

Reimagining the Office of the Korean Methodist Church: Insights from the Reformation

by

Shin Woo Hong

Date: _____

Approved:

Stephen Gunter, Supervisor

J. Warren Smith, D.Min. Director

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

2018

ABSTRACT

Reimagining the Office of the Korean Methodist Church: Insights from the Reformation

by

Shin Woo Hong

Date: _____

Approved:

Stephen Gunter, Supervisor

J. Warren Smith, D.Min. Director

An abstract of a thesis submitted in partial fulfillment of
the requirements for the degree of Doctor of Ministry
in the Divinity School of Duke University

2018

Copyright by
Shin Woo Hong
2018

Abstract

This thesis endeavors to understand and analyze the issue of hierarchy in the leadership structure of the Korean Methodist Church by using the lens of the Reformed Tradition. There are both pros and cons to its structure, for these not only helped the Korean Methodist Church to grow rapidly in a short period of time, but also brought about problems such as secularization or classism. Interestingly, in examining church history, the same issue of hierarchy emerges at the center of its leadership structure. Several factors have affected the development of a hierarchical structure within the church. Although these factors have varied depending on the cultural, periodical, and situational circumstances, the common thread is how the churches have utilized them to their benefit. This thesis first explores the original grounds and meanings of church offices by visiting their biblical and historical grounds. Second, it offers a broad survey of church history, especially in the early and medieval church. By examining church offices in history, one can see how these have developed and functioned to strengthen churches' power and authority, eventually bringing the 16th-century reformation of the church. The Korean Methodist Church, which emerged from this Reformed tradition, faces the same dynamic of church leadership structure. By exploring this dynamic, one may better understand how to structure church leadership more fruitfully.

Table of Contents

Abstract	iv
1. Preface.....	1
1.1 Issues Considered.....	1
1.2 Purpose and Direction of Study	3
2. Biblical Foundation of Leadership Office in Faith Community.....	5
2.1 The Old Testament.....	5
2.1.1 <i>'am</i>	5
2.1.2 Priests.....	6
2.2 The New Testament	8
2.2.1 <i>Laos</i>	8
2.2.2 Clergy.....	10
2.3 Summary and Analysis	12
3. Historical Overview of Church Offices	14
3.1 The Early Church.....	14
3.1.1 Apostles.....	14
3.1.2 Elders	15
3.1.3 Deacons.....	16
3.2 Shifts during the Post-Apostolic Era.....	18
3.2.1 Ignatius of Antioch	19
3.2.2 Cyprian of Carthage.....	21
3.2.3 Ambrose of Milan	22
3.3 The Peak of Clerical Authority: The Medieval Era	24

3.4 Summary and Analysis	26
4. The Reformation and the Priesthood of All Believers	28
4.1 Luther's Understanding of the Church Office	28
4.2 Outcomes of the Reformation	31
4.2.1 Protestantism	31
4.2.2 The Change within and of Catholicism	33
4.3 Summary and Analysis	35
5. Understanding the Korean Methodist Church and Its Church Offices	38
5.1 Historical Background: The Chosun Society	38
5.1.1 The Chaotic Chosun Society	38
5.1.2 Mission Work and Evangelism	40
5.2 Establishment and Offices of the Korean Methodist Church	43
5.2.1 Elder	43
5.2.2 Deaconess	46
5.2.3 Deacon	48
5.3 The Hierarchical Structure of the Korean Methodist Church Offices	50
5.3.1 Membership	50
5.3.2 Deacon	52
5.3.3 Deaconess	53
5.3.4 Elder	55
5.4 Confucian Culture and the Korean Methodist Church	60
5.4.1 Contextualization	60
5.4.2 Secularization	63

5.4.3 Problems of the Hierarchical Structure in the Korean Methodist Church	64
5.5 Summary and Analysis	66
6. Conclusion	69
6.1 Spirit and Structure	69
6.2 The Original Methodism and the Korean Methodist Church	71
6.3 “The Priesthood of All Believers” in the Korean Methodist Church	73
Bibliography	76

1. Preface

1.1 Issues Considered

Since the founding of the Korean Methodist Church, its lay leadership structure has developed to include male and female deacons and elders.¹ In the 20th century, when the early missionaries came to evangelize the Korean people and to build churches, they gave those titles to church members who were acknowledged as faithful and willing to serve the community of believers. At this early stage, their roles and functions were similar to those who were sent by the churches, such as missionaries. But as the years went by, the titles have developed differently and their roles have been further contextualized according to Korean cultural expectations and norms. As a result of these developments, the Korean Methodist Church has come to have its own distinct leadership structure.

The strongly hierarchical culture of Korea shaped this period of ecclesial development. Some scholars, such as Kwang Soo Lee, even assert that this culture has led to “classism,” in which people are eager to advance to elite offices such as *Jibsa*, *Kwonsa*, and *Jangro* as a means of social achievement. While church offices in the period of early Christianity were typically assigned according to spiritual gifts, the Korean Methodist Church bestows offices according to the level of commitment. In this system, among laypersons, one becomes promoted from professing member to deacon, deacon to

¹ In Korean, these terms are translated *Jibsa*, *Kwonsa*, and *Jangro* respectively.

deaconess,² deaconess to elder. This is similar to the way changing titles are given to indicate promotion in secular business. Like most Korean churches, as Kwang Soo Lee points out, the Korean Methodist Church is deeply rooted in a hierarchical culture.³ Thus, Lee argues, its hierarchical culture differs markedly from the earliest Christian churches, who affirmed that the structure of church offices should reflect the egalitarian body of Christ.

However, the strongly hierarchical and stratified culture has indeed helped the rapid growth of the church by maintaining and managing membership along with promoting strong commitment among the laity. Young Il Kim points out that the Koreans have an appreciation for hierarchy due to Confucianism, which provides a context for understanding the growth and structure of Korean churches.⁴ The early foreign missionaries carefully studied and understood the Confucian culture in Asian countries including Korea. They communicated with Confucian scholars, translating the Bible and finding common ground between Christian faith and Confucian culture. While there are many reasons the Korean churches came to have such a rapid and great growth in number in such a short period of time, I will seek to show that the church's hierarchical structure is one reason for that growth. Thus, this hierarchical structure has functioned as good and effective despite its shortcomings such as inhumanity and stratification of church life.

² In Korean, "deaconess" does not indicate a female deacon as it does in the Western Christian traditions.

³ Kwang Soo Lee, *Writings of Kwang Soo Lee*, vol. 1 (Seoul: Sam Joon Dang, 1978), 20.

⁴ Young Il Kim, *The Confucian Culture and Church Growth in Korea* (The Korean Religion and Christian Ethics, 2005), 192.

1.2 Purpose and Direction of Study

Despite possible shortcomings and abuses of power, this church structure allowed Christianity to grow rapidly by eliciting quick and strong commitments by church members. From this point of view, one can naturally consider that such a “structure” may exist as long as it does not harm the original “spirit” of the church. This is not a new insight, but was once taught by Christ, the initiator of the Church: “Neither is new wine put into old wineskins; otherwise, the skins burst, and the wine is spilled, and the skins are destroyed; but new wine is put into fresh wineskins, and so both are preserved.”⁵ Since no tradition exists in isolation, they are all subject to change. Once again, what matters is the spirit in which change occurs within a traditional structure. As 1 Corinthians 6:12 teaches, one may take only what is lawful for the church as long as it benefits the church.⁶ All Reformed Christian traditions acknowledge this truth. The Korean Methodist Church continues to reform the structure of its church leadership, especially its church offices, in conversation with many other denominations.

In this thesis, I aim to rethink how the offices of the Korean Methodist Church have provided structures for church leadership that support the healthy and fruitful ministry of the church. First, I survey passages in both the Old and New Testaments that are relevant to the question of church authority. In doing so, I explore how the early churches formed and practiced their church offices, focusing especially on their

⁵ Mt 9:17; Mk 2:22; Lk 5:37.

⁶ “All things are lawful for me, but not all things are beneficial. All things are lawful for me, but I will not be dominated by anything.”

hierarchical structure. This will also help give a glimpse of the true meanings and purpose of church leadership as these early texts portray them. Second, one needs to examine church history to understand the advantages and disadvantages of hierarchical church leadership. Especially in the Reformation Era, the idea of the “Priesthood of All Believers” became the foundational spirit of all Reformed traditions, including the Korean Methodist Church. Third, I study the development of church offices in the Korean Methodist Church within its historical and cultural context. In light of Confucianism, deeply rooted in Korean life, one should be able to understand the culture of Korean churches and to rethink the need for reforming their church structure in terms of hierarchy.

2. Biblical Foundation of Leadership Office in Faith Community

2.1 The Old Testament

Before thinking deeply about the offices of the church, one needs to comprehend how they came to be used officially in the church. These structures developed from previous examples in the Old and New Testaments. This inquiry requires investigating the term “lay” and “clergy” in the periods before and after Christ.

2.1.1 אָמ – ‘am

The Hebrew term that indicates “God’s people” is אָמ (*am*). This term reflects the distinctive notion that Israel is chosen by God and thus has a special relationship with God. Its use extends to the time of Abraham and his descendants, who are called to keep the covenant between his descendants and God. Therefore, the use of the “God of Abraham, Isaac, and Jacob” appears consistently throughout the entire Old Testament. For example:

“No, for I have chosen him [Abraham], that he may charge his children and his household after him to keep the way of the Lord by doing righteousness and justice; so that the Lord may bring about for Abraham what he has promised him.”⁷

“I [Jacob] know, my son [Joseph], I know; he also shall become a people [‘am], and he also shall be great.”⁸

⁷ Gen 18:19.

⁸ Gen 48:19.

“The Lord, the God of your ancestors, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying: I have given heed to you and to what has been done to you in Egypt.”⁹

As God’s chosen people, the Israelites are thus distinguished from all other peoples in general. Throughout Israel’s history, God continues to ask them to remember and keep the covenant so that they are to recognize, admit, and live out who they are as chosen people—a faith community: “For you are a people [*‘am*] holy to the Lord your God; the Lord your God has chosen you out of all the peoples [*‘ammim*] on earth to be his people, his treasured possession.”¹⁰

But as the years went by, and they broke the covenant of God, the beneficiaries of God’s divine blessings became fewer according to their deeds. For instance, among Isaac’s sons, Jacob is chosen because Esau neglected the significance of God’s blessings. At times, God punished God’s people by letting them be oppressed under other nations’ hands as they went too far from the covenant relationship with God. Thus, they found themselves confronted with the need to turn back to God as God’s people.

2.1.2 Priests

In order for people to return and be reconciled with God, there needed to be a group of people who could administer the mediating work, namely, the priests. By administering the sacrifices for people, they performed several works.

⁹ Ex 3:16.

¹⁰ Deut 7:6.

First, they were keepers of the tabernacle, in which they performed important priestly functions: “I chose him out of all the tribes of Israel to be my priest, to go up to my altar, to offer incense, to wear an ephod before me; and I gave to the family of your ancestor all my offerings by fire from the people of Israel.”¹¹

Second, they were able to tell people what decisions had to be made when important issues were being discussed. For example, they made important decisions by using the Urim: “But he shall stand before Eleazar the priest, who shall inquire for him by the decision of the Urim before the Lord; at his word they shall go out, and at his word they shall come in, both he and all the Israelites with him, the whole congregation.”¹²

Third, they were teachers of the Law of God: “They shall teach my people the difference between the holy and the common, and show them how to distinguish between the unclean and the clean.”¹³

Fourth, they were in charge of offering sacrifices as mediators between God and his people for reconciliation: “The priests shall offer the blood, dashing the blood against all sides of the altar that is at the entrance of the tent of meeting. The burnt offering shall be flayed and cut up into its parts.”¹⁴

Fifth, they blessed God’s people by words and anointment: “The Lord bless you and keep; the Lord make his face to shine upon you, and be gracious to you; the Lord lift

¹¹ 1 Sam 2:28.

¹² Num 27:21.

¹³ Ezek 44:23.

¹⁴ Lev 1:5–6.

up his countenance upon you, and give you peace. So they shall put my name on the Israelites, and I will bless them.”¹⁵

In order to be present before God, the priests were clothed in specified robes, anointed before the people, and performed special sacrifices.¹⁶ They were distinguished from their community by being robed, being in holy communion with God in the tent of meeting, and sent to come back to their people to officiate the holy sacrifices.¹⁷ In short, they were servants of others to serve God and God’s people. They were for, by, and of God in serving God’s people. The priests occupied a visible position within the community, but practiced humility before God as they tried to maintain higher level of cleanliness.¹⁸ In order for God’s people to maintain their holy relationship with God, therefore, priests worked as representatives and took the role of mediator and reconciler between God and his people.

2.2 The New Testament

2.2.1 *Laos*

In continuity with the Old Testament understanding of God’s people as ‘*am*, the New Testament has its own term, *λαός* (*laos*), meaning “a people” in Greek as well. When Jesus used this term, he indicated all the people he called to be his “church” as a

¹⁵ Num 6:24–27.

¹⁶ Ex 28–29.

¹⁷ Lev 8–9.

¹⁸ Dae Il Wang, *Success and Failure of Priests* (Seoul: The Christian Literature Society of Korea, 2001), 36.

new faith community. Jesus uses the word *laos* many times in the Gospels: “Do not be afraid; for see—I am bringing you good news of great joy for all the people [*laos*].”¹⁹

As the church, this *laos* extends to all who are invited into the covenant relationship with God, even the Gentiles who are included through Christ. No longer is membership in God’s people limited to the Israelites, but extends to all who believe in Christ and his crucifixion. Along with Gospels’ teaching such as John 3:16,²⁰ Paul confirms that the gospel is valid for all the others than the Israelites only: “But through their stumbling salvation has come to the Gentiles, so as to make Israel jealous.”²¹

As God’s covenant people, they are to serve one another by using their own gifts of service, forming “ecclesia”²² People belong to different orders, but all are equal before God, who calls and forgives. Among them was only one Lord and Savior—Christ Jesus—under whom all members, including leaders, are obedient and horizontal. Although different roles and duties attached to different titles such as apostles, teachers, healers, rulers, prophets, and others, they not exist as a differentiated body, but as equal servants of God’s community, having being called by God and given distinct spiritual gifts. For instance, the apostles were truly given their title with authority, but they received this title only to serve the community of God, not for ruling over others. In that manner, all were “laity,” which is from the term *λαός*. Although *laos* was later misused to

¹⁹ Lk 2:10.

²⁰ “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but many have eternal life.”

²¹ Rom 11:11.

²² Hendrik Kraemer, *A Theology of the Laity* (Vancouver, BC: Regent College Publishing, 2005), 59.

designate the “illiterate,” “lowly,” or “undisciplined,” it is originally used for God’s people in which all are equal before God, who calls and loves God’s people.²³

2.2.2 Clergy

Along with the notion of *laos*, a new concept was added as the biblical authors adopted the secular term, “*kleros*.” This term came into use as the new term reflects a new context. The Hellenistic culture in Roman cities contained two distinctive notions in their governing system, which were *kleros* (clergy) and *laos* (laity). *Kleros* refers to “lots” or “allotment,” when it appears in the Old Testament.²⁴ The group of *kleros* came to be the office that ordered the faith community.²⁵ Some of these roles were apostles, elders, and deacons. Apostles were to preach and teach the Word of God and also to appoint deacons who could take on the work of service. Deacons were in charge of taking care of orphans and widows.²⁶ Along with them were elders, who had almost equal

²³ In the early church history, it thus became natural that the church developed its offices, and came to specify specific offices in the church such as deacon, deaconess, bishop, etc. The first person known to have used the term “*laikos (laos)*” is Clement of Rome (Philippians 4:3). Ordained priests or ministers stood above laypersons in the strong hierarchy within the church, sometimes even constituting classism. Likewise, the religious and spiritual notions that emerged with those social and structural terms suggest that the Church has been going through its secularization for a long time.

²⁴ Num 18:20: “Then the Lord said to Aaron: You shall have no allotment in their land, nor shall you have any share among them; I am your share and your possession among the Israelites.”

²⁵ Kraemer, *A Theology of the Laity*, 60–61.

²⁶ Acts 6:1–6: “Now during those days, when the disciples were increasing in number, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution of food. And the twelve called together the whole community of the disciples and said, ‘It is not right that we should neglect the word of God in order to wait on tables. Therefore, friends, select from among yourselves seven men of good standing, full of the Spirit and of wisdom, whom we may appoint to this task, while we, for our part, will devote ourselves to prayer and to serving the word.’ What they said pleased the whole community, and they chose Stephen, a man full of faith and the Holy Spirit, together with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte of Antioch.”

authority as the apostles,²⁷ as consistently noted in the New Testament. Likewise, from the time of the early Christian community in Jerusalem, there had been apostles, elders, and deacons, showing the harmonious order of the trifold office within the church.

Thomas C. Oden points out that the official work of the church began through the threefold church office.²⁸ As ordained conveyers of grace, they all came to serve the church, practicing authority over other bodies of the church, thus ordering it.

However, even though a distinction between the clergy and laity emerged, all had the same and equal status as “a chosen race, a royal priesthood, a holy nation, God’s own people” regardless of their roles and duties.²⁹ Just as the Old Testament differentiated between the *‘am* and priests, the New Testament also has laity and clergy as equal parts in one body forming an egalitarian faith community. This is the status of God’s people in which all serve the Lord with no obligation to be subject to anyone. Although the word *kleros* existed in the New Testament, their status was no different than that of the laity, but they did perform priestly roles. Likewise, this understanding of these offices has been consistent throughout the entire history of both the Old and New Testaments, and remains the foundation for church offices.

2.3 Summary and Analysis

²⁷ James Dunn, *Unity and Diversity of the New Testament*, (Norwich, England: Hymns Ancient & Modern Ltd., 2005), 177–78.

²⁸ Thomas C. Oden, *Pastoral Theology: Essentials of Ministry*, (New York: HarperOne, 1983), 65–68.

²⁹ 1 Pet 2:9–10: “But you are a chosen race, a royal priesthood, a holy nation, God’s own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy.”

In both the Old and New Testaments, distinctions among God's people were based on roles and duties performed within the faith community. The Bible reflects several views, but overall there is little support for a hierarchical view in which people are ranked according to status or authority. The terms such as *'am* and *laos* are key to understanding the shape of leadership in faith community, for they indicate that all believers are God's people who bear a role and duty according to their gifts. Although the early Christian communities did not have a consistent or well-organized leadership structure, they responded to pressing issues by using their gifts flexibly, trying to maintain harmony with others. Paul did not view this as immature or primitive, but as reflecting a charismatic and egalitarian spirit that formed a healthy and harmonious church.³⁰

Although the notion of "*kleros*" was adopted later, during times of Roman influence,³¹ it did not have an impact on the existing form of that leadership. Rather, the concept of *kleros* enhanced the flexibility of ministerial leadership according to individual gifts as well. All those notions were set in order so that only Christ was the head and ruler of the Church,³² and everyone within the church was to serve one another under his authority as his body. This was the ideal that determined the effective organization of church leadership. But this pattern began to change under the influence of diverse elements from the church's historical situation.

³⁰ Hans von Campenhausen, *Ecclesiastical Authority and Power in the Church of the First Three Centuries*, trans. by J. A. Baker (Stanford, CA: Stanford University Press, 1969), 69.

³¹ Kraemer, *A Theology of the Laity*, 60–61.

³² Col 2:10: "You have come to fullness in him, who is the head of every ruler and authority."

3. Historical Overview of Church Offices

Now, it will be helpful to explore the reality and development of church offices since biblical times. Such a survey will capture how the church lost its spirit and how believers rose up to reform its structures.

3.1 The Early Church

It is necessary to survey the early Christian documents to see what structures they maintained and how they did so healthily. Across contemporary denominations, one observes a common pattern: most of them have based their own office structure upon that of early Christian church. Reflecting scriptural patterns, there were three main church offices in the early Christian period.

3.1.1 The Apostles

1 Corinthians 15:3–8 makes it hard to conclude that “the twelve” indicates twelve individual people, for Paul mentions “all apostles” after talking about the twelve: “And God, who knows the human heart, testified to them [the twelve] by giving them [the twelve] the Holy Spirit, just as he did to us.”³³ Here Paul includes not just himself, but all his coworkers, such as James, Barnabas, Andronicus, and Junia. Below is the argument of Paul, who insisted on his and his colleagues’ equal status as apostles to that of Jesus’ disciples:

³³ Acts 15:8.

For he who worked through Peter making him an apostle to the circumcised also worked through me in sending me to the Gentiles, and when James and Cephas and John, who were acknowledged pillars, recognized the grace that had been given to me, they gave to Barnabas and me the right hand of fellowship, agreeing that we should go to the Gentiles and they to the circumcised.³⁴

Obviously, this did not end the debate within the early church about authentic apostleship, for this debate continues throughout the entire epistles. What should be pointed out is that the work and mission of the apostles were initiated and built by Christ himself. He instructed them to “go make disciples of all nations, baptizing all in the name of the Father and of the Son, and of the Holy Spirit, and teaching them to obey everything that [Christ] commanded [them].”³⁵ In other words, true apostleship is determined according to the actual works and fruits for ministry and mission of the church. They were to 1) proclaim the gospel of Jesus, 2) serve pilgrims as missionaries or itinerant evangelists, and 3) be recognized and supported by their faith community, which became the tradition of apostleship within the church.³⁶

3.1.2 Elders

Although the office of elder is frequently recognized and noted, the New Testament does not offer details about how the office came into being. In the book of Acts, after electing the seven deacons, the apostles and the elders are mentioned as the ordering bodies within the church in the Jerusalem Church: “And after they had

³⁴ Gal 2:8–9.

³⁵ Mt 28:19–20.

³⁶ Edward Schillebeeckx, *Ministry: Leadership in the Community of Jesus Christ*, (New York: Crossroad Publishing Company), 21.

appointed elders for them in each church, with prayer and fasting they entrusted them to the Lord in whom they had come to believe.”³⁷ It is also noted that, whenever Paul and Barnabas evangelized a new region, they appointed elders of the church. When reading through the entire book of Acts, it is undeniable that the elder held significant power for issuing orders and appointing others just as the apostles did.

However, the office of elder dates back to the Old Testament era. They were the heads and leaders of the Israelites, who made important decisions and judgments from the trivial to the significant among the faith community. They were also ordained to officiate matters of community. Thus, the Jerusalem community naturally adopted the form and work of the Judean community, especially for the office of elder. What distinguishes the two, however, is that the Jerusalem community selected them according to the spiritual gifts each has, while the Judean community selected them for holding authority over the community.³⁸

3.1.3 Deacons

According to the book of Acts, the seven deacons belonged to the apostles. It is interesting that their origin is vague, but their ministerial boundary and impact were tremendous. They were the Hellenistic Jews, ordained by the disciples, expected to preach the gospel, recognized for their charismatic leadership, and also for opposing the

³⁷ Acts 14:23.

³⁸ John Knox, *The Ministry in the Primitive Church: The Ministry in Historical Perspectives*, ed. H. Richard Niebuhr and Daniel D. Williams (San Francisco, CA: Harper & Row, Publishers, 1983), 21–22.

Jewish Sanhedrin.³⁹ When people such as Philip, a deacon and an evangelist, travelled through Samaritan and Syrian territories, the Christian faith spread rapidly throughout the Middle East.⁴⁰ As the author of Acts recounts, “Philip went down to the city of Samaria and proclaimed the Messiah to them. The crowds with one accord listened eagerly to what was said by Philip, hearing and seeing the signs that he did, for unclean spirits, crying with loud shrieks, came out of many who were possessed; and many others who were paralyzed or lame were cured”⁴¹ Their ministry and mission is thus regarded as the voluntary work by the Holy Spirit rather than the systematic and programmatic initiation by the apostles. In short, the office of deacon functioned practically as the active, voluntary, and charismatic body of the church despite its vague and unclear origin.

Likewise there existed in the early church some specific orders within the church, but all people were to serve one another without being subject to one another, as coworkers in Christ. The church was not divided among stratified groups, but functioned as equally cherished parts of one body of Christ according to the gift each was given.

Paul explains about the body of Christ:

To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues.... For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.⁴²

³⁹ Schillebeeckx, *Ministry*, 20.

⁴⁰ Schillebeeckx, 20.

⁴¹ Acts 8:5–7.

⁴² 1 Cor 12:8–12.

Below is the specific order in which Paul believes God has given each Christian gifts for ministry:

And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak in tongues? Do all interpret? But strive for the greater gifts. And I will show you a still more excellent way.⁴³

Understanding the significance of unity and equality within church leadership, it can be understood that the early churches could experience growth while having various kinds of church offices as effective and fruitful vehicle of church leadership. Nevertheless, all Christians were subject only to Christ, the head of the church.

3.2 Shifts during the Post-Apostolic Era

A large shift happened around the 2nd century as the church moved towards authoritative leadership in the office of bishop. Bishops and elders were almost equally regarded, but bishops became the head of elders, elevating themselves onto a higher ground. As E. Glenn Hinson says, “During the period 70–180 C. E., churches of both East and West moved from a predominantly twofold (Bishop or Elder, and Deacon) to predominantly threefold (Bishop, Elder, and Deacon) pattern of ministry.”⁴⁴ Hinson also suggests that this idea was generally adopted in the early Catholic Church. By letting

⁴³ 1 Cor 12:28–31.

⁴⁴ E. Glenn Hinson, *The Early Church: Origins to the Dawn of the Middle Ages*, (Nashville: Abingdon, 1996), 184.

deacons confect the Sacraments as assistants, rather than serving the community as usual, Ignatius, Bishop of Antioch, placed them at a lower level of the hierarchy in the church.

3.2.1 Ignatius of Antioch

Ignatius, the bishop of Antioch, was at the center of this major change. He placed a strong emphasis on the centralization of power and authority vested in the office of bishop. The seven letters he wrote during the time of Roman Imperialism had become the cornerstone of how the church office should shape its structure from the 2nd until the 16th century. The letters emphasize that the church should be systematically hierarchical to sustain its strong leadership, with a sole bishop, the elders, and the deacons all with a higher status than laypersons. This teaching is well shown in the letter Ignatius wrote to the Trallians:

It is therefore necessary, even as your wont is, that ye should do nothing without the bishop; but be ye obedient also to the presbytery, as to the Apostles of Jesus Christ our hope; for if we live in Him, we shall also be found in Him. And those likewise who are deacons of the mysteries of Jesus Christ must please all men in all ways. For they are not deacons of meats and drinks but servants of the Church of God. It is right therefore that they should beware of blame as of fire.⁴⁵

What is notable is that Ignatius uses the singular noun to bestow the sole authority over others to one representing God the Father. All members of the church thus have to follow the order under the one and sole authority, the bishop, as Christ was obedient to the Father. In another letter he sent the Smyrnaeans, he strongly teaches the need for honoring the bishop above the rest of body:

⁴⁵ *Ignatius to the Trallians*, 2.2.–2.3, in J. B. Lightfoot, ed., *The Apostolic Fathers. A Revised Text with Introduction, Notes, Dissertations, and Translations*, Part II. St. Ignatius and St. Polycarp.

[But] shun divisions, as the beginning of evils. Do ye all follow your bishop, as Jesus Christ followed the Father, and the presbytery as the Apostles; and to the deacons pay respect, as to God's commandment. Let no man do aught of things pertaining to the Church apart from the bishop. Let that be held a valid eucharist which is under the bishop or one to whom he shall have committed it.

Wheresoever the bishop shall appear, there let the people be; even as where Jesus may be, there is the universal Church. It is not lawful apart from the bishop either to baptize or to hold a love-feast; but whatsoever he shall approve, this is well-pleasing also to God; that everything which ye do may be sure and valid.⁴⁶

As noted above, almost everything was under the bishop's observation and his permission was needed for teaching, weddings, baptisms, the eucharist, and the "love feast." This is also found in his own letter to the Philadelphians:

For even though certain persons desired to deceive me after the flesh, yet the spirit is not deceived, being from God; for _it knoweth whence it cometh and where it goeth, and it searcheth out the hidden things. I cried out, when I was among you; I spake with a loud voice, with God's own voice, Give ye heed to the bishop and the presbytery (elders) and deacons. Howbeit there were those who suspected me of saying this, because I knew beforehand of the division of certain persons. But He in whom I am bound is my witness that I learned it not from flesh of man; it was the preaching of the Spirit who spake on this wise; Do nothing without the bishop; keep your flesh as a temple of God; cherish union; shun divisions; be imitators of Jesus Christ, as He Himself also was of His Father.⁴⁷

Yet Ignatius mentions nothing about apostolic succession in church leadership, but only for the bishop. For him, apostles are only valid as same as elders. His understanding of church office is derived from the Antiochene tradition that the Church is the mysterious substance to unite with Christ. According to this notion, the Church's structure includes both spirit and flesh. Its spirit is metaphorically drawn as the body of Christ, revealed in the physical forms such as the bishop, elders, and deacons. In keeping the order and

⁴⁶ *Ignatius to the Smyrnaeans*, 8:1.–8.2, in Lightfoot, ed., *Apostolic Fathers*.

⁴⁷ *Ignatius to the Philadelphians*, 7:1–7:2, in Lightfoot, ed., *Apostolic Fathers*.

ministry of the church, the father figure is not only significant, but absolute. The bishop held authority over all things.

3.2.2 Cyprian of Carthage

Around the early 3rd century, the office of bishop was not only confirmed within the Church, but also saw its power and authority enhanced. This tendency lasted until the very time of the 16th-century Reformation. What made this possible is the historical context rather than theological reasons. In other words, political thinking preceded ecclesiastical administration mainly because of the persecution of the Church by the Roman empire.

The most influential figure in this era was Cyprian, the bishop of Carthage. He suggested that the authority of the Church and bishop were equal, saying that the Church is the Mother and God is the Father.⁴⁸ According to Cyprian, as Hans von Campenhausen points out, those who do not go to church or betray their faith because of persecution cannot belong to God.⁴⁹ This strong theology was in line with his view that there is no salvation outside the Church. This teaching was consistent with the ultimate power and authority of the bishop who sets the order and law of the Church. One might argue that this tendency came into being only because of political pressure placed by crises such as persecution and apostasy, not because of any thoughtful theological consideration.

⁴⁸ Campenhausen, *Ecclesiastical Authority*, 268.

⁴⁹ Cyprian, *On the Unity of the Church, The Ante-Nicene Fathers*, vol 5., ed. Alexander Roberts and James Donaldson (Grand Rapids, MI: WM. B. Eerdmans Publishing Company, 1986), 423.

Although he later withdrew the idea that apostates should not be readmitted to the Church, his theology helped to strengthen the power and authority of the office of bishop.

The authority of bishop was further enhanced when the Church was under the reign of Emperor Constantine. After Constantine converted to Christianity, the Church underwent secularization, adopting the leadership structure of Roman Empire.⁵⁰ As a result, the Church appointed a resident bishop for each diocese, and mirrored the imperial borders between dioceses. Bishops became in charge of governing the churches with the Emperors through councils. Furthermore, the Church had come to adopt the class structures that existed within Roman society, which brought about further stratification within clerical structure. As a result, classism emerged between clergy and laity.

Although the persecution of Christianity had ended under the Constantine's reign, the church structures were more interested in management and administrative abilities than spiritual gifts. Especially in its leadership, it came to embody a highly hierarchical and stratified church structure in which a clear delineation was made between laity and clergy.

3.2.3 Ambrose of Milan

The authoritative as well as stratified structure of church office did not stop developing with Constantine, but was further enhanced in the time of Ambrose, bishop of Milan. Rather than submitting to the power of the state, he asserted that the Church had

⁵⁰ John W. C. Wand, *A History of the Early Church to A.D. 500*, (New York: Methuen and Company, 1963), 158.

its own decision-making authority and power. Ambrose desired to separate the Church from the state so that the secular power would not overrule the Church. He further insisted that all power came from God as the ultimate Author, and asked the Emperor to execute his power according to the will of God. By doing so, actually what he was pursuing is the submission of secular power to the Church and its authority: “Refer to the father of your Piety, the Emperor Theodosius, whom you have been wont to consult in almost all matters of greater importance. Nothing is greater than religion, nothing more exalted than faith.”⁵¹ Ambrose even orders the secular power to submit itself to the Church, giving very specific explanation:

When have you heard, most gracious Emperor, that laymen gave judgment concerning a bishop in a matter of faith? Are we so prostrate through the flattery of some as to be unmindful of the rights of the priesthood, and do I think that I can entrust to others what God has given me? If a bishop is to be taught by a layman, what will follow? Let the layman argue, and the bishop listen, let the bishop learn of the layman. But undoubtedly, whether we go through the series of the holy Scriptures, or the times of old, who is there who can deny that, in a matter of faith—a matter I say of faith—bishops are wont to judge of Christian emperors, not emperors of bishops?⁵²

In his letters, Ambrose calls the Emperor a “layman,” asserting that Christian emperors should submit themselves to the authority of the Church, namely the bishops. Here, an inversion of power is emerging between the Church and the state, by which the bishop comes to have the ultimate authority over both the Church and the state. As a result, Ambrose was able to make the Emperor Theodosius surrender himself and the secular

⁵¹ Ambrose, Letter 17.12, in Philip Schaff, ed., *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church*, Second series, vol. 10 (Grand Rapids, MI: Eerdmans, 1896).

⁵² Ambrose, Letter 21.4, in Schaff, ed., *A Select Library*.

authority to the Church that this became the foundation of papacy throughout the medieval church history.

3.3 The Peak of Clerical Authority: The Medieval Era

The strong power and authority of the Church over the state lasted until the 16th century. During this period, the papacy attained its strongest degree of authority. Justo L. Gonzalez explains that the papacy could be at the very top and thus establish an era of “clericalism” because of the consistent invasion of barbarians such as Visigoths and Vandals. From the 5th until the 8th century, the barbarians invaded and conquered Rome, Carthage, and many other major cities and provinces, and the Emperors were only puppets to them. These invasions brought pagans into Italy. In order for the Church to keep their religious heritage, the papacy and the monasteries became stronger.⁵³ In the name of maintaining the ancient legacy and ecclesial tradition, the pope was given the support and authority to defend the Church and the state. Popes such as Damasus, Siricius, and Innocent not only tried their best to realize the authority of the Roman, but also established theological grounds for it. Pope Leo is a good example of a ruler who protected both the Church and the state. He led many negotiations with invaders such as Attila and Genseric, executing supreme power over the Emperor.⁵⁴ He thus became the first person pope to take an honorific title, and is known as “Leo the Great.”

⁵³ The word “pope” means “father,” which essentially means “bishop.” In the early stage, the term pope referred to all respected bishops, such that the titles such as “Cyprian the pope” or “Athanasius the pope” were naturally given. In Rome, there had been no difference between bishops and popes, but bishop was not used in the Eastern world later on.

⁵⁴ Justo L. Gonzalez, *The Story of Christianity, Vol. 1: The Early Church to the Dawn of the Reformation* 2nd edition, (New York: HarperCollins, 2010), 243.

Gregory I (540–604) left an even greater trace than Leo. He asserted that Rome had received the keys of the kingdom of heaven from Peter, the supreme apostle above others, whose authority is directly given from Christ himself. In 546, he also saved Rome from the chaos caused by the invasion of barbarians such as the Lombards, involving the Church in feeding people, supplying water and a sewage system, improving sanitation, and training troops to defend the state.⁵⁵ His proven leadership led some to encourage him to remain as the supreme authority due to his service. He did not stop there, but went further to solidify the authority of office of pope over political institutions that he left many theological writings. In his writings, he embodied what St. Augustine theorized about biblical knowledge. For instance, he assured the Church that there should be some vague place for those who died in a state of sin, and that people can still be saved while staying in that place by being purified of their sins—purgatory.⁵⁶ Thus, he concentrated on human effort, and may be read as claiming that one may be saved to satisfy God for pardoning those souls rather than to faith in Christ and his crucifixion. This human effort was performed, therefore, asceticism, including some human actions such as “contrition, confession, and indulgences.” He believed that Christ is newly sacrificed during Mass or Holy Communion to pardon those souls as well.⁵⁷ This view lasted for a long time until the 16th century, enjoying its ultimate power and authority over all. This period is called “the Middle Ages of the Church”⁵⁸ in which clericalism reached its highest point.

⁵⁵ Gonzalez, *The Story of Christianity, Vol. 1*, 244–46.

⁵⁶ Gonzalez, *The Story of Christianity, Vol. 1*, 247.

⁵⁷ Gonzalez, *The Story of Christianity, Vol. 1*, 247.

⁵⁸ Gonzalez, *The Story of Christianity, Vol. 1*, 219.

3.4 Summary and Analysis

During the post-apostolic era, the church office developed into a strongly hierarchical and rather stratified structure due to the political, social and theological context. Due to factors such as Roman imperialism and Constantinianism, the invasion of foreign barbarians and pagans, the Church was asked to build strong power structures and authority to defend itself from outside forces. These external elements encouraged the Church to centralize its power and authority into a single office, and the office of bishop developed as well as that of the pope. Both offices took on very strong authority, executing their massive power in a timely manner.

Even though constituted a specific response to the needs of the Church and the state, the centralization of power and authority brought about multiple moral and systematical issues such as the hierarchical and stratified structure of church offices. Bishops or popes then claimed the supremacy of the Church above the state which enhanced the power of the Church among the secular world as well. As a result, even when the Church produced indulgences to make a fortune, this was generally accepted by majority of believers despite its fallen and corrupt authority. Its pure spirit of service was obscured by its structural corruption, and thus needed to be radically reformed.

4. The Reformation and the Priesthood of All Believers

Finally, the breakthrough happened through Martin Luther, who came up with the so-called “Ninety-Five Theses,” critiquing the idea and practice of the Indulgences. Luther, a young monk from an Augustinian monastery, proposed his theses as a counterstrike to the false teaching of the Church about purgatory and its greediness. The reformers were not only mindful of arguing against those ideas, but they also sought to reform the church leadership structure so that such corruption would not happen again. The reformation brought about the papal reform because of the unbiblical execution of its power and authority.

4.1 Luther’s Understanding of the Church Office

Reformers like Martin Luther were convinced that the Roman Catholicism had lost its spirit, leaning on its leadership structure that is corrupt and unbiblical. However, Luther does not refuse the idea that the Church is to subdue the world through the Word of God in order to proclaim the good news. He believed that the Church comes into being by creating faith community in which true submission of one’s soul is possible through the proclamation of good news. In that manner, the authority and power of the Church are necessary to build the kingdom of God within the secular world. Luther admits that there are many good things about Roman Catholicism, which in some ways maintains the original ministry of Christ:

We admit that there are many Christian goods under the Papacy, indeed all Christian goods, and even that they have flowed down to us from that source; indeed, we admit that true Holy Scripture exists in the Papacy, true Baptism, the

true Sacrament of the altar, true powers for remission of sins, true office of preaching, true Catechism, concerning the Lord's prayer, and the Ten Commandments, and the articles of the Faith.⁵⁹

What he emphasized was that the way to realize the kingdom of God cannot be absolute, but variable. Thus, if the way—structure—proves to be ineffective and harms its spirit, it has to be changed. Although Roman Catholicism maintained certain visible goods, its spirit was so corrupt that the institution was no longer good at all, but bad. He saw that this was all because of the corruption of papacy to which all the powers and authorities submitted even when it conveyed a false gospel. He points out the “three walls of the Romanists” that need to be broken down:

First, when pressed by the temporal power, they have made decrees and said that the temporal power has no jurisdiction over them, but, on the other hand, that the spiritual is above the temporal power. Second, when the attempt is made to reprove them out of the Scriptures, they raise the objection that the interpretation of the Scriptures belongs to no one except the pope. Third, if threatened with a council, they answer with the fable that no one can call a council but the pope.⁶⁰

At various points, Luther denounces the papal office stridently, especially about selling indulgences. Luther criticizes the indulgences issued by the pope Leo X, saying, “I call upon you [the pope Leo X] to renounce your diabolical blasphemy and audacious impiety, and, if you will not, we shall all hold your seat as possessed and oppressed by Satan, the damns seat of Antichrist; in the name of Jesus Christ, who you persecute.”⁶¹

⁵⁹ Martin Luther, *Works of Martin Luther*, vol. 41, 231–32.

⁶⁰ Luther, *Works*, vol. 2, “An Open Letter to the Christian Nobility” (Grand Rapids: Baker Book House, reprint 1982), 65.

⁶¹ Roland H. Bainton, *Here I Stand: A Life of Martin Luther*, (Nashville: Abingdon, 1976), 153–5.

Against the papal supremacy and its corrupted power structure, therefore, Luther suggests the idea of “the universal priesthood of all believers.”⁶² While he partially recognizes the need for hierarchy within the church, he asserts that everybody keeps equal status as ministers of Christ according to their own gifts. This reflects the same spirit of the early churches that there is no distinction between layperson and clergy. About the existing leadership structure in the church, he wrote:

It is pure invention that pope, bishops, priests, and monks are to be called the “spiritual estate”; princes, lords, artisans, and farmers the “temporal estate.” That is indeed a fine bit of lying and hypocrisy. Yet no one should be frightened by it; and for this reason—viz., that all Christians are truly of the “spiritual estate,” and there is among them no difference at all but that of office, as Paul says in 1 Corinthians 12:12, We are all one body, yet every member has its own work, where by it serves every other, all because we have one baptism, one Gospel, one faith, and are all alike Christians; for baptism, Gospel and faith alone make us “spiritual” and a Christian people.⁶³

Luther believed that, even though clerical office is needed due to specific ministerial works such as officiating the Holy Sacraments, it never meant that a certain group of people has more power and authority than others. He regarded all baptized people as priests according to the biblical teaching, living out their faith in their daily living to proclaim the good news among the poor.⁶⁴ In other words, all are called to do the work of renouncing evil, loving neighbors, and participating in priestly ministry altogether.

Luther totally denies the fallen structure of church office, which was too strongly

⁶² Martin Luther, *Works of Martin Luther*, vol. 35, 101.

⁶³ Martin Luther, *Works of Martin Luther, Vol. II, “An Open Letter to the Christian Nobility”* (Grand Rapids: Baker Book House, reprint 1982), 66

⁶⁴ Timothy J. Wengert, *Harvesting Martin Luther’s Reflections on Theology, Ethics, and the Church*, (Minneapolis, MN: Fortress Press, 2004), 127

hierarchical and stratified. It was necessary for the “lower” body—even though there is no such a thing—to rise and initiate reform because it was impossible that the “upper” body bring about the change. Philibert points out that the Church was unable to bring about a quiet reformation, but had to undergo a painful split, initiated by those lower in the hierarchy as a prophetic voice.⁶⁵

4.2 Outcomes of the Reformation

As a result of the Reformation movement, the Catholic Church is now called “a church” instead of “the Church.” There came many other denominations according to their own interpretation and practices of their church office. The heavenly power and authority that used to be executed by the pope was no longer universally recognized because of those reformers’ efforts to renew the church.

4.2.1 Protestantism

It was thus a time of renewal for the entire Church, a time characterized by question of Jaroslav Pelikan: “Did the elevation of spirit over structure in this treatise contain within itself the institution-building power necessary for the establishment and maintenance of a proper ministry? Or could these new churches perhaps dispense with institutional life and become communities of the Holy Spirit in which the only structure was the free exercise of the universal priesthood of all believers?”⁶⁶

⁶⁵ Paul J. Philibert, *The Priesthood of the Faithful*, (Collegeville, MN: Liturgical Press, 2005), 80–86.

⁶⁶ Jaroslav Pelikan, *Spirit Versus Structure: Luther and the Institutions of the Church* (New York: Harper & Row, 1968), 32.

This question was eminently practical and biblical, for no spirit of the church could exist without its physical and visible form since grace requires certain types of visible vehicles. Luther had not suggested a newer or outstandingly different form from that of the existing Catholic Church. He continued to support the establishment of the continuity of the existing office of bishops, for instance when his colleague, John Bugenhagen, ordained seven Lutheran bishops in Copenhagen.⁶⁷ It seems that he sought to correct the false or unbiblical practice of church office within the Protestant churches just as he did first against the Catholic Church.

But he was followed by many other reformers who had strong views and ways of dismantling the structure to bring some radical change. One of them was John Calvin, the founder of Presbyterian traditions. He established the office of presbyters, who were lay elders. He shared the belief that state should be subject to church, which was actually realized by him and his followers in Geneva. He insisted that the church is to be determined by its specific form and system as divine government. In order for church to avoid a structural failure, he implemented another office of presbyters in the existing structure. Its aim was to avoid centralization by dispersing power and authority throughout the church offices. The diversification of church offices by such efforts as those under John Calvin did not stop, but continued simultaneously. They were thus so called “Protestants”⁶⁸ who protested against the Catholic Church, practicing their own

⁶⁷ Pelikan, *Spirit Versus Structure*, 33.

⁶⁸ Some major figures among those Protestants include Ulrich Zwingli, John Knox, John Bunyan, and Martin Bucer.

catechism and bringing changes in church office in many ways. By dismantling and reforming its existing church leadership structures, there came various kinds of denominations—and these continue to proliferate even now.

4.2.2 The Change within and of Catholicism

Whether it was the reaction to Protestantism or other factors, the Catholic Church also tried to alter its office structure. In order for the Church to regain its trust and strength for its ministry, some important decisions had to be made of their office structure. This effort eventually came to fruition at the Second Vatican Council (1962–1965) when there was great change and an increase of lay leadership within the Catholic Church. What was actually claimed during the Council marks a departure from its firm belief about papal supremacy: “The cared pastors... should recognize and promote the dignity and responsibility of the laity.... They should willingly use their prudent advice and confidently assign offices to them in the service of the church, leaving them freedom and scope for activity.”⁶⁹ While the previous teaching gives the papacy almost ultimate authority, this is the effort to catch up with the Reformed spirit that laity can freely execute their ministerial work. Paul J. Philibert points out, “As a result, many diocese now employ laypersons in positions of great responsibility in church administration, such as diocesan chancellors, directors of the diocesan curia, and in various canonical and staff offices.”⁷⁰ Although the issue of “lay clericalism” emerged as a side effect of enhancing

⁶⁹ Documents of Vatican II, *Dogmatic Constitution on the Church*, no. 37.

⁷⁰ Philibert, *The Priesthood of the Faithful*, 17.

lay leadership, this surely constituted a breakthrough within the Catholic traditions as a practical gesture to go back to the biblical and authentic church leadership and its true spirit.

Shortly after Vatican II, the World Council of Churches—which included both Catholics and the Reformed churches—gathered and reconstructed what they claim to be the one united Church of Christ despite their differences. This meeting is significant for its movement toward reconciliation and unity among all Christians. Below shows what was decided after Vatican II.

The functions were modified. Bishops began increasingly to exercise *episkopé* over several local communities at the same time. In the first generation, apostles had exercised *episkopé* in the wider Church. Later Timothy and Titus are recorded to have fulfilled a function of *episkopé* in a given area. Later again this apostolic task is carried out in a new way by the bishop. They provide a focus for unity in life and witness within areas comprising several Eucharistic communities. As a consequence, presbyters and deacons are assigned new roles. The presbyters become the leaders of the local Eucharistic community, and as assistants of the bishops, deacons receive responsibilities in the larger area.⁷¹

This effort is evident in the following legislative body of the Catholic Church, who later called for a change in its law. In the Code of Canon Law of 1983, the idea of the priesthood of the laity was broadly extended:

[The faithful] have the right, indeed at times the duty, in keeping with their knowledge, competence, and position, to manifest to the sacred Pastors their views on matters which concern the good of the Church. They have the right also to make their views known to other of Christ's faithful but in doing so they must always respect the integrity of faith and morals and show due reverence to the Pastors and take into account both the common good and the dignity of individuals.⁷²

⁷¹ *Baptism, Eucharist, and Ministry* (Geneva: World Council of Churches, 1982), art. 21:22.

⁷² *Code of Canon Law*, Canon 212, §3.

Likewise, such a change has been made within Catholicism that it consciously admitted the faults made by its fallen spirit by reforming its structure. In other words, they knew that the extreme hierarchy as well as stratified structure of the church office cannot sustain the spirit anymore. Philibert explains why this happened and where they were now headed:

The baptized as the Body of Christ are the visible, earthly expression of Christ's heavenly priesthood and eternal ministry. So the priesthood of the baptized—meaning both the faithful and their pastors—has as its content the struggle for justice, the toil of love, the labor for community, and the compassionate ministry of mercy of all the faithful.⁷³

Just like Luther's assertions, the Catholic leaders reemphasized the priesthood of the baptized for their future leadership form. This represents a great advance from their previously "closed" thinking, an effort that became the foundation for better communication as well as a gesture of reconciliation with the Reformed traditions.

4.3 Summary and Analysis

From observing the efforts from both the Reformed traditions and the Catholic Church once again, it is painful but truthfully observed that structure cannot stand any longer if its spirit is lost or distorted by its external elements. When it does not serve or minister to people and their community soundly, it may be time for renewal of that structure to ensure that it is able to contain a healthy and fruitful spirit. What one needs to

⁷³ Philibert, *The Priesthood of the Faithful*, 19.

keep in mind is humility and readiness to accept the dismantlement as well as reformation of earlier practices.

With this in mind, one can also see that there always exists a tension between spirit and structure. If the church loses this tension at some point, reformation is demanded once again. If this tension is gone, one may fall into a serious problem as Catholicism once fell. What is currently evident among the Reformed traditions is, unfortunately, that people overuse the freedom to change church structure, often even breaking ecclesial unity. Ironically, the Reformed traditions always bear this burden, since their purpose is continual “reformation.” This matter affects not only the church office itself, but also the entire matter of power and authority, as these have been intricately connected throughout church history. Luther noticed this tension and urged people to think about how authority matters and can be exercised:

We come now to the main part of this treatise. Having learned that there must be temporal authority on earth, and how it is to be exercised in a Christian and salutary manner, we must now learn how far its arm extends and how widely its hand stretches, lest it extend too far and encroach upon God’s kingdom and government. It is essential for us to know this, for where it is given too wide a scope, intolerable and terrible injury follows; on the other hand, injury is also inevitable where it is restricted too narrowly.⁷⁴

It is difficult to discern the practice of one’s Christian faith because of this tension.⁷⁵ No one can be free from this tension, but must remain subject to it. Luther made his own choice, and so did others. This is a choice that all Christians must face until Christ comes.

⁷⁴ Martin Luther, *Temporal Authority: To What Extent It Should Be Obeyed*, 1523, Part 2.

⁷⁵ Luther consistently asserted that one should be able to determine what is right or wrong by going back to the word of God.

As 1 Corinthians 13:12 says, “For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known.”

5. Understanding the Korean Methodist Church and Its Church Offices

To understand how church offices have developed in the Korean Methodist Church, one needs to look into the early church history of Korea as a whole. Much of the structure of Korean Methodist Church was adopted from other denominations. For instance, the Korean Methodist Church borrowed its lay elder position from the Korean Presbyterian Church. Although the position of deacon and deaconess have long existed in the Korean Methodist Church, their names and roles were adopted from other denominations as well. Now, those names are being used by most Reformed churches in Korea, but their roles differ somewhat from one another in each denomination.

5.1 Historical Background: The Chosun Society

5.1.1 The Chaotic Chosun Society

The first 30 years of Korean church history were totally chaotic because the Chosun Dynasty—the nation’s title before “Korea”—had fallen. The Korean people saw this shift from dynasty or monarchy into a democratic and open society. Being interconnected and communicating with others nations, the world was experiencing such changes around the 1800s. However, King Gojong was desperate and sought to preserve a closed society, which made his people weaker and more vulnerable both economically and politically.⁷⁶ Furthermore, many other countries, such as Russia, China, and Japan invaded and plundered the Chosun from the late 1800s through the early 1900s. Finally,

⁷⁶ King Gojong was the last emperor of Chosun Dynasty.

Japan took over the whole peninsula after winning several wars against other countries, and the Chosun society became a Japanese colony for about 36 years.

Because of the powerless and indifferent leaders of Chosun society, people had to rise up to fight against the Japanese. In the midst of this chaotic period, a new religion besides Buddhism empowered people to come to such a mental breakthrough.⁷⁷ The Catholics gave them a hope for equality and peace, since Christian values spread all over the Korean society rapidly despite the huge persecution.⁷⁸ The teaching of the incarnation really touched people's hearts and minds, specifically with its insistence that God comes to lowly people to bring hope and love. Observing all this, James S. Gale, a Canadian missionary, said, "This is the time that the good news should be proclaimed for the Koreans. There is no one who can provide their daily supply and mental power, but Christian faith."⁷⁹ As a result, the prohibition of foreign religion was finally withdrawn, and this legalization opened the gate for foreign missionaries to bring the gospel along with their missionary works at last. Among the pioneers of these foreign missionaries, there were the Appenzellers⁸⁰ and the Underwoods,⁸¹ the first Methodist and the first Presbyterian missionaries to Korea, both of whom arrived in 1885. Following them were

⁷⁷ Buddhism used to control Korean society as it supported Chosun classism.

⁷⁸ During the Japanese oppression, the Chosun Dynasty ended and a new era started as the nation of Korea.

⁷⁹ Kyung Bae Min, *Social History of Korean Churches: 1885–1945* (Seoul: Yonsei University Press, 2008), 119.

⁸⁰ Henry Gerhard Appenzeller (husband) and Ella Appenzeller (wife).

⁸¹ Horace Grant Underwood (husband) and Ethel Underwood (wife).

the Australian Presbyterian Church (1889), the Southern Methodist Church of America (1889), the Holiness Church (1907), and the Salvation Army (1908).⁸²

5.1.2 Mission Work and Evangelism

When missionaries first came to Korea, they brought not only the gospel of Christ, but also missionary tools. Missionaries such as Horace N. Allen,⁸³ a medical missionary, came and built good hospitals because there had been almost no infrastructure for general hospitals that served the poor. A few years later, J. W. Heron, a Methodist medical missionary, joined Allen's medical mission. Together, they treated 265 persons in Gwanhyewon, and 10,460 persons as outpatients at the time. Their medical service was given to anyone regardless of their class, a service the Chosun society had never provided in the past.⁸⁴ Just 13 days after it opened, the name Gwanhyewon was changed into "Jejungwon", meaning for "service for everyone." Allen was appointed as the secretary of Commonwealth of Korea, taking charge of Jejungwon in September 1887. Thus, their missionary work was able to benefit from a trusting and close relationship with the Chosun government.

After Allen and Heron, the most significant figure who began to bring the gospel for Korean people is R. A. Hardie. He not only provided people medical services, but also taught them about Christian faith, aiming to save both body and soul. He started

⁸² Dong Sik Ryu, *The History of the Korean Methodist Church*, (Seoul: Korea University Press, 1988), 213.

⁸³ Allen built Gwanhyewon, the first general hospital in Seoul. Gwanhyewon later became Severance Hospital, affiliated with Yonsei University in Seoul.

⁸⁴ Man Yeol Lee, *Adoption of Christianity in Korean History*, (Seoul: Do Re Si Dae, 1998), 255.

providing medical care in his own house, freely and consistently communicating the gospel to the patients. It is recorded that medical service in the early history of Korean churches was very significant in bringing the gospel to Korean people.⁸⁵ Such an effort actually helped the missionaries evangelize much more effectively since the Chosun government allowed them to change those general hospitals into Christian hospitals in which now they could freely preach and share Christian faith to the patients. According to one report, “Most of the patients in those hospitals received and professed their Christian faith.”⁸⁶ Furthermore, they started building other Christian hospitals in several different locations outside of Seoul, where they worshipped together, distributed Bible and Christian books, and taught Christian faith. They also trained native Korean medical doctors, which improved the quality of life in Korean society.⁸⁷

Along with the medical ministries of the first missionaries, their predominant work was to found educational ministries. Although medical ministries were going well, these missionaries were not ordained ministers, but doctors or nurses. They taught Korean people about the Christian faith, but with significant limitations. While they were struggling to provide a good modern education as well as Christian faith, Underwood started an orphanage. He brought in children who were living in the streets, providing them food and education. At that time, the Chosun government provided education opportunities only to the rich. Appenzeller also taught children English and the Bible at

⁸⁵ Man Yeol Lee, *Adoption of Christianity in Korean History*, 267–78.

⁸⁶ Man Yeol Lee, *Adoption of Christianity in Korean History*, 270–71.

⁸⁷ Nak Joon Paik, *Protestant Mission in Korea* (Seoul: Yonsei University Press, 1998), 253.

Baejaehakdang. They first came to learn English and modern literature, but the majority would go on to accept the Christian faith. Appenzeller also held bible classes in which young generations were raised in Christian faith that later they actively served their society, being involved in anti-colonialization and anti-feudalism movements as well.⁸⁸

This Christian education eventually helped the Chosun society become more literate, thus opening their eyes to the fight for basic human values such as freedom and quality. Before the arrival of the missionaries, there had been almost no opportunity for women to get a modern education. In 1886, M. F. Scranton, a foreign missionary, built Ewha Women's University to liberate women from educational deprivation and an oppressive culture, dramatically changing the strongly patriarchal society of Chosun.⁸⁹ In addition, the missionaries put every effort into translating the Bible so that laypeople could read it easily, since prior to this the Bible was only in Chinese. One of the most important works during this era was to translate the Bible as well as to publish hymn books. Furthermore, they began printing newspapers that helped people obtain information about farming, construction, medicine, commerce, and many other civil matters. Through newspapers, people could hear the gospel as well as life-improving information that benefitted the whole Chosun society.⁹⁰

⁸⁸ Man Yeol Lee, *Adoption of Christianity in Korean History*, 217–223.

⁸⁹ G. W. Gilmore, *Korea from its Capital* (Philadelphia: Presbyterian Board of Publications, 1892), 229.

⁹⁰ Soo Il Shin, *History of Ecumenism in Korean Church* (Seoul: Qumran Publishing Company, 2008), 183–4.

5.2 Establishment and Offices of the Korean Methodist Church

The first institutional church was built in 1887 at Underwood's own house, which was later named "Chungdong Church." It began with 14 baptized members and 2 lay elders. In the following years, the Presbyterian community built several churches that played a huge role in evangelizing young people around college campuses in Seoul.⁹¹ Although many Methodist churches were built, these churches focused more on circuit preaching as initiated by Appenzeller. He and his colleagues left for crusades to preach for those who had barely heard of the gospel, especially in the northern areas of Korean peninsula. As the years went by, many other denominations planted churches and evangelized the entire Korean peninsula. All of Korea was experiencing a rapid growth in the number of believers, and communities needed to build churches endlessly and to develop its church structures.

5.2.1 Elder

The Korean Methodist Church, the church did not have the office of elder until the Japanese occupation. As a result, the unique structure of its denomination was distorted. The office of elder is rooted in the office of the "local preacher."⁹² In the early period, foreign missionaries built and govern the churches, but they could not take care of the whole parish in terms of providing ministerial services. They acknowledged that there was a need for many native Koreans to serve the church much more effectively. Thus,

⁹¹ Ahn Jun Kwak, *History of the Church in Korea* (Seoul: The Christian Literature Society of Korea, 1973), 91.

⁹² *The Doctrines and Discipline of the Methodist Episcopal Church 1910*, 163–6.

they developed the course of local preacher to train people for ministry, starting around the late 1800s. The course of local preacher consisted of 4 years as a whole, but it was eligible only for those who had already obtained the membership of “deaconess.”⁹³ The first people to finish this course were Chang Sik Kim and Ki Bum Kim.⁹⁴ They were the paid staff of a local church as the first generation to have completed the course to both preach and teach the Bible under the leadership of the foreign missionaries.

Although there had been some differences between southern and northern areas in the roles and qualifications of this local preacher position, for both, local preachers were recommended by district conferences or local church conferences, being appointed and renewed in the regional district.⁹⁵ They were not pastors, but could serve a local church as the lead minister when pastor is absent. They could administer the Holy Baptism and officiate weddings, but not anoint people. If they continued to work in a local church for four consecutive years, they could be ordained as a deacon-pastor.⁹⁶ But there was also a local unpaid preacher who did not serve a local church, but an entire district, assisting local pastors and having their own job. While local preachers in the early stage of church history served a local church as paid staff, local preachers in the later years assisted local pastors as unpaid staff. They were not to be involved in any matter of a local church such as administration, order, or personnel, but only in preaching or visiting people for pastoral care.

⁹³ Deaconess does not indicate female.

⁹⁴ Dong Sik Ryu, *History of the Korean Methodist Church*, 163.

⁹⁵ *The Doctrines and Discipline of the Methodist Episcopal Church 1910*, 163.

⁹⁶ *The Doctrines and Discipline of the Methodist Episcopal Church 1910*, 165.

When the first “Doctrines and Discipline of The Korean Methodist Church” were organized and published by the Korean Methodist Church⁹⁷ in 1930, church leaders decided that the local preacher position was to be occupied by unpaid lay people. The main reason for this was that ministers serve local churches sufficiently and also that the church had to hire the graduates from many different seminaries. The change was intended to meet the needs of the church. What significantly changed also was that, for those who had served a local church as the lead minister four consecutive years could not be ordained anymore. Their role was thus limited to assisting lead pastor in a local church, appointed and renewed by the district.

However, there had been a period during which the entire content of the discipline was distorted under the Japanese oppression.⁹⁸ In 1938, in the annual conference, the position of local preacher was merged with “deaconess,” creating another position named “Kwondosa (deaconess-preacher).” This was ardently resisted by the whole denomination, which then reverted to the previous status. In July 1945, when the Independence of the Korean peninsula was a month away, the Korean Methodist Church and the Korean Salvation Army established the Japan-Korea Christ Church, creating its new doctrines and discipline. Under this arrangement, the Korean Methodist Church had to adopt all the rules and regulations of lay leadership of the Korean Presbyterian Church along with its church office structure.⁹⁹ Upon the emergence of the Japan-Korea Christ

⁹⁷ Previously, it was “The Methodist Episcopal Church.”

⁹⁸ Japan invaded the Korean peninsula, ruling over about 36 years from 1910–45.

⁹⁹ Kwang Woo Kim, *The 100 Years of the Korean Methodist Church History* (Seoul: Jun Mang Sa, 1990), 466.

Church, the local preacher's role was totally changed into an administrative and governing role, assisting the lead pastor of a local church, as was the practice in the Korean Presbyterian Church.¹⁰⁰ Although the regulations would continue to evolve, the role remained limited to local preachers since they were not ordained preachers.

In 1949, it was clear that the church wanted to bestow the "local preacher" title on paid staff members who assisted the lead pastor for ministerial matters, and the "elder" title to unpaid staff members in a local church who performed administrative and governing tasks. Therefore, the paid local preacher was appointed and their district renewed their leadership after their seminary education, but an elder was an unpaid lay person appointed by a local church to assist the lead pastor.¹⁰¹ After the annual conference in 1967, the appointment system ended, and the role of elders was enhanced in terms of governing the church. From that point on, elders had the right to hire lead pastors and to nominate people for church office positions.¹⁰² Likewise, the new church office of elder was adopted from the Presbyterian tradition and bestowed upon lay people who used to serve a local church for ministerial matters. In this role, they came to order and govern the church, sometimes ruling as an interim lead pastor.

5.2.2 Deaconess

The office of deaconess has barely changed throughout the entire history of the Korean Methodist Church. While among most Presbyterian traditions the office of

¹⁰⁰ Kwang Woo Kim, *100 Years*, 303.

¹⁰¹ *Discipline of the Korean Methodist Church 1954*, 43–9.

¹⁰² *Discipline of the Korean Methodist Church 1967*, 37–8.

deaconess is used only for female lay persons, the Methodist traditions have applied the term to both male and female leaders. The meaning of deaconess in Korean is “Exhorter” or “Comforter.”¹⁰³ In the early history of the Methodist Church in Korea, foreign missionaries appointed local preachers and deaconess to assist in ministerial matters. As the missionaries discovered they needed many people to help their ministries, they appointed those who are faithful and gifted in studying and preaching the Bible from each district, asking them to take a two-year training course. Those who showed outstanding effort in evangelism were encouraged to take the four-year course to become a local preacher. It was said that a deaconess should be wise, well prepared to win in a debate with nonbelievers, and be able to persuasively explain the Christian faith to non-Christians. But, as the number of ordained ministers grew, the role of the deaconess became limited to serving a local church in mission and ministry.¹⁰⁴

In a local church, the deaconess was supposed to draw people to Christ, leading prayer meetings and class meetings. Their membership was annually reviewed and renewed by the district.¹⁰⁵ Notably, the deaconess was not supposed to be involved in any matter of a local preacher or elder.¹⁰⁶ They were strictly excluded from administrative, governing, and preaching roles. After the office of elder and local preacher were firmly fixed in later years, the office of deaconess was considered to lie in the middle between the elder and deacon.

¹⁰³ *Discipline of the Korean Methodist Church 1918*, 73.

¹⁰⁴ *The Principles and Regulations of the Methodist Church 1910*, 75–80.

¹⁰⁵ *The Doctrines and Discipline of the Methodist Episcopal Church 1910*, 167.

¹⁰⁶ *The Doctrines and Discipline of the Southern Methodist Church*, 74.

The roles and duties of the deaconess largely stayed the same, but their qualifications changed from time to time. In 1931, the Discipline denoted that they were eligible for nomination three years after becoming a professing member and being appointed by the charge conference. In 1949, the number of deaconesses was limited to one out of fifteen professing members.¹⁰⁷ Later on, it was revised that they should be recommended by the charge conference and also be appointed by the district conference with rules of eligibility that required at least five years of being a professing member and thirty years of age.¹⁰⁸

5.2.3 Deacon

The earliest forms of deacon were *Sokjang* (class meeting leader), *Yusa*, and *Taksa*. Even before church buildings were established, class meetings were held from time in Korea. The leaders of these meetings were called *Sokjang*. The foreign missionaries started class meetings, appointing leaders for each region. Class meetings functioned as a vehicle for mission, education, and service, and the *Sokjang* served as unpaid ministers. Therefore, the missionaries consistently provided them educational and training sessions to teach the Bible and Christian education. The duty of the *Sokjang* was to lead class meetings¹⁰⁹ once a week and to report on the spiritual and living condition of its members to the lead pastor of local church.¹¹⁰ They also took the role of collecting the

¹⁰⁷ *Discipline of the Korean Methodist Church 1954*, 43.

¹⁰⁸ *Discipline of the Korean Methodist Church 1962*, 45.

¹⁰⁹ A class consisted of about 20 people.

¹¹⁰ *Discipline of the American Methodist Church*, 50.

offerings to support the mission and ministry of local church as well as the living expense of the lead pastor. They were appointed by the lead pastor or local preacher, and their qualification was quite simple in the early years: they were to be “ardent and faithful to serve God.”¹¹¹ In later years, the church came to specify that they were to be “one year after becoming a professing member” and “well aware of the doctrines and discipline of the Korean Methodist Church.”¹¹² During the annual conference in 1974, the title *Sokjang* was replaced by *Jibsa* (deacon).

The work of *Yusa* and *Taksa* was mostly church administration, but these offices are not found in the early history of Korean Methodist Church. This is because all church administrative work at that time was performed by the missionaries. As the churches grew and ministers became busy with ministerial work, the church needed people who could take on the administrative work entirely. As a result, positions such as *Yusa* and *Taksa* came into being. Candidates were recommended by the lead pastor or local preacher, but appointed by the district. Their task was to set the church budget, pay the staff, authorize spending for mission and ministry, and report to the district for all monetary matters in a local church. They were involved in finding, maintaining, and repairing the parsonage and church buildings, organizing the *Yusa* and *Taksa* department to govern these matters. Their names and roles remained until the annual conference in 1974, when they were merged with that of *Jibsa* (deacon). From that time on, the

¹¹¹ *The Doctrines and Discipline of the Southern Methodist Church*, 74.

¹¹² *The Methodist Church of Korea*, 60. In 1968, one year was changed to two years.

contemporary office of deacon officially emerged, involving different roles and duties, including matters of mission and ministry, finance, and maintenance.¹¹³

5.3 The Hierarchical Structure of the Korean Methodist Church Offices

One of the common features of the lay leadership within the Korean churches is that it follows the promotional structure. Especially in the Korean Methodist Church, one gets promoted from deacon to deaconess,¹¹⁴ then from deaconess to elder in order. Each office title is given to professing members according to the level of commitment one makes. Those commitments are such as attending worship services regularly, giving tithes and offerings regularly, participating in small group [class] meetings, and so on. Only after achieving those office titles, one can serve as class meeting leader, district meeting leader, trustees, finance committee member, and so on. Below are the qualification requirements to receive membership as well as each office title according to the doctrines and policy of the Korean Methodist Church.¹¹⁵

5.3.1 Membership¹¹⁶

3.2 Membership

¹¹³ *Discipline of the Korean Methodist Church 1975*, 26–8.

¹¹⁴ In the Korean Presbyterian Church, deacon is only for male and deaconess is only for female. They both then get promoted to elder position after meeting some requirement of commitments.

¹¹⁵ This paper draws on the latest version (2012), which best reflects how the Korean Methodist Church has shaped its office until now.

¹¹⁶ *Doctrines and Discipline of the Korean Methodist Church*, 51–2.

[104] #3 The Korean Methodist Church distinguishes its membership amongst four categories: attendees, the baptized children, the baptized adults, and professing members. Wualifications for membership are as below.

1. Attendees are those who accept Jesus as their own Savior and the Lord.

2. The baptized children are those from the age of 0 to 12 who are baptized. Infant baptism can be given to the children of age 0 to 5. Children's baptism can be given to the children of age 6 to 12 as they are willing and able to answer the questions about baptism. Baptism for those children can be done only under the consent and observation of their parents or guardians.

3. The baptized adults are those who accept Jesus as their own Savior and the Lord, regularly attend the church, study the Bible and doctrines of the church, follow the rules and policy of the church, and take their very effort to live out faithful Christian life.

4. Professing members are those above the age of 18 who join the church after taking confirmation class with senior pastor. For regular attendees older than 18, baptism and professing ceremony can be given at the same time. Those who already had their baptism from another church or denomination can also become professing members after submitting the certificate.

In order to be baptized, one does not need to become a member first. After going through some brief sessions to learn about the meaning of baptism, they are presented for baptism during the worship service. In order for one to become a member of the church,

they are to take confirmation class led by senior pastor and must profess their faith before the entire congregation during the worship service.

5.3.2 Deacon¹¹⁷

3.3. Deacon

[109] #8 Qualification of deacon is as below.

1. A deacon must have been a professing member for at least 2 full years, and should not be over 70 years of age.

2. The candidate has finished studying the doctrines and discipline of the Korean Methodist Church, demonstrating faithfulness and loyalty to the church's ministry and mission.

3. The candidate should pass the test and exams for deacon process set by the Korean Methodist church.

[110] #9 Election of deacons is to be done during the charge conference among only those who meet the qualification of deacons according to [109] #8. The continuation of deacon office is allowed to those who have faithfully served their duty and role as deacon during the past year by the charge conference.

[111] #10 The duty and role of deacon are as below.

1. Deacons have to be faithful and loyal to the ministry and mission of the church and exemplary members of the body of Christ.

¹¹⁷ *Doctrines and Discipline of the Korean Methodist Church*, 54.

2. Deacons demonstrate assiduous effort reviving the church through their gifts, service, and witness in their prayerful discernment.

3. Deacons need to belong to any ministerial and missional department of the church, such as mission, education, service, culture, finance, or maintenance.

The first office that a professing member can and should become next is the office of deacon, which requires some ministerial and missional commitments. If they are willing to keep their office title, their continuation is to be approved during the Charge conference every year.

5.3.3 Deaconess¹¹⁸

3.4 Deaconess

[112] #11 The number of deaconess is as below.

1. The ratio of deaconess should be no more than 1 out of 15 professing members.
2. The church can still elect 1 deaconess even if the number of professing members is below 15 persons.
3. Those older than 60 years do not count towards the ratio of 1:15.

[113] #12 Qualification for deaconess is as below.

1. The candidate must have served as a deacon for a minimum of five consecutive years. Their age should be no less than 35 and or more than 70.

¹¹⁸ *Doctrines and Discipline of the Korean Methodist Church*, 54–6.

2. The candidate has finished studying the doctrines and discipline of the Korean Methodist Church, having demonstrated faithfulness and loyalty to church ministry and mission.

3. The candidate should pass the test and exams for deaconess as set by the Korean Methodist church.

4. As possible the church is encouraged, but not mandated, to elect those who were raised in a nonbelieving family.

5. Those who already were appointed as deaconess by another church or denomination can also be appointed as deaconess after submitting the certificate under senior's pastor's permission.

[114] #13 Election of deaconess is to be done as below.

1. Those who meet all qualifications in [113] #12 are eligible for nomination. The continuation of deaconess office is allowed to those who have faithfully served their duty and role as deaconess during the past year by the charge conference.

2. The charge conference nominates the candidate(s), and the senior pastor appoints the deaconess according to the rules and policy in a local church.

3. If the deaconess is willing to move to another charge, their certificate has to be submitted to a new charge approved and issued by senior pastor.

[115] #14 The duty and role of deaconess is as below.

1. The deaconess is to lead prayer meetings under the senior pastor's leadership and instruction.

2. The deaconess is to visit members of the church, exhort those have weak faith, and actively bring the gospel to nonbelievers.

3. The deaconess is to lead class meetings to teach and proclaim the Word of God.

4. The deaconess is to report their ministry and mission to the district, filling out the specific form set by the district.

Notably, the deaconess title is given only to those who have served the church as deacon for a certain period of time. Only then can they be nominated and elected during and by the charge conference. Their role and duty exceeds that of a deacon since it requires more ministerial and missional commitments than does the office of deacon.

5.3.4 Elder¹¹⁹

3.5. Elder

[116] #15 The ratio of elders to professing members should be no more than 1 out of 30, but the church can still elect 1 elder even though the number of professing member is below 30 persons.

[117] #16 Qualification of elder is as below.

1. The candidate must have served as a deaconess for a minimum of five consecutive years. Their age should be no less than 40 or more than 70, and they should be as faithful and passionate as they are capable.

2. The candidate has to receive 2/3 votes during the charge conference, after being nominated by the Nomination Committee.

¹¹⁹ *Doctrines and Discipline of the Korean Methodist Church*, 56–9.

3. The candidate should pass the test, exams, and interview for elder process set by the Korean Methodist church. They also should receive 2/3 votes during the district conference, nominated and approved by a local church.

[118] #17 Qualification for elder ordination is as below.

1. The candidate who has received the certificate of elder qualification has to finish the course of study for elder ordination within the next 4 years.

2. The candidate has to receive 2/3 votes during the district conference, after finishing the course of study and passing the interview for elder ordination.

[119] #18 Ordination of an elder is done at the district conference, assisted and blessed by a pastor or an elder.

[120] #19 The duty and role of the elder are as below.

1. An elder is to assist the senior pastor in his or her local church for worship, Holy Sacraments, and other church ministries and missions.

2. An elder is to lead and instruct other church offices about the ministries and missions of the church under senior pastor's leadership.

3. An elder is to visit and exhort members of the church for their spiritual growth.

4. An elder is to participate actively in maintaining church finances.

5. An elder is to take duty and role of senior pastor when senior pastor is absent or fatal under District Superintendent's leadership.

6. An elder is eligible to run for district lay leader and annual conference delegate as a member of charge conference and district conference.

7. An elder is to report on their ministry and mission to the district, using the official form set by the district.

Just as a deaconess is required to fulfill a minimum number of years of faithful service, the office of elder is given only to a deaconess who has met certain requirements for a minimum period of time as well. An elder is given much more responsibilities for the ministries and mission in their local church, but they also get to be involved in more administrative and authoritative works under the leadership of their senior pastor.

Notably, an elder is to lead and instruct other offices as heads of the church. The more obligations they hold, the more authority they can execute. Because of the significance of their duty and role, an elder's ordination and appointment is done from the district level instead of within the local church, which is the principal difference between other offices and the office of elder. Below are the notable matters about elder's appointment.

[121] #20 Appointment of an elder is done by District Superintendent after the candidate has passed the interview and qualifications for personality and moral conduct reviews by the district committee. If an elder is willing to move to another charge, their certificate has to be submitted to a new charge approved and issued by District Superintendent. If any items listed as below are applicable to a candidate's case, the District Superintendent may delay their appointment until 2/3 votes have been obtained at the district conference.

1. If there have been serious problems in their local church life such as in worship attendance, practice of ministry and mission, tithes and offerings, etc., reconsideration or

delay of elder's appointment can be submitted to the District Superintendent after obtaining 2/3 votes at the charge conference.

2. If an elder has to transfer to another charge for some inevitable reasons, the decision of appointment is up to the District Superintendent after the elder in question has obtained 2/3 votes at the district conference.

3. If an elder asks for a leave of absence for personal reasons, the decision is up to the District Superintendent after obtaining the permission of the senior pastor in that elder's local church.

[122] # 21 Management of an elder's appointment is done as below.

1. If an elder passes the annual interview for personality and moral conduct reviews by the district committee after obtaining 2/3 votes, their appointment may be approved by the district conference.

2. The continuation of an elder's appointment is the prerogative of those who report their ministries and missions in their local church to the district. If the senior pastor in their local church requests that they undergo qualification reviews, they must receive 2/3 votes at the district conference after passing the District Nomination Committee.

3. If an elder is willing to move to another charge in a different district, they must obtain permission from the senior pastor in their local church and submit the transfer certificate to District Superintendent in the new district office.

4. If an elder is willing to move to another charge in the same district, they have to make a request to District Superintendent after obtaining permission and recommendation from senior pastor in their local church.

5. For those who already have obtained the title of elder office from a different denomination and are willing to transfer, they can be appointed as ordained elder after 1) becoming a professing member in a local Korean Methodist Church, 2) studying the doctrines and discipline of the Korean Methodist Church for more than 6 months, 3) passing the interview, test, and exams for elder ordination process set by the Korean Methodist Church, and 4) receiving the actual certificate of elder office.

6. If an elder does not appear at the district conference for 2 consecutive years except for special reasons, the appointment can be delayed. If it is 3 consecutive years, the appointment is cancelled automatically. If there is any special reason for their absence, it has to be submitted in written format to the District Superintendent after getting permission from the senior pastor in their local church.

7. If the elder has already lost his or her office title and wants to retrieve it, they may do so after discussion and receiving 2/3 votes at the district conference. However, the missing years are not counted as their years of service as elder.

[123] #22 Retirement of an elder is forced when he or she reaches the age of 70 at the following district conference. They can retire any time before the age 65 if they volunteer to do so.

[124] #23 Those who retired as ordained elder are to be called “elder emeritus,” and will be able to serve as honorary members in the charge conference and district conference.

The body of elders is managed from the district level because it is one of the most important bodies of the church and has more authority and power than any other office. They are also members of the charge conference, the district conference, and also delegates to the annual conference who make important decisions about church governance and leadership. The development of the office of elder is regarded as one of the strongest features not only in the Korean Methodist Church but in all Korean churches.

5.4 Confucian Culture and the Korean Methodist Church

There exist both pros and cons about the Confucian culture that affects the practice and structure of the Korean churches. By understanding this context better, one will be able to find out why and how the Korean Methodist Church came to have its hierarchical structure. What this paper aims for is not only to point out the challenges and downsides of the church structure, but also to think about how it can better serve its faith community in the future.

5.4.1 Contextualization

As history plainly shows, Confucian culture provided the primary points of contact between Korean society and Christianity in the early period of Christianity in Korea. These points of contact were significant for the possibility of indigenous Koreans

to adopt Christian the faith, since the gospel is sown and grown through cultural elements such as language, philosophy, economy, and politics. Thus, contextualization of gospel is necessary, using any possible channel among those elements.¹²⁰ Back then, those who showed the greatest interest in the Christian faith were the Confucian scholars, trying to comprehend the Christian understanding of the divine being and humanity, and to compare this understanding to their own.¹²¹

In the early 1700s, the Jesuits went to China and studied Confucianism to better evangelize people in Confucian cultures. They published many theological books and translated the Bible in Chinese. In later times, Korean scholars studied this literature, and introduced them into Korean society because they found so wide a variety of contact points between Confucian culture and Christian faith. For instance, the Korean notion that corresponds to “God” is “heaven,” since Koreans traditionally worshipped heaven as the ultimate being.¹²² They also regarded this heavenly being as the highest being because it loves, governs, and maintains human society. All things happen according to the heavenly will as the Author of life, itself an object of worship because all follow its will.¹²³ Heaven settles accounts with everyone according to what each one does before the ultimate being. Likewise, Confucianism found much common ground

¹²⁰ Dae Yi Chung, *The Oriental World and Christian Faith* (Seoul: Korea Theological Study Institute, 1986), 21–2.

¹²¹ Young Il Kim, *The Growth of Korean Churches and Confucianism* (2005), 193.

¹²² Young Il Kim, *Ideology of Heaven According to Yak Yong Chung* (Paju: Kyungin Publishing, 2003), 133.

¹²³ Do Hee Choi, *Understanding of Humanity by Confucianism* (Goyang: Bulham Publishing Company, 1996), 125.

with the Christian faith in its understanding of God as loving and just, governing and sustaining life, and fully divine and fully human. Confucian beliefs about the ultimate being along with their moral views and perception of the universe were the foundational ground in which the foreign Christian faith take such deep roots in Korean society in such a short period of time.

Another feature that helped the Christian faith plant its roots in the Korean society so rapidly was the chaotic political situation of Korea at the time. The Chosun Dynasty was not able to take care of its people because the economy seemed unrecoverable, classism was pervasive, and invasions by foreign nations were frequent.¹²⁴ At this time, Christian missionaries and those who already adopted the Christian faith worked hard to bring about changes and to help the Korean people, building hospitals and educational facilities, sharing western innovations in farming and engineering, and comforting and teaching people with the Word of love and justice.¹²⁵ After only 30 short years, there were about 300,000 Christian believers in Korea. As Kwang Soo Lee points out, “Christian faith quenched the spiritual, economical, and political thirsts all at once.”¹²⁶ Although Korea was a fundamentally closed society, the Christian faith could spread rapidly over the Korean Peninsula by finding useful points of contact with Confucianism and responding effectively to the political situation of Korea.

¹²⁴ Gil Myoung Roh, *The Catholic Church and the Change in Chosun Society* (Seoul: Korea University Press, 1988), 66–7.

¹²⁵ Jang Tae Keum, *Reflection on the Korean Confucianism* (Paju: Korean Studies Information, 2001), 260.

¹²⁶ Kwang Soo Lee, *Writings*, vol. 10: 346.

5.4.2 Secularization

Although Confucian teachings contain much in common with the Christian faith, it also has unique values and enduring practices, such as a very hierarchical culture. This is especially evident in *Oryun*, which means “the Five Virtues,” and demands ranking different classes of people. For instance, the elderly or older are to receive respect regardless of one’s relationship to them. Such a practice justifies and strengthens the authoritative and hierarchical culture, and Confucianism holds that both individual and social virtue are effectively maintained in that order. It establishes categorical differences between lords and servants, parents and children, husband and wife, and the older and the younger. This hierarchical ranking has served to control society throughout the entire history of Korea since Confucianism took root.¹²⁷ It permitted the higher class – *Yangban* – to take control over the lower class – *Sangnom* – and prevented the reverse. In this culture, people strive to move in the upper classes because they enjoy more benefits than those in the lower ones. Hoon Goo Lee describes Confucian society as follows:

One of the essential features of the Confucianism is that people want “titles” and “powers.” The noble does not relate to any matters except studying the Confucianism. Their only wish is to maintain the hierarchical structure and its benefits. The noble as higher class gets to enjoy fame and richness, and does not want lower ones to be promoted to upper class. Their elite culture was sustained by the Confucian teachings that eventually brought about classism, slavery, and also bureaucracy.¹²⁸

¹²⁷ Ja Keun Koo, *Theological and Biblical Reflection on the Confucianism in the Korean Church* (1999), 28.

¹²⁸ Hoon Goo Lee, *Korean Traditions and Korean Church* (Seoul: Gloria Publishing Company, 1995), 78.

This hierarchical and stratified culture affected the Korean churches and its leadership formation.¹²⁹ The Confucian culture is naturally oriented toward the upper classes, and people are used to this hierarchical structure. Under the influence of Confucianism, which is deeply rooted in Korean society, it is not surprising that the Korean Methodist Church has come to adopt a promotional, formal, and hierarchical structure. According to Man Yeol Lee, however, while the Christian faith effectively adapted itself the Korean culture in times of chaos, it failed to transform its vices and rather absorbed them into the church and its structural format.¹³⁰ Young Jae Won points out that under the influence of Confucianism, the Korean church created even more offices, such as *Kangdosa*, *Jeondosa*, *Ansujijsa*,¹³¹ because people were motivated not to break down the hierarchical culture, but to build it up even more. He also points out that it is unsurprising to see a stratified class structure within the church, given that the majority assume that it actually functions as an effective tool for rapid evangelism.¹³²

5.4.3 Problems of the Hierarchical Structure in the Korean Methodist Church.

Notably, this hierarchical structure was not observed during the early history of the Korean church, but developed only later because of Confucian influence. The core purpose of the hierarchical culture within the Korean society is to create and preserve a

¹²⁹ Ja Keun Koo, *Relational Ethics* (Theological and Biblical Reflection on the Confucianism in the Korean Church, 1999), 36–7.

¹³⁰ Man Yeol Lee, *Adoption of Christianity in Korean History*, (Seoul: Do Re Si Dae, 1998), 77–8.

¹³¹ *Kangdosa*, *Jeondosa*, and *Ansujijsa* exist in most church denominations in Korea. They are transitional titles that apply when one tries to move from a “lower” to a “higher” office.

¹³² Young Jae Won, *Secularization and Narcissism of the Korean Churches under Confucian Influence* (Christian Philosophy, 2009), 66.

stratified society so that a few people can easily maintain control of the rest. The Korean churches have adopted this same practice and rationale and have developed these in their office structure. While both the Old and New Testaments show the importance of equal and egalitarian formation of church structure, the experience of the Korean church shows that a strongly hierarchical structure can produce many negative effects such as classism¹³³ and formalism. Kwang Soo Lee noticed this issue as it began to emerge in the Korean churches: “The formalism brought about the authoritative atmosphere that the church has lost its intention and power to bring a change or reformation even though it helped the churches somehow to form its structure in the early stage of its history.”¹³⁴

For Lee, it was obvious that any further reform was unlikely within that culture since the Chosun Dynasty has always used Confucianism as a means of control rather than a reformative tool. It is ironic that, even though the Korean churches could have found common ground with Confucianism in terms of philosophical and theological connections,¹³⁵ they primarily adopted Confucianism’s hierarchical culture. He adds:

It is observed in the Korean churches that elders or priests try to overuse their power over others. What is sad, though, is that they are also willing to be subject to priest or elders since they are accustomed to that culture. It is very reasonable to say that, priests and elders as the ordained are the rulers, and the rest of people are servants. Now, it is almost a political matter, not a religious value at all.¹³⁶

¹³³ Seok Heon Ham, *History of the world from the perspective of the bible* (Paju: Han Gill Sa, 2009), 278. In this book, the author asserts that true religion always has to say farewell to the old vices. Ham indicates that Koreans have so much attachment to the vicious divinity of tribalism, classism, and totality. He later participated in the peace movement for the independence of Korea from the Japan Imperialism.

¹³⁴ Kwang Soo Lee, *Writings*, vol 10: 28.

¹³⁵ The idea of divine heaven and its characteristics is well matched with God in the Bible.

¹³⁶ Kwang Soo Lee, *Writings*, vol 10: 333.

This tendency is likely to continue in the Korean churches, including the Korean Methodist Church, as long as their church office maintains its hierarchical structure. According to a national survey by Gallup Korea, about 76% think that the Korean churches do not focus on conveying the gospel, but on keeping their hegemony.¹³⁷ What does this mean? It does not directly point out the problem of the hierarchical structure of the church. However, it suggests that the church remains unwilling to change and uses its current leadership structure to maintain its status quo.

5.5 Summary and Analysis

During the early period of Christianity in Korea, the Christian faith was smoothly and naturally adopted into the Korean society, being contextualized with the Confucian thought—the core element of Korean culture. The churches truly and immensely helped Korean society in many ways during this time of chaos, and the church established healthy roots in the Korean soil. At that point, there seems to have been no need or desire for hierarchical structure. A need for a variety of offices was evident at that time. This is because the gospel grew so rapidly in the Korean society that the increase of new Christians quickly outpaced that of ordained ministers. The foreign missionaries thus decided to allow laypeople to participate in the ministries and missions of the church, giving them titles such as *Yusa*, *Taksa*, and so on. As ordained ministers increased, their names also changed and became fixed as deacon, deaconess, and elder, each of whom who took on different duties and roles within the church. Their structure was no different

¹³⁷ Gallup Korea, *Report of Christian Faith and Life in Korea* 1998, 129.

from that of the early Christian period, when people were given titles according to the gifts they had to dedicate to the church. Thus, the contextualization of gospel in the Korean soil helped the missionaries build churches around the Korean peninsula in a short period of time.

Over time, the Korean Methodist Church has come to have a dominant promotional structure in which there exist “lower offices” and “higher offices” in terms of their authority, power, duty, and role. This promotional structure has taken the form of a “hierarchy” that has solidified within almost every church denomination.¹³⁸

Interestingly, the hierarchical culture did not come into being when the Christianity was first adopted into the Korean society. Rather, Confucian culture has always been—and will remain—as natural to Koreans as the air they breathe. To understand why the hierarchical culture exists in the church, it is necessary to reflect on the Confucian culture. Korean churches, including the Korean Methodist Church, have been unable to eliminate or even transform the downsides of the Confucianism, but have instead conformed to it by maintaining a strongly hierarchical and stratified structure of church offices.

In fact, this phenomenon in the Korean Methodist Church is no different from what has been observed throughout the history of the church, since the church has always had to deal with the issue of contextualization as well as secularization. In late antiquity,

¹³⁸ Soong Hong Han, *Present Day Issues Affecting Christianity in Korea* (Christian Theology and Culture, 2006), 517.

Roman Catholicism greatly saved its church and society from foreign barbarians by concentrating its power and authority and investing it in the Pope. One can only guess what might have happened had the Church not chosen the hierarchical structure for authoritative power. As the years went by, the papacy was involved in a power game and the Church came to control the society and its authorities. This “golden age” came to an end when the Reformers tried to retrieve the pure spirit of Church and its practices.

Both the Roman Catholic Church and the Korean Methodist Church display the shortcomings of a strong hierarchical structure. This is not because the structure itself is evil or inferior to others, but because the true spirit of Christianity has been lost within that structure and remains difficult to uncover. The truth is that no structure is complete or timeless. All structures will unavoidably bear some tension, since they demand regular discernment about when and how to change them to best accord with the spirit.

6. Conclusion

6.1 Spirit and Structure

In the early Christian era, the structure of the church varied depending on local circumstances and cultural influence. The book of Acts, for instance, describes the twelve apostles, the seven deacons in Jerusalem, James and the elders in later times, the prophets and teachers in Antioch, etc. The book of Romans describes the work of deacons and their assistants in the church. The book of Philippians continually shows that the offices of bishop and deacon derived from their secular counterparts, which were adapted by the church. While these office holders have evidently been appointed, the process of their appointment is for the most part unknown to us. Whether their names and process of appointment were denoted or not, they served the church as the official office to preach and teach the Word of God, to protect and benefit the church, and to strengthen and administer the mission and ministry of the church. Although their roles and duties have changed from time to time, their essential purpose has remained the same: to proclaim the gospel of Christ. As long as the content does not change, the way to deliver it to the people is subject to legitimate change. In other words, structure is variable as long as spirit is maintained and allowed to bear fruits.

The development of offices in the time of Reformation is to be read in this manner. Martin Luther's focus lies in proclaiming the gospel of Christ, and thus he tried to transform the existing structure because it no longer served its spirit. Luther thought the church had lost its true spirit and calling to deliver the good news because its office

holders sought glory and power by subjecting the rest of the believers to their control. Because of the moral corruption of the higher offices, the majority mistrusted the ordained priesthood. so that people like Luther came to develop the ideas that would transform the structure of church office at last. People like Calvin also joined this reforming work and went on to develop their own structure. In all these cases, believers were compelled to reject the structure that not only is ineffective, but in fact inhibits the work of the spirit. As a result, the churches have sought to recover the idea of the priesthood of all believers, which is central to the spirit of early Christianity. Thus, this effort led to the “Reformed traditions” which aims at maintaining healthy and biblical leadership within the church structure. But whenever the church’s structure seems no longer to serve its spirit, the church must discern how to change it.

But it is important to note that even the reformers never totally rejected the existing structure, but rather admitted, adopted, and developed its good qualities. Even Luther never rejected everything the Roman Catholics were doing. Rather, he saw many good things in the existing office of the church:

We admit that there are many Christian goods under the Papacy, indeed all Christian goods, and even that they have flowed down to us from that source; indeed, we admit that true Holy Scripture exists in the Papacy, true Baptism, the true Sacrament of the altar, true powers for remission of sins, true office of preaching, true Catechism, concerning the Lord’s prayer, and the Ten Commandments, and the articles of the Faith.¹³⁹

¹³⁹ Martin Luther, *Works of Martin Luther*, vol. 41, 231–2.

Luther's aim was not to demolish the entire structure, but to renew it for the good of the church. In other words, his objective—like that of other reformers—is to realize the invisible Church within the visible Church, which is a matter of putting the “spirit” into “structure.” Even though there were—and will always be—differences between denominations like Luther's and Calvin's,¹⁴⁰ all these reforms aim at better embodying the Christian spirit.

6.2 The Original Methodism and the Korean Methodist Church

One person who understood the importance of structural change and effectively developed it was John Wesley, the father of Methodism. Thus, Wesley talks much about the “means of grace” by which God may benefit and bless the church in many ways, such as class meetings, fasting, singing, services, and so on. Especially by organizing class, band, and society meetings, Methodism was able to grow rapidly, effecting many positive changes not only within the church, but also in English society. To govern those meetings, he also appointed many different leaders who were asked to make more commitments than any others. These were all lay persons who were taught and trained in how to fulfill their responsibilities. Early Methodism developed remarkably under their leadership and because of their commitments. Although early Methodism maintained a hierarchical structure between Wesley himself and the leaders and preachers in terms of

¹⁴⁰ Along with Luther, for instance, Calvin placed an additional office to the existing leadership—“presbyters”—to function as a preventive tool to excessive centralization of authority and power. Calvin also adopted the existing structural body of church office, trying to give equal authority to everybody by just adding one more as additional overseer.

its governance, it also maintained a mutual, horizontal structure by holding conferences. When important decisions had to be made for the entire body, it was not a person or a specific office that determined it, but the representatives through conferences that sought to discern the direction of the church and its ministries. This prevented the church from being unbalanced in its leadership. It gave laypersons an equal opportunities for making choices and thus promoted healthy and biblical authority within the church.¹⁴¹

As Methodism has spread throughout the world, it has changed each time it encounters another culture. It did so when it first came to the Korean soil, and the church enjoyed such rapid growth in Korea primarily because its good works answered the needs of Korean people, but also because of its overlap with Confucian thought. Thus, the Korean Methodist Church could grow fruitfully alongside other Christian denominations in Korea, placing people in the right position according to their gifts and abilities. The various Korean churches came to have their own structures independently of one another, encouraging laypeople to effectively work and serve their local community. But despite such effective spread of the gospel in Korea, there also have been some downsides, as revealed in their churches' structures. The strong and abusive structure of hierarchy has led to assessing and ranking people and their commitments. Instead of giving laypersons titles according to their gifts, as the early churches did, the Korean Methodist Church developed its structure based upon their Confucian culture in which everything is

¹⁴¹ Hoo Jung Lee, *The Office of Churches and Priesthood of All Believers* (Seoul: Presbyterian University Press, 2001), 356–7.

determined hierarchically. Those in higher office have more rights and powers than those in lower offices. This structure also sets age limits and years of service required for promotion.

Even though early Methodism had a differentiated structure, involving various “meetings” such as the Class, the Band, and the Society, each demanding different levels of commitment, the Korean Methodist Church went a step further in a harmful direction: it allowed the ranking and scoring system to supplant the spirit of the “body of Christ.” By focusing on membership more than anything else, the church has shown it does not care about harmony, unity, or egalitarian relationship. Furthermore, even though people notice that this structure is not beautiful or truthful in terms of practicing the body of Christ, there is little chance for its reform, which we already learned from the history of the Reformation. While the Korean Methodist Church could enjoy the benefits of contextualizing the gospel, they also compromised with a Confucian culture that intrinsically bears a strong hierarchy.

6.3 “The Priesthood of All Believers” in the Korean Methodist Church

One should not ignore the benefits of the office structure in the Korean Methodist Church, for it has in many ways fostered commitment amongst its members. Churches in Korea have a comparably shorter history than that of any other Western church, but its history of numerical growth is quite outstanding. In the 1960s, there were about 5,000 churches in Korea with 623,000 professing members.¹⁴² Just 40 years later, this had

¹⁴² Won Gyu Lee, *Present and Future of Churches in Korea* (Seoul: Bible Researches, 2004), 180.

grown to about 37,000 churches with over 12,000,000 professing members.¹⁴³ It is undeniable that the Korean churches, including the Korean Methodist Church, have contributed to the tremendous work as God's gracious vehicle until now.

They now face the need to reform their churches' leadership structure, a point made by many scholars who stress the immoral, stratified, and unbalanced power and authority in the current system. But then again, this is no new issue, but the same struggle that every Christian denomination has faced, indeed a struggle that has always plagued human society: the issue of "spirit and "structure." Therefore, a church must always discern whether to inherit or reform its heritage, and how best to do so. This tension is natural, and one should humbly and faithfully learn from the past in order to promote the future good of the church. The Roman Catholics have shown a willingness to become humble, coming to the point that they admitted and accepted their inner challenge for change. Not only that, both the Reformed traditions and Catholics have come to participate in the World Council of Churches¹⁴⁴ in which people finally gathered and articulated what they believe they hold in common as one united Church of Christ, despite their differences.

Although this structure will vary according to each denomination, the spirit is the same, for all are called to be priests of Jesus Christ, to enjoy mutual and egalitarian peace and love as one body of Christ. In practicing this peace and love, Christian traditions try

¹⁴³ *Kyung Hyang News Paper*, October 3, 1999.

¹⁴⁴ This Council was held in Geneva in 1982, and the BEM (Baptist, Eucharist, and Ministry) document came out as the result of the meeting.

to have their own structure reflect the spirit of the “priesthood of all believers.” If the church invests its authority in only one or even just a few people, it will lose the control just as its entire history teaches. Before a painful split makes it too late, it is necessary to give up one’s authority and power if it seems necessary. But, so long as the church maintains its spirit and demonstrates the effort to bring about change, there is hope that it may serve its community more beautifully and joyfully. As Christ both accepted authority and gave it up easily so that others might freely and joyfully enjoy it, so should his church be able to show its spirit of self-denial spirit by giving up its hegemony over others.

Bibliography

Books

- Bainton, Roland. *Here I Stand: A Life of Martin Luther*. Nashville: Abingdon, 1976.
- Campanha, Hans von. *Ecclesiastical Authority and Power in the Church of the First Three Centuries*. Translated by A. Baker. California: Stanford University Press, 1969.
- Choi, Do Hee. *Understanding of Humanity by Confucianism*. Goyang: Bulham Publishing Company, 1996.
- Chung, Dae Yi. *The Oriental World and Christian Faith*. Seoul: Korea Theological Study Institute, 1986.
- Dunn, James D. G. *Unity and Diversity in the New Testament: An Inquiry into the Character of Earliest Christianity*. Norwich, England: Hymns Ancient & Modern Ltd., 2005.
- Gilmore, George W. *Korea from Its Capital*. Philadelphia: Presbyterian Board of Publication, 1892.
- Gonzalez, Justo L. *The Story of Christianity: The Early Church to the Dawn of the Reformation*. 2nd ed. New York: HarperCollins, 2010.
- Ham, Seok Heon. *History of the World from the Perspective of the Bible*. Paju: Han Gil Sa, 2009.
- Hinson, E. Glenn. *The Early Church: Origins to the Dawn of the Middle Ages*. Nashville: Abingdon, 1996.
- Keum, Jang Tae. *Reflection on the Korean Confucianism*. Paju: Korean Studies Information, 2001.
- Kim, Hyung Joon. *Understanding the Office of Deacon in Today's Church*. Seoul: Hanshin University Press, 2005.
- Kim, Jin Doo. *John Wesley and the Methodists*. Seoul: Methodist Theological University Press, 2007.
- Kim, Kwang Woo. *The 100 Years of the Korean Methodist Church History*. Seoul: Jun Mang Sa, 1990.

- Kim, Young Il. *Ideology of Heaven according to Yak Yong Chung*. Paju: Kyungin Publishing, 2003.
- Knox, John. *The Ministry in the Primitive Church: The Ministry in Historical Perspectives*, ed. H. Richard Niebuhr and Daniel D. Williams. San Francisco, CA: Harper & Row, 1983.
- Kraemer, Hendrik. *A Theology of the Laity*. Vancouver: BC: Regent College Publishing, 2005.
- Kwak, Ahn Jun. *History of the Church in Korea*. Seoul: The Christian Literature Society of Korea, 1973.
- Lee, Hoo Jung. *The Office of Churches and Priesthood of All Believers*. Seoul: Presbyterian University Press, 2001.
- Lee, Hoon Goo. *Korean Traditions and Korean Churches*. Seoul: Gloria Publishing Company, 1995.
- Lee, Kwang Soo. *Writings of Kwang Soo Lee*. 5 vols. Seoul: Sam Joong Dang, 1978.
- Lee, Man Yeol. *History of Adoption of Christianity in Korea*. Seoul: Doo Re Si Dae, 1998.
- Lee, Won Gyu. *Present and Future of Churches in Korea*. Seoul: Bible Researches, 2004.
- Lohse, Bernhard. *Martin Luther's Theology: Its Historical and Systematic Development*. Translated by Roy A. Harrisville. Minneapolis: Fortress, 1999.
- Luther, Martin. *The Three Treatises: To the Christian Nobility of the German Nation*. 2nd ed. Translated by Charles M. Jacob and James Atkinson. Philadelphia: Fortress, 1970.
- Luther, Martin. *Luther's Works*. Edited by Jaroslav Pelikan, Hilton C. Oswald, and Helmut T. Lehmann. Saint Louis: Concordia, 1976.
- McElhenney, John G., and Kenneth E. Rowe. *Proclaiming Grace & Freedom: The Story of United Methodism in America*. Nashville: Abingdon, 1974.

- Min, Kyung Bae. *Social History of Korean Churches: 1885–1945*. Seoul: Yonsei University Press, 2008.
- Norwood, Frederick A. *The Story of American Methodism*. Nashville: Abingdon, 1974.
- Oden, Thomas C. *Pastoral Theology: Essentials of Ministry*. New York: HarperOne, 1983.
- Paik, Nak Joon. *Protestant Mission in Korea*. Seoul: Yonsei University Press, 1998.
- Pelikan, Jaroslav. *Spirit Versus Structure: Luther and the Institutions of the Church*. New York: Harper & Row, 1968.
- Philibert, Paul J. *The Priesthood of the Faithful: Key to a Living Church*. Collegeville, MN: Liturgical Press, 2005.
- Roberts, Alexander, James Donaldson, and Arthur Cleveland Coxe, eds. *The Ante-Nicene Fathers*. 5 vols. Michigan: Eerdmans, 1986.
- Roh, Gil Myoung. *The Catholic Church and the Change in Chosun Society*. Seoul: Korea University Press, 1988.
- Ryu, Dong Sik. *The History of the Korean Methodist Church*. Seoul: Korean Methodist Church Publishing Company, 1994.
- Schaff, Philip. *History of the Christian Church*. New York: Revelation Insight Publishing Co., 2011.
- Schillebeeckx, Edward. *Ministry: Leadership in the Community of Jesus Christ*. New York: Crossroad Publishing Company, 1984.
- Soo Il Shin. *History of Ecumenism in Korean Church*. Seoul: Qumran Publishing Company, 2008.
- Strauch, Alexander. *The New Testament Deacon: The Church's Minister of Mercy*. Littleton, CO: Lewis and Roth Publishers, 1992.
- Wand, John W. C. *A History of the Early Church to AD 500*. New York: Methuen and Company, 1963.
- Wang, Dae Il. *Success and Failure of Priests*. Seoul: The Christian Literature Society of Korea, 2001.

Webb, Henry. *Deacon-Servant Model in the Church*. Nashville: Broadman & Holman Publishers, 2001.

Wengert, Timothy J. *Harvesting Martin Luther's Reflections on Theology, Ethics, and the Church*. Minneapolis, MN: Fortress Press, 2017.

Articles, News, Periodicals, Short readings, and Theses

Han, Soong Hong. "Present Day Issues Affecting Christianity in Korea." *Christian Theology and Culture* (2006): 505–34.

"Journal of Daily Proceedings." *Official Minutes of the Annual Meeting of Korea Mission of the Methodist Episcopal Church* (1893–1905): 19–21.

Kim, Young Il. "Traditional Korean Teachings and 敬天愛人." *The Growth of Korean Churches and Confucianism* (2008): 206–8.

_____. "The Future of the Korean Church and Laity." *The Korean Religion and Christian Ethics* (2005): 387–8.

_____. "The Confucian Culture and Church Growth in Korea" *The Korean Religion and Christian Ethics* (2008): 189–215.

Koo, Ja Keun. "Relational Ethics." *Theological and Biblical Reflection on the Confucianism in the Korean Churches* (1999).

Kyung Hyang News Paper, October 3, 1999.

Lightfoot, J. B. "Ignatius to the Trallians." 2.2–2.3.

_____. "Ignatius to the Philadelphians." 7:1–7:2.

_____. "Ignatius to the Smyrnaeans." 8:1–8:2.

Schaff, Philip. "A Select Library of Nicene and Post-Nicene Fathers of the Christian Church: Ambrose." *Select Works and Letters* (1896) 17:12.

_____. "A Select Library of Nicene and Post-Nicene Fathers of the Christian Church: Ambrose." *Select Works and Letters* (1896) 17:12.

The Korean Methodist Church Publishers. "Local Church." *The Polity of the Korean Methodist Church* (1931): 64–5.

. "Office of Elder." *The Polity of the Korean Methodist Church* (1967): 37–8.

. "Office of Deacon." *The Polity of the Korean Methodist Church* (1975): 26–8.

The Methodist Church Publishers. "Church Office" *The Principles and Regulations of the Methodist Church*, (1910): 75–80.

Won, Young Jae. "Secularization and Narcissism of the Korean Churches under Confucian Influence" *Christian Philosophy*, (2009): 61–86.

World Council of Churches. "The Forms of the Ordained Ministry." *The Baptism, Eucharist, and Ministry* (1982): 16–20.