean society. Of course, some pastors' sexual deterioration might not necessarily mean that the entire Korean church is secularized. However, according to crime statistics from the National Police Agency between 2014 and 2018, the largest proportion of sexual offenders with professional jobs are religious people (10.7%) followed by medical doctors.³²

However, more specific symptoms that show the secularity of the church than these evidences are the collusion between church and political power and church and capitalism. Obviously, this does not mean that the church should not be interested in politics and should be isolated from the world, and it does not mean that it should

³¹ 2019 Missionary Dispatch Count (Seoul: The Korea World Missions Association, 2019), accessed February 15, 2021, https://kwma.org/cm_stats/37366

³² accessed February 15, 2021, <https://www.donga.com/news/Society/article/all/20190901/97211149/1>

support socialist or agricultural societies, nor capitalist societies. The problem is that the church serves God, mammon, and political power at the same time. Both the Christian right and the left have the same goals. It is to establish a right-wing government or a left-wing government to establish the kingdom of God through them.³³ According to the government's position to cope with the pandemic, Korean politics in 2020 were severely divided and the people were also polarized along with it. The church has simply fallen into a kind of sub-organization of government that helps or cooperates with establishing right-wing or left-wing government. Isn't the current situation in which the church, which must do true politics by establishing a faithful people of God, forget their mission and fluctuate according to the government's policy, is not a proof that the Korean church is becoming secularized?

1. 4. Suspicion-directed Churches

The fourth crisis is that the fall in the credibility of the Korean church has led to the suspicion-directed church of the world. This is the result of all three previous crises. The credibility of the Korean church plunged further after suffering from COVID-19. In January 2020, The Christian Ethics Movement surveyed 1,000 ordinary people about the reliability of the Korean church, with about 32% of them trusting or slightly trusting the Korean church. However, on January 29, 2021, after a year of COVID-19, the Ministry

³³ This argument is basically based on Hauerwas' argument. He rightly argued, "the Christian right and the Christian left do not disagree about what language and /or political theory will allow them to accomplish their common goal of making American democracy as close as possible to a manifestation of God's Kingdom." Stanley Hauerwas, John Berkman, and Michael G. Cartwright, *The Hauerwas Reader* (Durham, NC: Durham, NC : Duke University Press, 2001), 473.

Data Institute conducted an online survey of 1,000 people on the same subject, and the results have changed. The percentage of respondents who said they trust the Korean church decreased from 48.8% in 2017 to 21% in 2021.³⁴ In addition, 32% of the respondents reported they did not trust at all in 2020, but in 2021, the percentage has risen sharply to 48%. If you look at the non-Protestants' responses, the credibility of the Korean church is only 9 percent.³⁵ The fact that the Korean church is not trusted by Korean society means that they will no longer listen to the church and Christians, and even if they hear it, it is not easy for the church to have good and meaningful influence on them.

The credibility of Korean churches has declined further due to COVID-19. Although most of the Korean churches have followed the government's policy on COVID-19, keeping social distancing, wearing masks, few churches did not comply, and as a result have caused infections to occur. Indisputably, worship is not only very important to Christians but also the center of faith that cannot be disregarded under any circumstances. Through worship, Christians listen to God and his story and coordinate their lives with the story. Therefore, their passion and firm faith, which caused them to gather to worship even during the pandemic period, are precious. In addition, there were criticisms that the government's disease control policy was unusually strict only for churches. For example, there were cases in which bars and restaurants allowed more

³⁴ 2017 Korean Church Social Reliability Poll (Seoul: The Christian Ethics Movement, 2017), accessed February 15, 2021, <https://cemk.org/resource/2699/>

³⁵ Numbers Weekly Report No. 82 (Seoul: The Ministry Data Institute, 2021), accessed February 15, 2021, http://mhdata.or.kr/mailling/Numbers82nd_210129_Full_Report.pdf

than five people to sit, and churches allowed only five people even if the seating capacity was over 1,000. Nevertheless, in this pandemic season, the Korean church does not seem to have made good use of the opportunity to restore social credibility. Rodney Stark argues in his book "The Rise of Christianity" that Christianity would never have emerged as a dominant religion if it had not been for the people's hopes to disappear from disasters such as plague in the Roman Empire in the second century. Although COVID-19 did not have such a devastating mortality rate, this pandemic could be an important opportunity for Korean Christianity to regain its fallen credibility. In fact, there were many churches that helped those who were financially challenged by pandemics throughout 2020. The churches distributed free food and masks to those in need and worked with welfare agencies to serve in a united ministry. It is very unfortunate that some confirmed cases have happened in religious facilities, but since the pandemic is not over yet, if the church serves people with the love of Christ for the rest of the year, it could be transformed into a reliable church, not a suspicious or skeptical place.

2. The Two Major Responses to the Crises

2. 1. Public Theology and Publicity of the Church

The Korean church's responsive plan to the four major crises facing the Korean church, which has been briefly stated so far, is mainly directed to the restoration of the church's publicity and public theology. Some denomination leaders believe that the church has already lost a lot of social credibility, and in order to restore it, it is necessary

to change the direction of the ministry in a way that can exert a positive influence on society. In fact, according to the Ministry Data Institute's survey of 1,000 Protestants and 1,000 non-Protestants, 92% of the respondents said that the importance of the church's public role was crucial.³⁶ In addition, there are some similar statistics, and the conclusion is the same. They say that the Korean church should move away from the private sector to the public sector and serve Korean society and pursue its public status.

The Korean Christian publishing industry has already sensed this trend, and over the past five years, books related to public theology and the publicity of the gospel have been newly published or translated. For example, *The Spirit in Public Theology* from Abraham Kuyper by Vincent E. Bacote, *God and Globalization* by Max L. Stackhouse, *Awaiting the King: Reforming Public Theology* by James K. A. Smith, and other books related to public theology by Korean theologians have been introduced. Vincent E. Bacote explains why Abraham Kuyper introduces public theology. As he experienced missionary groups such as Navigators and the subculture of American evangelism, he became skeptical of the Christian way of life, which greatly emphasized that Christians were different from the world, because he regarded himself as an affirmation of society and culture. Thus, he was fascinated by the public theology based on the common grace emphasized by Abraham Kuyper. He was fascinated by the fact that Christians had a responsibility to develop the potential in the world of creation, and the Holy Spirit was actively working not only within the church, but also in all areas of the world of

³⁶ Numbers Weekly Report No. 82 (Seoul: The Ministry Data Institute, 2021), 8-9, accessed February 15, 2021, http://mhdata.or.kr/mailling/Numbers82nd_210129_Full_Report.pdf

creation, including culture, politics and environmental ethics.³⁷ He hopes extending the concept of public theology to the stewardship of all creation orders so that the development of public theology will begin to challenge even more Christians to go beyond living in the “enclave” of Christianity.³⁸

Kevin J. Vanhoozer believes that public theology is a response to the tendency to privatize faith and confine it to a matter of personal salvation. Christians were immersed in dualistic thinking by separating their lives as disciples from their lives as citizens.³⁹ He relies heavily on Stackhouse in his discourse on public theology, which he argues for the legitimacy of public theology by quoting Stackhouse:

“The prevailing view, represented by Stackhouse, is that public theology should employ forms of discourse and arguments that are in principle intelligible and acceptable to all, regardless of their faith (or lack thereof). In short: public theology is theologically informed discourse aimed at the general public. Interestingly, Stackhouse believes that seminaries ought to be preparing pastors to be public theologians who can in turn teach their congregants to be “lay public theologians.”⁴⁰

Based on this argument, he makes this definition of public theology in his own language: “The church is wherever the people of God—the public of Jesus Christ—live out their faith and fellowship in the Triune God. This is public theology: children of light being “the light of the world” (Matt. 5:14), bringing to light “the plan of the mystery

³⁷ Vincent Bacote, *The Spirit in Public Theology: Appropriating the Legacy of Abraham Kuyper* (Grand Rapids, Mich.: Baker Academic, 2005), Preface.

³⁸ Vincent Bacote, Preface.

³⁹ Kevin J. Vanhoozer, and Owen Strachan, *The Pastor as Public Theologian: Reclaiming a Lost Vision* (Grand Rapids, Michigan: Grand Rapids, Michigan: Baker Academic, 2015), 18.

⁴⁰ Kevin J. Vanhoozer, and Owen Strachan, 18-19.

hidden for ages" (Eph. 3:9), namely, "to unite all things in [Christ]" (Eph. 1:9–10).⁴¹

Therefore, the church is "a set-apart public" serving the interests of the world and everyone.⁴²

One of the most indispensable scholars in public theology is Walter Rauschenbusch. He sees that the Gospel remains in the private realm of the individual and emphasizes the importance of action and moral life in the public realm. In his book *A Theology for the Social Gospel*, he argues why the world needs Social Gospel:

I have entire sympathy with the conservative instinct which shrinks from giving up any of the dear possessions which have made life holy for us. We have none too much of them left. It is a comfort to me to know that the changes required to make room for the social gospel are not destructive but constructive. They involve addition and not subtraction. The social gospel calls for an expansion in the scope of salvation and for more religious dynamic to do the work of God. It requires more faith and not less. It offers a more thorough and durable salvation...The non-ethical practices and beliefs in historical Christianity nearly all centre on the winning of heaven and immortality. On the other hand, the Kingdom of God can be established by nothing except righteous life and action. There is nothing in social Christianity which is likely to breed or reinforce superstition. The more the social gospel engages and inspires theological thought, the more will religion be concentrated on ethical righteousness.⁴³

In this sense, the public theology and interest in the publicity of the gospel in Korea are quite analogous to the background of the social gospel that took place in the United States more than 100 years ago. What Rauschenbusch saw in the 19th and early 20th centuries, that is, the gospel has degenerated into a tool to save individuals and go

⁴¹ Kevin J. Vanhoozer, and Owen Strachan, 21.

⁴² Kevin J. Vanhoozer, and Owen Strachan, 21.

⁴³ Walter Rauschenbusch, *A Theology for the Social Gospel* (New York, The Macmillan company, 1917), 10-11, 15.

to heaven after death, has been recognized by the Korean church and set a new goal to realize the gospel in social and public areas beyond individuals. In fact, one of the first things American missionaries did when they came to Joseon in the late 19th and early 20th centuries was to build schools and hospitals. Missionaries tried to educate women and children as well as men in Joseon and to improve the quality of life. It is not necessary to further discuss here how much it has had a profound impact on missionary work toward Joseon. In other words, the current leaders of the Korean church want to recreate missionary work in the public domain practiced by U.S. missionaries in Joseon in Korea now in the 21st century. Interest in the gospel and public theology in these public fields is naturally linked to missionary church movements. This is because Korean churches and pastors had a sense of crisis that there is no hope in the church unless they have to avoid becoming inwardly oriented churches and transform to a missional church beyond the church doing missions.

2. 2. Missional Church Movement

Among the subjects of the Doctor of Ministry Program in Korea or the Doctor of Ministry in Korean Track in North America for the past ten years, the most popular theme was the missional church and church renewal. It can be said that the missional church movement was discovered in the sense of crisis that both North America and Korea realized that the growth of the church was stagnant and that the church had to be radically renewed. However, as the church gradually became an inwardly oriented group and the faith was reduced to the private realm of the individual, the modifier

"missional" was attached to overcome this phenomenon. Darrell L. Guder described the situation in North America where the missional church movement took place:

"diminishing numbers, clergy burnout, the loss of youth, the end of denominational loyalty, biblical illiteracy, divisions in the ranks, the electronic church and its various corruptions, the irrelevance of traditional forms of worship, the loss of genuine spirituality, and widespread confusion about both the purpose and the message of the church of Jesus Christ."⁴⁴ The current situation of the Korean church cannot be said to be exactly the same as these. For example, many Korean Christians are not biblically illiterate because they have received various trainings to read the Scriptures on their own. Yet, these circumstances are quite similar to them, especially in that the Korean church is losing its younger generation. According to a 2019 survey conducted by the 21st Century Church Research Institute, in 2018, 48% were churches without a youth ministry, 47% were churches without a children's ministry, and 97% were churches without a toddler ministry.⁴⁵ Undoubtedly, this is also because the rate of population growth in Korea is declining rapidly but given that the proportion of Protestants in Korea is 22%, this cannot be attributed only to the fertility rate. Therefore, the Korean church seems to be attracted to the missional church movement and devote almost all its energy to the transition to the missional church with interest in the public church.

⁴⁴ Darrell L. Guder, and Lois Barrett, *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids, MI: Eerdmans, 1998), 2.

⁴⁵ 2019 Seminar on Christian Youth's Faith and Church Awareness Survey-The Church Seen Through the Eyes of Next Generation, accessed March 23, 2021, http://www.gspt.ac.kr/sub/subsidiary/future.asp?mode=view&bid=17&s_type=&s_keyword=&s_cate=&idx=135&page=1#anbbs

However, the more fundamental sense of crisis in the more missionary church movement was started by Leslie Newbigin. After he returned to England as a missionary administrator and long-time missionary in India, he realized that the scene of Western society had changed from Christendom to post-Christian and even anti-Christian.⁴⁶ In other words, Western society, including Europe, has become a missionary site that requires the gospel of Christ. Through the concept of “God's mission”, that is, *missio Dei*, Newbigin believed that God is the one who is missionary, and even now calls God's people as witnesses of the Gospel and sends them to the world. Mission is not just an activity of the church, but mission is God's leading decision based on God's purpose to restore and heal all things.⁴⁷ Therefore, Newbigin points out that the early church did not remain in its own spiritual and safe territory. He highlighted that the First Church could have been protected as a kind of private sect, “*a cultus privates*,” seeking purely personal and spiritual salvation, but it did not take that path and instead fought back to death against imperialist power. In other words, they could not accept their religion to degenerate into a private religion by being faithful to the Old Testament-based beliefs. They believed themselves to be God's congregation, a public gathering that brought people from all parts of the world without discrimination.

As Newbigin interprets Augustine's *City of God*, Augustine's concept of justice derives from love, not from natural law. According to him, love creates order, the beginning of which is the family, then the neighbor, and furthermore, it should be

⁴⁶ Darrell L. Guder, and Lois Barrett, 2.

⁴⁷ Darrell L. Guder, and Lois Barrett, 2-3.

extended to cities and countries. In other words, it is love that creates justice.⁴⁸ And Newbigin describes the Christians today as those living in Babylonian captivity, referring to them as resident aliens, not pilgrims:

It follows that, like the exiles whom Jeremiah urged to seek the peace of Babylon, and like the early Christians who were urged to pray for kings and rulers, those who—as citizens of the city of God—are resident aliens in the earthly city, must nevertheless seek its good order, and, when called to responsibility as rulers, must accept it in the spirit of servants of the common good. This is required by obedience to the law of God, which is love. Thus the citizens of the heavenly city will actively seek the peace and good order of the earthly city, not seeking to forestall, but patiently awaiting, the final judgment when the two will be visibly separated and the heavenly city will appear in all its beauty.

Missional church leaders pay great attention to Newbigin's assertion that Christians should serve the world with the heart of a servant who will promote the common good in cities on earth. This theological foundation became the driving force of the missional church. Namely, the church should not be a tribe that stays in private sector but should return to a missionary church that shows and testifies that Christ is the king in all areas of the world.⁴⁹ However, they seem to accept the image of resident aliens, but put more emphasis on "resident" rather than "aliens." As it will continue to be argued in this paper in the following chapters, leaders and followers of the missional church movement seem to be alien residents who are much more interested in the current kingdom of God on earth based on the theological concept of common grace, forgetting their true identity, the citizens of heaven. On the other hand, Stanley

⁴⁸ Lesslie Newbigin, *Foolishness to the Greeks: The Gospel and Western Culture* (Grand Rapids, MI: Grand Rapids, Eerdmans, 1986), 104.

⁴⁹ Lesslie Newbigin, *Foolishness to the Greeks*, 99.

Hauerwas and Willimon's position seem to balance residents and aliens but seems to put slightly more weight on aliens. Even though they see the missional church movement positively in some ways, they may be concerned that they would fall into the temptation of "*Constantinianism*" and become accommodationists.

The reason for this difference with Newbigin's writings and theological concepts is that there are both so-called "resident" and "alien" in Newbigin's ideas. Depending on where the emphasis is placed, what the church is and what the church should do will change. For example, look at Newbigin's views on politics. Newbigin first opposes the claim that the church should not be involved in politics.⁵⁰ This is because there is a post-Enlightenment dichotomy that the premise of this argument is that human life should be divided into the public and private worlds. The Bible describes individuals as realistic beings who always have relationships with other humans and the natural world, so it is unthinkable that humans live apart from politics.⁵¹ Nevertheless, he clearly emphasizes that the church did not try to establish a new political order, saying this, "But the church did not set out to create a new political order, or to take political action for the reformation of political institutions. It would be both anachronistic and theologically confused to infer that."⁵² In other words, it is not the church's main task to reorganize and lead a new political order. As Hauerwas and Willimon argued, the church is politics. They argue that "the political task of Christians is to be the church rather than to

⁵⁰ Lesslie Newbigin, *Foolishness to the Greeks*, 95.

⁵¹ Lesslie Newbigin, *Foolishness to the Greeks*, 96.

⁵² Lesslie Newbigin, *Foolishness to the Greeks*, 100.

transform the world.”⁵³ However, Newbigin is skeptical of the question of whether it was possible for the church to reject Constantine’s proposal and choose another alternative when Constantine asked for his baptism to the church. If the church had rejected his proposal, would it have done better to fulfill God’s will and purpose? To this question, Newbigin avoided a direct answer. The implication is that it can’t be said that not becoming a Christian empire would have been better for Christian missions. He argued:

“...yet we have to ask, would God’s purpose as it is revealed in Scripture have been better served if the church had refused all political responsibility, if there had never been a “Christian” Europe, if all the churches for the past two thousand years had lived as tolerated or persecuted minorities like the Armenians, the Assyrians, and the Copts? I find it hard to think so.”⁵⁴

In the end, under this Newbigin missional vision of neighbors, cities and countries, churches in North America and many Korean churches are now trying to testify to the kingdom of God in obedience to God’s call to missionary work in the public domain. I personally agree with much of this change, and I also want to participate in the movement. On the other hand, however, it is doubtful whether this missional church movement is another motivation for another Constantinian temptation, namely, to dominate the world in a good way through the gospel. Although the missional church movement is different from creating a Christian state, there may be a trap of Constantianism in itself that seeks to bring the kingdom of God into the earth by

⁵³ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 36.

⁵⁴ Lesslie Newbigin, *Foolishness to the Greeks*, 100.

increasing the missionary influence of the church in all areas of life. Let's consider these concerns for a moment in the next chapter.

2. 3. Attempting to Escape from isolation?

There are two major approaches that the Korean church has chosen to restore the social credibility and regain its losing influence to society: 1) to restore the public nature of the gospel, and 2) to convert from inwardly-focused churches to missional churches to overcome the privatization of faith and establish a kingdom of God in the public realm. Interestingly, the Newbigin, who laid the theological foundation for the missionary church, was concerned that the church's role in the public domain could fall into the "Constantinian trap." He said, "...Perhaps we can learn how to embody in the life of the church a witness to the kingship of Christ over all life—its politic and economic no less than its personal and domestic morals—yet without falling into the Constantinian trap."⁵⁵ Newbigin argued that God's sovereignty over the world now must be realized in this world in which we, Christians live. But he was concerned that this could lead to rejoining Constantine's proposal to Christianize the entire empire.

It can be said that Korean churches were particularly influenced by John Calvin and Reformed traditions due to Horace Grant Underwood, who was the first Presbyterian missionary (most of the largest denominations in Korean churches are Presbyterians). The Korean churches are passionate about regaining the lost sovereignty

⁵⁵ Lesslie Newbigin, *Foolishness to the Greeks*, 102.

of God. The theological basis for the restoration of sovereignty comes from Abraham Kuyper's theological concept of "sphere sovereignty" and "common grace". The public church and missional church movement currently taking place in Korean churches are not irrelevant to this. In other words, the Korean churches are trying to come out to a public domain of culture so that they do not isolate themselves from the surrounding culture and society.

Moreover, Korea was under Japanese colonial rule in the early 20th century, and the people's desire for independence from Japan and resistance movements continued to be carried out in connection with churches and Christians. The revival movement that took place in the early 20th century is evaluated as having a nationalistic character mainly related to the country's independence from Japanese imperialism.⁵⁶ It may have also been influenced by Minjung theology⁵⁷, a kind of liberation theology. It cannot be denied that interest in social justice for the poor and oppressed has expanded to interest in the public sphere. In particular, the theology of Minjung in the 1980s served as the basis for criticism of the pro-Japanese government and the dictatorship.⁵⁸ On the contrary, from the 1990s to 2007, conservative Christian churches were the main pillar of the discourse of politicization (anti-government and anti-communism) represented by the Korean national breakfast prayer meeting. Looking back on the history of the Korean

⁵⁶ Sung-Deuk Oak, *The Making of Korean Christianity 한국 기독교 형성사* (Seoul: Holy Wave Plus, 2013, the Korean Edition), 681.

⁵⁷ Minjung theology (Korean: 민중신학; RR: Minjung Sinhak; lit. the people's theology) emerged in the 1970s from the experience of South Korean Christians in the struggle for social justice. It is a people's theology, and, according to its authors, "a development of the political hermeneutics of the Gospel in terms of the Korean reality, accessed February 22, 2021, https://en.wikipedia.org/wiki/Minjung_theology

⁵⁸ Sung-Deuk Oak, 681.

church, Korean Christianity conspired with state politics to realize social justice and achieve national independence, while at the same time, the state was linked to realize anti-communism and pro-Americanism.⁵⁹ In other words, collusion with Korean Christianity and political power had both positive and negative aspects. While it helped the country's independence, it also led to the condoning of the dictatorship.

Hauerwas pointed out the unintended bad side effects of having Christians engaging in the world. "In the name of Christian responsibility to the "world," theologians became "ethicists" so they could be of service in liberal political regimens.⁶⁰" He deplored the situation in which Christianity has lost its uniqueness and adapted to the world in the name of taking responsibility for the Christian world. Lee Beach in his book "*The Church in Exile*" concluded that one of the ways to resist the secularizing flow of North America was the Social Gospel. Essentially, the Social Gospel movement valued Jesus' teaching of the kingdom of God and tried to apply it to the reality of life in modern society. So, it was its idea that if Christianity could be interpreted as a prophetic message about social reform and good civic consciousness, its validity could be maintained.⁶¹ This is essentially the same as Paul Tillich's argument that the core message of Christianity is not properly interpreted in modern society today. It should be rather reinterpreted and presented in a new language.⁶² The goal of the social gospel was to prove to the world that Christianity could provide the ability to thrive in modern

⁵⁹ Sung-Deuk Oak, 681-682.

⁶⁰ Stanley Hauerwas, *After Christendom?*, 31.

⁶¹ Lee Beach, 42.

⁶² Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 20.

society. Already, Christian leaders have focused on other things, assuming that experts in social science can handle the field of social science better than themselves. They were engrossed with developing programs and projects that could demonstrate how well church was adapting to topics such as freedom, equality and diversity.⁶³ Of course, the Social Gospel, Public Theology, and the Missional church movement are not the same. However, their modes of approaches are very similar in that they want to escape the private sphere of the gospel and restore God's sovereignty in the public domain.

No one would say that it is better for the church to have a negative influence than to have a good influence on society. But the church should ask seriously. What is the ultimate hidden motive for trying to make a positive impact on society? Hauerwas insists, "Christians' recognition of their status as "resident aliens" was muted when Christianity became a civilizational religion...that project, which in many ways is quite explicable, was the attempt to turn the world into the kingdom."⁶⁴

As mentioned before, do we desire to be more permanent "residents" than "aliens" living on earth temporally as citizens of heaven? Apparently, there is an opposite risk. We often live as aliens as if to escape from this earth, ignoring God's holy call given to us, namely the mission of making all nations disciples and establishing a community of God's people. This is why I propose the third way that is neither isolation nor conformity, neither tribalism nor Christendom. In the following part, we will finally

⁶³ Lee Beach, 43.

⁶⁴ Stanley Hauerwas, *In Good Company: The Church as Polis* (Notre Dame, Ind. : University of Notre Dame Press, 1995), 54.

look at the different types of ecclesial that have been presented over the recent few decades. Then secondly, we will look for the “third way” as an alternative ecclesial type based on *Resident Aliens*.

Part Two - Types of Ecclesiology: in search of an Alternative church

3. Types of Churches

3. 1. Ernst Troeltsch and H. Richard Niebuhr's Typology

When it comes to dealing with the type of church, there are some indispensable views that we cannot ignore: Ernst Troeltsch and Richard Niebuhr. It is not the goal here to address their typology in detail, but the reason why we should consider their typology briefly is that most types have developed critically on the basis of their proposed typology.⁶⁵

Firstly, Troeltsch classified the church types into the three types. These are Church type, Sect type, and Mystical Type.⁶⁶ First, the Church type does not emphasize separation or isolation from this world, but rather actively goes into the world and accepts the public. It is believed that this church is bestowed with grace and salvation as a result of Christ's redemption. Second, the Sect type stresses separation from the world and longs for the kingdom of God to be fulfilled in the future. Therefore, it is a very strict and voluntary community, which is a community that has strong bonds by regeneration of the Holy Spirit and emphasizes obedience to the divine law. Third, it is a

⁶⁵ John Howard Yoder, *Theology of Mission: A Believers Church Perspective* (Downers Grove, Illinois: Downers Grove, Illinois: InterVarsity Press, 2014), 157.

⁶⁶ Ernst Troeltsch, *The Social Teaching of the Christian Churches*, Harper Torchbooks, Tb71- the Cloister Library (New York: Harper, 1960).

Mystical type. This type does not accentuate organization or structure, but values personal and inward spiritual experiences. Therefore, this type tends to overlook the form of worship, the doctrine, or the historical aspect of the church, and is characterized by building a community on a personal basis.⁶⁷

Secondly, H. Richard Niebuhr advanced the five main types in his book *Christ and Culture*. Niebuhr confessed how much he owed his to Troeltsch's book "*The Social Teachings of the Christian Churches*."⁶⁸ Niebuhr expanded his own five types based on his analysis of Troeltsch's three types. Niebuhr placed the type of 'Christ against Culture' on the far left, and 'Christ of Culture' on the far right. Then, in the middle, 'Christ, the transformer of culture', was placed, and 'Christ and Culture in Paradox' and 'Christ above Culture' were placed on the left and right of it. Comparing the types of Niebuhr and the types of Troeltsch, it can be seen that Niebuhr's 'Christ against Culture' pairs the Sect type of Troeltsch, and the 'Christ above Culture' matches the Church type. However, Niebuhr presented 'Christ, the Transformer of Culture' as the most ideal type as neither the Sect nor the Church type. It is easier to understand by looking at Figure 1.

⁶⁷ Ernst Troeltsch, 994.

⁶⁸ H. Richard Niebuhr, *Christ and Culture*, 1st ed. (New York,: Harper, 1951). xi-xii. He confessed, "the present book in one sense undertakes to do no more than to supplement and in part to correct his work on *The Social Teachings of the Christian Churches*."

Figure 1. H. Richard Niebuhr's Christ and Culture – The Five Types⁶⁹

Christ against Culture	Christ and Culture in Paradox	Christ, the Transformer of Culture	Christ above Culture	Christ of Culture
Difference Withdrawal	Permanence Dualistic	Influence Transformational	Dominance Synthetic	Assimilative Accommodative

According to Niebuhr's classification, Korean churches in the late 19th to early 20th centuries, mainly influenced by American conversionists or evangelical missionaries, belonged to 'Christ against Culture'. In particular, the missionaries took the attitude of idolatry to East Asian culture and religion, and defined ancestor worship as an idol.⁷⁰ After that, through the Korean independence movement, churches gradually took the view of social justice that the Gospel can change the world. This can be seen as the perspective of Christ, the Transformer of Culture, which urges social transformation. The interest in public theology, which has emerged in recent years, is now in the flow of embracing the perspective of Christ of Culture to prove that Christianity is more useful and effective in public life.

Now that we have briefly reviewed the typologies of Troeltsch and Niebuhr, let's compare and analyze other typologies based on these.

⁶⁹ The words describing the characteristics of each type refer to *Christ and Culture* and Tim Keller's *Center Church*. Timothy Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids, MI: Zondervan, 2012), 194-196.

⁷⁰ Sung-Deuk Oak, 605.

3. 2. Karl Barth's types

Although Karl Barth did not present the type of church, he described in detail in his book *Church Dogmatics* the nature and mission of the church, the relationship between the church and the world, and the dangers and temptations it may face. He made it clear that the Christian's vocation is the calling of the living Jesus Christ into the living community.⁷¹ He noted, "From the very outset Jesus Christ did not envisage individual followers, disciples and witnesses but a plurality of such united by Him both with Himself and with one another."⁷² According to him, the Christian community looks at world history by listening, seeing, and recognizing the words of Christ, the foundation of its calling. That is why the community must form in Him that a world history intrinsically and practically takes place, be convinced of this, rely on it, and be able to affirm it without hesitation about the world. In other words, the mission of the Christian community is the call to be a faithful witness.⁷³ He summarizes the unique testimony the church should not forget under any circumstances:

In the life and death and resurrection of Jesus Christ everything has been accomplished and made new. This is what the community cannot and must not forget, let alone deny, but recognise and confess in spite of every appearance to the contrary. It can do this only in faith, not in sight; but the point of faith is to be

⁷¹ Karl Barth, Geoffrey William Bromiley, and Thomas F. Torrance, *Church Dogmatics: The Doctrine of Reconciliation, Part 3.2*, vol. 4 (London; New York: T&T Clark, 2004), 681.

⁷² Karl Barth, Geoffrey William Bromiley, and Thomas F. Torrance, *Church Dogmatics: The Doctrine of Reconciliation, Part 3.2*, vol. 4, 681.

⁷³ Karl Barth, Geoffrey William Bromiley, and Thomas F. Torrance, *Church Dogmatics: The Doctrine of Reconciliation, Part 3.2*, vol. 4, 712.

aware and certain and confident of it⁷⁴...Apart from Jesus Christ Himself it is still the hidden reality of world history⁷⁵

Karl Barth believed that Western Christianity was nearing an end and summarizes two false reactions of the church to the modernizing society. One is the danger of alienation of the church (secularization) and the other danger of self-glorification (sacralization).⁷⁶ When the church is in its first danger, it becomes an outwardly oriented 'the church in defect'.⁷⁷ According to Barth, 'the church in defect' is a church that looks at the Lord and feels anxious while looking at the world on the other side more anxiously. In short, this church is a church that "accommodates the gospel to the world and thus overwhelms the gospel."⁷⁸ This church tries to find a point of contact with the world and is anxious about losing their connection with the world. Eberhard Busch summarized Barth's argument for the way the defective church responds to the world: "The real problem is that the church is submitted to a constant pressure to adapt and must occupy the "small space" left to it by society, that place at which society prescribes for the church how it can still appear to be useful, even though it otherwise is really no longer needed."⁷⁹

⁷⁴ Karl Barth, Geoffrey William Bromiley, and Thomas F. Torrance, *Church Dogmatics: The Doctrine of Reconciliation, Part 3.2*, vol. 4, 714.

⁷⁵ Karl Barth, Geoffrey William Bromiley, and Thomas F. Torrance, *Church Dogmatics: The Doctrine of Reconciliation, Part 3.2*, vol. 4, 714.

⁷⁶ Karl Barth, Geoffrey William Bromiley, and Thomas F. Torrance, *Church Dogmatics: The Doctrine of Reconciliation, Part 2*, vol. 4, 667.

⁷⁷ Eberhard Busch, *The Great Passion: An Introduction to Karl Barth's Theology* (Grand Rapids, MI: Eerdmans, 2004), Chap. 9, Kindle.

⁷⁸ Eberhard Busch, Chap. 9, Kindle.

⁷⁹ Eberhard Busch, Chap. 9, Kindle.

If the church is in that second danger, it becomes an inwardly oriented “the church in excess,”⁸⁰ which is its self-glorification. “Its aim is till to develop and maintain itself in the world.”⁸¹ Why is it called excess? The reason is that the church needs the Lord for its own good, to distinguish and characterize itself from the world, to make and fulfill its own needs, and also to boast of itself. The problem with this church is that it responds to the threats of the world by retreating itself into a narrow-protected area. Previously, in the first danger, it was a problem because the church became similar to the world, but in this second danger, it becomes a problem because the church is out of the world. Listen to Barth's concern:

If the community nevertheless permits itself this reversal, it sets itself most terribly in the wrong. It makes itself like the world. And in so doing, by trying to be important and powerful within it instead of serving, by trying to be great instead of small, by trying to make pretentious claims for itself instead of soberly advocating the claim of God, it withdraws from the world. It is not inevitable that it will try to do this. But it may very well do so, thus setting itself in the wrong and supremely jeopardising its true life and growth⁸².

Therefore, Barthes observed that, in fact, the actual threat of the church comes from the internal fault of the church itself, rather than from outside powers. “The true threat to the church does not come from outside forces, but rather “the guilt of the

⁸⁰ Eberhard Busch, Chap. 9, Kindle.

⁸¹ Karl Barth, Geoffrey William Bromiley, and Thomas F. Torrance, *Church Dogmatics: The Doctrine of Reconciliation, Part 2, vol. 4*, 668.

⁸² Karl Barth, Geoffrey William Bromiley, and Thomas F. Torrance, *Church Dogmatics: The Doctrine of Reconciliation, Part 2, vol. 4* (London; New York: T&T Clark, 2004), 669.

church itself”⁸³. In recognition of the dangers that the church may face, Barth presented what the true church is like:

It will be always in the revelation of God that the true Church is visible...It is in this sense that we count on the fact that the Church is a true Church, and visible as such, and in this confidence thus turn our attention to the history in which its being and visibility as the true Church have their living basis...The existence of the true Church is not an end in itself. The divine operation by which it is vivified and constituted makes it quite impossible that its existence as the true Church should be understood as the goal of God’s will for it. On the way, moving in the direction of this goal, it can and should serve its Lord. For this reason it will not be the true Church at all to the extent that it tries to express itself rather than the divine operation by which it is constituted. As such it will reveal itself, or be revealed, in glory at this goal; yet only as the Church which does not try to seek and express and glorify itself, but absolutely to subordinate itself and its witness, placing itself unreservedly in the service and under the control of that which God wills for it and works within it.⁸⁴

In short, he never said that the true church is the church we need to realize in the future but called the real church that has already existed. The visible church can be a false church, but the visible church does not necessarily exist always as a false church. The invisible church should always be believed to be only in the really existing church.⁸⁵ The church as a visible being is a witness to its own invisible being, and even if the testimony is like “in the puzzling form of a reflection and provisional, the visible testimony is very important.”⁸⁶ He argued that the expression “provisional” implies in

⁸³ Eberhard Busch, Chap. 9, Kindle.

⁸⁴ Karl Barth, Geoffrey William Bromiley, and Thomas F. Torrance, *Church Dogmatics: The Doctrine of Reconciliation, Part 2, vol. 4*, 619-620.

⁸⁵ Eberhard Busch, Chap. 9, Kindle.

⁸⁶ Karl Barth, Geoffrey William Bromiley, and Thomas F. Torrance, *Church Dogmatics: The Doctrine of Reconciliation, Part 2, vol. 4*, 620.

itself that the community is immature, incomplete, dangerous, and has problems.⁸⁷ His argument is in line with what Dulles has below mentioned, saying that the church as Community of Disciples could mean that it could be an incomplete and immature community at the same time as a community that visually testifies to the kingdom of God faithfully.

Karl Barth did not present the types of churches, but he clarified what the true church is by presenting the dangers that the church could face, namely, the possibility of corruption, such as a church that is alienated (secularization) and a church that pursues its own glory (sacralization). It is also clear that his ecclesiology later became a central criterion that helped various theologians and pastors diagnose the reality of the church and balance it so that it does not lean to any extremes.

3. 2. John H. Yoder's types⁸⁸

John Howard Yoder believed that understanding of the church changes the questions and issues of mission. He divided the church into three types, depending on its relationship with the world: Christendom, or free church, and Pietism.⁸⁹ Here the Pietism

⁸⁷ Karl Barth, Geoffrey William Bromiley, and Thomas F. Torrance, *Church Dogmatics: The Doctrine of Reconciliation, Part 2, vol. 4*, 620.

⁸⁸ Unfortunately, John Howard Yoder was the one who has disappointed many people because of his sexual misconduct. His actions can never be justified. As Hauerwas already revealed in an interview, Yoder's misconduct was entirely wrong. Nevertheless, the reason I refer to Yoder's writings is because of his great influence on ecclesiology. Also, since the Confessing church model cited by *Resident Alien* owes a great deal to Yoder's thoughts, I briefly introduce Yoder's writings.

⁸⁹ John Howard Yoder, *Theology of Mission*, 145.

church type is between Christendom, and free church.⁹⁰ According to him, Christendom is a state church that combines the church and the world. Everyone becomes a member when they are born and receives infant baptism without their consent. It is common for Christian rulers and business people to spread and advertise the church while maintaining the structure of Christendom through their social power. For Christendom, however, missionary work is an option, not essential. On the other hand, free church is not a church established by the state. Their membership is voluntary and does not baptize infants. Members of free church become members of the church at their own volition in response to the message and clearly recognizing what the cost is.⁹¹ There is a third form, which is completely different from the previous two types, and he reasoned that Pietism was the source of the great missionary movement of the last 19th century.⁹² However, he argued that the term "Pietism" is distinct from the historical movement that took place in Europe in the 17th and 18th centuries.⁹³ Let's hear his additional explanation of Pietism:

Pietism both accepts and criticizes Christendom but does not break with it, does not get thrown out, does not form an alternative church, does not critique the state/church relationship, and does not challenge infant baptism and its expression of societal unity. It does not challenge fundamentally the existing orthodox doctrinal formulations, but says they are not enough. In addition to them, there must be personal authenticity, some kind of personal conversion, not at the point of baptism...but at the point of faith becoming real for the individual. This not only calls for individual decision but it almost always demands the creation of voluntary groups-small groups, cells, house churches-

⁹⁰ John Howard Yoder, *Theology of Mission*, 145.

⁹¹ John Howard Yoder, *Theology of Mission*, 151-152.

⁹² John Howard Yoder, *Theology of Mission*, 157.

⁹³ John Howard Yoder, *Theology of Mission*, 161.

that do not call themselves church but that do challenge the existing church by saying or implying it is not enough.⁹⁴

Pietism has the power to influence existing churches and societies while breaking down formalism of faith and pursuing the essence and authenticity of faith. Yoder, however, later introduced his types of church that describes the relationship between church and society more specifically. They are the activist church, the conversionist church, and the confessing church, as already introduced in *Resident Aliens*.⁹⁵

First, the activist church shares many parts with the public church in that it pays great attention to building a better society by realizing values such as justice and peace in the public sphere. Progressive churches based on Korean “Minjung Theology” can be seen as belonging to this type of activist church. The progressive churches of the 70s and 80s in Korea actively supported the Korean democratization movement and did their best to establish a democratic government in Korea by resisting dictatorship and military forces. Those who were college students at that time became pastors who serve progressive churches, and many churches, including some Methodist churches in Korea, show the similar characteristics as activist (or progressive) churches. For example, the core value currently being promoted by the Korean government is “justice”. Their motto is “building a just Korea.” The current government is striving to eliminate the injustices that exist within the country and to establish a fair society. Progressive churches belonging to the activist church type are also taking justice, fairness, and redistribution

⁹⁴ John Howard Yoder, *Theology of Mission*, 156.

⁹⁵ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 44.

as core values of their ministry in line with the government's movement. However, as Hauerwas and Willimon pointed out, the activist church claims that it has the insight to read the direction of history on its own, but in fact, it does not have theological insight to judge history on its own.⁹⁶ Hauerwas, for example, asked where the rationale for the "justice" claimed by the progressives comes from. People use egalitarianism as the basis for realizing justice, arguing that those who are oppressed have a "right" that will not be suppressed. Justice is the achievement of that right. Furthermore, he asked a critical question to Gutierrez's claim on liberation, which in fact is that the liberation he pursued is closer to the concept of Enlightenment religion than to Christianity. If, as Gutierrez put it, liberation is defined as "the becoming of humankind," it is different from the salvation promised by the good news. The reason is that "for the salvation promised in the good news is not a life free from suffering, free from servitude, but rather a life that freely suffers, that freely serves, because such suffering and service is the hallmark of the Kingdom established by Jesus."⁹⁷ In other words, if the concept of liberation or justice is to pursue human liberalization, a state in which humans can do what they want without being suppressed by anything, then the premise is from Enlightenment and not from Christianity. Interestingly, these activist-type churches are analogous to the Christendom-type church presented by Yoder. These churches have an excessive expectation that when a progressive government is in place, the kingdom of God will come through the government's just and fair rule of law. And no matter how much the

⁹⁶ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 45.

⁹⁷ Stanley Hauerwas, *After Christendom?*, 53.

government makes mistakes and does things unfairly, they seldom criticize them. In this regard, the activist church type is similarly empowered by government power, similar to the Christendom type, and the churches tend to support the government uncritically. Whether you agree with Hauerwas's argument or not, in my personal opinion, progressive churches in Korea are still in this type of activist church, focusing more on movements for social transformation.

Second, it is the type of the conversionist church. This type is the church that is not very interested in changes in the social structure, but instead tries to make individuals repent their sins and receive inner changes to save the soul.⁹⁸ According to Hauerwas and Willimon's criticism, this type is very similar to the political strategy pursued by the activist type of churches in that it easily degenerates into conservatism embellished with religion and seeks to realize the kingdom of God through a conservative regime or politic. I have just pointed out previously that there are quite a few activist-type progressive churches in Korean churches. In terms of proportion, I would say that at least 50% of Korean churches can be seen as conversionist church-type (this is a very personal estimation). Korean churches tend to understand salvation as only going to heaven after death, under the influence of Reformed Presbyterianism, evangelicalism, and pietism of 18th century England, and it can be said that interest in transformation in this world is relatively weak. The passion for salvation and mission for the souls of the Korean church obviously made the growth of the Korean church

⁹⁸ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 45.

today. Missionaries sent from the Northern and Southern Methodists also came to the Korean Peninsula with a compassionate heart to save the spiritually dying people without knowing Christ in the late 19th century. This conversionist church has been a central pillar in the history of the Korean Protestant Church for more than 120 years. Nevertheless, it cannot be ignored that this conversionist church easily combined with individualism and enlightenment liberalism to leave the community of faith or to become a degenerate Christianity seeking only their own afterlife and the salvation of individuals who are not interested in people' lives and society. Based on the criticisms that have appeared in the conversionist church and the activist church, Yoder proposes his third type.

Finally, the third is the confessing church type, which is a separate radical alternative, rather than a combination of the types of activist and conversionist churches.⁹⁹ This type is that "rejecting both the individualism of the conversionists and the secularism of the activists and their common equation of what works with what is faithful, the confessing church finds its main political task to lie, not in the personal transformation of individual hearts or the modification of society, but rather in the congregation's determination to worship Christ in all things."¹⁰⁰ The core value of the confessing Church is not efficiency, but faithfulness, and it is a church that rejects individualism, values community, and relies on faith in God under any extreme circumstances. This church affects the world by forming a church. Therefore, the

⁹⁹ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 46.

¹⁰⁰ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 45-46.

confessing church sees the most reliable testimony of the church as “the actual creation of a living, breathing, visible community of faith.” Therefore, the paramount political task of the confessing church is to establish the community of the cross, a church that responds with nonviolence, forgiveness and love, not violence, even if persecuted by the hatred of the world through uncompromising testimony.¹⁰¹ Then have you ever seen such a church in the world? I believe that there were communities that the world did not know well, including the Confession Church in Germany and the Petan community under the Vichy regime in France. Above all, the core task of this paper is to clarify how to establish such a community and what kind of leadership is needed for it.

3. 3. Avery Dulles’s Models of the Church

Avery C. Dulles attempted a new kind of comparative ecclesiology, greatly influenced by H. Richard Niebuhr’s *Christ and Culture*, and presented six models of the church. He suggested these models because of the expectation that it will help people move beyond the limits of their particular way of thinking and have effective conversations with people who have radically different mindsets. The reason he had this expectation is that there is no consensus among Christians on what criteria to measure progress or decline. He saw the reason for that because they had a radically different ecclesiology. His point is shared with the purpose I want to try in this paper, because I also believe that the church’s mission, ministry, and attitude and the way the church treats the world eventually depend on its understanding of what the church is.

¹⁰¹ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 47.

Dulles argued for the mystery of the church based on Pope Paul VI's words that the church is mysterious and cannot merely be the object of "theological knowledge".¹⁰² Dulles insisted that although Christians try to understand the church through various models, they must recognize the inner and supernatural dimension of the church.¹⁰³ Therefore, he contended that one model should not be asserted as an absolute model, but it is desirable to understand the pluralities and complexity of society and to acknowledge that the models of the churches corresponding to them are mutually complementary. That is why he argued that we should not claim any one model as an absolute model, but that it is desirable to understand the pluralities and complexity of society and recognize that the models of churches that respond to them are mutually complementary. While Dulles's proposal is a very tolerant and inclusive and quite acceptable argument, on the one hand it seems to be another pluralist argument that there is no absolute truth and that everything is relative.

It can be seen that his six models (five in the first edition, and one more in the revised version) are historical sequencing of the paradigm of church models that were popular from the Middle ages to the mid-late 20th century. He explained that from the 1600s to the 1940s, for example, if the "juridical or societal model had dominance, then it was replaced by the "mystical boy" model, again by the "people of God" and, in turn, by new models "Sacrament" and "Servant."¹⁰⁴ In other words, according to his argument,

¹⁰² Avery Dulles, *Models of the Church* (Garden City, N.Y: Image Books, 1987), 19.

¹⁰³ Avery Dulles, 23.

¹⁰⁴ Avery Dulles, 22.

the models of the church are not due to theological legitimacy, but to the practical and pastoral responses to cope with rapidly changing social situations and issues. The very initiative of this change is not in the church but in the world. He even insisted that “[the models’] changes have been accepted because they help the Church to find its identity in a changing world, or because they motivate men to the kind of loyalty, commitment, and generosity that the Church seeks to elicit.”¹⁰⁵ I agree with his basic argument that the church should not be indifferent to a rapidly changing world.

Also, his premise that the church cannot live outside the world is correct because the place where the church should be is in the world. Also, we cannot deny that there is a so-called "spirit of the age" in each era. In the early 20th century, for example, Korea became a colony of the Japanese Empire and had to undergo humiliating total oppression for 36 years. One might have called the spirit of the age "independence" or "resistance." The church responded to the call of the time and fought in union with the people for independence against Japanese military colonial Rule. However, if the church is swept away by the so-called “spirit of the age” and responds passively according to the needs of the world, can it be said that it is the church God intended? By what criteria is the appropriate response to the spirit of each age determined? As Hauerwas was concerned, isn't Dulles's argument encouraging the church to recapitulate the history of the past, surrendering to Nazism by overly voluntarily serving the world? Since the church already has the Story, the church should be able to faithfully embody the story of

¹⁰⁵ Avery Dulles, 23.

the kingdom of God that should be fulfilled in any situation by looking at the present from an eschatological point of view, rather than indiscreetly being drawn into the times.

Nevertheless, Dulles' models have the advantage of being able to observe a wide spectrum of aspects of the church from the viewpoints of priestly or prophetic, and holiness or secular, and Catholic or Protestant. The six models are: the Church as Institution, Mystical Communion, Sacrament, Herald, Servant, and Community of Disciples.

First, the church as Institution is a church that regards teaching, sanctification, and governance as the authority and function of the church with the stable institutional characteristics of the church.¹⁰⁶ Therefore, this model is characterized by a hierarchical concept of authority rather than democratic.

The model is not necessarily the same, although it is quite similar in its hierarchical aspect to Yoder's Christendom, and in that it extends the authority of the church after secular state jurisprudence.¹⁰⁷

The second model of the church as Mystical Communion has the image of the community of the church, that is, the people of God. In this communion, the relationship between you and me is essentially a relationship of giving. It is derived from love.¹⁰⁸ This model is much more personal and communal than hierarchical for it emphasizes the

¹⁰⁶ Avery Dulles, 30.

¹⁰⁷ Avery Dulles, 31.

¹⁰⁸ Avery Dulles, 41.

intimate relationship between the Holy Spirit and people of God. Obviously, the word "God's people" may give the impression that they are exclusive and selfish to those who do not belong to the community. This model overlaps with the image of the body of Christ in that the members of the church are a people united by the Holy Spirit. Both the pastor and all members are one body member connected to the head of Jesus Christ. Therefore, the goal of the church in this model is to bring people into fellowship with the Holy One. Specifically, this model helps revitalize prayer life and spirituality by emphasizing the personal relationship between believers and the Holy Spirit. In other words, through voluntary activities, the Holy Spirit infuses believers' mutual personal relationships.¹⁰⁹

The third model of the church as Sacrament has been supported by many 20th century Catholic theologians, as well as Augustine and Aquinas. In other words, the church is a sacrament that makes Christ visible and exists in the world and is a continuation of Christ.¹¹⁰ Yoder's confessing church is a visible community of faith and reveals Christ to the world through faithful witness, which is analogous to this church as Sacrament. This model is when the church is viewed most specifically as a sacrament, that is, in the actions of the church that make people one in a visible form in grace, the church becomes "an actual event of grace."¹¹¹ Karl Rahner argues this:

¹⁰⁹ Avery Dulles, 49-50.

¹¹⁰ Avery Dulles, 55.

¹¹¹ Avery Dulles, 61-62.

Essentially the Church is the historically continuing presence in the world of the incarnate Word of God. She is the historical tangibility of the salvific will of God as revealed in Christ. Therefore the Church is most tangibly and intensively an “event” where (through the words of consecration) Christ himself is present in his own congregation as the crucified and resurrected Saviour, the fount of salvation; where the Redemption makes itself felt in the congregation by becoming sacramentally visible; where the “New and Eternal Testament” which he founded on the cross is most palpably and actually present in the holy remembrance of its first institution.¹¹²

This grace is expressed visibly in Christians as they manifest their faith, hope, and love through witness, worship (including Holy Communion), and service, both within and outside the church.¹¹³ Therefore, Dulles argued that the unique strength of this model is “that it can, without neglecting the importance of the visible Church, give ample scope to the workings of divine grace beyond the limits of the institutional Church...*the Church is continually called to become a better sign of Christ than it has been.*¹¹⁴”

As we will continue to look at, it can be said that the confessing church model and the church model pursued by *Resident Aliens* share a large part with this model as Sacrament. This is because the church affects the world by making it church. Rather than directly participating in politics, the church sacramentally expresses the Christ through the sign of Christ's faithful witness, forgiveness, and love. Moreover, the criticisms received by the sacramental model and the confessional church model are similar. He quoted Richard McBrien's critique: “there is a narrow sacramentalism that accords

¹¹² Karl Rahner, *The Church and the Sacraments* (Freiburg: Freiburg, Herder, 1963). Quoted in Avery Dulles, *Models of the Church*, 62.

¹¹³ Avery Dulles, 66.

¹¹⁴ Avery Dulles, 65-66.

insufficient place for *diakonia* (service) in the Church's mission to the world."¹¹⁵ Dulles agreed with McBrien and pointed out that it is true that when sacramentalism is overemphasized, it leads to an attitude of "narcissistic aestheticism." Just as Yoder's conversionist model has little interest in society and becomes an inwardly or afterlife-oriented church, so it is pointed out that the sacramentalism may not be in harmony with the notion of Christian's complete devotion to social and ethical values.¹¹⁶ Undoubtedly, the counterargument to this criticism has been sufficiently presented by Hauerwas and Willimon in chapter four of *Resident Aliens*.

The fourth model is Church as Herald. The representative figure of this model is Karl Barth, who saw that the Word should not be restricted or bound by the church because the church must be a place where the Word of God is preached, and truthfully.¹¹⁷ In addition, Barth distinguished between the theology of glory and the theology of the cross, in that the correct attitude that the church should take is that the church should not point to itself to the extent that she is glorified, as John the Baptist pointed to the Lamb of God.¹¹⁸ The church can be said to be "the witness and the event" because the church must lead people to Christ by humbly acknowledging its worthlessness.¹¹⁹

¹¹⁵ Avery Dulles, 67.

¹¹⁶ Avery Dulles, 67.

¹¹⁷ Avery Dulles, 69-70

¹¹⁸ Avery Dulles, 70.

¹¹⁹ Avery Dulles, 70.

The sacraments are relatively weakened in Korean Protestant churches¹²⁰ because, according to the Reformation traditions, the “visible words” are understood as sacraments. The reason for their gathering in the church is, unquestionably, there may be fellowship among the saints, but the more fundamental reason is that the church is the place where the word of faith is proclaimed, and through the word, people can be united even though the environment and background in which they grew up are all different. Therefore, the model that Korean Protestant churches have pursued for more than half a century might be said to have been the model of the church as Sacrament. However, if you look at Dulles' criticism of this model, you can see that it can be applied to the Korean church as it is. He said, “In the theology of proclamation, on the lips of some Protestants, it appears as though the Word has become not flesh but only word!”¹²¹ In addition, the criticism that Catholics are mainly raised in this model is that it focuses on testimony to the extent that it is too exclusive, and thus ignores actions or belittles social responsibility.¹²² Was not this the part where Yoder's type of the conversionist, Troeltsch's type of Sect, and Niebuhr's type of Christ against culture were criticized? Therefore, Dulles evaluates that the following model emerged according to the trend of this criticism, which is the model of the church as Servant.

¹²⁰ When looking at the number of times the Holy Communion is held in Korean churches, most are 2-3 times a year, and at most, it is often about once a month. Of course, a significant number of Methodist churches practice Holy Communion more often in the tradition of John Wesley.

¹²¹ Avery Dulles, 77.

¹²² Avery Dulles, 79.

The fifth model of the church as Servant, which differs from the previous models in that all previous models gave priority or privilege to the church compared to the world. For example, the institutional church model says that the public church teaches and governs with the authority of Christ, and the model of the Mystical Communion is that the church is understood as the people of God or the body of Christ. It was seen that the grace of Christ was visible in the human community. Also, in the model of the church as Herald, the church played an authoritative role in proclaiming the Gospel as the message of God that the world should humbly obey.¹²³ However, in the model of the church as Servant, the initiative lies in the world, not the church. In the previous models, it could be seen that the church was an active subject and had so-called spiritual superiority over the world as a mediator between God and the world, but in the fifth model, the attitude was completely changed, and it took the form of a servant. It means that after the Enlightenment period, as Dulles mentioned already, the world became independent from the church (the main meaning of secularization), and the secular world no longer listened to the church's advice and established its own authority.¹²⁴ After sensing this change, the church abandoned its high-profile stance and began to take the attitude of Christ's servanthood. The Second Vatican Council is the result of a response to this change in the world. Pope John XXIII predicted, "the new council would be a demonstration of the Church, always living and always young, *which feels the rhythm of the times* and which in every century beautifies itself with new splendor,

¹²³ Avery Dulles, 81.

¹²⁴ Avery Dulles, 82.

radiates new light, achieves new conquests..."¹²⁵ He then demanded that the church renew itself, including doctrines and institutional structures, reflecting his belief that the church should respect and learn from the world's achievements so that it would not be outdated or fail to effectively preach the gospel.¹²⁶ Dulles noted that the theological methodology used in this type of ecclesiology is different from the authoritarian type of theology, which can be called a "secular-dialogic" method:

Secular, because the Church takes the world as a properly theological locus, and seeks to discern the signs of the times; dialogic, because it seeks to operate on the frontier between the contemporary world and the Christian tradition (including the Bible), rather than simply apply the latter as a measure of the former.¹²⁷

Whether someone will accept or reject this secular-dialogical method will likely depend on the degree to which they accept God's common grace. As John XXIII said, the expression that the church should learn from the world is because it contains the concept of common grace. The world also contains the partial truth of God. In other words, it will be a position that it can be considered that it is from God even if it is secular, or that it cannot be the main methodology used by the church because it is not from God. Models from the first to the fourth will either be very uncomfortable to accept this methodology or will reject it entirely. This model was particularly supported for Bonhoeffer's theology, in his posthumous publication "Letters and Papers from Prison,"

¹²⁵ Avery Dulles, 83.

¹²⁶ Avery Dulles, 84.

¹²⁷ Avery Dulles, 84.

which very criticized Barth's Kerygmatic theology, calling for the church as a humble servant:

The Church is the Church only when it exists for others. To make a start, it should give away all its property to those in need. The clergy must live solely on the free-will offerings of their congregations, or possibly engage in some secular calling. The Church must share in the secular problems of ordinary human life, not dominating, but helping and serving.¹²⁸

Bonhoeffer argued that the church must emulate the style of Christ's life in order to imitate him and become his trusted witness because he understands Christ as a man for others who has no mechanism of selfishness and defenses.¹²⁹ Dulles used Harvey Cox's argument to support the model because he described the church as "the Church of God's Avant-garde" in his book *The Secular City*, claiming that its mission was to dedicate itself to the city's wholeness and health."¹³⁰

The biblical basis for this model is primarily *kenosis* found in Philippians 2:7. As Jesus emptied himself and took the form of a servant, the church must be able to give up power, honor, and even influence on the world in order to be like Christ. The virtues especially demanded of this model are humility and generosity, a total absence of the will-to-power. Dulles argued that there is a strength of the church that adopts this model of the church as Servant, which has "a new relevance, vitality, and modernity" to the

¹²⁸ D. Bonhoeffer, *Letters and Papers from Prison*, rev. Ed. (New York: Macmillan, 1967), 203-204, Quoted in Dulles, Avery. *Models of the Church*. Garden City, N.Y: Image Books, 1987.

¹²⁹ Avery Dulles, 87.

¹³⁰ Avery Dulles, 88.

church by overcoming the negative aspects that have been shown by models so far like a sense of superiority, pride and collective selfishness.¹³¹

It cannot be said that there were no influences of the church model as a servant behind the Korean church's missionary church movement, that is, serving the world like a servant and trying to change into an unselfish community for others rather than a selfish and only inwardly focused community.

However, there is a fatal objection to this model: it does not have a direct biblical basis. Clearly, there is a concept of *kenosis*, but can service be the main mission of the church? Undoubtedly, through the parables of the Samaritans, Jesus taught that for those who were hurt and dying, they should serve their neighbors not only with words, but with everything they have, and beyond the limits of their ability to serve. Moreover, when Jesus was said to be a servant, he was not a servant of the world, but he was obedient to his father, and likewise the church was called to be a servant of God.¹³² *Diakonia*, obviously, is an essential biblical concept applied to the church, but this concept applies not only to service in the world, but also to the ministry of the Word and Sacrament.¹³³ Dulles further assumed that it would be a great surprise to see how lightly the New Testament takes the church's responsibility for secular order. In other words, in the New Testament, the church is understood to exist for the glory of God and Christ

¹³¹ Avery Dulles, 90.

¹³² Avery Dulles, 91.

¹³³ Avery Dulles, 91-92.

and for the salvation of the members, the afterlife.¹³⁴ This part has been criticized by the conversionist church model or the Sect type until now, and Dulles contended that it should not be removed because it is emphasized in the New Testament. That is why making the world a more livable place should not be understood as the main task of the church. His arguments have some connection with those of Hauerwas and Willimon. The time when the church can serve the world best is when it lets you know what the world is like. They said:

We argue that the political task of Christians is to be the church rather than to transform the world. One reason why it is not enough to say that our first task is to make the world better is that we Christians have no other means of accurately understanding the world and rightly interpreting the world except by way of the church.¹³⁵

As a whole, Dulles advocates that the church should take the church as Servant model as the times are rapidly changing. At the same time, however, he recognizes that this model has a weak biblical foundation, and that this alone cannot be a model for a whole church. But I disagree with his self-assessment, because there is also a good shepherd model in the Scripture. The good shepherd leaves 99 sheep for a lost sheep and sets out to find the sheep (Luke 15:4). The shepherd endures any labor and hardship to find the sheep. Also, Jesus said that those who want to be great ought to serve others, and he or she ought to be a servant of all people (Mark 10:43-44).

¹³⁴ Avery Dulles, 93.

¹³⁵ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 38.

Nonetheless, Dulles believed that serving the world with the Word and Sacrament are a priority, and at the same time, he sees that the church should be a community that becomes a mystical and faithful sacramental witness in the world with an attitude as a humble servant rather than an arrogant or triumphant manner. Perhaps that is why he seems to present a model for the sixth church in the revised edition of this book, which is the church as Community of Disciples.

Finally, the sixth model is the church as Community of Disciples. Based on the second model (Mystical Communion) and the fourth model (Sacrament), Dulles attempted to incorporate the advantages of the other three models into the biblical concept of "disciples." First, the biblical basis of this model lies in the community of disciples as an "alternative or contrast society" that emerged from Jesus' earthly ministry.¹³⁶ This model is institutional because the disciples are a society gathered under the authority of the Word of God and the incarnated word of Christ, and it is mystical because they have become the body of Christ and the people of God by the Holy Spirit. It is sacramental in that it reveals the transcendent value of the kingdom of God to people through words and actions, and it is heralded in that the disciples must faithfully testify and preach the word of the kingdom of God. Finally, this model has the advantage of the church model as a servant, in that disciples should reject titles like rabbis and teachers and serve the world more modestly, and, as Jesus did, take their cross, sit at the lowest and smallest seats and sacrifice for people. Dulles said that in a

¹³⁶ Avery Dulles, 199.

society of dechristianization, the model of Community of disciples is very important for Christians to have relationships with exemplary mature Christians in the community in order to faithfully testify to the full faith of the church in a secularized society.¹³⁷ His emphasis comes from the strength of the church model as Sacrament, and he argues that it is important to gather through worship and education to become a sacramental church that reveals Christ. However, even so, the church is not just a gathering place, but also becomes a perfect church by spreading toward the world. In other words, like compression and relaxation in the heartbeat, he emphasizes that the church can mature properly when the discipleship of the church includes both the “centripetal” aspect of worship and the “centrifugal” aspect of mission.¹³⁸

With regard to the relationship between church and society, this model shows that the relationship between church and society cannot go as far as political affiliation.¹³⁹ However (Dulles does not say that the church should not do to that degree), he stressed that the eschatological hope of the church can have an appropriate and necessary impact on political and economic life of people. He strongly affirmed Gutierrez's theology of liberation, but, in my opinion, he seems to follow the model of the confessing church in a large part in that he emphasized the church as a contrast (or alternative) society and valued “the radical break” with secular values.¹⁴⁰

¹³⁷ Avery Dulles, 211.

¹³⁸ Avery Dulles, 211.

¹³⁹ Avery Dulles, 213.

¹⁴⁰ Avery Dulles, 215.

3. 4. James D. Hunter's Paradigms of Cultural Engagement

James Davison Hunter has written an insightful book on how Christianity transforms the world based on more than a century of historical, theological, and cultural reflections on Christianity's relationship to society, nation, and culture. In his book *To Change the World*, he critically accepted the church model proposed by Niebuhr's *Christ and Culture*, suggesting three paradigms for Christian cultural participation: "Defensive Against, Relevance To, and Purity From."¹⁴¹

As a theological and political conservatism, the "Defensive" category has attempted direct and indirect attacks on enemies of the Christian faith while preserving orthodoxy and orthodox practice to restore Christianity's lost privileged status, claiming that secularization is the main problem of the world.¹⁴² The most common themes they struggle with are creation and evolution, communism, prayer and Bible reading in public schools, abortion and pornography, and homosexual issues.

The "Relevance" category was adopted by theological liberalism, which, according to Hunter, seems to be included in this category in recent years as evangelicals of the Seeker-church movement and progressive evangelicals of the emerging church movement.¹⁴³ They are groups that value the relationship between themselves and the desperate issues of each era. For example, they tried to convey where Christianity was

¹⁴¹ James Davison Hunter, *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World* (New York: New York : Oxford University Press, 2010), 231. However, Hunter confines that, unlike Niebuhr's typology, these paradigms are mainly applied to special situations experienced within Christianity in modern North America.

¹⁴² James Davison Hunter, 214.

¹⁴³ James Davison Hunter, 215.

suitable and what answers could be given to the loudest issues of the time, such as Communism, the Vietnam War, and the civil rights movement.¹⁴⁴ They are very sensitive to the “felt-needs” of people and to the needs of unbelievers because they emphasize the appropriate connection with contemporary culture rather than defense of faith.¹⁴⁵ In addition, they have a strong sense of the problem with which the gospel is delivered by the established churches that is no longer suitable for the culture, is outdated, and is out of harmony with the challenges and problems people face in life and the way of life.¹⁴⁶

The "Purity" category is similar to the "Defensive" category in that it has a desire to preserve the historical truth of Christian faith, but unlike the latter, it takes a passive or indirect attitude toward cultural participation by arguing that there is little they can do for the world.¹⁴⁷ For the “Purity” category, the main task of the true church is to rescue themselves from the evil forces of the world, and in doing so, return to the life of a true witness. This paradigm includes neo-Anabaptist theologians, traditional Catholic communities, conservative evangelical churches, and among most Pentecostals.¹⁴⁸ If there is a difference among them, evangelists and Pentecostals are generally interested in sexual sin, the New-Anabaptists are more concerned about the violence inherent in

¹⁴⁴ James Davison Hunter, 215.

¹⁴⁵ James Davison Hunter, 216.

¹⁴⁶ James Davison Hunter, 217.

¹⁴⁷ James Davison Hunter, 218.

¹⁴⁸ James Davison Hunter, 218.

modern capitalism and the structure of political power that protects it. Hunter, however, quoted Hauerwas as saying that they were not sectarian but separatist.¹⁴⁹

3. 5. Tim Keller's Four Cultural Responses of the Church

Based on Hunter's three paradigmatic terms and the characteristics of the five types of Niebuhr, Tim Keller advanced four cultural responses to the church by modifying them slightly. They are "the Transformationist model", "the Relevance model", "the Counterculturalist model", and the "Two Kingdoms model."¹⁵⁰

As Keller admitted, the four models he proposed are not the same, but roughly correspond to Niebuhr's models: "Niebuhr's "Christ transforming culture" (Transformationist), "Christ of culture" and "Christ above culture" (Relevance), "Christ against culture" (Counterculturalist), and "Christ and culture in paradox" (Two Kingdoms).¹⁵¹ The models presented by Keller are not very creative except for transforming Niebuhr' types through Hunter's language. However, his contribution to the church type is that he charted his four models according to the degree to which they affect the general grace and culture. For example, in his diagram of x and y axes, he placed the leftmost of the horizontal axis of x as "passive in influencing culture" and the far right as "active in influencing culture". And the top of the vertical axis of y is "full of

¹⁴⁹ Stanley Hauerwas, "Why the 'Sectarian Temptation' Is a Misrepresentation: A Response to James Gustafson," in *The Hauerwas Reader*, ed. John Berkman and Michael Cartwright (Durham, N.C.: Duke University Press, 2001), 90–110, quoted in James Davison Hunter, *To Change the World*, 218.

¹⁵⁰ Timothy Keller, 194.

¹⁵¹ Timothy Keller, 196.

common grace”, and at the bottom, “little common grace” is placed.¹⁵² It is not so difficult to notice what he intended in this unique diagram. The more a type of church is at the center of this chart, the more balanced “the Center Church” becomes, and the more it is not skewed up or down, left or right. He argued that the closer to the center of the chart, the following “blended insights” appear, corresponding to the four cultural responses of the church that he presented: “the common good” for the Relevance, “the distinctive worldview” for the Transformationist, “Church as Counter-Culture” for the Counterculturalist, and “humble excellence” for the Two Kingdoms.¹⁵³ Clearly, the “blended insights” for each model can be viewed as somewhat reductionist, because, for example, is “humble excellence” only in the two kingdom models and not in the Neo-Anabaptists? Despite the possibility of such objection, the chart he presented has the advantage of overcoming the limitations of Ernst Troeltsch and H. Richard Niebuhr, who have tried to explain the models of churches mainly in the x-axis.

¹⁵² Timothy Keller, 231.

¹⁵³ Timothy Keller, 231.

4. Alternative Models of Church

In the previous chapter, we looked at the types and models of churches suggested by various theologians, and the methodologies for classifying churches. Now, in the present chapter, I would like to examine the models of a new ecclesiology from a counter-cultural perspective. First, I will briefly introduce the ecclesiology of *Resident Aliens*, the main source book on which this paper is much relying on and examine the models that the book directly or indirectly offers.

4. 1. Stanley Hauerwas and Will Willimon's *Resident Aliens* model.

It is not the goal of this chapter to reiterate the ecclesiology developed in *Resident Aliens*. However, I would like to summarize briefly the key points of the ecclesiology of Hauerwas and Willimon, and discuss how to establish such Christian ecclesial communities. Before that, let's take a short review parts of Newbigin's work that we looked at earlier that may have inspired the birth of *Resident Aliens* as I interpret. Newbigin's ecclesiology has a lot of subtlety that defines any attempt to put it in any category. For example, Keller evaluated Newbigin's ecclesiology this way: "Lesslie Newbigin, for instance, is often cited by Transformationists, Counterculturalists, and Relevants, even though they may not share all his doctrinal views. Counterculturalists respond to his stress on the church community itself as "the hermeneutic of the gospel, while Transformationists appreciate his emphasis on training Christians to integrate

their faith with their work and influence culture.”¹⁵⁴ Then, where did his counterculturalistic character and his transformationistic character emerge? There are quite a few Newbigin’s expressions. For example,

The Enlightenment’s vision of the heavenly city has failed. We are in a new situation, and we cannot turn back the clock. It is certain that we cannot go back to the *corpus Christianum*...we cannot go back to a pre-Constantinian innocence...We cannot go back on history. But perhaps we can learn from history. Perhaps we can learn how to embody in the life of the church a witness to the kingship of Christ over all life—its politic and economic no less than its personal and domestic morals—yet without falling into the Constantinian trap. That is the new, unprecedented, and immensely challenging task given to our generation. The resolute undertaking of it is fundamental to any genuinely missionary encounter of the gospel with our culture.¹⁵⁵

Is it possible for a church to testify to Christ's kingship in the political and economic realms without falling into the Constantinian trap? He said this is an unprecedented and enormous new challenge of our time. Clearly, Hauerwas and Willimon may have been inspired by the Bible and the writings of Augustine, Karl Barth, and John H. Yoder, but Newbigin's influence could not have been ignored. The ecclesiology shown in *Resident Aliens* tries not to be biased to either side, criticizing the conservative and liberal churches, which are called private and public churches, as fundamentally accommodationists in terms of social ethics.¹⁵⁶ However, principally, this ecclesiology is based on Yoder's confessing church, but to some extent it can be seen that it is more inclined in the direction against culture.

¹⁵⁴ Timothy Keller, 223.

¹⁵⁵ Lesslie Newbigin, *Foolishness to the Greeks*, 102.

¹⁵⁶ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 32.

First, Hauerwas and Willimon presented their own new path through sharp criticism of Niebuhr's *Christ and Culture*. They agreed with Niebuhr's claim that Christians cannot deny culture, but they concluded that *Christ and Culture* has caused Christianity to become entangled in the world (easily adopting to the world and culture) and eventually lost its frame of perception to discern good from evil. Just as a writer said not to ask fish what water is, Niebuhr's book led to Christianity being mixed with the world through culture and losing its uniqueness. They noted that *Christ and Culture* has become the most representative example of "repressive tolerance", and they criticize rightly Niebuhr's insistence that the church must be willing to repress its uniqueness in order to fulfill its responsibilities in culture.¹⁵⁷ Therefore, they rejected the Niebuhrian false dilemma of whether the church should be in the world or take political responsibility outside.¹⁵⁸ This is because the church is not outside the world and there is no other place besides the world where the church is located. The question the church needs to care about is "how to be in the world, in what form, for what purpose."¹⁵⁹ It is clear here that their ecclesiology is not a retreat from the world (or withdrawn), or a tribalism or a sectarianism. This is often a criticism that they received, which is a

¹⁵⁷ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 41. Scott McKnight is a New Testament scholar who agreed with their position. He pointed out in his book *Kingdom Conspiracy* that the church lost its uniqueness by adapting to modernity. Thus, both the Christian left (he names Skinny Jeans Kingdom) and the Christian right (he names the Pleated Pants Kingdom) are essentially the same, because they both attempt to influence American culture and government through political means to get them in the direction of Christianity. See the Appendix 1, "The Constantinian Temptation." Scot McKnight, *Kingdom Conspiracy : Returning to the Radical Mission of the Local Church* (Grand Rapid, Michigan: Brazos Press, 2014).

¹⁵⁸ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 43.

¹⁵⁹ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 43.

misunderstanding. Rather, as they claimed, their ecclesiology is based on the kingdom of God, which transcends the boundaries of Caesar.¹⁶⁰

Nevertheless, there is a reason why the criticism of this ecclesiology continues. As Hunter has already criticized, the church can become an instrument of social change by becoming a true church, but it is still only indirectly.¹⁶¹ This criticism can be applied to the German Confessing Church as well, saying that their resistance against Hitler was only indirect and not direct. They wrote the Barmen Declaration, centered on Karl Barth, who confessed who were their true objects of worship and loyalty. The object is only Jesus the Christ. In fact, although indirect in itself, it is a tremendous political influence and power. Although they did not use violence or practical political means, their true testimony was the strong resistance of the kingdom of God to the false king who professes to be the true ruler of Germany. ... do you mean Hitler? If so, I would say that more explicitly.

In the light of Dulles' five models, it can be seen that the *Resident Aliens* model may belong to the church mainly as 'Community of Disciples' and especially 'the church as Sacramental model. Clearly, the church as 'Community of Disciples' is most similar, but this is excluded because it tends to absorb the advantages of the previous five types. In addition, the Resident Aliens model has the aspect of the church model as a messenger in that it gives a faithful testimony, and there is also an aspect of the church as Servant in that it pursues non-violence, being with the marginalized and serving

¹⁶⁰ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 48.

¹⁶¹ James Davison Hunter, 162.

them. This model is very sacramental in character because the church makes the kingdom of God visible to the world by being the church and testifies to Jesus Christ. Also, it is indirect because it influences by showing the values of the kingdom of God rather than directly affecting politics, economy, or the world. That is the strength of the sacramental model. Undoubtedly, this does not mean that this church has no political ambition at all. They can also participate in politics with some preconditions if necessary, but direct political participation through the state or government is not their main method.

According to Keller's assessment, 'Resident Aliens' is a part of the Counterculturalist model, but not as extreme as the Amish. While there may be some counterargument to Keller's assessment, he fairly placed the Neo-Anabaptists in a position that was a bit passive to common grace and passive to cultural transformation so it fell a little to the left of the center of the Center Church, which he sees as a relatively healthy model. There are several reasons why this ecclesiology is classified in the 'Counterculturalist model.' It is because of Hauerwas' arguments: For example, he judged that Christianity's adoption of the foundational epistemology found in thinkers such as Kant as a social strategy has deteriorated Christian identity.¹⁶² He continued to argue, "Such social strategies were the attempt by Christians to create societies in which it would be possible to think that Christians believed what anyone would believe upon reflection. Ironically, this strategy turned Christianity into a set of beliefs to legitimate

¹⁶² Stanley Hauerwas, *After Christendom?*, 15-16.

the false universalism of liberalism."¹⁶³ In doing so, he further argued that "outside the church there is no saving knowledge of God."¹⁶⁴ This may be a very controversial argument, but is he denying common grace? I do not think so. His argument is in line with what Paul wrote in Romans. Even in the world, through common grace, the invisible attribute of God is revealed in the creation of God (Romans 1:19-20). Isn't this one of the reasons why transformationists are trying to change the world? But Hauerwas' argument is not that God's common grace is not in the world, but that people cannot come to the saving knowledge of God with that common grace. Furthermore, let's listen to his direct counterargument:

For example, the claim that "outside the church there is no salvation" is often taken to be exclusionary. But to hear it in that fashion is to assume that the church is a strategy. To hear it in that fashion continues to presuppose a Constantinian set of presumptions that the church should determine a world in which it is safe. But I do not accept those presuppositions, because I think that the church always exists, if it is faithful, on foreign or alien grounds.¹⁶⁵

His term "foreign or alien grounds" is not literally interpreted, but rather a non-Christian country, a place that is not evangelized at all, and where Christian culture does not exist.

In 1885, when the North Methodist Missionary Henry Appenzeller and the Presbyterian Missionary Horace Grant Underwood stepped on the land of Joseon, there was less than 0.1% of those who knew Jesus Christ in Joseon. Several Catholic

¹⁶³ Stanley Hauerwas, *After Christendom?*, 15-16.

¹⁶⁴ Stanley Hauerwas, *After Christendom?*, 16.

¹⁶⁵ Stanley Hauerwas, *After Christendom?*, 18.

missionaries came to preach the gospel several decades earlier, but Joseon was literally a land of closed gates. How Joseon became evangelized is not a topic that can be discussed here, but it is clear that the missionaries themselves were convinced to be a true church and deemed to expand such a church. What could missionaries from the United States do in Joseon¹⁶⁶, a foreign land with a completely different language, food, and culture? Undoubtedly, they tried to learn the language and culture of Joseon and tried to improve their quality of life of those whom they serve with the Gospel by establishing schools and hospitals. They were the servants of Joseon, and their Christ was the Christ as a transformer who could transform Joseon, which was both spiritually and socially in deep darkness. Building schools and hospitals were very important missional works, but that was perhaps not represent the essence of mission. They preached the gospel of Jesus Christ. Here I can't help but agree with Hauerwas' argument, that if the church is faithful, the church always exists in foreign or alien lands. The Korean church now mindful of this proud heritage, needs to serve in the public sphere as well, although it may be secondary. The Korean church should reflect on how become the true church. The church has to take on the role of salt in the world, but the current Korean churches seem to be losing the discernment of what is good and what is wrong as the world has penetrated into the church.

Hauerwas and Willimon described salvation as adventure in Chapter 3 of *Resident Aliens*, which means that the church is not merely a passive presence in the

¹⁶⁶ It is a Korean dynastic kingdom called "Joseon dynasty."

world. The church must be in the world, and it must not be detached from the world. Rather, they demanded that the church move forward actively into the world with an adventurous, aggressive attitude. It is not the church they expected that we have to organize our own leagues, enclose a fence, and pursue a stable life in the name of maintaining purity. Let's revisit their concerns about the isolation and ghetto of the church.

To be a colony implies that God's people settle in, stake out a claim, build fences, and guard their turf. Of course, in a hostile world, a world simplistic enough not to believe but sophisticated enough to make its attacks on belief in the most subtle of ways, there is reason for the colony to be *en garde*. Yet when the church stakes out a claim, this implies that we are somehow satisfied with our little corner of the world, our little cultivated garden of spirituality or introspection, or whatever crumbs are left after the wider society has used reason, science, politics, or whatever other dominant means it has of making sense of itself...Our biblical story demands an offensive rather than defensive posture of the church...arrangements. In the Christ, God refuses to "stay in his place." The message that sustains the colony is not for itself but for the whole world—the colony having significance only as God's means for saving the whole world. The colony is God's means of a major offensive against the world, for the world.¹⁶⁷

Look closely at what Jesus promised the church in Matthew 16:18. Who is the offense and who is the defense here? We usually tend to believe that the powers of hell are attacking and that the church must defend itself. Of course, God's whole armor in Ephesians 6 has defensive characteristics except for the sword. However, that there are defensive tools does not mean that the church should always be passively in defensive mode. The church attacks and defends. It is the gates of hell that are blocking the way

¹⁶⁷ Stanley Hauerwas, *After Christendom?*, 51.

the church goes. The gates of hell are fixed and do not move. Who Should Break Those Doors? It is the church that is God's people. John Wesley said: "Give me one hundred men who fear nothing but sin and desire nothing but God, and I care not whether they be clergyman or laymen, they alone will shake the gates of Hell and set up the kingdom of Heaven upon the earth." The scripture tells us that the church should not be defensive or passive, but rather offensive (in terms of adventure).

The image of a colony they took to describe the church may give a fixed image of settling in one place. However, as they said, "the colony is a people on the move, like Jesus' first disciples, breathlessly trying to keep up with Jesus."¹⁶⁸ Another image that they suggested is a moving train.¹⁶⁹ This journey we, Christians take part in has already begun long before we participate and will continue until the Lord comes again after we disappear. Therefore, they defined salvation this way: "Salvation is not so much a new beginning but rather a beginning in the middle."¹⁷⁰

In conclusion, the church that *Resident Aliens* pursues is a community that lives as a colony of the kingdom of God on earth. The adjective 'resident' here implies that he/she faithfully testifies to Jesus Christ and the kingdom of God in words and lives. At the same time, as 'aliens' implies, their true citizenship is in heaven, and they are a

¹⁶⁸ Stanley Hauerwas, *After Christendom?*, 52.

¹⁶⁹ Stanley Hauerwas, *After Christendom?*, 52.

¹⁷⁰ Stanley Hauerwas, *After Christendom?*, 52. Stanley also defined salvation this way in his other book "*In Good Company*" : "Salvation is being engrafted into practices that save us from those powers that would rule our lives making it impossible for us to truly worship God." Quoted in Stanley Hauerwas, *In Good Company: The Church as Polis*, 8.

distinct community living with an eschatological view of the kingdom of God completed through the cross and resurrection of Jesus.

While this model may historically be attributed to the Neo-Anabaptist tradition, the images borrowed by this ecclesiology (Resident Aliens, Colony) are biblically based (1 Peter 2:11-12, Phil 3:20-21). I'll cover in Part 4 how this kind of community could be formed and what kind of leadership is required to build up a faithful people of God. For now, let's continue to look at briefly more alternative church models that may have been influenced by Resident Aliens or that could be classified as this similar type.

4. 2. Lee Beach's the 'Church in Exile'

Lee Beach, inspired by Walter Brueggemann's book *Deep Memory, Exuberant Hope*, presents an alternative ecclesiology by linking the exile of Israel with the situation of today's North American church. As the subtitle of his book implies, he argued that the North American church should quickly accept the reality of the end of Christendom. Rediscovering the paradigm of exile as a means of defining its status is absolutely necessary for churches living in the post-Christendom.¹⁷¹ He cited the 10th anniversary of the September 11, 2001 disaster as one of the evidences that Christianity in the United States is already in the post-Christendom. This is because those who planned the anniversary completely excluded the participation and prayers of the Christian clergy.¹⁷² It was an indication that religion was being pushed to the periphery of culture, especially in the United States. As another evidence that North America is in post-

¹⁷¹ Lee Beach, 20-21.

¹⁷² Lee Beach, 16.

Christendom, he suggested that as North American society was transformed into an urban industrial society, their Christian worldview was also being replaced by a rational and scientific worldview.¹⁷³ He believes that there have been attempts to apply the social gospel to cope with the secularization of the church, but the result was a failure. This is because socially oriented Christians who urge Christians to emphasize the social utility of the church and to neglect or ignore the doctrines have made the church irrelevant to the world. As a result, "this accommodation led the church to become less influential and more accommodated to the prevailing culture."¹⁷⁴ In this regard, Beach argues that exile should now be defined as a key word to express the identity of God's people. According to him, exile is defined as an experience of recognizing that Christians are now Gentiles or strangers and in a hostile situation where the dominant values of society conflict with those of Christians. In the language of Paul Tabori, this is what is called "inner exile"¹⁷⁵ in which Christians experience exile, even when they return to their hometown.¹⁷⁶

Beach biblically claims that God's people were exiled from the beginning, presenting a variety of grounds from the Old Testament to the New Testament, an indispensable expression of which is the "exiles and residents" in 1 Peter. He devotes a chapter (chapter 7) to deal with "the Exilic Wisdom of 1 Peter", where the Christians

¹⁷³ Lee Beach, 42.

¹⁷⁴ Lee Beach, 43.

¹⁷⁵ "Inner exile" is the experience of being an outcast within one's own country." Paul Tabori, *The Anatomy of Exile: A Semantic and Historical Study* (London: Harrap, 1972), 32, Quoted in Lee Beach, *The Church in Exile*, 21.

¹⁷⁶ Lee Beach, 21.

depicted are strangers who live faithfully even in hostile situations. Although he does not refer to Stanley Hauerwas and William Willimon's *Resident Aliens*, it can be assumed that, as the subtitle of his book (*Living in Hope After Christendom*), was influenced by Hauerwas' *After Christendom?* Also, although he did not explicitly state that he was influenced by *Resident Aliens*, the ecclesiology in which he presented in this book could be considered to belong to the Counterculturalist model. In other words, the model is not hostile to culture, but it is a model that provides an alternative way of life with a certain distance from culture. Let's see a brief explanation of his ecclesiology.

While the church has sometimes been guilty of capitulation to culture, *its calling is most often to stand apart from culture and offer an alternative way of life*. There are times that the church must see itself as an alien within the host culture. For the church today, this requires an orientation that understands that while once we were at "home," this is no longer the case. Our situation of having moved from the center to the margins is indeed a form of exile.¹⁷⁷

He cited Esther, Daniel, and Jonah as examples of the Old Testament, which revealed God's presence by faithfully keeping the identity of God's people in exile. In the case of Daniel, one of the key messages is that "God can be counted on to bring deliverance to his people when they find themselves having to take a stand against the powers that rule the culture."¹⁷⁸ He argued that Daniel's refusal to eat the sacrifices offered to idols was purity to God, and that purity was "an act of diasporic nonconformity to subjugating powers."¹⁷⁹ Therefore, mission in the book of Daniel is not direct but indirect in that they bring blessings to the world around them by faithfully

¹⁷⁷ Lee Beach, 47.

¹⁷⁸ Lee Beach, 83.

¹⁷⁹ Lee Beach, 88.

obeying nonconforming piety. The important part here is that Israel's faithfulness is regarded as an act of witness to the nations. The book of Daniel is concerned not with "the mechanism of political power", but in the realization of God's rule through the faithful witness of the diasporic community that trusts in the power of Yahweh.¹⁸⁰ Hence, Beach argued that today's religious communities, like Daniel's circumstance, should influence society and the world through life of good deeds and verbal witness, hoping that there is the future to look at.

In conclusion, Beach argued that the current Christianity's situation is in exile, and that it must correspond to its culture in a way that implements the biblical concepts of "accommodation without compromise".¹⁸¹ At the same time, however, he argued that the church should effectively define its core identity (exiles and aliens) and present alternative messages and ways of life, resisting the powers and principalities through the witnessing life of the faithful and holy people of God. The Church in Exile model, as one of the Counterculturist models, can be evaluated to expand and supplement *Resident Aliens* in that it presents various biblical-based examples (Esther, Daniel, and Jonah).

4. 3. Gerald L. Sittser's the Third way

Gerald Sittser analyzed the types of churches with the eyes of a historian and suggested a third way. His basic assumption is that the ancient society may not be as far

¹⁸⁰ Lee Beach, 90.

¹⁸¹ Lee Beach, 157.

from the modern as we modern people think. In other words, there is discontinuity between ancient and modern times, but there is also continuity. Surprisingly, there are quite a few things in common. He first felt that the situation of modern Christianity is a post-Christendom, similar to other theologians. However, he made it clear that many were excluded during Christendom's period.¹⁸² Although there were times when Christian culture ruled, there some were still alienated from Christianity, and even during that period, nominal Christians were mass produced.

Furthermore, he pointed out that the Christian world has been recently weakened in terms of numbers and influence, and that now American Christianity in particular is losing its foundation without exerting the same influence as in the past. For example, the decline of mainstream churches, sluggish growth of evangelical churches, the emergence of *dones* and Christian dropouts, *nones*, obsession with political power, Christian nationalism, secularism, and the decline of traditional ethics are evidence that the influence of Christianity is greatly diminishing.¹⁸³ Based on this awareness of the problem, Sittser basically classified the types of churches into three main categories. They are the first way, the second way, and the third way.

The first way is the Roman way.¹⁸⁴ This can be called a type of conformity, or accommodation, which was most common and popular as a life centered around Greek-Roman civic religion. In the Roman world, civic life and religious life were inseparable,

¹⁸² Gerald Lawson Sittser, *Resilient Faith*, 10.

¹⁸³ Gerald Lawson Sittser, *Resilient Faith*, 11.

¹⁸⁴ Gerald Lawson Sittser, *Resilient Faith*, 2.

so people were used to worshipping and offering to the gods. Rome absorbed and merged several religions with generous pluralism and had an amazing ability to absorb new religions into the Pantheon, but it was in conflict with religions that demanded exclusive devotion to only one God and one way of life.

The second way is the Jewish way. At that time, Judaism could not be called tribalism in that it passively served the larger Roman government, but the reason Judaism was distinguished from the first way was that it worshiped only God, Yahweh. They devoted their lives only to the One and did not participate in pagan rituals and feasts, and they observed a lifestyle that distinguished them culturally.¹⁸⁵ Jews only shopped in Jewish stores, their clothes were different from others, and because of the custom of marrying only Jews, it was difficult to be absorbed by Roman society. The second way can be seen as Troeltsch's Sect type and Niebuhr's Christ against Culture type.

The third way is Christianity. Christians were not distinguished from other races in terms of where they lived, language, clothing, and food.¹⁸⁶ From the outside, they seemed to be blending well into Roman society. However, they were distinguished in that they revealed a new way of life. Sittser cited a letter to Dignetus to describe early Christians.

"They live in their own countries, but only as aliens. They have a share in everything as citizens and endure everything as foreigners. Every foreign land is their fatherland, and yet for them every fatherland is a foreign land." They functioned as

¹⁸⁵ Gerald Lawson Sittser, *Resilient Faith*, 3.

¹⁸⁶ Gerald Lawson Sittser, *Resilient Faith*, 3.

if they were a nation within a nation, culturally assimilated yet distinct at the same time. “Yet, although they live in Greek and barbarian cities alike, as each man’s lot has been cast, and follow the customs of the country in clothing and food and other matters of daily living, at the same time they give proof of the remarkable and admittedly extraordinary constitution of their own commonwealth.”¹⁸⁷

According to Sittser, Christians were considered “*alien residents*” in the Roman society. Here Sitter transversely described Hauerwas and Willimon's expression of “*resident aliens*” for Christians. It is not difficult to see in his expression that he places more emphasis on “resident” than on “alien”. Although the nation to which Christians belong is a spiritual nation that transcends the world, their nation is also in the world and has a mission to accomplish in it. Their task was to preserve the novelty of the gospel message without isolating or accommodating them from the surrounding culture. He insisted:

Christians had to guard the newness of the message without isolating themselves from the culture or accommodating themselves to the culture, which required them to form people in the faith and thus grow a movement of genuine disciples who could survive, and even thrive, in such a world. Rome would have ignored Christianity if Christians had been too isolated; it would have absorbed it if they had become too accommodating. For the most part it did neither.¹⁸⁸

In other words, Christians were actively involved in society without being accommodated or compromised in the ‘first way’, and they maintained a reasonable

¹⁸⁷ The So-Called Letter to Diognetus 5.1–3; 5.5–6; 6.1–2, in Richardson, ECF, 216–17, Quoted in Gerald Lawson Sittser, *Resilient Faith : How the Early Christian “Third Way” Changed the World* (Grand Rapids, Michigan : Brazos Press, 2019), 8.

¹⁸⁸ Gerald Lawson Sittser, *Resilient Faith*, 6.

distance from society without being isolated as in the 'second way'. They figured out a way to keep themselves "faithful and winsome."¹⁸⁹

This is the 'Third way' that Sittser claimed, which would be called an in-between strategy. They went deep into the culture and changed the culture from within. In this respect, the Third way can be the mean between the Counterculturalist and the Transformationist. It is the Counterculturalist in that it does not want to be accommodated into the first way with an appropriate distance from society, but at the same time, it can be seen as the Transformationist because it seeks to achieve a transformation of culture while avoiding the isolation of the second way.

What makes Sittser's 'Third way' more distinct from Yoder's Confessing church or the Resident Aliens model? It emphasizes more of the sacrificial service for society. Unquestionably, the Resident Aliens model also affects society when the church becomes the church, and when the witnesses boldly and courageously go to the mission field and serve the needy. However, there is a difference because they tend to do it indirectly, mainly through faithful witness and formation of a true community rather than a direct influence.

Sittser presented various historical examples of how the early Christians sacrificed for the society. Of particular note is the way they dealt with the plague that swept the ancient world in 250 AD. For example, "Cyprian asked his congregation whether they would show the same kind of generosity to victims that God extends to

¹⁸⁹ Gerald Lawson Sittser, *Resilient Faith*, 16.

the least deserving.”¹⁹⁰ He continued to proclaim that “there was nothing wonderful in our cherishing only our own people with the needed attentions of love, but that one would only become perfect by doing something more than the publican or the heathen, overcoming evil with good, and practicing clemency, which was like the divine clemency, loving even his enemies.”¹⁹¹ Christians who responded with faith to these bishops' sermons and challenges showed sacrificial love to the world in the era of the plague. Dionysius recorded the sacrifices of Christians to the victims:

“Christians showed *unbounded love* and loyalty, never sparing themselves and thinking only of one another. Heedless of danger, they took charge of the sick, attending to their every need and ministering to them in Christ, and with them departed this life serenely happy.”¹⁹²

Sittser argued that the ‘Third way’ is, in conclusion, the way of Jesus Christ and his result. This was the result of the experience and testimony to the Lord Jesus, first by the apostles and then by the early church. The ‘Third way’ was neither the Roman way nor the Jewish way. It was neither conformity to Rome nor isolation within Judaism. As “Alien Residents”, they hoped the kingdom of God and at the same time learned to live as citizens through a different way of life on this earth. I would like to call the Third way model as the mean between the Counterculturalist and the Transformationist under the tradition of the Resident Aliens model.

¹⁹⁰ Gerald Lawson Sittser, *Resilient Faith*, 147.

¹⁹¹ Gerald Lawson Sittser, *Resilient Faith*, 148.

¹⁹² Gerald Lawson Sittser, *Resilient Faith*, 148.

Part Three – the Virtuous Leadership that Cultivates Resident Aliens

Christians are not born spontaneously in an environment dominated by the Christian culture but are intentionally created within the faith community. Hauerwas and Willimon insisted that:

Tertullian was right—Christians are not naturally born in places like Greenville or anywhere else. Christians are intentionally made by an adventuresome church, which has again learned to ask the right questions to which Christ alone supplies the right answers.¹⁹³

Christians and faith communities are established not arbitrarily but intentionally. In Part three, I will discuss why the Resident Aliens model is important and can be an alternative model for the current Korean church, what is the virtuous leadership that raises God’s faithful people, and how it can be learned in terms of why, who, where(environment), what(virtues), how(equipment), and when (history).

5. WHY: The Reason Why “Resident Aliens” Model needs to be reclaimed for the Korean Churches

In this part, I will not only propose specific methods of how to build Resident Aliens, that is, God’s faithful people on earth, but also to demonstrate why this church model can be a necessary and appropriate model for the Korean church today. As we

¹⁹³ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 18-19

have already seen in Part one, today the Korean church is a successful church if we mean “success” to be a large size, a large number and membership, a large size of budget etc. It has become a secularized church in that it has colluded with capitalism and political power with a situation where at least two million Ga-na-an groups (saints) are leaving the church. Furthermore, as previously quoted, the credibility of the church in society has fallen to less than 10%, leading to a crisis of becoming a suspicion-directed church. Undoubtedly, however, there are many churches who faithfully testify to the Kingdom of God and Jesus Christ in many places still invisible and live the Gospel through words and actions, in various pockets of the Korean Society at large.

As already discussed in Chapter three, the Korean church has tried and applied various methods to overcome this situation. For example, according to Hunter's classification, the model that has had a great influence on the Korean church since the 2000s can be called the ‘Relevance model’. Korean churches have tried to adopt seeker-centered church models such as Willow Creek and Saddleback Church in the United States to Korean churches. There have been ceaseless attempts to prove how relevant and practical the Gospel is in today's lives. But the Willow Creek Church has already acknowledged that their experiments and methods of change for Christians have failed.¹⁹⁴

Nevertheless, many churches still try to deliver the gospel in various cultural forms based on the Relevance model. I am not claiming that these efforts are completely

¹⁹⁴ Greg L. Hawkins and Cally Parkinson, *Reveal: Where Are You?* (Willow Creek Publisher, 2007).

wrong. As argued before, the church cannot but be in the world and cannot deny its culture. I am not insisting that the church should abandon the interests of modern civilization and use a typewriter or an overhead projector. The criticism that the Korean church is receiving right now is not because the Korean church is outdated or is on a remote island far from modern civilization. The cause of the criticism cannot be oversimplified or reduced, but to put it as simple as possible, it is because Christians are not like Christ. This is because it is difficult for people to taste the kingdom of God in the Christian community, and the church and the world are not very different.

Despite this situation, the Korean church has focused on the Relevance model mainly. On the other hand, there are movements that attempt to shift to the 'Transformationist model'. It seems that the missional church movement and the public church movement are in such a trend. I think this could be a good remedy for the overly inwardly focused church or the church in excess. In that respect, I believe that the 'Resident Aliens' model of the church should be introduced to the Korean church for a better outcome. I will explain the reasons in more detail.

First, the 'Resident Aliens model' is not well known in the Korean church, unlike the Relevance Model or the Transformationist model or the two kingdoms model. This model, which can be classified as the Counterculturalist, has been known to theologians and some pastors in only a few books in the Korean church so far, but it is rarely introduced. Since Resident Aliens was translated and introduced in Korea in 2008 almost twenty years after it was first introduced in the United States. The Counterculturalist claims in this book struck the chord of quite many young pastors,

including me. The more specific reasons are similar to what Hauerwas has already revealed in Chapter 3 of his book, *In Good Company*. The younger generation felt that the ecclesiology introduced in *Resident Aliens* and the extraordinary stories of ordinary Christians introduced in *Resident Aliens* were the essential aspects of the church that they should pursue and implement.¹⁹⁵ Indisputably, I emphasize again out of concern, but I do not argue that this is the only Korean church's solution and an alternative. With the Relevance model and the Transformationist model already introduced and implemented, this model hopes to become a third alternative to overcome the crises of the Korean church from a different angle.

The second reason is more significant, because the 'Resident Aliens model' focuses on the essence of the church, that is, the subject of 'what' and 'being.' For example, the Relevance model tend to focus on 'how' in terms of how to deliver the gospel to the world, and the 'Transformationist model' opts to focus on 'where' in that the gospel must be applied to all areas of the world (the Sphere Sovereignty). Of course, we cannot say that even these models don't have the element of 'what,' its contents. However, the Resident Aliens model raises a more intrinsic and existential question of what needs to be done before how and where to go to the world. For example, if the church does not become a light or salt, what is the point of where to go and how to go? It is meaningless. The missional church or public church movement tends to assume that the church is already salt and light. Of course, the Lord said to Christians that you are

¹⁹⁵ Stanley Hauerwas, *In Good Company*, 57.

the light of the world. However, the current Korean church is showing great difficulty in visually revealing the true church because the character and virtues of Jesus Christ, the head and source of the church, are not well formed within. The church that goes out into the world without the character and virtue of Christ would be only mocked and ridiculed by the world. If the church has a salty taste, it will give the taste to the world, and if the church shines itself, it will be forced to shed light on the world. Could Christians not be salt and light? If they aren't distinct from the world, or if they're not on the move to the world, Karl Barth says it could be. He said:

Τὸ φῶς ὑμῶν*,¹⁹⁶ the light which they have and are, which as such is not put under a bushel but naturally on a candlestick, actually shines among men. To be sure, there is a powerful element of exhortation in the λαμψάτω*:¹⁹⁷ they are to become what they are. But how can this fail to happen? They would necessarily be something very different, and not the disciples of Jesus, if they were not salt, light and seed...¹⁹⁸And the reality of its calling out depends upon there being no gap between it and the calling into which ineluctably follows, upon the separation from and the turning to the world taking place in a single movement.¹⁹⁹

It is urgent to seek the salty taste of the church and restore its authenticity.

Nevertheless, one might argue that Counterculturalist models like Resident Aliens are already old models. In other words, this model is nothing new to people. But the key

¹⁹⁶ * your light

¹⁹⁷ * let it shine

¹⁹⁸ Karl Barth, Geoffrey William Bromiley, and Thomas F. Torrance, *Church Dogmatics: The Doctrine of Reconciliation, Part 3.2, vol. 4*, 763.

¹⁹⁹ Karl Barth, Geoffrey William Bromiley, and Thomas F. Torrance, *Church Dogmatics: The Doctrine of Reconciliation, Part 3.2, vol. 4*, 764.

question isn't what's new. It must be whether it says what is true.²⁰⁰ Although this model is not a new model and may be a relatively new model for Korean churches, this model constantly cares about how faithful the church is, not how effective it is. That doesn't mean it doesn't matter if the church doesn't produce any fruit. The Lord has clearly promised that we, Christians, will bear much fruit if we abide in Him. Our concern should be whether we, Christians, really stay in Him, never first how much fruit we bear.

Finally, the reason this model can be a good alternative for the crisis of the Korean church is that the ecclesiology is very biblically balanced. Of course, if I use the word "balance" here, one will certainly point out that this model is Counterculturally skewed. Also, some may criticize this model as a model that promotes tribalism or sectarianism. However, although it is true that this model is slightly biased toward distrusting culture to some extent, because of the power of the world and the strength of its temptations. We Christians should not think that we can naively change the world. That said, you shouldn't fall into pessimism or skepticism. God-made creatures inherently good, but this world is broken and dominated by mammon, and materialism and consumerism have a strong influence on people. The Resident Aliens model is a model that tries to influence the world by not denying the world and at the same time making the church a true church. This model never tells Christians to escape from the world or create their own tribe. Rather, it encourages them to become adventurous

²⁰⁰ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 170.

Christians who actively and courageously live as resident aliens of God in the world. What is Christianity? “Christianity is an invitation to be part of an alien people who make a difference because they see something that cannot otherwise be seen without Christ.”²⁰¹

The metaphor that the church is a colony of God's kingdom and its people are foreigners living in it may still be viewed as an awkward image to one side, but it can be seen that it is a very balanced image in light of the words that appear throughout the Bible. For example, Jesus is the truly human and at the same time the truly divine. Jesus Christ is the Lamb and the Lion. Christians live on this earth, but true citizenship is in heaven. This dual identity also appears in the image of a colony. Hauerwas and Willimon defined the church as the colony like this: “The church is the colony that gives us resident aliens the interpretive skills whereby we know honestly how to name what is happening and what to do about it.”²⁰² Interestingly, Karl Barth also called the Christian community “an alien colony.”

The Christian community is a purely contingent phenomenon arising at its own point in the economy of human affairs but not really belonging to these for all its humanity. In other words, it is *an alien colony* for the nature and existence of which there are no analogies in the world around, and therefore no categories in which to understand it, and therefore no real use.²⁰³

²⁰¹ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 24.

²⁰² Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 146.

²⁰³ Karl Barth, Geoffrey William Bromiley, and Thomas F. Torrance, *Church Dogmatics: The Doctrine of Reconciliation, Part 3.2, vol. 4*, 743.

Barth argued that Christians living in this foreign colony depend entirely on the environment and at the same time are completely free from it. He said:

The Christian community, as one people among others and yet also as this people, i.e., the people of God, exists in total dependence on its environment and yet also in total freedom in relation to it. Neither its dependence nor its freedom is partial; they are both total. For its visibility and invisibility, its likeness and distinction in world-occurrence, are the twofold determination of its one and total being, just as Jesus Christ, in whose discipleship it exists in this twofold determination of its one existence, is with the same totality both true man and true God, and as such the one Jesus Christ, Indeed, when we remember Him we are forced to say that it is not a lamentable defect, but legitimate and in order, that in relation to the world around it should not merely be totally free but also totally dependent, and not merely totally dependent but also totally free.²⁰⁴

The paradoxical nature of the Christian community in *Resident Aliens* and in the works of Barth and Newbigin can be contrasted as follows by comparing the property of the earth called "Resident" with the property of heaven called "Aliens."

²⁰⁴ Karl Barth, Geoffrey William Bromiley, and Thomas F. Torrance, *Church Dogmatics: The Doctrine of Reconciliation, Part 3.2, vol. 4*, 734–735.

Table 1: Paradoxical nature of Christian Community as the colony in terms of 'Resident Aliens'

Resident	Aliens
Earthly	Heavenly
Presence (Immanence)	Transcendence
Visibility	Invisibility
Likeness	Distinction
Total dependence on its environment	Total Freedom from its environment
Total weakness	Total strength
In the world	Not of the world
Called into the world	Called out of the world
Turning to the world	Separation from the world
Community of the Cross	Community of the Resurrection
Relevant	Irrelevant

As already mentioned, Hauerwas tends to emphasize that Christian communities should be distinguished from the world, with a little more weight on 'Alien' than 'Resident', but neither of the attributes of Resident nor Alien are belittled. Christians are like the people of this world, but they are distinct, they live in this world but are not of the world, they are called out of the world but are called (or sent) into the world at the same time, and they are a community of the cross and a community of resurrection. They are, ironically, those who show the power of Christ when they are totally weak. Let's look at Barth's explanation in more detail on the concepts of "Total weakness and Total strength."

We shall now consider it from the second standpoint of its total weakness and its total strength in relation to this occurrence. Here, too, we have totality on both sides. Hence it is quite in order and need not be deplored that, while we may speak quite confidently of the strength of the Christian community, we must also speak quite openly of its weakness. If we did not speak of its weakness, what we might say of its strength would be hollow and unconvincing. For it is the strength of which Paul says in 2 Cor. 12:9f., and with more than a personal reference, that it is made strong and perfected in weakness. Even the strength of Jesus Christ neither was nor is strong except in supreme weakness. It is the glory of the community to follow Him in this too, and *therefore to be totally strong only as it is totally weak, but to be really strong, of course, in its weakness*. Strength means ability. Weakness means inability. Of the Christian community in world-occurrence we have to say both that it can do nothing and that it can do all things...²⁰⁵ In virtue of it, the Christian community is what it is in the world, visible and yet invisible, in the world and yet not of it, dependent and yet free, weak and yet strong. In the light of it, it sees world-occurrence and understands itself.²⁰⁶

Therefore, as already summarized in the above chart, the ecclesiology found in *Resident Aliens* is a very balanced and biblical ecclesiology, although it is more inclined toward a counter-cultural direction. It can be seen that the current Korean church is biased toward the conversionist or activist, or private or public churches according to Yoder's type. This is evaluated as an appropriate alternative ecclesiology to present to the Korean churches today that can significantly resolve these imbalances. This is “why” Korean churches now need the *Resident Aliens* model.

²⁰⁵ Karl Barth, Geoffrey William Bromiley, and Thomas F. Torrance, *Church Dogmatics: The Doctrine of Reconciliation, Part 3.2, vol. 4*, 742.

²⁰⁶ Karl Barth, Geoffrey William Bromiley, and Thomas F. Torrance, *Church Dogmatics: The Doctrine of Reconciliation, Part 3.2, vol. 4*, 752.

6. WHO: The Leader Who Forms a Community of Resident Aliens

How can God's faithful people, the resident aliens living on this earth, and God's community be formed? It is not easy to answer this, but we already saw and heard the process and story through the four Gospels and Acts. The church, a community of people called by God, was started through Jesus Christ, who was sent to this earth by God and led by the Holy Spirit to obey God's will, but who fulfilled the Father's will until he died on the cross and rose again. And the community was formed through His disciples who committed to follow Jesus Christ, and through that community the faithful people of God were raised. The cultivation of resident aliens in the land is not much different. In order to build up these people, a prepared environment is needed, which is a community environment in which the Holy Spirit works. This part will be covered in the 'where' part, and here I will deal with the leadership of the leader who builds the community of God.

First of all, I cannot but first mention the concerns about elitism that the term leader may imply. One of the main themes flowing through *Resident Aliens* is the story of ordinary people following an odd God. In other words, it contains the assumption that God fulfills God's story mainly through the marginalized, the unnoticed, and the not possessed, and not through the elites, or those in social, political, and financial powers. One of the things Hauerwas has already repeatedly warned of his readers is the

temptation of Constantinianism. This danger, in other words, is a temptation for Christians in leadership positions to change the world with their status and power. In response, James Hunter argued, that Jesus criticized the elites of that time (the scribes, Pharisees, Sadducees), and that they were cultural elites who had privileges of education and property at that time.²⁰⁷ On the other hand, however, he pointed out that Jesus chose Paul, a man of wonderful privilege, and entrusted him with a noble mission. Paul was bilingual, had Roman citizenship, was a Jew and a rabbi, and was taught by Gamaliel, who might be called a professor at the Ivy Leagues of this era. The crucial point here is that the Lord used both his intellectual talents and training in his ministry for the kingdom of God. Yet Paul was fully aware that his knowledge, background, and elite network were nothing more than “*skybala*,” which means garbage, street filth, dung (Phil 3:8).²⁰⁸ He was certainly an elite in many ways, but by denying himself, he sincerely confessed, believed, and lived that only Christ was the source of all his life. In other words, Hunter's argument is that “though the association between leadership and elitism is strong, elitism is not inherent to leadership. Though the pretensions of influence and authority are ever present, and the opportunities for hubris are everywhere, there is a different way modeled on the leadership of Jesus who rejected status and its privileges.”²⁰⁹ This different way is the way of sacrifice, the way to pay the price, and the way to challenge the given structure of the social order, so the practice of

²⁰⁷ James Davison Hunter, 259.

²⁰⁸ James Davison Hunter, 259.

²⁰⁹ James Davison Hunter, 259.

leadership is unselfish in nature.²¹⁰ Likewise, the leaders in *Resident Aliens* do not exist for themselves, but are those who serve and sacrifice for God, His kingdom, and His people. This is far from the so-called leadership as elitism in the world.

From the perspective that leadership is for the community and for people, the main task of pastoral leadership can be said to be political, which is to create a new people of God. Hauerwas and Willimon observed, “The challenge is not the intellectual one, but the political one—the creation of a new people who have aligned themselves with the seismic shift that has occurred in the world since Christ.”²¹¹ Put simply, leadership in *Resident Aliens* is all about formation of a people. After all, it can be said that a significant part of the crisis facing the Korean church today is the leadership problem of pastors. Undoubtedly, it can be said that followers who blindly followed leaders without critical thinking and discernment are also responsible, but in the end, this is also a matter of leadership that has nurtured such followers. The fundamental questions triggered by COVID-19, are, what the church is and why it exists, what kind of community it should be, and what its true goal is. This means that leaders must have the capacity to reinterpret modern society from the perspective of Jesus Christ and His kingdom through the cross and resurrection. That way, leaders can lead people from here to there. However, as Hauerwas and Willimon pointed out, the problems facing the modern church is “our clergy are not helping us get from one place to another. They continue to say, “We are not sure that our clergy know where we are, much less where

²¹⁰ James Davison Hunter, 259.

²¹¹ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 24.

we ought to be, so how can they be expected to know what they should be doing?"²¹² In this regard, what the leader in *Resident Aliens* needs most is to first become a disciple of Jesus himself / herself and be a true follower of Him. Becoming His disciples and followers means believing in the Good News delivered by Jesus the Christ and the story of Jesus Himself and living the life of the kingdom of God embodied by Jesus Christ. Leaders must be with Jesus, being before doing, and follow Jesus in words and deeds before leading someone.

To be virtuous leaders like people who described in *Resident Aliens*, one needs a characteristic that is particularly necessary: the ability to invite people to see their lives as part of God's story (especially Deuteronomy chapter 6 or Hebrews chapter 11), through which God creates a people with a cause.²¹³ Detailed tools on how leaders form God's community through the power of the Holy Spirit will be covered in the "how" part, but one of the most important capacities that is required for the leader is connecting people's seemingly ordinary lives to the true story of God. Together, let us observe a part of the emphasis of Hauerwas and Willimon on this.

Knowing who we are by the story of the power and purposes of God makes a difference in the lives of ordinary people like those at Shady Grove Church. They are thereby given a power to be free from the strong social forces, prejudices, and conventions that determine the lives of so many who do not know such a story. Our enemies, our wider society, our past, cannot define us or determine the significance of who we are, since God in Christ has already done that for us.²¹⁴

²¹² Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 114.

²¹³ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 67.

²¹⁴ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 67.

It is very important to understand the Bible not as the sum of convictions, but as a grand story of God. As the leaders tune up, align, and obey their life according to the story's rhyme, they also consider themselves as the people who have done extraordinary works as ordinary people such as Abraham, Sarah, Moses, and Rahab (Hebrew chapter 11).

The role of a leader in establishing the colony of the kingdom of God is truly important. Of course, it is the work of the triune God to form the community of God, but God does it through those who believe and follow Him. The initiative in all of this is with God, and God does it through a leader who faithfully follows Him (the One). In the Who part here, we looked at the importance of a leader as a follower, a leader who regards himself as part of God's story and can connect people to the true story through that point of view. Continuing on, in the next chapters, we'll cover the virtues that leaders must embody, the communities in which they can be formed, and the specific ways.

7. WHERE: The Environment a 'Resident Aliens 'Leader is formed

Leaders who form God's people are not cultivated by their own skills or talents, or by immersing themselves in thinking alone in the middle of the desert. Ironically, the leaders are formed in a community where Jesus is the head and His Spirit works. Of course, you can ask what if there is no such community. As we have already seen in the

previous chapter, such a community can begin with a leader who faithfully follows Jesus through the prevenient grace of God, but this does not necessarily mean that anyone who can follow Jesus alone can become a leader without a community. Clearly, there are some who argue that this is possible, but the people who have done extraordinary things as ordinary people highlighted by Resident Aliens are all the fruits of the community.

We must never miss out on what forms the church as a colony of the kingdom of God, but if there is a theme that is often neglected, it is the role of the Holy Spirit in the formation of a community. The colony of God's kingdom can be formed wherever in the world, but it cannot be formed anywhere. The reason is that without the Holy Spirit Christians are nothing, and Christian communities cannot be formed.

When Christians speak of the Holy Spirit, this is speaking of God, and the Holy Spirit is the Spirit of Christ. Hauerwas and Willimon elaborate on the subject of the Holy Spirit and community in their book, *The Holy Spirit*. They organized the primary work of the Holy Spirit this way: "In the performance of that task the Spirit did not call attention to herself because the Spirit's work is first and foremost to point to Jesus as the Son of the Father."²¹⁵ Christ Is known only through the Holy Spirit, and God the Father is not the only creator, but the Son and the Holy Spirit are also creators.²¹⁶ Who are

²¹⁵ Stanley Hauerwas, and William H. Willimon, *The Holy Spirit* (Nashville, Tennessee: Abingdon Press, 2015), 12.

²¹⁶ Stanley Hauerwas, and William H. Willimon, *The Holy Spirit*, 16.

Christians? “Christians believe the countercultural, peculiar claim that through the Spirit God is active in history then and now.”²¹⁷

The indispensable event in the relationship between the church and the Holy Spirit is the coming of the Holy Spirit on Pentecost. The church was born through the breath of the Holy Spirit. Undoubtedly, even before that, the Holy Spirit worked in Israel and the people of God, but after the ascension of Jesus Christ, the Holy Spirit, who is His Spirit, formed a church called the people of God. In the redeeming and reconciling work of Christ, the Holy Spirit entrusts that work to the church, and the Holy Spirit becomes the source of power that enables people to enter the kingdom of God. They summarize it this way: “Through the Spirit the church becomes for the world Christ’s body, the way the world is given continuing, bodily assurance that Jesus Christ is Lord.”²¹⁸

What the church as well as the people of the world are experiencing due to COVID-19 is that our lives are beyond our control and that we are not the masters of our lives, which is related to the characteristics of the Holy Spirit, that is, “the wild and unpredictable nature of the Holy Spirit.”

Of course, this does not mean that the Holy Spirit directly caused Corona 19. However, even through this tragic pandemic, God is the One who can help us realize that our lives are beyond our control and make us more dependent on God through the Holy Spirit. Quite a few church growth strategies today have evolved toward removing

²¹⁷ Stanley Hauerwas, and William H. Willimon, *The Holy Spirit*, 23.

²¹⁸ Stanley Hauerwas, and William H. Willimon, *The Holy Spirit*, 39.

the uncertain factors that hinder the growth of the church. Ironically, however, the nature of the Holy Spirit that forms the church is unpredictable, which also means that we cannot form the community that God expects and desires without thorough dependence on the Holy Spirit who works according to the One's will. The Holy Spirit is the one who can create, sanctify, and grow new communities with "life-giving power."²¹⁹ Perhaps the year 2020, which was swept by COVID-19, was a year to let go of all our predictions and learn to fully trust in the Holy Spirit, to move or stop according to the inhalation and exhalation of the Holy Spirit.

Barth also described the Holy Spirit as its fundamental power in establishing community. He stated this:

And the power of this Word is the power of His Holy Spirit. As this power shines as divine power and is at work in the world, there takes place in the world and its occurrence the new and strange event of the gathering, upbuilding and sending of the Christian community. As Jesus Christ in the power of the Holy Spirit, or the Holy Spirit as His Spirit, creates recognition, establishes knowledge, calls to confession and therefore quickens the dead, the existence of the community begins and endures. Hence its existence is absolutely given, imparted or presented to it by Him as the One who in the power of His enlightening Spirit, the creator Spiritus*,²²⁰ is at work on it and in it²²¹

In summary, the leader who establishes Resident Aliens cannot be formed outside of the community, and that community cannot be established without the Holy Spirit. Through the work of the Holy Spirit, leaders are born and mature in an

²¹⁹ Stanley Hauerwas, and William H. Willimon, *The Holy Spirit*, 47.

²²⁰ * Creator Spirit

²²¹ Karl Barth, Geoffrey William Bromiley, and Thomas F. Torrance, *Church Dogmatics: The Doctrine of Reconciliation, Part 3.2, vol. 4*, 752.

environment where they come to know Christ, become faithful witnesses, and free from human self-centeredness and egoism and testify of Christ in a visible way to the world.

On the contrary, of course, if the Christian community is unable to show the way of being a believer, a great crisis comes in raising such faithful people. Alasdair MacIntyre said, “where the Christian community is incapable of producing lives such as those of the saints, the premises from which it argues will appear rootless and arbitrary.”²²² Because of these problems of communities, a significant number of people are leaving the Korean church and become Ga-na-an saints, but the post-community phenomenon is not just because of this cause. Modern people tend to try to secure their own individuality, freeing them from bondage and obligations from communities or groups. This inclination of modern society makes people lonelier and withering rather than making them more mature. They give Peter as an example of how important it is to belong to a community to form a leader who can shape God's people. They said:

“Without Jesus, Peter might have been a good fisherman, perhaps even a very good one. But he would never have gotten anywhere, would never have learned what a coward he really was, what a confused, then confessing, courageous person he was, even a good preacher (Acts 2) when he needed to be. Peter stands out as a true individual, or better, a true character, not because he had become “free” or “his own person,” but because he had become attached to the Messiah and messianic community, which enabled him to lay hold of his life, to make so much more of his life than if he had been left to his own devices.”²²³

²²² Alasdair MacIntyre, *Difficulties in Christian Belief* (New York: Philosophical Library, 1959), 118, Quoted in Stanley Hauerwas, *A Community of Character: Toward a Constructive Christian Social Ethic* (Notre Dame, ID: University of Notre Dame Press, 1981), 36.

²²³ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 65.

This is a powerful example of the formation of leaders who raise God's people, such as Resident Aliens, only when someone is in a community where the Holy Spirit works to know who Christ is. Christianity has nothing to do with encouraging ordinary people to escape from the community and lead each one to unity with God (although this is very familiar to Asian people who are accustomed to the concept of achieving spiritual enlightenment of Buddhism). They argued, "The church enables us to be better people than we could have been if left to our own devices."²²⁴ If, as they argued, the task for modern Christians to wrestle is to build a community, then the critical task of church leadership today is to cultivate the leadership that can build such a community. That leader is the one who raises people wherever he is, who can faithfully testify of Jesus Christ by the power of the Holy Spirit and tune their lives to the story of God. Then, in the next chapter, let's look at what kind of virtues with which leaders should be equipped for leaders in this community of the Holy Spirit.

²²⁴ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 81.

8. WHAT: The Virtues, the Character of the Leader

The Christians who are described in *Resident Aliens* are those who live in the colony of the kingdom of God, who strive to follow Jesus whom they can only rely on. They are those who realize that they need to possess certain virtues in order to reach the goal of the adventure given through the story of God, and as this great adventure progresses, they develop their own virtues in new ways. In other words, salvation is an adventure, and virtues are essential to this great adventure. 'Resident Aliens' are those who know that "only through the church do they have the resources necessary for their desires to be rightly ordered, for the virtues to be rightly formed."²²⁵ It is a virtue that the leaders who build the Resident Aliens must have, because without them it is almost impossible to reach the goal of the journey. The virtues and the goal of the journey are correlated, and ethics is closely linked to *telos* (τέλος), a Greek word meaning end, goal, final stage and purpose. It is because how you live in this world is totally different depending on how you view the end of the world, that is, how you view the purpose of the world, the goal and the result of the world.²²⁶

As already analyzed in Part I, one of the main causes of the current crisis in the Korean church is that Christians have not properly been equipped with the virtues such as the courage and temperance necessary for the journey of salvation as an adventure. It

²²⁵ Stanley Hauerwas, *After Christendom?*, 40.

²²⁶ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 62.

can be said that it comes from the inability to cultivate Christians who are equipped. For example, the Ministry Data Institute in Korea surveyed the virtues that non-Protestants expect of Protestants, starting with the words with the most votes: ethical (53%), transparent (42%), sacrificial (25%), just (24%), caring (23%), inclusive (23%), public interest (22%), rational (16%), open-minded (15%), self-control (12%), and so on.²²⁷ Conversely interpreting this result, the visible Protestants in the world seems to be unethical, corrupt, selfish, unfair, exclusive, unreasonable, and closed-minded. Unquestionably, this should not be interpreted only negatively, but considering that the credibility of non-Christians toward Protestants is less than 10%, it does not seem to be excessive exaggeration. In a preface to the revised edition of his book "*After Christendom*", Hauerwas argued that the boundary between modernity and postmodernity, as many argue, is not a decisive distinction between our times, but a time when the church can no longer form the desires and habits of those who claim to be Christians.²²⁸

The hypothesis which I wish to advance is that in the actual world which we inhabit the language of morality is in the same state of grave disorder as the language of natural science in the imaginary world which I described... But we have—very largely, if not entirely—lost our comprehension, both theoretical and practical, or morality.²²⁹

²²⁷ Numbers Weekly Report No. 82 (Seoul: The Ministry Data Institute, 2021), accessed February 15, 2021, http://mhdata.or.kr/mailling/Numbers82nd_210129_Full_Report.pdf

²²⁸ Stanley Hauerwas, *After Christendom?*, 8.

²²⁹ Alasdair C. MacIntyre, *After Virtue : A Study in Moral Theory*, 3rd. ed. (Notre Dame, Ind. : University of Notre Dame Press, 2007), 2.

This is why churches and Christians must have the character and virtues of Christ before they can take on their role in the public sphere. Of course, without the character and virtue of Christ, we can improve the social image of the church through practical action and service toward the world. However, if there is no sincerity from the inside, it is only pretense and hypocrisy, and long-term and genuine change cannot be expected. Although, as Hauerwas argued, ethics are the virtues that allow the Israelites to continue their journey of adventure, the Korean church seems to have lost the reason and the way to develop the virtues that make this journey possible.²³⁰

Before explaining the kind of virtue required of Resident Aliens, we must first understand what virtue is. "For the Greeks, the term virtue, *arete* (ἀρετή), meant that which causes a thing to perform its functions well."²³¹ The ethics of this virtue centers on the argument that "an agent's being is prior to doing."²³² This argument is very important because the current problem of the Korean church is primarily a matter of being rather than a matter of doing. Of course, it is also a problem that there is no practical deed, but deeds change only when the existence changes (insideout). While the activist church and the 'Transformationist model' seem not to emphasize the importance of being, they tend to focus on how to do it in the public sphere rather than on being. Or even in the case of the 'Conversionist model', it is true that the emphasis on Christian virtue was weak, although the focus was mainly on saving one's soul. The reason

²³⁰ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 54.

²³¹ Stanley Hauerwas, *A Community of Character*, 111.

²³² Stanley Hauerwas, *A Community of Character*, 113.

Christians are criticized for being dishonest and selfish is the result of their failure to cultivate virtue. Virtue is crucial because it helps humans get to the telos where humans need to arrive. According to MacIntyre, the New Testament sees virtue this way. “A virtue is, as with Aristotle, a quality the exercise of which leads to the achievement of the human *telos*.”²³³ Augustine also said that “all virtues are forms of love”, and from these perspectives, the virtues refer to the habits of love that are necessary for us to become “the creatures we were created by God to be.”²³⁴ In short, virtue allows us to realize our potential. A biblical example of this is the advice given to Moses by his father-in-law Jethro. He advised Moses that when establishing Israel's leadership, he should look for virtuous people.

Moreover, look for able men(הַיִל, competent men, MSG) from all the people, men who fear God, who are trustworthy and hate a bribe, and place such men over the people as chiefs of thousands, of hundreds, of fifties, and of tens (Exodus 18:21, ESV)

The Hebrew word הַיִל (hayil) can be described as someone's the quality of being able to perform, usually used for strength and ability in a military sense, but is often also used in the sense of virtue, uprightness, and integrity.²³⁵ Interestingly, John Calvin interpreted the word as having a greater attribute of “brave”.

²³³ MacIntyre said, “the New Testament’s account of the virtues, even if it differs as much as it does in content from Aristotle’s—Aristotle would certainly not have admired Jesus Christ and he would have been horrified by St Paul—does have the same logical and conceptual structure as Aristotle’s account.” Alasdair C. MacIntyre, 184.

²³⁴ Stanley Hauerwas, *The Character of Virtue*, 60.

²³⁵ Wilhelm Gesenius and Samuel Prideaux Tregelles, *Gesenius’ Hebrew and Chaldee Lexicon to the Old Testament Scriptures* (Bellingham, WA: Logos Bible Software, 2003), 275.

Jethro enumerates four qualifications which must be principally regarded in the appointment of judges, viz., ability in business, the fear of God, integrity, and the contempt of riches, not to exclude others whereof, as we shall soon see, mention is made in the first chapter of Deuteronomy, but to signify that all are not qualified, nay, that extraordinary virtues are required which, by synecdoche, he embraces in these four. The words which we translate “brave men,”²²³⁶ (*viros fortes*;) are, in the Hebrew, “men of bravery,” (*viros fortitudinis*;) by which title some think that strong and laborious men are described. But in my opinion, Moses rather designates strenuous and courageous persons, whom he opposes not only to the inactive, but to the timid and cowardly also. But because vigour of mind as well as of body is but frail without the fear of God, he adds piety in the second place, in that they should exercise their office as having an account to render to God²³⁷

Of course, virtue does not mean only courage, but when courage is interpreted as another form of loving God, it is a love that appears publicly for the neighbor because someone loves God.

Christians must have a number of virtues in order to live an adventurous life in this world as the ‘Resident Aliens’. Hauerwas clarified what character is and what is the relationship between character and virtue.

For one thing, character isn’t simply the sum of the virtues, because it isn’t clear that there is a sum of the virtues...²³⁸ If character names the kind of person we are, then character may share some of the traits we associate with personality. But that doesn’t mean that character is just another word for personality, because character seems to require a self-knowledge that personality doesn’t...²³⁹ To have character is to be a person of constancy. All of which may just be a way to say

²³⁶ 2 חַיִל אֲנָשֵׁי, Men of might. It is S. M. who thinks the words to mean “Strong and hardy men, capable of bearing fatigue.” ἄνδρας δυνατοὺς, LXX.—W.

²³⁷ John Calvin and Charles William Bingham, *Commentaries on the Four Last Books of Moses Arranged in the Form of a Harmony*, vol. 1 (Bellingham, WA: Logos Bible Software, 2010), 306–307.

²³⁸ Stanley Hauerwas, *The Character of Virtue*, 118–119.

²³⁹ Stanley Hauerwas, *The Character of Virtue*, 120.

that if you're a person of character, you're someone who can be trusted...²⁴⁰ Character is finally that determined orientation that gives us lives worth living in the face of death...²⁴¹Of course, character and the virtues are manifest in the decisions and choices we make, but the kind of decisions and choices we make are determined by our character...²⁴²Virtue names the ways good habits become inscribed on our character by steering between excess and defect."²⁴³

It is not easy to define what character is and explain the relationship between character and virtue, but character is a bigger concept, and it can be said to be a kind of orientation that enables us to acquire right virtues.

What are the essential virtues required of the 'Resident Aliens'? As already mentioned, the world in which we live is not a place that can be dealt with a single virtue, so in order to survive on this earth as an adventure, we must acquire various virtues. Limiting the number of virtues can be very arbitrary, but a few can be summarized around the virtues that are mainly emphasized in Resident Aliens.

8. 1. The Virtue of Faith

The first virtue is faith, which is one of theological virtues (faith, hope, love). Re-explaining the importance of faith to Korean Christians who are accustomed to the slogan "only faith" may seem meaningless. However, if you view this faith as a concept of trust, not a belief, the weight of this word is completely different. In a situation where more than 90% of non-Protestants no longer trust Korean Christians, it can be said that it is significant to examine the virtue of faith. Hauerwas strongly argued that "faith is first

²⁴⁰ Stanley Hauerwas, *The Character of Virtue*, 122.

²⁴¹ Stanley Hauerwas, *The Character of Virtue*, 122.

²⁴² Stanley Hauerwas, *The Character of Virtue*, 118.

²⁴³ Stanley Hauerwas, *The Character of Virtue*, 14.

and foremost a virtue. And it's a virtue made possible by being members of a community called church."²⁴⁴ One of the best descriptions of what the life of the 'resident aliens' look like is probably Chapter 11 of the Hebrews. There is a brief but clear description of how extraordinary things were done by ordinary people by faith as members of God's people. The most repetitive and key word in that chapter is "faith." According to Hauerwas, faith is not a determined attitude to believe that God exists despite evidence to the contrary. Rather, "Faith is the acknowledgment that the God who called Abraham out of his home can be trusted to be true to the promises he made."²⁴⁵ Therefore, based on the fact that God is trustful and faithful to his promises, Christians must believe that they are resident aliens who have left their homeland and set out on an adventurous journey. Without the virtue of faith, it is impossible to live the life of the resident aliens and the colony of the kingdom of God. Their life is an invitation to a unique, odd, and mysterious life. In terms of the virtue of faith, this is what it means for Christians to profess their faith:

"you had better have faith in God because, in no doubt very different ways, God has found a way to make your life odd. I think you'll discover that to be odd and to be a person of faith may be different ways of saying "I'm a Christian."²⁴⁶

Those who have the virtue of faith are people who know that they can build up a community based on trust rather than distrust. So, they are the ones who build ordinary people by trusting others, not objects of fear.

²⁴⁴ Stanley Hauerwas, *The Character of Virtue*, 114.

²⁴⁵ Stanley Hauerwas, *The Character of Virtue*, 115.

²⁴⁶ Stanley Hauerwas, *The Character of Virtue*, 116.

8. 2. *The Virtue of Hope*

The second virtue is hope. The theme of hope may be a common, banal, or too boring theme for some Christians. But, as Paul said that the poorest are Christians without the hope of resurrection, hope is an indispensable virtue for Christians living as Resident Aliens. Hope is essential because it is linked to the eschatological vision promised by the Bible. In short, eschatology is hope.²⁴⁷ Hauerwas explains the relationship between hope and eschatology:

The name we Christians give the story of creation and redemption is eschatology. Eschatology names a hope that defies frustrations by locating where we are in terms of an end which gives the present meaning. This is what Paul identifies as the great good news of the gospel—that we're included in this grand story of God's redemption...The story of Christ's death and resurrection gives us hope, and hope is one of the virtues necessary for living into the story.²⁴⁸

The story of Christ's death and resurrection gives us hope, and it reminds us that there is already a whole God kingdom coming, and that we, Christians, have also become part of the God kingdom and his story. The virtue of hope tends to be usually considered more important than the other virtues (mercy, truthfulness, friendship, patience), because it is a virtue that allows us to recognize that the world has a story and that there is an end, telos.²⁴⁹ If we call the image of all things to be completed by God as telos, hope becomes the basis for us to demand the legitimacy that creatures must be

²⁴⁷ Stanley Hauerwas, *The Character of Virtue*, 58.

²⁴⁸ Stanley Hauerwas, *The Character of Virtue*, 59.

²⁴⁹ Stanley Hauerwas, *The Character of Virtue*, 61-62.

changed even in a hostile and chaotic world. In other words, this world is not broken by nature, but the hope that this world will be renewed again through the death and resurrection of Jesus Christ gives us vitality. Is there any hope for the Korean churches, the churches in North America and Europe, which are gradually declining? The hope of the church depends not on how relevant and useful the church is to the world, but on the fulfillment of Christ, which has already been fulfilled through the cross and resurrection. The eschatological point of view that leads to the acquisition of the virtue of hope will be covered in more detail in the “how” part.

8. 3. The Virtue of Courage

The third virtue is courage. Some may ask why the third is not the virtue of love, but as already mentioned above, all virtues are forms of love(Augustine). The life in the colony of Christians as the resident aliens, is not a stable life, but a life of adventure. The church must take an offensive, not defensive, attitude and the core message of the colony is not for itself, but for the whole world, so the essential virtue of living with these adventures is courage. In this respect, the leadership that establishes the resident aliens is courageous leadership. A courageous leader knows that salvation is an adventure, so the leader is a bold person who is willing to take risks toward the right path and navigate the unknown with the Lord. Martin Luther saw security as the supreme idol, and in that sense, a courageous leader is an idol-breaker of security.²⁵⁰ Of course, safety itself is not bad. This doesn't mean that we always have to live in

²⁵⁰ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 131.

dangerous situations without protection. However, if Christians use their safety as an excuse to forsake their mission in the world and become a deeply asleep church or a lazy church, security is an idol that must be destroyed. Nevertheless, the reality of today is that even pastors are not free from the fear of the world or even the congregation.

Hauerwas and Willimon pointed out:

For pastors to speak the truth boldly, they must be freed from fear of their congregations. While others may seek to embolden pastors by psychological appeals for the strengthening of clerical ego, we have sought to empower pastors through an appeal to the theological basis of their ministry. We therefore agree with Walter Brueggemann when he says “Pastoral vitality is related to a concrete sense of what God is doing in the world. If one has not made a bold decision about that, then one must keep juggling and vacillating.”²⁵¹

The virtue of courage is closely connected with the virtue of hope. The courage to venture can only be supported through hope, and true courage is manifested from the belief that God is at work and from the eschatological hope. Therefore, according to them, hope gives courage, and courage and hope lead to adventure. According to MacIntyre’s definition, influenced by Aristotle, when it is said that “virtue is the mean between two vices”²⁵², the virtue of courage “lies between rashness and timidity.”²⁵³ This does not mean that those who have the virtue of courage do not feel fear, but they face a fear that the cowardly cannot feel. Miroslav Volf attributed courage to the first necessary virtue of public faith in his book *Public Faith in Action*. He introduced the definition of Rebecca Konyndyk DeYoung’s courage. “Courage is love readily bearing all things for

²⁵¹ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 169.

²⁵² You can find a list of virtues and their corresponding vices in the appendix.

²⁵³ Alasdair C. MacIntyre, 154.

the sake of the object beloved."²⁵⁴ In this respect, love is a source of courage and the courageous are willing to face fear for their loved ones. When the German confessing church members boldly testified against Adolf Hitler that Jesus Christ was the only object they should listen, trust, and obey until death, the virtue in them was the courage embodied by hope and love. Therefore, Hauerwas simply put this:

But it is also the case that the virtuous person confronts some difficulties exactly because he or she is virtuous. For the virtuous life is not premised on the assumption that we can avoid the morally onerous; rather, if we are virtuous, we can deal with the onerous on our terms.²⁵⁵

This is the difficulty of living in this world as the resident aliens, as well as a contrast society or counter-cultural community. They encounter moral challenges they would not have to face if they had not become Christians, but they do not avoid them and overcome them in a different way than the world. Courage empowers them on their journey to take on the adventure of salvation.

8. 4. The Virtue of Truthfulness

The fourth virtue I want to point out is truthfulness. The entire sixth chapter of *Resident Aliens* tells the story of the virtue of truthfulness through the prophetic woman of a church called "Mrs. Gladys. She led the church to face a question that should not be avoided, which is what kind of community the church should be. Willimon argued that the fundamental endeavor of Christian social action today is to create "a community that

²⁵⁴ Miroslav Volf, *Public Faith in Action : How to Think Carefully, Engage Wisely, and Vote with Integrity* (Grand Rapids, Michigan: Grand Rapids, Michigan : Brazos Press, 2016), 179.

²⁵⁵ Stanley Hauerwas, *In Good Company*, 115.

makes it possible for people like us to live by the truth rather than to get by on what is false.”²⁵⁶ Perhaps, for a Korean church, familiar with the church model as Herald, the subject of truth or truthfulness may seem like nothing new. However, that because someone is a herald of truth does not necessarily mean that they are truthful. No matter how much someone tells the truth, that person's life may not be truthful at all. There were many negative incidents that undermined the credibility of the Korean church, many of which were related to the virtue of this truthfulness. For example, the case of a renowned Christian writer cheating and committing adultery for several years (he wrote many bestsellers during that period), the slush fund case of a large church, the reporting of the attendance of the church in a much more inflated way than it actually is, and the discrepancy between words and lives are all the consequences of the lack of the virtue of truthfulness. Frighteningly, even the argument that Christians' faith should be exercised in the public sphere today makes it doubtful what the true motive is. This virtue of truthfulness must be restored in order not to end with a hypocritical vain attempt to wrap itself up as the low by making the church seem to serve the world hard. In that sense, what should be the greatest task the church must achieve in any age? It is the establishment of a colony of truth.

The greatest challenge facing the church in any age is the creation of a living, breathing, witnessing colony of truth, and because of this, we must have pastors and leaders with training and gifts to help form a community that can produce a

²⁵⁶ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 123.

person like Gladys and a people who can hear Gladys speak the truth without hating her for it.²⁵⁷

Of course, it is scary for anyone to face the truth about himself/herself, because the truth reveals his/her hidden reality, and it often hurts. This is why the virtues of faith, hope, and courage are necessary along with the virtue of truthfulness. If a woman does not believe or hope that God has created her telos, she would not have the courage to face her true reality, which in turn causes her to constantly hide herself from others or even deceive herself. However, with those four virtues, she would face her concealed reality, and that truth will not kill her, but rather will make her live. In other words, ironically, hiding is not the way to live, but revealing in the truth is the way to live. For example, in Acts five, Ananias and Sapphira tried to deceive how much they sacrificed their property for the church, but it eventually led them to death. On the other hand, because of the reality revealed by the truth, the Christian community is named Church for the first time in Acts. Willimon summarized the correlation between deceit (as a contrasting concept with truthfulness) and death:

The cost of not confronting our deceit is high also: nothing less than the death of our life together...The church was called to be a colony, an alternative community, a sign, a signal to the world that Christ had made possible a way of life together unlike anything the world had seen. Not to confront lies and deceit, greed and self-service among people like Ananias and Sapphira would be the death of this church.²⁵⁸

²⁵⁷ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 123.

²⁵⁸ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 131-132.

The story of Ananias and Sapphira about the truthfulness and deception of this early church gives us Christians a picture of what the colonial life of the kingdom of God should be like. Then the picture gives us hope, and that hope also gives us courage to confront the truth. To have the virtue of this truthfulness, like other virtues, it is not accomplished in an instant. To be virtuous requires constant training and is formed through appropriate responses to the big and small things we face each day. Above all, in order to have the virtue of truthfulness, we, Christians need the help of the church to expose our lies, and we must belong to that community.²⁵⁹ Only then will we have a framework of perception that can distinguish between our real and the fake. Confessing that what people see of me is not who I am, that is repentance, and through that process, we are able to be stripped of lies and deceitfulness, and we wear new clothe of the truthfulness of Christ every day.

8. 5. The Virtue of Kindness

The fifth virtue is kindness. Hauerwas introduced this virtue first in *the Character of Virtue* because he believes that kindness is the very character of God.²⁶⁰ The reason I introduced the virtue of kindness as a fifth virtue is not because it is inferior to other virtues (as Hauerwas said, it deserves to be introduced first), but kindness is another expression of the nature of God's love, and as Augustine said, "all virtues are forms of love." God's kindness is evident in the Sermon on the Mount, which, according to

²⁵⁹ Stanley Hauerwas, *The Character of Virtue*, 39.

²⁶⁰ Stanley Hauerwas, *The Character of Virtue*, 31.

Hauerwas and Willimon, is a picture of the way God is.²⁶¹ The most obvious expression of the way God is can be said to be Matthew 5:43-45.

43 You have heard that it was said, 'You shall love your neighbor and hate your enemy.' 44 But I say to you, Love your enemies and pray for those who persecute you, 45 so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust (Matthew 5:43-45, ESV)

It is not because of any benefit or effect of praying for those who love our enemies and persecute us, but because it is God's way.²⁶² This God's way is countercultural in that it is very peculiar and strange to this violent world. Particularly in a world full of all kinds of violence, some may have doubts about what kind of change this can make. Again, this virtue of kindness is also required of His followers, not because of any change or effect, but because kindness itself is the main character of God. Modern people can know how much violence is overflowing in this era without having to watch the news: physical violence, sexual violence, emotional violence, mental violence, spiritual or religious violence, cultural violence, environmental violence, and verbal violence are afflicting the world of God's creation. Is this not the result of a lack of the virtue of God's kindness? Christians are very responsible for these results. This is because even Christians are not kind and compassionate to each other, and they are causing divisions and conflicts with various issues within the community.

²⁶¹ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 85.

²⁶² Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 85.

Regarding the kindness of Christians, in January 2021, there was news that made a huge impact across Korea, the so-called "Jeong-In" case. Unfortunately, this news has become a catalyst for developing negative perceptions of Korean Christianity in Korean society. A Korean broadcast program covered the sudden death of a child named "Jeong-In". The girl was adopted by her adoptive parents when she was 7 months old, who died 9 months after being adopted. The cause of her death was an amputation of her pancreas. According to one expert, for that to be possible, it is possible when someone hits her abdomen, and her belly reaches the spine. This was the direct cause of her death, with her pancreas and intestines ruptured, the child's belly was filled with her blood, and eventually she died in extreme pain. Her investigation revealed that she had been beaten continually by her adoptive mother since her adoption. Yet, even more shocking is that the adoptive parents were the children of the pastor and graduated from a famous Christian college, and their adoptive father was an employee of a Christian broadcasting station called CBS. It was very shocking to see this happening in the home of those who had been known as devout Christians. If the opposite of a virtue is called vice, then the contrary vice of kindness is cruelty.²⁶³ This was a case that showed how much negative impact the vices of cruelty as contrary to kindness could give. Of course, this is a very extreme case, but on the one hand, it may be a case that shows the reality of the current Korean church. On the other hand, however, this was an example of how urgent it is to become virtuous Christians, especially kindness, although

²⁶³ Stanley Hauerwas, *The Character of Virtue*, 33.

the practice of faith in the public domain and service to society is important. As Hauerwas exhorts, whenever we are faced with the temptation to be cruel to others for good cause, we must remember and remind ourselves why God gave His Son.²⁶⁴

8. 6. The Virtue of Patience

The sixth is the virtue of patience. Hauerwas believes that this virtue of patience is the central virtue of Christians, and he himself believes that no virtue is as important as the virtue of patience.²⁶⁵ This virtue of patience is very closely related to the virtue of hope, because hope shows the big picture for Christians to head towards *telos* but hope without patience leads to an optimistic illusion. Hauerwas stated that “hope without patience results in the illusion of optimism or, more terrifying, the desperation of fanaticism. The hope necessary to initiate us into the adventure must be schooled by patience if the adventure is to be sustained...”²⁶⁶ Patience is a very important virtue in living among God's colonies as the resident aliens, because colonies on this land are formed more slowly than expected. In other words, it takes quite a long time for the community of God to be formed, and it requires considerable persistence and patience for people to become the beings God intends.²⁶⁷ Hauerwas described speed as another name for violence,²⁶⁸ which is a very appropriate assessment. As we have already seen, the Relevance church model argues that the gospel must still be heard by modern people

²⁶⁴ Stanley Hauerwas, *The Character of Virtue*, 34.

²⁶⁵ Stanley Hauerwas, *The Character of Virtue*, 51.

²⁶⁶ Stanley Hauerwas, *A Community of Character*, 127.

²⁶⁷ Stanley Hauerwas, *The Character of Virtue*, 54.

²⁶⁸ Stanley Hauerwas, *The Character of Virtue*, 55.

by agile adaptation in response to a rapidly changing world. Therefore, as for the pastoral crisis triggered by COVID-19, almost all forms of pastoral ministry are being converted to forms of online (on-tact or un-tact), and it is a reality that churches that fail to properly shift to online form are relatively behind the trend of the times. Someone may ask what the virtues of patience are in this situation where adaptive leadership to respond quickly to a rapidly changing society is required.

However, if you think about the situation differently, this is not the case. There are many fast-food stores that sell unhealthy products, but as fast food becomes more popular, the value of slow food increases. This does not mean that the church should not respond to a rapidly changing world. Rather, online ministry is becoming an important tool to help safe worship to the elderly and patients who are vulnerable to pandemic, and to provide remote pastoral help whenever and wherever they are. Nevertheless, such a community can reveal its authenticity as a true church. It is a community that is free from instant fruits or results in a changing world, and at the same time patiently, steadily, and persistently moves toward the promised telos. Above all, it can be a visible sign that reveals the attributes of God who perseveres with us.

Furthermore, Hauerwas explained the importance of the virtue of patience in violence: patience is a word for “God's forbearance exemplified in the cross”, and if Christians believe this, faithful God's people cannot imagine any other alternative way of being than nonviolence.²⁶⁹ As mentioned above, in a situation where even Christians

²⁶⁹ Stanley Hauerwas, *The Character of Virtue*, 53.

from a world full of violence are not free from its influence, the virtues needed will be those of hope, patience, and kindness (loving enemies). If parents are unable to endure seeing their immature children, then verbal violence or various other types of violence may appear. When we believe that God has patiently endured our rebellion with no violence, we too can be patient with ourselves, our children, and our neighbors. In that sense, patience is love and God's heart. Patience is a virtue of being unpopular and taboo among fast food, smartphones, and rapidly changing generations, but patience is a virtue that Christians must acquire in an era of various violence and impatience.

8. 7. The Virtue of Temperance

Seventh is the virtue of temperance, which is listed as one of the cardinal virtues. However, in this generation, which has become a market of desire full of consumerism and materialism, the virtue of temperance may be the least popular one. But for that very reason, the virtue of temperance is more demanding and desperately crucial. Humans are basically worshiping and craving beings. Since a person's current state is the result of what she has hoped and wanted, she is supposed to resemble what she wants. If that person reacts indiscriminately to her desires, she will become unstable and selfish to others rather than consistent or kind. Hauerwas saw temperance as a virtue of shaping our desires.²⁷⁰ For example, when someone's desire to eat is combined with temperance, "the temperate person must take pleasure and enjoyment in eating the

²⁷⁰ Stanley Hauerwas, *The Character of Virtue*, 100.

right things rightly.”²⁷¹ To further explain this in Aristotle's language, “desire must be schooled by the virtues and, in particular, the virtue of temperance, because it’s the virtue that habituates us to want the right things rightly.”²⁷² If virtue is the mean between two vices, and if virtue is a character of God, then temperance, which makes it possible to make wise decisions and judgments not to be biased against either side, also reveals the nature of God. If someone's life cultivates virtues through the virtues of temperance rather than vices, that person's life can become a good life intended by God. In other words, temperance should not be taken as a negative meaning of suppression or control of desire, but rather should be interpreted as a positive meaning that forms good virtues.

In that respect, in the New Testament, in particular, temperance (Greek, *σώφρων*) is not omitted from the list of qualities or virtues that Christian leaders or mature Christians must possess.

1 Tim 3:2 Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled (*σώφρων*, prudent), respectable, hospitable, able to teach,

Tit 1:8 but hospitable, a lover of good, self-controlled (*σώφρων*), upright, holy, and disciplined.

Tit 2:2, 5 Older men are to be sober-minded, dignified, self-controlled (*σώφρων*), sound in faith, in love, and in steadfastness...5 to be self-controlled (*σώφρων*), pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled.

²⁷¹ Stanley Hauerwas, *The Character of Virtue*, 100.

²⁷² Stanley Hauerwas, *The Character of Virtue*, 102.

In particular, in Korean society, which is extremely polarized between the left and the right in modern politics, such a temperate leader is needed desperately. He/she is not biased toward the private or public church, the conversionist or activist church, or the excess or alienated church. He/she is a leader who realizes his/her dual identity as a resident alien and raises God's faithful people who are not only called out of the world but also called into the world.

8. 8. The Virtue of Humility

The last is the virtue of humility. Humility was not considered a virtue in ancient Greece, but it is certainly a central virtue of Christianity. Augustine, for example, was convinced that humility is the great virtue in the preface of *the City of God*, because God opposes the arrogant and gives grace to the humble (Jas 4:6).²⁷³ Thomas Aquinas also explicitly acknowledged humility as a biblical virtue²⁷⁴, but humility in the Greek worldview was not seen as a virtue enabling the heroic life they pursued. This is because, as already mentioned, the list of virtues was different depending on the *telos* shared by the society. On the other hand, the virtue of humility in the Christian worldview is the image of Jesus Christ, who did not take for granted equality with God, but who took the form of a servant and became like a man (Phil 2:6-8, Matt 11: 29, Zech 9:9). Hence, Christians were encouraged to imitate Jesus and to be humble (Phil 2:3, Eph 4:2).

²⁷³ Augustine, and Marcus Dods, *The City of God* (New York: Modern Library, 1983). preface, Kindle Edition.

²⁷⁴ Alasdair C. MacIntyre, 177.

Humility comes from the Latin word *humilitas*, and 'humus' means ground or fertility of soil.²⁷⁵ Humility, “understood as submissiveness before God, came to be regarded as a virtue, modelled on the example of Christ ‘who humbled himself and became obedient unto death’ (Phil. 2:8).”²⁷⁶ Thomas Aquinas, who attempted to integrate Aristotle's concept of virtue with the biblical concept of virtue, means that humility essentially means submission to God, but at the same time it is a “consequent moderation of ambition to keep it within the bounds appointed for each individual by God; this is compatible with recognizing that in certain ways one may be better endowed by God than someone else is.”²⁷⁷ In the epistles of the apostle Paul, humility was regarded as the prime virtue (Eph 4:2²⁷⁸; Col 3:12²⁷⁹). Paul urged the Philippians to abandon their selfish ambitions and put their interest in others before themselves. What Paul called humility in Philippians, as many scholars have argued, was called love in other epistles, including Philippians (Rom. 12:10; 14:15; 1 Cor. 13:4–7; Gal. 5:13; cf. Phil. 1:9, 16; 2:1–2).²⁸⁰

Humility makes man aware of his condition as a creature of God, and the humble is the one who knows that God is everything and that he is nothing.²⁸¹ Humility

²⁷⁵ F. L. Cross and Elizabeth A. Livingstone, eds., *The Oxford Dictionary of the Christian Church* (New York: Oxford University Press, 2005), 809.

²⁷⁶ F. L. Cross and Elizabeth A. Livingstone, eds., *The Oxford Dictionary of the Christian Church*, 809.

²⁷⁷ F. L. Cross and Elizabeth A. Livingstone, eds., *The Oxford Dictionary of the Christian Church*, 809.

²⁷⁸ Eph 4:2 (ESV) “with all *humility* and gentleness, with patience, bearing with one another in love,”

²⁷⁹ Col 3:12 (ESV) “Put on then, as God’s chosen ones, holy and beloved, compassionate hearts, kindness, *humility*, meekness, and patience,”

²⁸⁰ Bruce J. Malina and Mark Allan Powell, “Humility,” ed. Mark Allan Powell, *The HarperCollins Bible Dictionary* (Revised and Updated) (New York: HarperCollins, 2011), 397.

²⁸¹ Alexandre Havard, *Virtuous Leadership : An Agenda for Personal Excellence*, Second edition. ed. (New York: Scepter Publishers, 2014)., Chapter 2, Kindle Edition.

primarily refers to an attitude toward the relationship between God and creation, but it extends to the relationship between humankind Alexandre Havarad argued:

Thanks to humility, leaders spontaneously reverence what is of God in every creature. This reverence fosters the ambition to serve. Leaders serve God present in others. In doing so consistently, they develop the habit of service... In contrast to humility, pride engenders not truth but falsehood, not service but selfishness. If I fail to grasp the essential truths about myself and other people, I will begin to lose touch with reality. Pride will transform my interior self into a fictitious realm; it will blind me to the beauty of service.²⁸²

In today's generation, where communality is neglected and individualism is prevalent, the humility of a virtuous leader makes inclusion possible, drawing others into the center of the community rather than the periphery. In order for the adventure as salvation to become possible, we need not an arrogant or autocratic leader, but a courageous leader who can trust and believe that His goodness and wisdom are contained in others created in the image of God.

In particular, Hauerwas argued that the virtue of humility has political implications. Of course, he said that the church itself was political, but he quoted Reinhold Niebuhr and emphasized the importance of humility in political participation. He maintained:

Reinhold Niebuhr, the great political theologian, was right to emphasize the importance of humility for political engagement. Niebuhr's commendation of humility was primarily based on his criticism of the presumption of those who burn for justice, their error being that they too often forget that we seldom know what we're doing politically. Niebuhr was acutely critical of utopians for failing to recognize the complexity of politics. By contrast, the humility I'm suggesting as crucial to sustain a

²⁸² Alexandre Havarad., Chapter 2, Kindle Edition.

humane politics is one disciplined by discipleship: we are disciplined by following the One who humbled himself by becoming one of us.²⁸³

However, in today's political world, the virtue of humility seems to be rare not only in Korea but also in the United States. When we look at the presidential election debate or the parliamentary debate, the most of politicians are full of pride, not humility. Therefore, when the people of God's kingdom reveal the virtue of humility, it can reveal that it comes from a completely different way of life, which is very strange and odd in this world. But wasn't that exactly the attitude of the suffering servant in Isaiah 53?

The virtue of truthfulness is necessary for the virtue of humility to become possible, because in order to be humble we must see ourselves properly and sincerely evaluate who we are. If we clearly recognize that we are God's creatures and that others are created in the image of God, we can cultivate the virtue of humility. Hence, humility is the mean between the two vices of self-effacement and self-overestimation.²⁸⁴

Humility makes us realize that we are both a creature of God and a beloved child, and at the same time, humility makes us realize that we are not the Creator, but through Jesus Christ we can become human beings that God intended to be. Therefore, the virtue of humility and truth cannot be divorced from each other, and sincere self-knowledge is at the core of the virtue of humility.²⁸⁵ Those who have trained the virtue of humility will not take it for granted that the virtues that have been dealt with so far are the result of

²⁸³ Stanley Hauerwas, *The Character of Virtues*, 94.

²⁸⁴ Stanley Hauerwas, *The Character of Virtues*, 95-96.

²⁸⁵ Stanley Hauerwas, *The Character of Virtues*, 96.

their efforts and abilities. Because they are those who clearly recognize who they are, where they come from, and who they belong to.

Based on historical records of the early Christians, Gerald Sittser described how virtuous they were:

Christians, they (insiders) said, were *humble, gentle, generous, compassionate, kind, and patient*. They refused luxury and avoided popular forms of entertainment, choosing instead to live chastely and modestly. They opposed violence, arguing that it would be far better to be a victim than a perpetrator. They condemned idolatry and prohibited church members from practicing it or working jobs that somehow promoted it...They supported orphans, widows, and prisoners, cared for the sick and buried the dead, not just their own but their neighbors', too. They welcomed people into their homes and gave sacrificially to those in need. Christian leaders identified these and other examples—observable to all—to illustrate how Christians lived, and how they lived better than the Romans... Clement, bishop of Rome, writing only one generation after the apostles, commended believers living in Corinth for their obedience, acknowledging that he had heard reports of their heroic way of life from travelers who crossed his path. "For whoever dwelt even for a short time among you, and did not find your faith to be *as fruitful of virtue* as it was firmly established?"²⁸⁶

The early Christians were fruitful in virtue of humility, gentleness, generosity, kindness and patience. In an era of the after virtue, it is urgent to restore virtuous leadership by the story of God (Figure 2).

²⁸⁶ Gerald Lawson Sittser, *Resilient Faith*, 145.

Figure 2. The Virtuous Leader's Virtues formed by God's Story



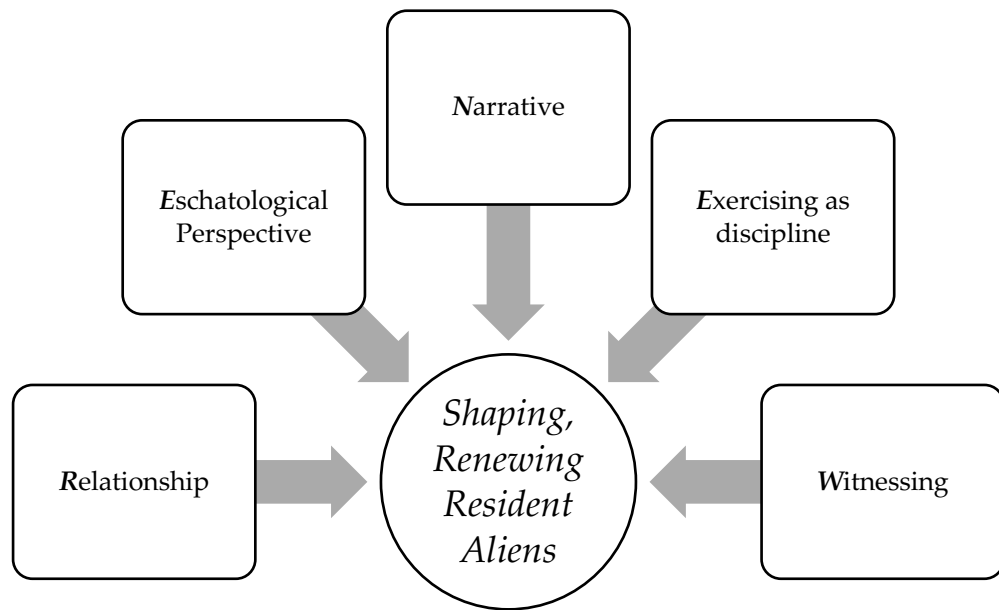
9. HOW: Equipment of the Virtuous Leader to *R.E.N.E.W*

We come to the “How” part, which introduces the methods that the virtuous leaders use primarily to shape faithful God's people and to build up virtuous Christians. As I prepare for this chapter, I hoped that this chapter would be practical but not too practical at the same time. In other words, this chapter deals with a specific methodology of how God's people are formed, but at the same time, I hoped that you would not be stuck in a mechanistic methodology or standardized frame. As Dulles mentioned, the church is mysterious. The church is the colony on earth, yet the people of God who have citizenship in heaven. Therefore, in this chapter, I will mention the essential elements for the formation of God's people, but I will avoid an overly pragmatic methodology. I hope this is my desire to be a person of moderate and temperate virtue myself.

I named them **R.E.N.E.W** after the initials of the equipment.²⁸⁷ Through this equipment, leaders who shape Resident Aliens either “renew” God's people through the work of God's Holy Spirit or create an environment in which “new creatures” of God are able to be born. They mean that *R* is Relationship, *E* is Eschatological Perspective, *N* is Narrative, *E* is Exercising as discipline, and *W* is Witnessing. So, let's take a look at them one by one.

²⁸⁷ The reason why I used the word “equipment” is that I think it is suitable for the image of a Resident Alien leader on an adventurous journey of salvation as practical tools.

Figure 3: The Virtuous Leader's Equipment to R.E.N.E.W



9. 1. “R”elationship

In order to create God's faithful people, Resident Aliens, the best way is to connect those who want to be to Resident Aliens and have a fellowship together. Of course, the Resident Aliens are the followers of Jesus who are with him and follow him. Through those who follow Jesus faithfully, others also learn how to follow him. Just as the apostles followed Jesus Christ and the early church members learned to hear the gospel and embody it through the exemplary lives of the apostles, there is no better way to nurture God's people than meeting with virtuous Christians. See Hauerwas and Willimon's claim on this:

Christian ethics is, in the Aristotelian sense, an aristocratic ethic. It is not something that comes naturally. It can only be learned. We are claiming, then,

that a primary way of learning to be disciples is by being in contact with others who are disciples. So an essential ethical role of the church is to put us in contact with those ethical aristocrats who are good at living the Christian faith. One role of any colony is to keep the young very close to the elders—people who live aright the traditions of home. There is no substitute for living around other Christians...The saints enrich rather than constrict our ethics. Epistemologically, there is no substitute for “saints” —palpable, personal examples of the Christian faith—because, as Jesus knew that day, he set a child in the midst of his disciples, we cannot know the Kingdom unless our eyes are opened to see it.²⁸⁸

What implications does this have on the problems of the young generation who are increasingly leaving the church today? According to the statistics presented by Kinnaman, 64% of young adults between the ages of 18 and 29 in the United States have dropped out at one time or another, which a more than 59% increase, compared to ten years ago).²⁸⁹ In order to overcome this situation, some churches have formed homogeneous groups of young people to help form a church culture of young people, which has been shown to be somewhat effective. But our question is not how effective this is for church growth, but how faithful it is to God's Word, promises, and character. The Resident Aliens-style solution to the problem of young people leaving the church is as follows:

One role of any colony is to keep the young very close to the elders—people who live aright the traditions of home. There is no substitute for living around other Christians...²⁹⁰ in most mainline, Protestant churches, our congregations have become the last stop for youth on the way out of church. We are doing a poor job of retaining our young. Of course, the sources of the problem are many. Yet we

²⁸⁸ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 102-103.

²⁸⁹ David Kinnaman, Mark Matlock, and Aly Hawkins, *Faith for Exiles*, 15.

²⁹⁰ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 102.

believe that a renewed sense of the unique way the church makes Christians through example is an essential part of any response to our young.²⁹¹

In fact, it was a tradition that had been passed down from the early churches for the community of faith to connect mature and young Christians. Sitter found that in the *Apostolic Tradition* recorded in a church manual at the beginning of the 3rd century, it had three characteristics: enrollment, instruction, and rites of initiation.²⁹² What is being emphasized here is *the importance of relationships* and rigorous discipline. Sitter explains:

Once contact was made and interest awakened, believers invited their friends to meet with a church leader, who would examine them to see if they were ready to be enrolled in the catechumenate and thus become “catechumens.” In most cases the believers who brought their friends served as the “sponsor,” also known as the godparent, moving through the entire process with them as a companion and mentor. Mentorship, therefore, functioned as a necessary part of the training program.²⁹³

How is the relationship between mature Christians and new believers who act as sponsors in the church community today? How is the church aware of the importance of this relationship? The importance of the relationship and training emphasized by the apostolic tradition must be rediscovered by the modern church.

From this year on, the church I serve disbanded small groups only for young people (it had been following the homogenous group model) and started a new small group in the form of being able to associate with generations of at least 5 to 20 years older than themselves. This was a very risky adventure, because young people tend to

²⁹¹ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 107-108.

²⁹² Gerald Lawson Sittser, 163.

²⁹³ Gerald Lawson Sittser, 164.

be reluctant to hang out with older generations who don't understand their own culture and language. But this seemingly reckless, challenging experiment has made the leaders of the church anew to realize that this is the way of the Christian tradition that has been forgotten. Surprisingly, it turns out that young people want to learn from generations older than themselves what it is to live as Christians, how they can follow Jesus, and what a specific way of life should be! Also, on back-to-school blessing Sunday last summer, the church connected children and youth with adults, encouraging mentors to write letters and pray regularly for mentees for a year. These are the attempts to bridge the gap between generations and enable young Christians to live as dwelling strangers by seeing and imitating the lives of exemplary and virtuous Christians.

The first equipment of the virtuous leader who can shape *Resident Aliens* is relationships, especially those that connect people with virtuous and mature Christians, which are essential to building the community of God.

9. 2. “E”schatological Perspective

I have a strong impulse to call this eschatological perspective the best equipment that the virtuous leader must have. To that extent, this eschatological view is one of the most important elements in establishing the Resident Aliens community, and without it, such a community formation is impossible. In Greek, *eschatos* is ‘last’, meaning something that will reach its appointed consummation.²⁹⁴ Hauerwas said, “Eschatology names a hope that defies frustrations by locating where we are in terms of an end which

²⁹⁴ Alan Cairns, *Dictionary of Theological Terms* (Belfast; Greenville, SC: Ambassador Emerald International, 2002), 148.

gives the present meaning." Therefore, this eschatological perspective is closely related to the virtue of hope and *telos*. If we believe in God's story, we have a complete kingdom of God, and we have a hope that we are its people and that we will reach its *telos*. In the *Peaceable Kingdom*, Hauerwas has rightly argued:

To begin to understand Jesus' announcement of the kingdom we must first rid ourselves of the notion that the world we experience will exist indefinitely. We must learn to see the world as Israel had learned to understand it – that is, eschatologically...for to view the world *eschatologically* is to see it in terms of a story, with a beginning, a continuing drama, and an end.²⁹⁵

Only when we take this eschatological point of view, that is, when we clearly recognize what settlements are made in the end times, we know where to go, what to do, and how to now and here. *Telos* is already completed in Christ, so we do not have to create anything ourselves. Usually, when we use the expression as a visionary leader, it is not a vision that a leader dreams or creates arbitrarily. Vision is what someone sees, namely, which is revelation. A virtuous leader with an eschatological point of view is one who sees what God will do at the end of all things and sees the present from that point of view. There is an objection that the eschatological point of view belittle reality or causes lawlessness, which is a great misunderstanding. Rather, only with this view, we Christians know where we are and where we should go. In short, this eschatological perspective is the true north that the virtuous leaders on an adventurous journey should always pay attention to. Therefore, leadership with an eschatological perspective is a leadership in which leaders already know the end, and it clearly shows people how and

²⁹⁵ Stanley Hauerwas, *The Peaceable Kingdom : A Primer in Christian Ethics* (Notre Dame, Ind.: University of Notre Dame Press, 1983). 82.

where the world is going in the big picture shown in the God's story. The virtuous leaders are those who are open to this point of view. Hauerwas and Willimon observed, "Our perspective on resident aliens can only be described as eschatological, if not apocalyptic. By eschatological yearnings, we Christians believe that we live in a world storied by God."²⁹⁶

As already covered in Part I and II, there are churches that are conforming to the world and there are secularized churches, and one of the reasons for such degradation is that it has lost its eschatological perspective. In other words, the lack of hope with *telos* puts leaders willing to do whatever is effective or useful for their churches. One of the reasons the church tends to conformity is that it has lost its eschatological perspective. The church is servile to the world and its culture because they do not believe in the existence of the church that has already triumphed in Christ. As a result, in order to flatter the world, the church tries to pretend to be more inclusive and generous than others. Their point is this:

The removal of eschatology from ethics may account for the suffocating moralism in our church. Moralism comes up with a list of acceptable virtues and suitable causes, the pursuit of which will give us self-fulfillment. "The Be Happy Attitudes." Or Christianity is mainly a matter of being tolerant of other people, inclusive, and open—something slightly to the left of the Democratic party. Being Christian becomes being someone who is a little more open-minded than someone who is not. E. Stanley Jones said that we inoculate the world with a mild form of Christianity so that it will be immune to the real thing. The aim of such inoculation is security—not security in Christ, but security from Christ and

²⁹⁶ Stanley Hauerwas, and William H. Willimon, *Where Resident Aliens Live: Exercises for Christian Practice* (Nashville : Abingdon Press, 1996), 46.

from having to rely on him and the shape of his Kingdom to give meaning and significance to our lives.²⁹⁷

These claims are essentially in line with Karl Barth's claim that the Christian community is an eschatological community that recognizes Christ, which the world does not recognize, and preempts the emergence of a new reality, but something that has not yet appeared. Barth noted,

Knowing Him whom others do not know, it sees it very differently to the extent that it now exists and participates in it very differently. And when we say "very differently" we do not mean this hypothetically, in the nature of an "as if," but in full and true reality on the basis of its knowledge of the true reality. Its faith may be only faith and not sight. But it is faith in Jesus Christ and therefore knowledge of what has taken place in Him. It is also obedient faith. It thus anticipates the appearance of that which already is but is not yet manifested²⁹⁸

Therefore, how can it be considered incidental for a leader to have an eschatological perspective? When the main task of the ministry is to create God's colony, his faithful people, one of the most important responsibilities for the leader is not to let them do something useful, but to let them see it. For example, in the parable of the hidden treasure from Matthew 13:44, a man sold all his possessions and bought a field where the treasure was hidden. Who would do it just because a pastor told them? (Sometimes there is.) That person did not do it because someone told him to "sell property", but because he "saw" hidden treasures in the field. We must not forget that

²⁹⁷ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 90.

²⁹⁸ Karl Barth, Geoffrey William Bromiley, and Thomas F. Torrance, *Church Dogmatics: The Doctrine of Reconciliation, Part 3.2, vol. 4*, 716.

this is a parable about the kingdom of God. Anyone who sees the last(eschaton) does according to telos, even if no one tells him/her. Therefore, the pastor's main task is to get people to see it. On this subject, Hauerwas argued:

Which helps to explain our earlier assertion that ethics is first a way of seeing before it is a matter of doing. The ethical task is not to tell you what is right or wrong but rather to train you to see. That explains why, in the church, a great deal of time and energy are spent in the act of worship: In worship, we are busy looking in the right direction.²⁹⁹

Pastors usually tell their members to faithfully attend Sunday services. Often, this remark is misunderstood because people think it is a means for the pastor to only attract people into the church. Of course, there may be such a tendency for churches that are self-centered, private or seeker-centered churches. However, as mentioned above, worship is an act that makes us look in the right direction. In other words, through worship, we can listen to God's story, have hope, have the courage to live in this world, show kindness to people, become temperate people who are not biased toward either side, and move toward the true north. Barth argued Christians are people who see the world from a completely different perspective.

In world-occurrence the people of God sees no more than others. Even more soberly than others, it sees in it the great rift between above and below, between light and darkness. With even sharper eyes than others it recognises here the antithesis between the rule of God and the confusion of men. But it sees the same things differently. And the difference is real and indeed total to the extent that it always begins with the confidence, and may return to it, that in spite of

²⁹⁹ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 95.

everything the history which takes place is that of the world already reconciled to God³⁰⁰

The virtuous leaders are those who view the present moments anew and differently with an eschatological perspective. These are the ones who make people look in the right direction through worship and train seeing before doing. Without an eschatological point of view, it is impossible to raise God's people that the world cannot see or experience.

9. 3. “N”arrative as God’s Story

Narrative is a theme that forms the core of Hauerwas' theology. In *After Christendom*, he asks questions about how to become witnesses and communicate the gospel without accepting the patterns of domination and violence in this world.³⁰¹ He said, “If I have even been partly right, we can begin by acknowledging the gospel is a story, the story of Jesus. In the telling, or better in the embodiment of that story in worship, we believe it is the power of God for our salvation. As Christians, therefore, we tell the story, not because we lack respect for those different from us.”³⁰² God’s true story evokes hope, and through it, virtuous Christians are formed.

Our hopes need to be schooled by the story of God, and language is crucial for such schooling. By this I mean that our ability to recognize the hopes that should

³⁰⁰ Karl Barth, Geoffrey William Bromiley, and Thomas F. Torrance, *Church Dogmatics: The Doctrine of Reconciliation, Part 3.2*, vol. 4, 716–717.

³⁰¹ Stanley Hauerwas, *After Christendom?*, 152.

³⁰² Stanley Hauerwas, *After Christendom?*, 152.

shape our lives must be determined by a truthful story, one through which we learn to want the right things rightly.³⁰³

A considerable number of Christians have come to faith from a relatively young age, and it is the Bible stories told by parents and church teachers that shaped their faith. Although the stories of the characters in the children's Bible tend to be oversimplified, they come to realize that God lives, controls all things, and is still the same. Sadly, today there is a tendency to lose the very narrative nature of the Bible and fall into a system of beliefs or a list of what to do and what not to do. The virtuous leaders are those who have the leadership as storytellers by recovering the narrative nature of the Scriptures. The colony of the kingdom of God does not require exceptional or extraordinary heroes, but simply wants ordinary people who are able to constantly connect people with the stories that make the church its roots, that define the essential meaning of the church.³⁰⁴ If the leader loses the nature of the narrative, the leader's community does not realize the meaning and unity of fragmented life. In other words, only through the story, God brings together the fragmented parts of our lives and brings them together into a coherent story that has some meaning.³⁰⁵

During my ministry, I have seen these things happen several times during the ministry. There was a woman in my church, and one day she lost her focus on what the meaning and direction of her life was due to the incomprehensible pains in her life (unhappy family, discord with her husband, children's misdeeds, addiction, etc.). At that

³⁰³ Stanley Hauerwas, *The Character of Virtue*, 62.

³⁰⁴ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 58.

³⁰⁵ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 53.

time, I delivered her series of talks with the Book of Ruth, where Naomi suffered a famine and fled to Moab, where her two sons married, but her husband and sons died. By the time all her hopes are gone, Ruth, Naomi's daughter in law follows her to believe in her God and arrives in the land of Bethlehem. She became a stranger, an alien, and an immigrant. God came to Ruth's life, which seemed to have no meaning in life, and God was compassionate to her and showed her the meaning and possibility of a new life through Boaz. Although she could not fully understand how important she was in the big picture of God, what is clear is that her life was not meaningless or that her past pains were not in vain. Ruth is the very story, the story of God. It is the story of God's love for us and the story of delivering us from crises. The woman, who thought her own life had been shattered, came to realize that there was a coherent story in her own life through the lease of the story of Ruth, which is also the story of God. She was able to recognize herself in the story. She wasn't sure if there was a way to go on, but she was able to continue the adventure of salvation by paying attention to the story of Ruth, who learned to go on even when there seems to be no way. When we have the true story, our lives that seem to be fragmented are tailored to a meaningful and consistent life. It is very important to remember that we are neither directors and nor creators. Hauerwas maintained that:

In like manner we must learn to be a creature. To confess that we are finite is not equivalent to the recognition that we are creatures. For creaturehood draws on a determinative narrative of God as creator that requires more significant knowledge of our humanity than simply that we are finite. For both the notions

of creature and sinner require that we find ourselves constituted by narratives that we did not create.³⁰⁶

Leslie Newbigin also provided similar insights, saying that missionaries from cross-cultural communities have already realized the importance of narratives and they are already organizing communities around a story told in the Bible. He said, “if one begins with the example of cross-cultural mission, one sees a group of people called missionaries who already organize their corporate life around a story that is told in a book and is continually reenacted by word and sacramental action in their liturgy.³⁰⁷” So, in this narrative point of view, it means to be a Christian. “Christians, in baptism, move from a story which they choose to a story which they inherit. That is, to be a Christian is to discover you are a part of a whole set of stories, of which the Bible provides the definitive shape.³⁰⁸

The virtuous leaders are God's storytellers. They have the story of God, the good news, in a world that pursues a life without stories, and we can only find ourselves in it, and our lives become meaningful and consistent lives only in it. This narrative equipment should be given to those who are obsessed with pragmatic ministry to take whatever is useful and practical for the church.

9. 4. "E"xercising as discipline

Creating a virtuous and faithful people of God requires the work of the Holy Spirit along with all kinds of virtues such as hope and perseverance, and it is not

³⁰⁶ Stanley Hauerwas, *After Christendom?*, 109.

³⁰⁷ Lesslie Newbigin, *Foolishness to the Greeks*, 42.

³⁰⁸ Stanley Hauerwas, *The Character of Virtue*, 20.

possible without constant exercising to match people's lives with what is true through a certain community. In the book *Resident Aliens*, the importance of training appears several times.

“The story began without us, as a story of the peculiar way God is redeeming the world, a story that invites us to come forth and be saved by sharing in the work of a new people whom God has created in Israel and Jesus. Such movement saves us by (1) placing us within an adventure that is nothing less than God’s purpose for the whole world, and (2) communally training us to fashion our lives in accordance with what is true rather than what is false.”³⁰⁹

When it comes to language, as a resident alien living in the United States, I have come to a deep sense of the importance of training. In order for someone to acquire a language, it is not only necessary to know information, but they must embody the learned knowledge directly by verbal training. For example, let's say there is an expression that I know clearly in my head. There were times when I tried to express it verbally but I couldn't, because the expression I knew with my head was not yet acquired with my mouth and body. As Hauerwas pointed out, in discipleship there can be no priority over imitation. He said, “We do not become free by conforming our actions to the categorial imperative but by being accepted as disciples and thus learning to imitate a master...he how is learned only by watching and following³¹⁰. Therefore, the first thing to be trained is to watch, follow, and imitate the lives of virtuous people.

The second specific and practical exercise to be trained is to look back on one's life. This is an essential process in order to live a virtuous life and acquire virtues, and of

³⁰⁹ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 52.

³¹⁰ Stanley Hauerwas, *A Community of Character*, 131.

course cannot be acquired without training. Hauerwas explained to Laurie about the training essential to a virtuous life:

We think our lives are lived facing forward but looking back is crucial for the virtuous life because it requires us to make judgments about whether we have acted well and, on that basis, whether certain actions should be repeated or corrected in the future.³¹¹

A good specific exercise to look back on your life and discern what you should not repeat and what you should repeat in the future is writing a journal. Guess what the following people have in common: John Wesley, George Whitefield, Jonathan Edwards, David Brainerd, Stanley Jones, Jim Elliott, Hudson Taylor, George Muller, and Dietrich Bonhoeffer. These were all ordinary people, but they were people who did extraordinary things with the help of God. At the same time, however, they all have in common that they are people who have kept their walk with God in a journal. We can write a diary every day and look back on our day to find out how we dealt with the situations we faced and whether the responses were correct or not to be repeated in the future.

We keep a diary every day, and we can look back on our day, seeing the situations we faced, how we dealt with them, and whether the reactions were correct and whether they were reactions to be repeated in the future. If you read the diaries of the historical figures above, you can see that they were not virtuous and mature people from the beginning. John Wesley, for example, failed to complete his mission in

³¹¹ Stanley Hauerwas, *The Character of Virtue*, 121.

Savannah Georgia and had to sneak out of Savannah at night and return to England.

From that background, we can see that there was a problem with his immature personality. However, he reflected on himself, writing down his shameful and hidden immaturity in his journal. In the future, he became a more mature, generous, and loving spiritual leader. There were many factors, but his repentance and reflection while writing a journal and constantly looking back in front of God would be a big factor.

Clearly, one of the biggest challenges of leadership is that this era is mainly a democratic era and a postmodern society, in other words, it is an environment where authority is gradually weakened, and it is difficult to discipline and train someone.

Hauerwas expressed his concerns:

the great problem of modernity for the church is how we are to survive as disciplined communities in democratic societies....We are not Christians because of what we believe, but because we have been called to be disciples of Jesus. To become a disciple is not a matter of a new or changed self-understanding, but rather to become part of a different community with a different set of practices.³¹²

However, this environment is also not a major problem. If you go to a fitness center today, you can easily find people working out with heavy dumbbells with the help of a coach. Why do they follow the coach's instructions? Because they have already realized and seen the value of training the body. Those who have seen it are willing to follow authority and obey their directions and methods of training. That is why we should not start with training without a community telling the story of God, without a narrative, or without an eschatological perspective. We must train and practice together

³¹² Stanley Hauerwas, *After Christendom?*, 97.

toward *telos* while listening to God's story through the community and sharing an eschatological perspective. How does obedience to the authority that accompanies training relate to the formation of virtue?

Training is so important, because training involves the formation of the self through submission to authority that will, if done well, provide people with the virtues necessary to be able to make reasoned judgment...I cannot think of a more conformist and suicidal message in modernity than that we should encourage students to make up their own minds. That is simply to ensure that they will be good conformist consumers in a capitalist economy by assuming now that ideas are but another product that you get to choose on the basis of your arbitrary likes and dislikes.³¹³

Like Hauerwas, I love baseball. I learned it when I was a kid, and baseball is still the best sport I can do. At that time, I learned the batting, throwing and catching techniques over a long period of time, and the teachings of the local elder brother played a big role. I learned for the first time that a pitcher has many ways to hold and throw the ball through him. His teaching was absolute to me, and his words seemed to me like the words of the Lord. The curve I learned according to his teachings are still quite useful. My batting skills aren't too bad either. I still use my baseball skills in softball tournaments against churches every year. In this respect, playing softball at church is quite biblical. For in authority and in the community, cultivating and training time-consuming skills is analogous to our acquiring virtues and embodying the character of Christ.

³¹³ Stanley Hauerwas, *After Christendom?*, 98.

The virtuous leaders are those who realize the importance of practice and exercising as discipline in fostering virtues and building communities. This exercising begins when we realize our identity and the direction through God's story and eschatological perspective. Exercising as discipline is a must-have equipment for the virtuous leaders.

9. 5. “W”itnessing

The last equipment that the virtuous leaders must have is witnessing. Just because Witnessing is at the end doesn't mean it's least important. If we know that we are God's creatures and realize that we are in God's great story, witnessing as witnesses is almost the only alternative, we can take in a world full of violence.³¹⁴ Why witnessing? It is because we are a people storied by God. Hauerwas argued:

“What we must understand is that witness is necessary because we are so storied. If the gospel were a truth that could be known in general, then there would be no necessity to witness. All that would be necessary would be to confirm people in what they already know. If the gospel were about general human experience that is unavoidable, then there would be no necessity of being confronted by anyone as odd as a Christian. But because the story we tell of God is the story of the life and death of Jesus of Nazareth, then the only way to know that story is through witness.”³¹⁵

Similarly, Barth said that the reason God's people exist is to be witnesses to the kingdom.

³¹⁴ Stanley Hauerwas, *After Christendom?*, 149.

³¹⁵ Stanley Hauerwas, *After Christendom?*, 149.

It is in this resoluteness that the people of God is already in its existence in world history a witness to the kingdom which it can see to have come already in Jesus Christ but towards the coming of which in direct and universal visibility it still looks forward³¹⁶

Busch interpreted that the concept of witness, which is central in Barth's ecclesiology, implies the constraints of the church's task.

Christ is the Living One, as the church certainly must believe, then it can, and must, and may not do what he does, but only bear witness to what he does. The concept of witness, so central in Barth's doctrine of the church, contains also its limitation to a task which only responds to the action of Christ, but is not to be equated with it.

However, there is such a limitation in bearing witness, and this was also the criticism received by the German Confession Church, but looking at the martyrdom of the early church, their testimony as death, was the most powerful testimony and political message to Rome. Of course, this does not mean that we all have to be martyred in the modern world. But witnessing must be a powerful political action for Christians to reveal God's kingdom and Him to the world and raise God's people. Lesslie Newbigin described "the life of the local congregation as a "hermeneutic of the gospel," the best indication of what it really means to speak of the new creation in Christ."³¹⁷ If we think about this backwards, it means that others who are not in God's colony will mainly read and see the life of Resident Aliens rather than reading God's Word first. If we Christians do not first live as witnesses of the interpreted gospel, no matter how publicly beneficial

³¹⁶ Karl Barth, Geoffrey William Bromiley, and Thomas F. Torrance, *Church Dogmatics: The Doctrine of Reconciliation*, Part 3.2, vol. 4, 716.

³¹⁷ Kevin J. Vanhoozer, and Owen Strachan, 21.

and useful the work of the church is, in the end it is only a temporary blindfold. They are those who clearly realize that war and injustice will arise in this world if their testimony disappears or if they cease to do so.³¹⁸

Therefore, the testimony also requires the virtues of faith and hope, and the courage to testify boldly. The present age is looking for such virtuous leaders, and through such leaders a community will be established that courageously witnesses to a compassionate, generous and just God toward a violent world.

³¹⁸ Stanley Hauerwas, and William H. Willimon, *Resident Aliens*, 36-37.

Conclusion

The four crises currently facing the Korean church (Successful churches, Saints (groups) of Ga-an-an, Secularized churches, and Suspicion-directed churches) have been steady problems since the 2000s, and public and missional church movements have been tried in various ways to solve them. When a church stays in a private church, a conversionist type, or sect, it ignores its mission to the world and becomes a lazy church for the world, a church that has fallen asleep. Or, when a church takes the form of a public church or an activist type, it tends to become a compromised or secularized church.

Currently, the Korean church needs a balanced model that is not biased in any of these directions, and that is the 'Resident Aliens model'. This model is not a church that compromises the world, nor does it stay in a sect. Salvation is an adventure, and it is a church that boldly witnesses to the kingdom of God to the world in words, actions, and lives. The world is the place where they stay (presence) but at the same time their true citizenship is in heaven (transcendence). They are the visible witnesses to invisible Jesus Christ to the world.

An alternative solution to overcome the crisis of the Korean church is not to improve social services or welfare systems for the world (obviously it is important though), but to establish a community that resembles Christ and fosters virtuous Christians, which is the main task that the church can do for the world. The criticism that Korean Christians receive today are selfish, self-centered, impatient, ruthless, and

secular, which are the results of the lack of these virtues. It is the way for the Korean church to develop virtuous leadership and establish a faithful community of God through them in order to overcome the current. Here are the three conclusions. Fostering virtuous leadership and building up a faithful community of God through him is the way the Korean church should go. Here are the three conclusions.

First, it is necessary to recognize the limitations of growth-oriented ministry and rebuild the faith community based on a balanced ecclesiology. Like Pastor Hong's confession in the introduction, the Korean church has been a growth-oriented ministry, and it has not changed much. The Korean church of the past 20 years, which has mainly focused on the Relevance model, must now be balanced through the 'Counterculturalist model', which can be called the counterpoint. In other words, we must become adventurous Christians who are neither conforming to the world nor staying in the church.

Second, the criticisms of the Korean church are mainly problems of the quality and character of Christians, not the lack of social service, so it is necessary to turn to a ministry that can cultivate virtues. Although we have already seen the results of various surveys, the criticisms of the Korean church were mainly related to vices. Now, we must strive to become Christlike Christians by cultivating virtuous leadership, virtues of faith, hope, courage, truthfulness, kindness, patience, and temperance.

Third, we must overcome individualism and restore communality with the five equipments (R.E.N.E.W) of the virtuous leaders. A virtuous leader is not an individualist but a communalist, who knows the importance of relationships and builds

a community by connecting mature believers with immature believers (Relationship). As a storyteller who tells the story of God, he/she has an eschatological perspective and trains people to continue living the life of 'Resident Aliens' without losing hope (Eschatological perspective, Narrative, and Exercising as discipline). He/she invites faithful witnesses who have experienced God's presence through the adventure of salvation and encourages them to testify of God's story. This cultivation of virtue is possible when someone is in a faith community. The culture of individualism in the Korean church has a negative effect on the cultivation of these virtues. In addition, COVID-19 is accelerating this tendency further. However, this situation makes people lonelier and more isolated. That is the opportunity given to the Christian community. Those who left the church will return and the lost sheep will come to know God through the faith community when the faith community shows them the virtues of hospitality, temperance, and kindness so that they can experience the true kingdom of God.

After all, the virtuous leadership of a pastor who builds such a community is essential in all of this. Peter was a very ordinary fisherman, but with the help of his Holy Spirit, he was able to do extraordinary work for the kingdom of God. God is not looking for extraordinary people only, but through ordinary people that God can use, God makes them like Him and shapes them with His character. Oh Lord, rather than sending us extraordinary people, send us the Holy Spirit, who makes ordinary people look at the world through your eyes. Then, through the Holy Spirit, virtuous leaders will be established, and faithful people of God will be raised. Amen.

Appendix A: the Virtues and Vices

Vices (Deficiency)	Virtues (the mean between two vices)	Vices (Excess)
distrust, doubt	Faith/faithful/trustful	credulity, blind faith
cynicism / despair	Hope/hopeful	naive optimism
cruelty, sentimentality	Kindness/mercy	intrusiveness
cowardness	Courage	recklessness
over-indulgence, impulsivity	Temperance	inhibition, suppression
hastiness	Patience	sloth
stinginess	Generosity	wastefulness
pride, hubris	Humility	self-deprecation
deception	Truthfulness	judgmentalism
unfairness, unjust	Justice	vindictiveness
self-isolation	Friendship	clingy relationship

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Dawe Kim was born in Seoul, Korea on January 3, 1980. He earned a Bachelor of Theology from the Methodist Theological University in 2005 and a Master of Theology (Th.M, Homiletics) from the Graduate School of Theology, the Methodist Theological University in 2007 in Korea. He has received a KAATS (Korea Association of Accredited Theological Schools) Excellent Thesis award in Practical Theology (Title: *A Comparative Study of the Narrative Preaching by Eugene L. Lowry with the Inductive Preaching by Fred B. Craddock*) on February 1, 2007. He also earned a Master of Divinity (M.Div) from Saint Paul School of Theology in 2014 (with honors). He was ordained an elder in the Korean Methodist Church in 2010 and is currently an associate member (O.E) of the Great Plains Conference of the United Methodist Church. Currently he is serving the Central Korean United Methodist Church of Kansas since July 2013.