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A Process of Critical Contextualization to Deal With the Issue of Women in Leadership in the Seventh-day Adventist Church in Korea

Injong Moon
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ABSTRACT

A PROCESS OF CRITICAL CONTEXTUALIZATION TO DEAL WITH THE
ISSUE OF WOMEN IN LEADERSHIP IN THE SEVENTH-DAY
ADVENTIST CHURCH IN KOREA

by

Injong Moon

Advisers: Hyveth Williams

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: A PROCESS OF CRITICAL CONTEXTUALIZATION TO DEAL WITH THE
ISSUE OF WOMEN IN LEADERSHIP IN THE SEVENTH-DAY ADVENTIST
CHURCH IN KOREA

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Date completed: August 2011

Purpose

As a young man growing up in the Korean Seventh-day Adventist Church, there were several women in the church who influenced my life. Later on, at Sahn Yook University, I was in theology courses with both young men and women. I was impressed with the passion and talents that the women brought to their studies and witnessing activities. However, once out of university not many of them became pastors or leaders in their churches. And those that did left their positions soon after marrying. For me this seems a loss of leadership potential, especially for a church in Korea whose membership is 70% female. I have two young daughters, and I would hope that someday the doors of leadership would be open to them if they are capable and willing to serve. Thus, this project paper has a three-fold purpose. The first is to investigate the factors that would

possibly influence the acceptance of women in leadership roles in the Korean Seventh-day Adventist Church. The second is to examine the level of awareness of Seventh-day Adventist church leaders and members in Korea in order to predict their influence on implementation effectiveness of women's ministry in Korea. The third is to develop theoretical and practical strategies for implementing a ministry of women's leadership for Seventh-day Adventist churches in Korea and, ultimately, to cultivate a better environment for women so that they can maximize their potential and free them from social prejudice among Adventists.

Method

This study used a questionnaire survey instrument to identify the factors that might influence women's participation in ministry. It was divided into six sub-sections according to the question themes: Bible Interpretation, Cultural Understanding, Current Situation Interpretation, Diagnosis of the Problems, Possible Solutions, and Expectations from Women's Ministry. The Adventist church structure in Korea is made up of the Korean Union Conference. The Union has 5 Local conferences. The surveys were sent to a church leaders in 10 churches in each of the local conferences. After a public announcement between church services, individuals self-selected to participate in the study by filling out the survey. The population group for this survey is made up of local church pastors and adult church members in the Seventh-day Adventist churches in the Korean Union Conference who are older than eighteen years.

Results

The survey data showed that Korean Adventists are not gender biased because

they believe that leaders should be determined not by gender but by abilities and qualifications. The lack of equal opportunity is the main obstacle for women. The survey data showed that Korean Adventists believe that women's participation in mission work is closely related to church growth. The Korean Adventist Congregation is positive toward women's participation in church work, including leadership roles, and members do have more hope and expectation than concerns regarding this issue.

Conclusion

The findings of this study show that women's devotion is directly related to the status of healthy churches. An atmosphere welcoming women leaders in local churches and church administration would be essential to maximize the potential of women in the church. Korean Adventist women need more opportunities to take part in the actual leadership positions. The survey findings suggest that constitutional and institutional reforms are needed to increase the number of women delegates and pastors to develop women's participation in church leadership roles.

Andrews University
Seventh-day Adventist Theological Seminary

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Dedicated
to
My Dear Family

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LIST OF ABBREVIATIONS

ADCOM	General Conference of Seventh-day Adventists Administrative Committee
BRI	The Biblical Research Institute of Seventh-day Adventist
GDI	Gender Related Development Index
KOCIS	Korean Culture and Information Service website
SDA	Seventh-day Adventist
SDALI	Seventh-day Adventist Language Institute
TRACK	Truth and Reconciliation for the Adoption Community of Korea
UN	United Nations
UNDP	United Nations Development Program

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CHAPTER I

INTRODUCTION

Historical Context

The Seventh-day Adventist Church in Korea is facing a growth crisis that it cannot afford to ignore (Y. T. Choi, 2009; B. S. Kim, 2006, pp. 309-329). Church members, pastors, and administrative officials all want to see their churches grow; however, too often the desire for growth is not matched with the reality of church life. Despite longing for growth, the number of the Seventh-day Adventists in the Korean Union Conference has not experienced the desired growth (Y. T. Choi, 2009).

According to the 33rd Korean Union Conference session report (2009), there are 214,317 members who are officially registered in the Seventh-day Adventist Church in Korea. However, the actual average weekly Sabbath attendance is 62,104 (Y. T. Choi, 2009). As demonstrated by this report, the Korean Union Conference has reached the point where it has become necessary to study why they are not growing and why they are losing members.

Due to the rapid growth of secularism among Korean people, post modernism has been embodied in their religious life. As Korean society changes rapidly with modern trends, the Seventh-day Adventist Church in Korea also needs to catch up to the changes their members need as well. Ignorance on this matter may cause the loss of membership. A pre modern style of patriarchal leadership and a lack of understanding toward women's

ministry in Korea has been hindering growth (B. S. Kim, 2006, pp. 309-329; Seth, 2010, pp. 239-269).

Working as a director of one of the Seventh-day Adventist educational institutions in Korea, I realized that the Confucianism cultural mind set, which widely exists not only in general Korean culture but in the Seventh-day Adventist Church hinders the growth of the church. This is especially true because Confucianism strongly prevents women's involvement in social activity. Many Seventh-day Adventist Church members in Korea are still affected by a Confucianism obstruction of women's involvement in church work. However, Dr. Hyveth Williams (2010) indicates that this is not a theological issue but a social, political and cultural issue. As time has passed, women in Korea have had the opportunity to attain a higher education influenced by the western world. Therefore, they could achieve higher positions not only in politics but in academia and the business world as well (UNDP, 2009). In contrast, the Korean Seventh-day Adventist Church in the 21st century has remained as conservative as before and is hesitant to use women as a resource.

According to the statistics of the International Affairs Office of the SDA Language Institute of Korea (SDALI), around 62% (130 out of 211) of foreign missionaries who work at the SDA Language Institute in Korea are female (S. S. Kim, 2011). It is interesting to note that there are more female missionaries than male even though the job of a missionary requires sacrifices and risks. It shows that Adventist women are willing to serve God just like men. These female missionaries are from the U.S.A, Canada, Australia, England, New Zealand and South Africa. They are devoted women who were willing to leave their home countries for God's mission. However, they are facing cultural obstacles in Korea. Therefore, some of them can not be involved in

direct mission programs such as preaching and lecturing in churches. Some Adventist churches in Korea do not want to have female preachers because they believe that women are not allowed to do it (S. M. Lee, 2011). If the Seventh-day Adventist Church in Korea makes the most of the resources they have in women, they would have a wider human resource pool, and this might enrich not only local churches but also local conferences and the Korean Union (D. S. Kim, 2009).

Purpose

This project paper has a three-fold purpose. The first is to investigate the factors that would possibly influence the acceptance of women in leadership roles in the Seventh-day Adventist Church in Korea. Dependent variables such as personal theology, knowledge, and awareness will be compared and analyzed to identify significant factors that would affect the contextualization of women in church leadership roles.

The second is to examine the level of awareness of Seventh-day Adventist church leaders and members in Korea to predict the influence on implementation effectiveness of women's ministry in Korea. The result would provide a conceptual framework of psychological and intellectual dynamics in relation to individual and corporate behaviors to suggest how those factors should be handled for the successive implementation of ministry for and by women.

The third is to develop theoretical and practical strategies for implementing a ministry of women's leadership for Seventh-day Adventist churches in Korea and ultimately to cultivate a better environment for women so that they can maximize their potential and have freedom from social prejudice among Adventists

Thus the overall purpose and understanding of the proposed study is to investigate

the factors that would possibly affect one's knowledge of women's roles in the Bible and to examine the level of awareness among Seventh-day Adventist Church leaders and members in Korea in order to predict implementation effectiveness of a women's ministry in Korea.

In summary, the purpose of this study is: 1) to discover the understanding of the church members regarding women serving in ministry, 2) to investigate the level of awareness of church members regarding the importance (need) of women to minister, in various roles, to other church members 3) and, finally, to develop strategies for implementing a women's ministry for Seventh-day Adventist churches in Korea.

Statement of the Problem

One of the challenges that the Seventh-day Adventist Churches in Korea are facing is the stagnation of church growth (Y. T. Choi, 2009). The Seventh-day Adventist church in Korea needs more human resources to revitalize church evangelism. The exclusion of women from leadership roles would be one of the reasons for this poor growth and struggle. This gender bias dramatically impacts the role of women in church evangelism and ministry. In many Adventist churches in Korea, women are still not allowed to preach from the pulpit. Women working as pastors or elders in the Seventh-day Adventist Church are not welcome in some churches. The excuses for this gender exclusion are rooted in a traditional cultural understanding of gender roles(1 Cor 13:34) that claims to have a scriptural foundation (S. M. Lee, 2011).

Statement of the Task

The task of this project is to develop a critical contextualization process for churches to utilize in responding to the issue of women in leadership in the Seventh-day Adventist Church in Korea.

Justification for the Project

According to Statistics Korea, the official governmental website for statistics, the number of women in Korea is 24,334,000 or 49.8% of whole population (48,875,000) (Tonggaecheong, 2011). Around two thirds of actual church attendees in the Seventh-day Adventist Church in Korea are female (S. M. Kim, 2010). Therefore, it is very important to examine the potential of women for the growth and future of the Seventh-day Adventist Church in Korea. Women are a rich resource for all levels of church evangelism and ministries.

In the past years of Korean history, there have been dramatic changes in the roles of women in Korea. Especially, during the last 600 years of the Joseon Dynasty, they lived under the strong social influence of Confucianism, which, with few exceptions, contributed to the oppression and discrimination of women. As Korean society moves into the modern era, women are receiving more opportunities to engage in leadership in domestic, governmental and commercial areas. Statistics Korea (2010) reports that 49.2% of women in Korea are involved in economic activities; 13.7% of the member of the National Assembly are women (which is ten times higher than year 1992); 21.6% of medical doctors are women; 99% of all women are considered literate and more than 90.6%

of women have finished their high school degree (UNDP, 2009). The rank of Korea in the Gender-related Development Index (GDI) is 25th out of 155 countries (Year 2009) (B. K. Shin, 2011). Even though Korean society has dynamically adopted these changing women's roles, the Seventh-day Adventist Church in Korea has not been keeping up. The same opportunities are not being offered to the women in the Seventh-day Adventist Church in Korea. Female members of the Seventh-day Adventist Church in Korea possess the same leadership potential as men and are not being fully utilized. The assumption that certain leadership roles are for men only needs to be addressed through critical contextualization.

Expectations for this Project

This project might provide a wider and deeper acknowledgement of perspectives on the future roles of women in the Adventist church in Korea. This project might also help Seventh-day Adventist congregations in Korea to be ready for the dynamic changes in the roles of women in the 21st century. It might help the Seventh-day Adventist Church in Korea to find and nurture potential women leaders for the leadership roles on local as well as conference administration levels. Therefore this project might help to change or enlighten Seventh-day Adventist church members in Korea to provide equal opportunities for women in church leadership and maximize the practical use of these human resources. The goal of this project is to provide and enhance practical strategies for local church pastors to equip and train their female church members to be future leaders. However, this project will not only help women, but will help men to be equipped as 21st century leaders in the church as well.

Delimitation

Due to lack of literature and study results on this subject, overseas' documents, books, journals and articles will be reviewed. The boundaries of this study will remain within the Seventh-day Adventist Church in Korea. Due to the lack of a sample group, this study will be conducted by using hardcopy surveys. Limited suggestions will be submitted to Seventh-day Adventist Church in Korea at the conclusion of the study.

Limitation

The range of this project will be limited to Seventh-day Adventist churches within Korea. It does not address the impact on Seventh-day Adventist churches outside Korea. It does not address the influence on churches of other denominations, or other countries such as the United States. The scope of this study will not address the issue of the ordination of women ministers.

Definition of Terms

The following terms, as employed in the paper, are defined below:

Adventist Church in Korea: "Adventist Church in Korea" means the Seventh-day Adventist Church in South Korea in this project paper. It is known that there are underground SDA churches in North Korea. However, there is no official SDA church in North Korea.

Confucianism: Confucianism considers proper human relationships to be the basis of society. The cardinal principle of Confucianism is humanism, which is understood as a warm human feeling between people and strongly emphasizes reciprocity. As a philosophy of humanism and social relations, Confucianism has left a strong impact on

interpersonal relationships and on communication patterns in Korea. In regard to the relationship between men and women, inequality was taken for granted, and obedience to the male hierarchy was a virtue for women (Yao, 2000; Yum, 1988).

Leadership: The definition of “Leadership” in this paper is a relational process engaged in by two or more people who are freely associated in the pursuit of a common purpose. The gifts and skills of each contribute to the process of moving toward the accomplishment of a common goal or purpose. It should not be confused with the words that represent a skill such as *penmanship*, *marksmanship*, *seamanship*, *craftsmanship*, etc. all of which can be accomplished by a lone individual capable of demonstrating that skill. *Leadership* is not a synonym for “leader” or “leaders” regardless of the commonly accepted usage to the contrary (Patterson, 2011).

Modern: In this project paper, “modern” is defined as the time period beginning with the 19th century and going forward to the present time.

Description of the Contents

Chapter 1 of this project begins with historical context. It explains why this project was written. The brief summary of the Korean paradigm regarding women in their society and the challenges that the Seventh-day Adventist Church in Korea is facing are stated. It proceeds to include the purpose of the project, statement of the problem, statement of the task, justification for the project, expectations from this project, and delimitation and limitation. The last two sections of this chapter include the definitions and a description of the contents of the dissertation.

Chapter 2 provides theological reflections concerning women in ministry. Biblical literature and scholarly periodicals are reviewed that focus on the reasons for the

patriarchal structure of society. Additionally books, articles, and dissertations are reviewed that deal with the process of critical contextualization. It provides the basis of a theology of women on the basis of equal partnership and mutual submission in Christian ministry. Theological concerns based on the status and social roles of women in the Bible are discussed. It also provides excellent examples of women leaders in the Bible illustrating the use of women in ministry and leadership roles.

Chapter 3 provides a review of literature on women's leadership roles in Korean history. The status of women in the history of Korea is described according to the time line of Korean history. It also provides excellent examples of women who contributed their talents and lives to the Korean nation. The introduction of Adventism to Korea and the history of the work of Adventist women in Korea are also described in this chapter.

Chapter 4 provides a profile of the ministry context and a description of methodology which includes the research purpose, the procedure for data collection and analysis. After these, interventions are created based on the findings from the research. A critical contextualization process is developed for churches to utilize in responding to the issue of women in leadership in the Seventh-day Adventist Church in Korea. As part of the process of critical contextualization, implementation suggestions are provided.

Chapter 5 provides a summary of the theological reflection, review of literature, and findings of research along with conclusions and recommendations for further research.

CHAPTER II

THEOLOGICAL REFLECTIONS CONCERNING WOMEN IN MINISTRY

Introduction

The roles of women in the church are ambiguous due to the different understandings caused by the multiple ways people interpret the Bible and its culture. Sometimes, the status of women in the Bible brings controversy to the roles of women in the church even today (Clark, 2006, pp. 167-194). Women's roles have been discussed in the church for a long time. However, there are still numerous views on it. While we spend our energy and time on that issue, the church might face a loss of unity as well as valuable resources. As Adventists face numerous challenges for evangelism in this century of secularism and post modernism, the Adventist church in the 21st Century need a full biblical understanding concerning women so that we may mobilize our church evangelism to its maximum potential and revitalize the human resources of the Church (D. S. Kim, 2009).

The goal of this chapter is to respond to the concerns mentioned above in light of the Scriptures. As we study a theology of women, we will examine women's status in the Bible. As we look at the variety of examples of women in Scripture, we will get a fuller picture of what the social roles and status of women should be in the church today. Furthermore, we may improve our ability to foster women leaders in our church. As we go through the Scriptures, we may realize the importance of equal opportunity which can

maximize women's capacities for our mission.

A Theology of Woman

We recognize that God is not a sexual being; however, our stereotype is that God is a male. Neall, an Adventist author and scholar, points out that the Bible refers to Him as our Father, King and Bridegroom. If we study the Bible with care however, Neall (1992) adds, we will find that God sometimes revealed himself not only using masculine images but also feminine images. God uses feminine figures to describe His personality and actions (1992, p. 423). He manifests himself as a woman in childbirth (Isa 42:14) or a nursing woman (49:15). Neall states that the name *El-Shaddai* literally means "God, my breasts". God is the source of my nourishment and comfort. She continues:

God's divine compassion is expressed by a form of the Hebrew word for womb, the place of protection and care where God carries His people. God also compares Himself to a mother eagle or a mother hen caring for her young (Deut 32:11, 12; Matt 23:37). Since God describes Himself by male and female attributes, it takes both male and female to image Him. (p. 17)

As mentioned, it is very important to recognize that neither the male nor female gender alone is sufficient to manifest God's image. Man and woman were created as equal even though there are some functional differences. Superiority and inferiority shouldn't be the arguments because they were created as equal. Neall (1992, p. 19) articulates the point that the only time it becomes necessary to mention the arguments for superiority is when "one sex loses its respect for the other."

As a result of sin, tragic changes entered the human world. The original plan and blessings of God were diluted and contaminated by the entrance of sin. What matters most is how we respond to this tragedy.

Women as the Oppressed

Due to the result of sin in Genesis 3, the equal partnership and mutual respect between men and women was damaged. Women lost many rights due to man's dominance not only in their physical lives, but also in their social lives. As Neall (1992, p. 21) points out in her book, marriage and the bearing of children were essential functions of women's lives. Women were considered less valuable than men (Lev 27:2-7), and daughters less desirable than sons (12:1-5). Some say that even the tenth commandment identifies a wife as property (Exod 20:17). Neall quotes a prayer (1992, p. 21) in Jesus' day which goes like this:

Blessed art thou, O Lord our God, King of the universe,

Who hast not made me a heathen.

Blessed art thou, O Lord our God, King of the universe,

Who hast not made me a bondman.

Blessed art thou, O Lord our God, King of the universe,

Who hast not made me a woman.

This prayer simply and strongly tells us that women in that era were treated as slaves and aliens. The view of women in that age reflects that women were treated as inferior and foolish. There was a tendency to think that the pain and agony of this world originated through women, therefore men believed that it was reasonable (Gen 3:12) and just if they treated women badly. Furthermore, they believed that women are the source of temptation to be shunned. In the time of Jesus, Rabbinic traditions had so lowered the status of women that they were considered on the level of children and slaves.

According to Mollenkott (1977, p. 11), the first century Jewish philosopher, Philo,

stated that “sexual desire” for women was “the beginning of iniquity and transgression.” “Had there been no Eve, Adam would have remained happy and immortal”. These kinds of idea found plenty of support in Greek thought. Aristotle divided humanity into “the Greek males as head persons or dominators and the female, slaves and non-Greeks as body persons or persons meant by nature to be dominated.”(Mollenkott, 1977, p. 11)

In Judaism, women were generally not allowed the privilege of studying under a rabbi. Jeremias (1969) summarizes the situation regarding the issue of women’s education below:

Some rabbis strongly opposed efforts to teach women. According to an old tradition, “If a man gives his daughter knowledge of the Law, it is as though he taught her lechery. She might become active in public life and liable to seduction.” (p. 373)

Interestingly enough, in Korea, there is a similar proverb which is, “When the hen crows, the house goes to ruin (암탉이 울면 집안이 망한다).” Literally, it means that the house where women speak their opinion will perish because it breaks not only family peace, but also social norms and structure. Due to the heavy influence of Confucianism, women in Korea were heavily oppressed (Yao, 2000; Yum, 1988). Their culture did not allow women to learn, just as Jewish customs did not. They were forced to follow men’s decisions, and they couldn’t speak up at all for themselves.

However, Jesus favored teaching women not only in private, but also in public. When he visited Bethany, Mary took advantage of learning from him even though her sister was not happy about that. Martha’s reaction to her sister’s behavior shows that not only men, but also women had a strong antipathy to themselves about the right to learn. However Jesus did not allow Martha to stop Mary from learning as other disciples did (Luke 10:41-42).

We find that Jesus spoke of women many times in the New Testament. He used the parable of the woman who makes bread (Matt 13:33) to illustrate the kingdom of God. His illustration of the lost coin (Luke 15:8-10) uses a woman as a key person. He speaks about the ten virgins to represent the remnant (Matt 25:1-13). The persistent widow pleading for justice (Luke 18:1-8) provides us a good example of how we should pray to God. He had pity on women. As we read the story of the poor widow who dropped all her money into the offering box (Mark 12:41-44), we see that He showed special concerns to women in His age.

Man and Woman as Equal Partners

According to the American Heritage dictionary of the English language (2009), the definition of “equal” is “having the same quantity, measure, or value as another”. In the beginning, God created man and woman as equal partners. Adventist ethicist and scholar, D. R. Larson (1995, p. 115) states that man and woman are relational, mutual, and reciprocal.

The creation story proclaims that “Then the rib which the Lord God had taken from man He made into a woman, and He brought her to the man. And Adam said this is now bone of my bones and flesh of my flesh; she shall be called woman, because she was taken out of man” (Gen 2:22-23). Larson’s comment on this text follows “The rib from man that God fashioned into woman is a reminder of her equality in value”.

In the book *Patriarchs and Prophets*, Ellen White (1958), one of the founders, prophet and teacher of the Seventh-day Adventist Church, rightly observes that:

Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. (p. 46)

As we read her statement, it is clear that woman was not created as subordinate to man, but as an equal partner. According to Larson (1995, pp. 113-136), the rib from man that God molded into woman is also a reminder of her equality in being. It clearly tells us that the material composed of man and woman is exactly the same, therefore the humanity they share consists of the same thing. God did not create man and woman as a separated creature. They were created in a different shape, in a different order, but God used the same material to express His own image.

Larson puts strong emphasis on Adam's exclamation which says, "This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man" (Gen 2:23). Ellen White states that "as part of man, bone of his bone, and flesh of his flesh, she was his second self, showing the close union and the affectionate attachment that should exist in this relation. As his second self, woman is not inferior to man." (1958, p. 46)

Woman as a Helper

In the creation story, God mentioned woman as "a helper." It is easy to misunderstand that a helper is inferior to the one who receives help. However, it is not possible that someone gives help to somebody who is superior. The helper's position is the giver not the receiver. "As such, she is not his inferior, but is at least his equal" (Larson, 1995, p. 116).

Richard Davidson, Seventh-day Adventist Old Testament scholar (1998), explains the word "helper" below:

The word *ezer* is usually translated as "help" or "helper" in English. This, however, is a misleading translation, because the English word "helper" tends to suggest an assistant, a subordinate, an inferior, whereas the Hebrew carries no such connotation.

In fact, the Hebrew Bible most frequently employs *ezer* to describe a superior helper, God himself as the “helper” of Israel. This is a relational term, describing a beneficial relationship, but in itself does not specify position or rank, either superiority or inferiority. (p. 262)

The Bible often uses ‘*ezer*’ in reference to God as the supreme help. One of Moses son’s names was Eliezer, which means “my God is a help.” He said “God delivered me from the sword of Pharaoh” (Exod 18:4). Also in a Psalm, the author declares that God is our help. “Our soul waits for the Lord; he is our help and our shield.” (Ps 33:20). Another Psalm proclaims, “O God! You are my help and my deliverer.” (Ps 70:5) In these cases, the term used for God is the same Hebrew word that the creation story of Genesis 2 uses for woman (Larson, 1995, pp. 116-117). Therefore, it is clear that woman, who is described as a helper in the Bible, is neither subordinate nor inferior to man.

White holds that God created woman as man’s equal in every relevant respect. She realizes that the sin of woman was not her attempt to be like man, with whom she was already equal, but to be like God. She describes the subordination of woman as a part of the curse and not as God’s original creation. White emphasizes, “When God created Eve, He designed that she should possess neither inferiority nor superiority to the man, but that in all things she should be his equal” (1948, pp. 483-484).

Mutual Submission

Then, how can man and woman be equal? Certain sections of the New Testament are able to help us understand more fully the concept of true equality in both genders. Paul’s discussion of human relationships in Ephesians 5 and 6 is very helpful when we seek the solution. This passage describes, “Submitting to one another in the fear of God”

(Eph. 5:21). In chapter five, Paul describes and enlarges the concept of equality. The core concept of this equality applies to the concept of “mutual submission.” This applies to the relationships of husbands and wives, parents and children, masters and slaves.

Larson (1995, pp. 128-130) explains that Paul is trying to harmonize Jewish customs with mutual submission. Therefore he uses words such as “submit” (Eph 5:22), “love” (5:28), “obey” (6:1), “nurture and admonition” (6:4), and “forbear” (6:9). These words are those that can best describe the meaning of ‘equal’ in relation to the concept of Creation and the teachings of the Gospel. By emphasizing their respective obligations and opportunities, Paul transforms the moral meaning of these relationships in the direction of mutuality, reciprocity, and equality. This is the direction in which God is always leading.

Equal Partnership in Christian Ministry

Christians who recognize this equality issue should reconsider the current situation of our church. The bottom line of this question is whether or not men and women in Christian ministry today are equal or not. This question does not mean that all people should have the same powers, privileges and positions in the church. Instead it means that everyone should have an equal opportunity to grow to their fullest potential. Larson emphasizes that equality is related to opportunity. Thus, inequality results in stolen or lost opportunities. Larson (1995) summarizes the situation regarding the issue of equality as follows:

It does mean that the bestowal of such opportunities and responsibilities must be linked to an individual’s evident gifts for a particular form of ministry and not to his or her race, economic class, or gender. If an individual is denied full access to some available form of Christian ministry, it must be because he or she is not qualified for that type of service and not because of his or her gender. (p. 131)

There is a common misunderstanding concerning the equal opportunities toward

women in the church today. People might think that the church should give opportunities and responsibilities to all women whether they are qualified or not. However, as Larson mentions above, equal opportunities should be provided according to the abilities of individuals. However, the tension that exists today is caused by the group of people who have traditionally held power. Relatively speaking, women have less power in society than men. Therefore, there is a tendency to understand equality issues as a matter of politics, culture and religion. However, Larson (1995) puts heavy emphasis on understanding the matter at hand. He strongly states as below:

This is not a matter of denominational politics. This is not a matter of cultural diversity. This is not a matter of financial or legal prudence. This is not a matter of ethical fashion. This is not a matter of gender rebellion. This is not a matter of adolescent insolence. This is a matter of ethical principle. (p. 131)

What shall we make of this passage under consideration? At this point, Larson (1995, p. 131) makes a very strong statement that this is nothing else but a matter of ethical discernment.

Moon (1998) summarizes the situation regarding the issue of equal partnership in Christian ministry using Ellen White's writing. He says White's concept of equal partnership and team ministry can be maximized by combining men and women's abilities.

The combined talents of both men and women are essential for the highest success in the work of the ministry. Therefore, the ideal is team ministry, especially by a husband and wife ministerial team. According to Moon (1998, p. 203), White believed that the spiritual gifts of pastoring and teaching (Eph 4:11) are given by the Holy Spirit to both men and women, and some women possess gifts and abilities for the "successful

management” of churches. Without accepting the equal partnership of men and women, Ellen White’s concept of ministry will not be fulfilled.

Headship in the Old Testament

As R. M. Davidson (1998, p. 259) mentioned in the book ‘Women in ministry’, one of the basic issues in the discussion of the role of women in Scripture concerns the questions of headship, submission, and equality in male/female relationships. The answers to these questions might provide us with a more sound biblical understanding of women and their possible roles in the Church.

White (1958) describes headship as follows:

In the creation God had made her the equal of Adam. Had they remained obedient to God- in harmony with His great law of love- they would ever have been in harmony with each other; but sin had brought discord, and now their union could be maintained and harmony preserved only by submission on the part of the one or the other. Eve had been the first in transgression; and she had fallen into temptation by separating from her companion, contrary to the divine direction. It was by her solicitation that Adam sinned, and she was now placed in subjection to her husband. Had the principles enjoined in the law of God been cherished by the fallen race, this sentence, though growing out of the results of sin, would have proved a blessing to them; but man’s abuse of the supremacy thus given him has too often rendered the lot of woman very bitter and made her life a burden. (p. 59)

White, thus clearly shows us that abused headship and forced submission are the results of sin. However, R. M. Davidson (1998) indicates that the relationship of subjection/submission prescribed in Genesis 3:16 is not presented as applicable to man-woman relationships in general. He explains:

The context of Genesis 3:16 is specifically that of marriage: a wife’s desire for her husband and the husband’s rule over his wife. The text indicates a submission of wife to husband, not a general subordination of woman to man. The servant headship of the husband prescribed in this passage can no more be broadened to refer to men-women relationships in general than can the sexual desire of the wife be broadened to mean the sexual desire of all women for all men. Any attempt to extend this prescription beyond the husband-wife relationship is not warranted by the text. (p.

269)

Due to the distorted understanding of extended headship and submission, subordination of woman by man is forced by power. Men's attempts to rule over women now prevail in many cultures. However, even though this evil practice has been enforced in human history, we can find evidence that the husband headship principle in marriage does not override the basic equality between the marriage partners. Three examples of such evidence follow.

First, Vaux (1997, p. 40) states that the ancient Israelite wife was loved and listened to by her husband, and treated by him as an equal. Otwell (1977) concurred when he wrote that "the ancient Israelite woman wielded power in the home at least equal to that exercised by the husband. She participated freely and as an equal in decisions involving the life of her husband or her family" (1977, pp. 111-112).

While the patriarchal social structure is clearly present in Israel, including patriarchal "heads of the father's houses," and while such patriarchy is presented in a positive light, it is significant to note that such patriarchy did not bar women from positions of influence, leadership, and even headship over men in the Israelite community (R. M. Davidson, 1998, p. 272). Even further, we can find some examples of women's leadership which exceeded those of men.

Genesis 3:16 clearly articulates that headship principle is limited only to the husband- wife relationship. This principle is not widened in the Old Testament community. Therefore, the denial to women of an equal partnership and headship in society is not a Bible-based practice but a serious distorted practice. As R. M. Davidson (1998, p. 273) emphasizes, the rejection of women leaders on the basis of gender is not correct understanding of Scripture.

Headship in the New Testament

R. M. Davidson (1998) summarizes the New Testament stance in regard to the concept of headship as follows:

The New Testament counsel calls husbands and wives to a loving partnership of mutual submission. Perhaps the most crucial finding of this survey is that all of the New Testament passages regarding “headship” and “submission” between men and women are limited to the marriage relationship. (p. 281)

A headship and submission principle is at work in the apostolic church. But it is not used as a tool to molest or degrade women. Headship in the New Testament does not consist of male leaders in the headship role and women submitting to the male headship. Rather, according to the New Testament witness there is only one Head-Jesus Christ (R. M. Davidson, 1998, p. 281). He is the “husband” to the church, and all the church -- both men and women -- are His bride, to submit to His headship. This teaching is clearly articulated in Ephesians 5.

Neither is there any earthly priestly leader in the early church, nor clergy functioning as a mediator between God and the people. The New Testament clearly presents the “priesthood of all believers” (1 Pet 2:5, 9; Rom 12:1; Heb 13:15; Rev 1:6), in which all Christians are priests ministering for and representing God to the world. Within

this priesthood of all believers, there are various spiritual gifts involving leadership functions (Rom 12:3-8; Eph 4:11-15; 1 Cor 12:1-11) that are distributed by the Spirit “to each individually as He will” (1 Cor 12:10), with no mention of any restrictions based on gender.

Donald Bloesch (1982), who sees Scripture as consistent, supports the concerns of both “patriarchalism” (hierarchicalism) and “feminism” (egalitarianism). He states: “As the wife of her husband, the woman is obliged to serve and support him as a helpmate in the Lord. But as a sister in Christ, she has equal spiritual status with her husband” (1982, p. 55).

As we observe the Scriptures up to this point, we find that the biblical concept of headship, submission, and equality between man and woman is not only very clear but also very critical to the life of the Church. We have found the consistency in the divine ideal for headship/submission/equality in man-woman relationships. R. M. Davidson (1998) summarizes biblical headship, submission and equality as below:

Before the fall, there was full equality with no headship/submission in the relationship between Adam and Eve (Gen 2:24). But after the Fall, according to Genesis 3:16, the husband was given a servant headship role to preserve the harmony of the home, while at the same time the model of equal partnership was still set forth as the ideal. This post-Fall prescription of husband headship and wife submission was limited to the husband-wife relationship. In the divine revelation throughout the rest of the Old Testament and New Testament witness, servant headship and voluntary submission on the part of husband and wife, respectively, are affirmed, but these are never broadened to the covenant community in such a way as to prohibit women from taking positions of leadership, including headship positions over men. (p. 284)

Sexuality in Creation

Theologians examining Genesis 1: 26-28 mainly focus on the meaning of human creation in the image of God. However, that humankind is also created as male and

female has been often neglected and ignored (Jewett, 1975, p. 19). “The sexual distinction between male and female is fundamental to what it means to be human. To be human is to live as a sexual person” (Davidson, 2007, p. 19).

Although God created human beings as “male” and “female,” Davidson (2007) states that there is “indeed no hint of ontological superiority, inferiority or functional leadership, submission between male and female” (2007, p. 22) . On the contrary, both male and female were blessed by the Creator. Both of them resembled their Creator. They shared the responsibility of procreation to fill the earth (Gen 1:28). Both of them were given the managerial mission for God’s creation. Both of them shared the blessing of the Sabbath. There is no single piece of evidence that God treated them differently. The creation history in Genesis proclaims the fundamental equality of man and woman. There is nothing in Genesis one to suggest anything other than the equality of male and female, created together in the image of God (Hess, 2004, p. 82).

Many evangelical scholars insist that man was created first and woman last which means the first is superior and the last is inferior. They argue that this is the proof of hierarchy in creation. Yet animals were created before humans. Therefore, we can see that creation order flows from incompleteness to completeness. Woman is created as the climax, the culmination of the story, and as man’s full equal.

Sexuality and Wholeness

Throughout the ages, wholeness has been a topic of interest and a goal of many Christians. People eagerly want to learn about it. However, as long as we live in a world that, due to the prejudices and malpractices of society, cannot give us a full understanding of wholeness, confusion may arise. The beginning of wholeness of human beings can be

found and taught in the concept of sexuality of the creation story. “The wholistic picture of humankind is complete only when both male and female are viewed together. Both man and woman are made in the image of God, after God’s likeness (Gen 1:26). Such a description points to both the individuality and the complementarity of the sexes”

(Davidson, 2007, p. 36). Davidson continues as follows:

The meaning of wholeness is also amplified in Genesis 2 regarding the differentiation between the sexes. Whereas, from Genesis 1 it was possible to conclude, in a general way, that both male and female are equally needed to make up the image of God, Genesis 2 indicates this more precisely in “creative complementarity”. God designed male and female to participate in this wholeness. The Genesis 2 creation story opens with the creation of man. But creation is not finished. The man is alone, he is incomplete. And this is “not good” (verse 18). Man needs a helper who is opposite him, his counterpart. Thus begins man’s quest to satisfy his God-instilled “hunger for wholeness”. The Lord God brings the animals to the man for him to name (identify), so that he may realize that such hunger is not satisfied by his animal companions. He also evidently recognizes that the animals and birds all have mates, but he himself does not. Thus the flow of the narrative leads to the climactic creation of woman, the sexual being God has “built” or “aesthetically designed” to be alongside him as his complement. The woman brings out of the man and to the man the totality of existence. She comes as if he had cried out, ‘help! help!’ Adam, in effect, exclaims at his first sight of Eve, “At last, I’m whole! Here’s the complement of myself!” He recognizes, and the narrative instructs us, that “man is whole only in his complementarity with another being who is like himself”. Adam and Eve were to have no interests independent of each other, and yet each had individuality in thinking and acting. They were bone of each other’s bones, flesh of each other’s flesh, equal in being and rank, and at the same time they were individuals with differences. “Oneness does not level life to sameness; it allows for distinctions without opposition or hierarchy.” (pp. 37-38)

The Status and Social Roles of Women in the Bible

Reading the Scriptures and other literature, we get a better picture of the status and social roles of women in the biblical era. Some Bible readers insist that the Old Testament explains and the New Testament implements that women are to be under the authority of men. Others insist that this is not the case. Therefore, as J. A. Davidson (1998, p. 157) advises, it has become important to evaluate the evidence Scripture exhibits.

The purpose of this section is to do what Davidson suggests. In other words, look at the evidence found in Scriptures regarding the status and social roles of women. In this section, we will begin by looking at the status of women in the Old and the New Testament. More importantly, we shall examine the important roles they played in moving forward the Jewish nation towards the coming of the Messiah and in the life of Christ and the early Christian church.

By the time of Christ, Rabbinic traditions had so lowered the status of women that they were considered to be on the level of children and slaves. “The first century Jewish philosopher, Philo, stated that sexual desire for women was the beginning of iniquity and transgression, and Jewish men daily thanked God that they were not born a Gentile, a slave, or a woman” (Mollenkott, 1977, p. 11). However, J. A. Davidson (1998) rightly observes that:

The Gospels record no evidence of the Messiah ever treating women as inferior to men, or urging all women to be in submission to all men. Yet, at this time, though the status of women in Judaism was complex, the position of the female is generally conceded to have been restrictive. (p. 175)

Women did not count for the minimum number required for worship. They could also not bear witness. However, Jesus repeatedly rejected these customs (J. A. Davidson, 1998, p. 175).

J.A. Davidson (1998, p. 175) points out that Jesus also refused to limit a woman’s horizon to nurturing a family and cooking. When a woman once called to Jesus from a crowd, “Blessed is the womb that bore you and the breasts you sucked” (Luke 11:27), Jesus widened this feminine perspective by responding, “Blessed rather are those who hear the word of God and keep it” (Luke 11:28). And yet Christ never belittled the role of

a mother. In fact, he likened himself to a mother hen seeking to gather her baby chicks under her wings (Matt 23:37). Jesus likened God to a woman seeking a lost coin, in one of His parables. Christ treated both men and women with fairness and equality.

The Status of Women in Judeo-Christian Traditions

It is not a surprise that we find societies and cultures that oppress or disregard women throughout history. As I mentioned earlier, Korea is no exception to that malpractice. The customs and practices of Koreans toward women have shown that their contemptuous treatment is very general in their society. Thus, it is no surprise that we find similar examples in Jewish society.

Mollenkott (1977, pp. 10-11) cited Jewish sources which show the poor treatment of women in Jewish society.

Males were taught to thank God daily that they were male. Boy babies were regarded as a sign of God's favor. Men avoided speaking to women in public, even their own women, because the rabbinic tradition taught that a woman's voice was a sexual enticement. Women were not permitted to read from the Torah during prayer services because of "the dignity of the congregation". Women were not even permitted to pray aloud at their own table... Male leaders of Israel pronounced a curse on any man who allowed his wife to recite the blessing over wine on behalf of the whole family. Some even considered it preferable to burn the Torah rather than to place it into female hands. The Talmud records Rabbi Eliezer's opinion that "whoever teaches his daughter Torah teaches her lasciviousness". Divorce was easy for Jewish males. The school of Hillel taught that a man could divorce his wife if she spoiled his cooking, while Rabbi Akiba said that a man could divorce his wife if he found a woman more beautiful than she. Philo flatly stated that sexual desire was the "beginning of iniquities and transgressions." "Had there been no Eve, Adam would have remained happy and immortal."

Against such a background, we can begin to understand the reason why the disciples were amazed when they returned from grocery shopping and found their Master talking with a Samaritan woman (John 4:27). They had too much respect for Jesus to question his wisdom so they could not ask why He was talking to a woman (Mollenkott,

1977, p. 12).

Mollenkott (1977, p. 13) continues:

The more we find out about the cultural conditions of rabbinic Judaism, the more we realize that in situations like the conversation with the Samaritan woman, Jesus was deliberately breaking rabbinic customs that were degrading to the self-concept of women. He was providing object lessons for his disciples and for us all.

Early one morning, the scribes and Pharisees brought to Jesus a woman taken in the very act of adultery (John 8:4). They reminded Jesus of the Law of Moses which said that the penalty of adultery was stoning, in order to see whether he would support or defy the law. If he defied the law, they would have strong evidence to harm him; if he upheld the law, they would still have the pleasure of asserting their own righteousness by stoning the poor, guilty woman to death. The interesting thing here is that if the woman was taken in the very act, certainly there was a man with her at the moment of discovery. And the Law of Moses plainly stated that “both the adulterer and the adulteress shall be put to death” (Lev 20:10).

Mollenkott (1977, p. 15).points out:

It is indicative of the despised condition of women in first century Judaism that the scribes and Pharisees had released the adulterer and brought only the adulteress to be stoned to death. Even in the modern world, laws against prostitutes are often fully enforced, while their customers are almost never punished.

Vaux (1997, p. 39) summarizes the situation regarding the issue of women in ancient Israel that a wife called her husband master; she also called him lord (Gen 18:12; Judg 19:26; Amos 4:1); “she addressed him as a slave addressed his master, or a subject his king”. Only through marriage and motherhood could a Jewish woman hope to find respect or dignified status. She was not even a complete person until marriage. Vaux (1997) also indicates as follows:

Her husband can repudiate her, but she cannot claim a divorce; all her life she remains a minor. The wife does not inherit from her husband, nor daughters from their father... For all this, the wife of an Israelite was by no means on the level of a slave... The social and legal position of Israelite women was, however, inferior to the position a wife occupied in the great countries round about. In Egypt the wife was often the head of the family, with all the rights such a position entailed. In Babylon she could acquire property, take legal action, be a party to contracts, and she even had a certain share in her husband's inheritance. (pp. 39-40)

As it is summarized above, women in Judeo-Christian traditions were harshly oppressed and disregarded.

Woman as Chattel

The tenth commandment (Exod 20:17; Deut 5:21) is often cited to demonstrate that a wife was considered a man's chattel. "You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his manservant, or his maidservant, or his ox, or his ass, or anything that is your neighbor's (Exod 20:17)." But John Otwell (1977, p. 76) has pointed out that the wife is not here listed as property but as the first-named member of the household. Some scholars have argued that the woman was the property of the husband because, at the time of the marriage, the bridegroom gave the father of the bride the "marriage present," or dowry- thus implying that the husband bought his wife much as he bought other property. However, that is often translated "bride price" but according to Vaux (1997), is more accurately translated "marriage present" (1997, pp. 26-27) because it probably represents the compensation to the father for the work the daughter would otherwise have contributed to her family, and probably ultimately belonged to the wife, not the father.

In contrast to this, Vaux (1997) says that Christian equality is the result of mutual compassion, mutual concern, mutual and voluntary loving service. The Christian way of

relating achieves male-female equality through mutual submission .It is instructive to note that in Exodus 35, when Moses called for contributions of materials for the building of sanctuary that:

All who were willing, men and women alike, came and brought gold jewelry of all kinds: brooches, earrings, rings and ornaments. They all presented their gold as a wave offering to the LORD (22) . . .Every skilled woman spun with her hands and brought what she had spun--blue, purple or scarlet yarn or fine linen . And all the women who were willing and had the skill spun the goat hair. (pp. 25-26)

The Roles of Women in the Bible

Some Bible readers tend to have a stereotype that it is written in the context of patriarchy which includes numerous examples of male domination. There is also a tendency for some to believe the Bible may not have good examples of women's leadership. Many biblical scholars have asserted that women had a low status in ancient Israel, as elsewhere throughout the ancient Near East (Otwell, 1977). On the other hand, "some have claimed that the status of women was even lower in Israel than in the surrounding ancient Near East because of the oppressive patriarchy engendered by Israel's male-centered monotheism" (Davidson, 2007, pp. 223-224) . However, we should not fail to notice that there are many excellent cases of leadership exercised by women. Women are not to be oppressed or denigrated in the family, nor are they barred from positions of influence, leadership, and authority over men in the covenant community (Davidson, 2007, p. 213) . Furthermore, in ancient Israel the husband's servant-leadership in the home is never broadened to constitute a mandated male leadership over women in the public sphere. According to Tikva Frymer-Kensky (1992), "The power of husband over wife is not generalized to all men over all females" (1992, p. 128).

In the following subsection, we will examine examples of women who acted in crucial roles in the life of the Jewish nation and the early Christian Church.

Woman as the Mother of Many Nations

Sarah

Abraham's life of faith has been extensively studied and greatly admired. His wife, Sarah, though rarely acknowledged on a par with her husband, is equally remarkable (Teubal, 1984, pp. 110-122). Janice Nunnally-Cox (1981) argues that, even within patriarchy, Sarah and Abraham were amazingly equal. She describes Sarah's status as below:

Sarah appears to say what she wants, when she wants, and Abraham at times responds in almost meek obedience. He does not command her; she commands him, yet there seems to be an affectionate bond between them. Abraham does not abandon Sarah during her barrenness, nor does he gain other wives while she lives, as far as we know. The two have grown up together and grown old together, and when Sarah dies, Abraham can do nothing but weep. Sarah is a matriarch of the first order: respected by rulers and husband alike, a spirited woman and bold companion. (p. 9)

Abraham cohabits with Hagar because Sarah wants him to, and expels Hagar again at Sarah's insistence (Gen 16:1-4; 21:8-21). Sarah's name is changed from Sarai, just as Abraham's is from Abram, with the accompanying promise that "she shall give rise to nations; kings of peoples shall come from her" (Gen 17:16). She shared everything with her husband, sharing in all his travels, his trials, and God's covenant promises to him as his equal partner.

Rebekah

Although Rebekah is described as physically beautiful (Gen 24:16), she is not appreciated solely for her outward appearance. Her independence, trust, and hospitality

parallel those of Abraham: Like him, she was willing to take the risk of leaving her family and travel to a strange land; Like him, she showed eagerness to perform her hospitable acts (Frymer-Kensky, 2002, pp. 13-14).

In Genesis 24, when Abraham directs Eleazar to find a wife for Isaac, he declares that “if the woman is not willing to follow you, then you will be free from this oath of mine” (24:8). Contrary to those who claim that the woman under the patriarchal system had no voice in whom she would marry, here Jeansonne says that “Abraham assumes the woman will have the final say in the matter.” Ultimately it is Rebekah herself who chooses to go with Eleazar. Indeed, in the lengthy narrative of Genesis 24, her determination to travel with Eleazar is spoken directly by her in the dialogue and not just reported by the narrator (24:58) (Jeansonne, 1990, pp. 54-62). Jeansonne articulates this thusly:

The presentation of Rebekah shows that women in Israel were viewed as persons who could make crucial decisions about their futures, whose prayers were acknowledged, who might know better than men what God designed, and who could appropriately take the steps necessary to support God’s plans for the community. (p. 69)

Rachel and Leah

In regard to their polygamous relationship with Jacob, note here that the Genesis narratives present Rachel and Leah as women fully capable of acting with independent initiative and strength. Both took great initiative in their attempts to have children, and it was they, and not Jacob, who named their children (Gen 29-30). The narrative regarding the mandrakes (30:14-16) reveals that the women had the power to determine with whom and when their husband would have sexual relations (Jeansonne, 1990, p. 86).

Woman as the Liberator of Nations

Miriam

The Bible mentions Miriam briefly as a woman who worked at the time of Exodus. Davidson (2007, p. 237) states as follows:

It was she who motivated Moses. She was there for Moses from the time he was in a cradle. Miriam, the daughter of Jochebed and the sister of Moses, exhibits intelligence, diplomacy, and courage in speaking to the Egyptian princess, cleverly suggesting a “nurse” for the baby in the basket (Gen 2:1-10)

Most of the passages in the Pentateuch that mention Miriam by name represent her as a prophetess (Exod 15:20), inspired musician (15), or leader (Exod 15:21; Num 12:1, 4, 5, 10, 15; Num 20:1; 26:59; Deut 24:9). “Moreover, God insists through Micah (6:4) that she, along with her brothers, was divinely commissioned as a leader of Israel: For I brought you up from the land of Egypt, and redeemed you from the house of slavery; and I sent before you Moses, Aaron, and Miriam” (Davidson, 2007, p. 239).

Women as the Progenitor of the Messiah

Rahab

The book of Joshua highlights the story of the harlot Rahab in a remarkable way. She is valued for her awesome courage. She is willing to stand alone against the entire surrounding culture; in the midst of the prevailing Canaanite religion, she accepts a new God, a Deity totally opposed to the moon god of her city and all the other fertility gods of her land. She knew that if the king of Jericho found out that she had helped the spies, she and her family would be executed as traitors, yet she was willing to take the terrible risk in order to save the spies.

But Rahab is also valued for her faith. The heart of the Rahab narrative within the spy story is that Rahab believed. The author of Hebrews highlights her faith in the New Testament “Hall of Fame” (Heb 11:31). In his epistles, James chooses only two Old Testament figures to illustrate the nature of active faith -- Abraham the “friend of God” (Jas 2:21-24) and “Rahab the prostitute” (2:25).

A comparison of several biblical passages shows that Rahab was the great-great-grandmother of David and thus a progenitor of the Messiah (Num 7:12; Ruth 4:18-22; 1 Chr 2:11-12; Matt 1:1, 5-6). Rahab married Salmon, son of Nahshon, one of the prominent princes of Judah, and she gave birth to Boaz, great grandfather of David. Furthermore, as Davidson (2007) points out, she is one of five women included in Matthew’s genealogy of Jesus (2007, pp. 256-259).

Ruth

Ruth was a young widow who committed herself to the life of an old woman rather than search for a husband. She made this commitment not ‘until death do us part’ but beyond death (Trible, 1978, p. 173). “Her radical decision of faith to leave father and mother and go to a strange land is matched only by that of Abraham and perhaps surpasses Abraham, who was wealthy and self-sufficient” (Davidson, 2007, p. 277).

For Christians, Ruth has additional significance. The connection between Ruth and David is very important because Jesus of Nazareth was born of Mary, betrothed to Joseph of the lineage of David (see Chapter 3 in Luke and Chapter 1 in Matthew, respectively). Thus in Christian biblical lineage, Ruth is a foremother of Jesus Christ (Matthew 1:5). The line can be traced through Boaz (Ruth’s second husband), father of Obed, Obed, father of Jesse, Jesse, father of David, David, ancestor of Joseph, Joseph,

husband of Mary, mother of Jesus. The genealogy of Jesus that we find at the beginning of the Gospel of Matthew is a male lineage. Only four women from the Hebrew Bible (Old Testament) are included in this long lineage, one of whom is Ruth. Furthermore, neither Rahab nor Ruth are Israelites. They were “foreigners”, yet Matthew was inspired to include them in his genealogy of Christ.

Women as Leaders of Israel

Deborah

The book of Judges includes the story of Deborah. She is described not only as wife and musician, but also as judge and prophet. Charne Robarts (1995) noted that:

Deborah is the only judge described as a prophet and, in the tradition of the other biblical prophets, she spoke the word of Yahweh. Her summons to Barak is couched in the command of Yahweh, and her prophetic competency is proved by the outcome of the battle and the extirpation of the enemy at the hand of a woman. In her song, Deborah proclaims the mighty acts of Yahweh. (p 76)

She is depicted as a military leader with the same authority as male generals, and a judge to whom male Israelites turned for legal counsel and to settle court cases (Judg 4:5). She was a recognized political leader and one through whom God initiated a war. The narrative indicates that she arbitrated disputes, assembled people to combat, and was regarded as an oracle of the divine will. The only judge who combines all forms of leadership possible-religious, military, juridical, and poetical-is Deborah (Bal, 1988, p. 209).

There seems to be no negative reaction to this woman, nor is she regarded as peculiar. She is merely introduced in the common Old Testament manner. No excuses or explanations are necessary that a woman should be in this prominent position. Vancil

(1988) is correct to argue that “nothing in the narrative suggests that Deborah’s gender improved or detracted from her status as judge/deliverer, nor is there an indication that Yahweh had any reservations about her functioning in this role” (1988, p. 209).

Moreover, many have seen Deborah’s narrative as the single positive episode in the otherwise dreary history of the other (male) judges in the book of Judges. As Roberts (1995) observed,

With few (but significant) exceptions, the development of each major judge narrative leads to a decline, ... even during the judge’s lifetime. Typically, after becoming a leader of the people and eliminating the source of oppression, the judge leads the people away from Yahweh... the exception... is Deborah. (p. 76)

Deborah deferred to men. She was “not an abrasive or pushy woman” but rather “gave the man (Barak) the opportunity to take the honor of leading the nation to victory all for himself, but was not afraid or hesitant to help him in the leadership role when asked to do so (Staton, 1980, p. 264).

Deborah is one of the greatest heroines in the Bible. Even though she lived in the culture of patriarchy, there is no single comment putting her down. She was a prophet with a mission to save her people. Furthermore, she was a counselor, and a judge full of wisdom and inspiration. She was sent from God to save the people who were under the tyranny of a Canaanite king. The leadership roles of women such as Deborah in the covenant community, clearly accepted by society and given the blessing of God, reveal that such are not opposed to biblical patriarchy or the divine will (Davidson, 2007, pp. 259-266). She was the top leader who made final decisions.

Huldah

This prophetess comes into the foreground as a chief religious authority at the time of an intense religious revival (2 Kgs 22:14). The text expresses no surprise that the King of Judah sends Hilkiyah the priest and Shaphan the scribe and several other prominent officials to this woman to ask her concerning the meaning of the discovery of the Book of the Law. As John Willis (1995) comments, “The biblical text does not suggest that seeking divine revelation from a woman was in any way unusual” (1995, p. 112).

“The scroll of Deuteronomy, dealing with crucial moral and political issues, was found as the Temple was being repaired and refurbished. Thus, the authority that the king recognized in Huldah is profound” (J. A. Davidson, 1998, p. 171).

J. A. Davidson (1998, p. 171) observes that:

Some commentators have suggested that perhaps Huldah was consulted because there was no male prophet available at the time. However, no less a prophet than Jeremiah was already established in his prophetic office. Others have considered that the role was too important for a female and have suggested that Huldah might have been a man. However, the Hebrew text specifically states that Huldah was a wife (2Kgs 22:14).

The biblical accounts of Deborah and Huldah show that women were active in leadership roles in the civil and religious life of Israel.

Woman as the Mother of Faith

Hannah

There are many women of faith in the Bible, but Hannah, the mother of Samuel, is

a special case. The books of Samuel are primarily concerned with just one man, David. Samuel comes to prepare the way for him, while the account of the reign of Saul very soon becomes the story of David's own rise to power. Hannah appears right at the start of this story. Her story provides the beginning of this great chapter in Israel's story, just as Eve's began the whole story of the Bible, just as Shiphrah and Puah and the women of Exodus 2 presided over the accounts of Israel's beginnings as a people in Egypt. Hannah began the narrative which lead Israel into the ambiguities of monarchy (Dennis, 1994, pp. 115-116).

In these narratives, Hannah's vow (1 Sam 1:10-11) is her first recorded speech. After this, she speaks more than anyone else. In her initial prayer, she vows to dedicate the promised son as a Nazirite. According to Numbers 6, men or women normally took this pledge for themselves. For example, when Samson's birth was announced, God declared that the child would be a Nazirite (Judg 13:4). However, on this occasion, Hannah took the initiative. As Dennis points out, "What God commands in Judges 13, she herself vows at Shiloh." Hannah does not need Elkanah to pray for her. She prays, and in doing so becomes the first woman, indeed the only woman, in the entire Bible to utter a formal, spoken prayer, and have her prayer quoted in the text for us to read. In the narratives of the Old and New Testaments Hannah's prayer is unique. No other woman pays God such a vow as hers .

Only after Samuel is weaned do we learn of Hannah's earlier vow regarding him. As Dennis notes, "Hannah has not asked Elkanah to confirm her vow. She presents her plan to dedicate Samuel as something already decided upon (1 Sam 1:22)." Elkanah is not asked for his permission; he merely gives his blessing (1 Sam 1:23). Dennis (1994) continues:

From now on he will have nothing to say, and nothing to do (he does not take any action in 2.20). except for a few words of blessing from Eli in 2.20, all speech in the rest of Hannah's story will be put in her mouth, all the initiatives taken will be hers, all that is done. . . will be done by her. (p. 130)

When Hannah brings Samuel to Shiloh in fulfillment of her vow to God, the narrative focuses solely on her. She travels with her husband; however, she takes all the initiatives (1 Sam 1:24). This is significant, especially since Elkanah was a Levite (1 Chr 6:33-38) and Hannah's activities are generally thought of as belonging to the male. As Dennis (1994) points out, when Hannah journeyed to the house of the Lord with bulls, flour, and wine, she went

Expressly to perform her own vow. It is she who has come with such fine offerings for sacrifice, and, remarkably, with her own child to dedicate to the service of God. Hannah's offering of Samuel is without parallel in biblical literature. It is hard to respond adequately to such an act as Hannah's and Eli does not try. This time he does not answer her. Only Hannah herself can speak to what she has done. After nothing that she left Samuel with Eli, the narrator takes us straight into her song. For the second time she pours out her soul to God. (p. 132)

Women of Courage

The Old Testament contains several stories of courageous women. For example, Rebekah, who left her home land to go marry a man she had never met. Miriam who as a young girl spoke to a princess of Egypt regarding a possible nurse for the baby floating in a basket in the river. The little slave girl who witnessed to her master Naman about the

power of Yahweh to heal. There are many others, but no doubt the woman who stands out as the most courageous is Esther.

Esther

Richard M. Davidson (2007, p. 279) rightly observes that :

In the providence of God, Esther did indeed “come to royal dignity for just such a time as this” (Esth 4:14) to be a savior of the Jews from the death decree of Haman under King Xerxes. Although Esther was of worth in the king’s eyes because of her physical charm, according to the story, the ultimate value of her personhood was in her inner beauty- the character qualities of loyalty, courage, and obedience to God. The character of Esther is a model for life in a severe crisis.

The author respects Esther as a woman of courage and intelligence who does not abandon her dignity even when facing an enemy and struggling to influence the erratic will of a despotic husband (Fox, 1991, p. 210).

Sidnie Ann White (1989) describes Esther’s conduct throughout the story as being a masterpiece of feminine skill. From beginning to end, she did not make any misstep. She is a model for the successful conduct of life in the often uncertain world of the Diaspora (1989, p. 173). Not only is Esther a model character, but she is also a woman of influence and leadership. Starting out as a docile figure,

her personality grows in the course of the biblical story, as she moves from obeying to commanding. It is she who commands her people to fast, and develops a plan, then implements it. Esther takes charge. Ultimately she institutes the festival of Purim, which is still celebrated by Jews today.” (Bronner, 1995, p. 194).

Women as Prophets

Both the Old and New Testament give examples of women prophets. For example, Miriam (Mic 6:4), Deborah (Judg 4:4), Huldah (2 Kgs 22:14), Noadiah (Neh 6:14) and Isaiah’s wife (Isa 8:3) in the Old Testament; Anna (Luke 2:36) and the daughters of Philip

(Acts 21:8-9) in the New Testament. In this section, we will focus on the New Testament women prophets.

Anna

At the time of Christ's birth, Luke refers to the widow and prophetess Anna (2:36-38). Jo Ann Davidson (1988) suggests that:

Luke may be including her in this narrative of the presentation of the infant Jesus at the Temple because she was the second witness testifying of Jesus' significance. At that time the Israelite injunction that in "the mouth of two or three witnesses the thing is established" (Deut 17:6; Matt 16:18) was taken very seriously. (pp. 172-173)

If this is so, Luke is assigning a vital position to this woman. Thus, Luke tells us that the two witnesses were one man (Simeon) and one woman (Anna). According to Greig (2011), in this story, Luke sets a tone of inclusiveness which we will see again and again in the life of Christ.

Daughters of Philip

In the Book of Acts, women are shown to prophesy just like men. For example, in Acts 21:9, the daughters of Philip are said to have prophesied. The scripture is unclear on what exactly or how often these women prophesied. Perhaps their prophesying was used to edify, exhort, and comfort the church (1 Cor 14:3-4). Perhaps their prophesying was given for learning and for comfort (1 Cor 14:31). Or, perhaps these women foretold of future events (1 Pet 1:10). Whatever may be the case; Philip's four daughters had a prophetic ministry and prophesied by inspiration of the Spirit of God. Although, there is no more information about Philip's daughters, we do know that, however, it was not an unusual happening but was prophesied beforehand by the Old Testament prophet, Joel (2:28): "And it shall come to pass in the last days, says God, That I will pour out of My

Spirit on all flesh; Your sons and your daughters shall prophesy.” Luke quotes this verse from Joel (Act 2:17), as well as “And on my menservants and on my maidservants I will pour out my Spirit in those days; and they shall prophesy” (Act 2:18).

Women as Jesus’ Disciples

Although many Christians today focus on the twelve male disciples of Jesus and often include the stories of these men as well as other male followers of Jesus such as Zacchaeus, Nicodemus, and the rich young ruler, in sermons; occasionally, stories of women disciples are also included. Below we will focus on several women disciples who assisted Christ in His ministry in different ways.

Woman at the Well

The Gospels include impressive portraits of Christ’s dealing with women. The narrative in John 4 of the woman at the well in Samaria is a case in point. The conversation with her is the longest recorded discussion Jesus had with anyone, even though she was a Samaritan woman, despised by Jews. And yet, as Denise Carmody (1989, p. 106) notes, “Jesus treated the woman as intelligent. He paid her the honor of assuming she could catch his drift. The more she pressed, the more forthcoming he was.”

The narrative seems to indicate that she was a knowledgeable, informed woman. Her discourse with Christ reveals an intelligent familiarity with the foremost theological issues of the day. Commentators regularly attribute major significance to this lengthy dialogue, but not to this woman. However, she is the first person recorded in Christ’s public ministry whose witness brought a group of people into a believing relationship with the Messiah (John 4:39-42). Ellen White (2006, pp. 194-195) recounts that the Samaritan woman proved herself a more effective missionary than His own disciples. She

represents the working of a practical faith in Christ, and exemplifies that every true disciple is born into the kingdom of God as a missionary.

Moreover, this narrative's position in the Gospel, immediately following that of Nicodemus (John 3), J. A. Davidson (1998, p. 174) suggests, perhaps is not coincidental. The narrator is "seeking to contrast the weak faith of a prominent male Jewish religious leader with that of a Gentile woman." While, the Samaritan woman hastens at once to spread her conviction regarding the messiah, Nicodemus does not publicly align himself with Jesus until Christ's death.

Some Christians have a negative view of this woman and some go so far as to say she is a harlot. However, it is hard to imagine the male population of any city following a known harlot to see a person who she claimed was divine. It is unlikely that the men of a town would believe a prostitute's word about the Messiah or anybody, and go openly with her to see him. Perhaps this woman has not been given due credit for her true social position in Samaria. Whatever the case may be, she is without a doubt, a proclaimer of the Gospel, who brought new believers to Christ.

Martha and Mary

Aside from his mother, the women who appear to be closest to Jesus are the sisters of Lazarus: Mary and Martha. The narratives of Mary, Martha, and Lazarus contain rich insights regarding Christ's attitude toward women. This family was the closest that we see of a "second family" to Christ. He was a regular guest in their home, he was their friend. Paradoxically, when Jesus is told that Lazarus was severely ill, Jesus does not go to him; and Lazarus dies. Thus, there is a crisis of faith in the sisters. But when Jesus arrives, and Lazarus is miraculously raised from the dead, John records this

greatest and last sign leading to Christ's passion. Wheeler (1995) comments that just as the first sign of Christ's divinity was initiated by a woman, Jesus' mother, (the miracle of turning water into wine) the last sign is initiated by women, Martha and Mary. No direct speech of Lazarus is ever recorded. Rather, it is Martha, as Frank Wheeler (1995) notes:

Who makes one of the premiere confessions of faith in the New Testament, "I believe that you are the Messiah, the Son of God, the one coming into the world." . . . was Martha. The confession by Martha in John 11:27 may be compared to the confession by Peter in the Synoptic Gospels at Caesarea Philippi. Martha's statement is very close to Matthew's account, "You are the Christ, the Son of the living God" (Matt 16:16). The parallel confessions of Martha and Peter are part of the tendency of the Fourth Gospel to give to women roles normally associated with Peter in the other gospels. (pp. 216, 217)

On a much earlier occasion Jesus coaxed Martha to accept her sister's priorities of opting to study rather than assist in the kitchen. However, Martha herself apparently had also been an avid pupil of the Messiah, to issue the penetrating statement of faith that appears in John 11:23-27. Her sister Mary has always been perceived as an earnest student of the Messiah. Christ's affirmation of this was noteworthy. Evelyn Stagg (Stagg & Stagg, 1978, p. 118) observes that:

Mary's choice was not a conventional one for Jewish women. She sat at the feet of Jesus and was listening to "his word." Both the posture and the reference to Jesus' "word" seem to imply teaching, religious instruction. Jewish women were not permitted to touch the Scripture; and they were not taught the Torah itself, although they were instructed in accordance with it for the proper regulation of their lives. A rabbi did not instruct a woman in the Torah. Not only did Mary choose the good part, but Jesus related to her in a teacher-disciple relationship. He admitted her into the "study" and commended her for the choice. A Torah-oriented role for women was not unprecedented in Israel... but the drift had been away from it.

Mary did not give up learning from Jesus even though conventional obstacles and social prejudices hindered her. Her sincere passion to learn about Jesus makes it possible for her to recognize the risen Messiah. The priority of her life was Jesus.

“Mary was the first to see the resurrected Jesus. And Christ gave her the commission to tell the disciples that he was ascending to the Father. She, thus, became the first to announce the resurrection” (J. A. Davidson, 1998, p. 175). So these two friends of Jesus (dare we say, sisters?) are also faithful believers and proclaimers of His Gospel.

Women in the Epistles

We have seen in the previous section that women played many roles in the life and ministry of Christ. In much the same way, we will find women playing a variety of roles in the life and ministry of Paul.

The way some theologians interpret the Apostle Paul’s attitudes in Pauline passages dealing with women in churches sometimes causes controversy and arguments regarding to the role of women in church. However, Paul clearly acknowledges that in Corinth women pray and prophesy in church (1 Cor 11:5). He does not condemn this practice, but instead condemns their doing these activities while not having their heads covered. In Romans 16, Paul sends greetings to twenty-six people in the church at Rome, nine of whom are women. Paul evidently thinks highly of them all, and he singles out four for their devoted service. (Stott, 1994, pp. 394-396).

J. A. Davidson (1998, p. 177) states as below:

Three names in Paul’s roster in Romans 16 call for special attention. Phoebe functioned as Paul’s emissary, as did Titus and Timothy. Her designation as “deacon” does not imply the modern meaning of “deaconess”, but rather refers to the same position as that of the church leaders designated in 1 Tim 3:8-10. Priscilla, in Romans 16: 3 (and in Acts 18:18, 26; 2, Tim 4:19) is named first before her husband. Whatever the reason behind this ordering, Paul recognizes her leadership and her work in the instruction of Apollos.

Paul mentions four details about Junia (Rom 16:7). She is his “kinsfolk” and at some time had been his fellow prisoner. She was converted before Paul was, and she was outstanding “among the apostles” (J. A. Davidson, 1998, p. 177).

Just as Jesus was a guest in the home of Mary, Martha and Lazarus, so Paul was welcomed into the home of believers. For example, in Corinth Priscilla and Aquila opened their home to him, and he spent some time making tents, no doubt to augment his finances. After a while, he sailed to Ephesus taking Priscilla and Aquila with him. They must have been good students of his because when Paul left Ephesus, they remained to carry on his work. There they instructed a Jew named Apollos who became a fervent disciple of Christ. Thus, we see Priscilla playing not only the role of a hostess and follower, but also the role of a teacher of the Gospel. In Philippians 4:3, Paul pays tributes to all the women who have labored with him in the Gospel and asks the brethren to help them.

Women also donated money for Paul’s work, especially “certain Greek women” (Acts 17:4; 12), reminiscent of the women who provided funds for Jesus’ ministry (Luke 8:2, 3): Mary, Magdalene, Joanna and Susanna, among others.

Aside from donating money, women converted by Paul also established home churches. In Colossians 4:15, Paul sent greetings to the church in the house of Nympha. After being converted, Lydia had a church meeting in her house (Act 16:14, 15). In 1 Corinthians 16:15-16, the household of Stephanas (a female) is credited with the first believers in Achaia and they devoted “themselves to the ministry of the saints.”

In this brief section, we have seen that in the life of Paul, women disciples played similar roles in the ministry of Paul as did women in the ministry of Christ. They were his

friends and hostesses; they were co-workers, both in mending tents and mending lives through the proclamation of Gospel. The latter they did through teaching, leading out the church services, financing the work of Paul, and leading and converting their families and others to Christ.

Conclusion

As we have seen, the women in the Old Testament were not “wallflowers” (Fischer, 2005, p. 148). They were not just housewives. Some were founders of the nation; others, liberators of their country, some were progenitors of the Messiah, and the savior of the nation. It would be unfair to the biblical portraits of these women to claim that they bow in submission to all men or were under the oppressive authority of their husbands. “Rather, though respectful of their husbands, they were intelligent, forceful, and directive.” Davidson summarized that women in the Bible were not suppressed or oppressed women (Davidson, 2007, p. 235).

J. A. Davidson (1998, p. 161) also indicates that beyond the Old Testament, Christ’s treatment of women in contrast with many in his society was remarkable. What is very striking is his behavior toward them. In the passages describing the relationship of Jesus with various women, one characteristic stands out starkly: they emerge as persons, for they are treated as persons, often in such contrast with the prevailing custom as to astonish onlookers (Dale, 1975, pp. 37-38).

People who do not agree on this issue concerning women in ministry often use the Bible as their key proof. However, it is said that we all have to be very careful when we interpret the scripture because there is a tendency of people to protect their own world view and cultural understanding as they interpret the text. People have a tendency to

believe that theirs is the correct biblical understanding.

J. A. Davidson (1998, p. 179) also indicates as below:

Neither Old nor New Testament women should be used to illustrate that “according to Scripture” all women must be in submission to all men. As we have seen, an entirely different situation exists in that women in Scripture are observed as functioning with competence and confidence in many different spheres, often including positions of leadership.

Upon a closer reading of both Old and New Testament narratives, the entire canon can be seen as affirming women as God’s capable workers.

Modern Women with a Mission

As we have gone through the Scriptures, we have found that there were numerous women who were called by God and fulfilled His will. Some, such as Deborah, Hulda, and Esther came on the scene at just the right time to save the people of God. Others in the New Testament came at the right time to foster the work of Christ and the leaders of the early Christian church. Many of these women were themselves leaders. We will move from the time of the Apostles to modern times to explore the role of women in the Church. For purposes of this paper, we will define “Modern” as the time period beginning with the 19th century and going forward to the present time. Furthermore, we will focus on the Seventh-day Adventist Church. In the early days of the Seventh-day Adventist Church, women were persuaded that they too had great responsibility for lost souls. “Armed with the strength of their convictions, including a firm belief in the soon return of Jesus and the end of the world,” they assumed leadership roles in the church’s new organizational structures. “The church was small and struggling, and women leaders with talent and ability were needed to carry on the work of the Lord” (Dasher, 1992, p. 75).

Women Called by God

At the beginning of Seventh-day Adventist Church history, women had a crucial role in setting up the foundation. It is impossible to explain God's providence in the Seventh-day Adventist Church without women. Naturally, the woman that we think of first in regard to the Seventh-day Adventist Church is one of the co-founders, Ellen G. White. But she saw that women can be the instruments of righteousness, rendering holy service. Just as Mary who preached first a risen Jesus. Ellen White (2002, p. 471) continually urges of the need of influence of Christian women as follows:

If there were twenty women where now there is one, who would make this holy mission their cherished work, we should see many more converted to the truth. The refining, softening influence of Christian women is needed in the great work of preaching the truth.

White (1898, p. 298) saw God as wanting workers who can carry the truth "to all classes, high and low, rich and poor." White believed that women could play an important part in this work. In addition to this, White sharpens the implication of women's involvement of ministry. She said that God grants that "those who read these words may put forth earnest efforts to present an open door for consecrated women to enter the field".

To a large degree, her vision has been fulfilled, and women have had prominent leadership positions in the Seventh-day Adventist Church since its beginning. As Kilcher (1995) points out, Seventh-day Adventist journals have published articles on the role of women in the denomination since 1861 (1995, p. 15).

Watts (1992, p. 41) asks the question, "If women were not nurses, accountants, secretaries, deans of women, authors, teachers, Sabbath School leaders, and musicians, how long would the Church as we know it function?" Certainly, without a vision or a

prophet to articulate it, the church would have faltered in its infancy. And “without women today, the church would shrink in size by 60 percent.”

It is interesting to note that Adventist women have fulfilled some of the roles for the Church as Old Testament women did for the children of Israel and New Testament women vis a vis the ministry of Christ and the ministry of Paul.

That is to say, they spread the Gospel, gave their finances to fund the church, led out in church services including preaching, and even established churches. Unfortunately, as the decades went by, there was a noticeable decline in women’s participation in church leadership. The following section will address this issue.

Issues Affecting Women’s Ministries

The factors that have contributed to the waning of women’s participation in church leadership are many and complex. Dasher (1992, pp. 76-77) summarizes the situation regarding the issue of women’s involvement in church leadership as follows. She says that four factors stand out as significant. The number one factor was the death of Ellen White in 1915. She had provided a strong role model for women. A second important factor was the rising number of professionally trained male ministers. A third factor was the continuing increase in the wealth of the church, with more institutions and larger budgets, which in time, increased the power of the decision-makers. A fourth was a renewed emphasis on the home, and the concept of motherhood as the most fulfilling role for women.

“The field of education has traditionally been an arena of service for Seventh-day Adventist women.” In 1920, women held the leadership post in education departments in 57% of the conferences. By 1930 that figure had dropped to 23 percent, by 1940 to 5

percent, and by 1950 there were no women in administrative leadership in education departments in any Conference in North America (Dasher, 1992, pp. 76-77).

Perhaps an even more natural place for Seventh-day Adventist women to focus their interest on was in the Sabbath School work. Dasher (1992, p. 79) indicates that in 1920, more than 90% of the Conferences had a woman as Sabbath School Department director. These women developed and shaped the Sabbath School system that we still know today. However, by 1950, there were no women in salaried positions in Sabbath School department leadership in any Conference in North America.

Exclusion of Women from Leadership

The Seventh-day Adventist Church needs to mobilize all members for ministry and outreach, including women, who constitute two thirds of the membership. Opening the doors for women in ministry and leadership would strengthen the growth of the Church. The doctrine of spiritual gifts (Rom 12:4-8; 1 Cor 12:1-28; Eph 4:8, 11-16; Acts 6:1-7; 1 Pet 4:10, 11) teaches that God gives gifts for service to all without respect to race or gender. The Seventh-day Adventist Church in the 21st century faces extraordinary mission challenges. An exclusion of women from its leadership will make these challenges more difficult to meet.

Benton (1990, p. 208), one of the first SDA women ministers, expresses her view as follows:

Until the denomination decides to accept its women ministers fully, there will still be women called by God to carry as many of the responsibilities of evangelistic, pastoral, counseling, and Bible teaching work as they are allowed to shoulder. However, they look for the time when convicted church leaders will ask, “Can anyone forbid” that these women should be accorded full participation in ministry, inasmuch as they “have received the Holy Spirit just as we?”

Zackrison (1995, p. 168), among others, believes that women's exclusion is based on cultural reasons not biblical ones. Exploring this aspect of the case extensively is beyond the scope of this chapter; however, knowledgeable scholars on both sides of the question of women's roles in the church know that no final scriptural authority exists that would bar women from carrying out their sense of ministerial calling. However, because this project focuses on the roles of Korean women in the Seventh-day Adventist Church, we need to explore the idea of culture as it affects biblical understanding in regard to these roles.

Culture and Biblical Understanding in the Seventh-day Adventist Church

Human beings are cultural beings. We have our own world views. We see, understand, and interpret everything through our own world view. As a global church, the Seventh-day Adventist Church has been challenged by this from the beginning. They believed that the gospel should be contextualized. At the same time, they did not want to lose their unity as one church. Ellen White (2006) indicates that human minds are all different because they live in different circumstances and they receive different educations. Therefore, sometimes, even though someone delivers a particular message, others understand it differently from the messenger. Different temperaments, education and habits create different impressions of the same words.

Jon L. Dybdahl (1998, p. 422), missiologist and former president of Walla Walla University, summarizes the situation regarding the issue of cultural understanding for diversity and contextualization of the gospel by saying that one's own cultural context affects one's understanding of the biblical text due to differences of history, language, and

education. Therefore, contextualization for different cultures remains difficult. The reason that people have different interpretations and understandings of women's roles in the Bible is natural if we understand the term 'worldview'. Therefore we need to be very careful in regard to what we are doing. First, we need to preserve eternal truth. At the same time, we need to be open to different contexts in order to communicate effectively.

As Dybdahl (1998, p. 423) argues, "Scripture is truth, but our perception of it is culturally affected." Biblical truth and our own perception are different because the truth is not relative but our perception of it is easily affected by culture. Bernard Adeney (1995) puts it this way:

As a Christian I have no doubt that there are absolute values, but an understanding of them is always relative. 'Now we see in a mirror dimly . . . Now I know only in part' (1 Cor. 13:12). Not only the limitations of our cultural, social, and economic background but also the presence of sin in our lives prevented us from absolute understanding. (pp. 20-21)

The Seventh-day Adventist Church needs to ask for the help of the Holy Spirit to realize a deeper meaning of biblical truth which is not distorted by human prejudices and cultural malpractices. We need to reexamine the reality of our current situation and face the fact that the church excludes women from ministry and leadership in various ways. In order to maximize the benefits of women's spiritual gifts to the church and its mission, and keeping in mind how God used these spiritual gifts in the Old Testament, in the ministries of Christ and of Paul, as well as at the beginning of the Seventh-day Adventist Church even up to the present, the Church needs to dialogue at every level on the topic of women's ministry and leadership.

Summary and Conclusion

In this chapter, we gave an overview of the social status and roles of women in the

Bible through theological reflection. It is very important to recognize that man and woman were created as equal partners and complementary selves, even though there are some functional differences. Neither man nor woman alone can manifest the image of God wholly. Due to the result of sin, the equal partnership which God originally planned was damaged and distorted. Yet true wholeness can be seen through mutual submission.

There are many examples of women who have shown their courage, intelligence, excellence, and influence. They were the founders of the nation, liberators of their own people, contributors to the building of the sanctuary, progenitors of the Messiah, and leaders in Israel. They functioned as judges, prophets, and political leaders just like men. In the New Testament, they were prophets, financial contributors to the evangelistic efforts of Christ and Paul, proclaimers of the Good News, leaders of house churches and teachers. Some of them were the most beloved disciples of Jesus and His witnesses.

From the foundation of the world, God's invitations have always been wide open to anyone who believes in Him: whether they are white or black, old or young, free or slave, man or woman (Gal 3:28). God never restricts us; His empowerment is unlimited. The gospel of the Bible is inclusive. The message of God reaches beyond our intellectual, mental, and cultural boundaries. The Gospel never excludes anyone in this world. God's call to His ministry extends far beyond of our understanding.

Women have worked diligently for God whenever there was a need. They were just as willing to work for God as men, and they proved that they are capable. Those women were the ones who were well prepared. But opportunity is always an issue for success. Today, many believe that the denial of opportunity is unjust and support men's vested rights. Women need to be trained for positions of leadership in God's church. As

long as they are ready, God will lead them just as He has done throughout history.

Furthermore, we should recognize that providing opportunities to the deprived is one of the ways that we can manifest the original image of God in His creation. Western culture has the saying, “The hand that rocks the cradle rules the world.”

We see many examples of twenty-first century churches in the world today, where women who demonstrate their maximum capability in the area of Christian ministry even though there are obstacles and difficulties in their world. As we shall see in the next chapter, the largest congregation in the world today (Yoedo Full Gospel Church) is structured upon thousands of women leaders of cell groups, some of whom are now being sent out to other countries to raise up churches.

In conclusion, one can see that all Christians are called to be disciples and are promised spiritual gifts through the Holy Spirit as God wills. This call and promise is also given to Korean men and women in the Adventist Church. How fully women in the Korean Adventist Church are able to answer the call and fulfill the promise is the focus of this project.

CHAPTER III

REVIEW OF THE LITERATURE ON WOMEN'S LEADERSHIP ROLES IN KOREA

Introduction

The roles of women in Korean history vary according to its different kingdoms, religions and cultures. One of the most important things that we need to recognize is that the Korean view toward women in the past is quite different from today, and it continues to evolve. In the following discussion of women in Korean history, the western dating system will be used throughout the paper, because while Korea has a separate system of chronological dating, it is seldom used today, as modern Korea uses the predominant western system.

As I move on to the review of literature on women's leadership roles in Korea, first, I would like to briefly describe the historical status of Korean women using various sources that can be found today. Second, the socio-cultural influences on the emergence of women's leadership will be described in the context of economic development as well as enlightenment through education. Third, the challenges for Korean women in transforming the world in terms of social prejudices and other barriers will be discussed. Lastly, women's influence on Korean Christianity will be described in terms of their roles and their contributions. To conclude the chapter, the situation regarding the issue of leadership roles of Adventist women in Korea and worldwide will be summarized.

The goal of this chapter is to present an overview and a response to the concerns mentioned above in the light of historical data. As we examine the literature on Korean women's roles historically, we will compare and contrast the past and the present status of women's leadership roles. As we examine the examples of women of excellence in Korean history, we will get a better picture of what the social roles and status of women should be in the present and future Korea, including the Seventh-day Adventist Church. Furthermore, this should challenge the church leaders to prepare the female members, along with the male members, to transform our church and the world.

Status of Women in the History of Korea

As we examine various resources concerning women's status in Korean history, we realize that there are gradual changes throughout the timeline. Due to limitations of space, the *Sahm Gook* (aka Three Kingdoms) period of the Korean peninsula history (57 B.C. -668) will be briefly included in this presentation as follows. Connor (2009, p. 194) summarizes the situation regarding the issue of status of women in the Three Kingdoms period as below:

Although it is difficult to know precisely what the prescribed norms were for women in ancient times, early records from the period of the Three Kingdoms (57 B.C. -668) indicate that women of all classes had considerable freedom. Men and women of the Koguryo kingdom (37B.C-668) would sing and dance together well into the night. There was also some freedom of choice in marriage. Until the seventh century, women of the Shilla Dynasty also had considerable freedom and were allowed to travel on their own. Female Shamans acted as ritual leaders, participated in public life, and merited great authority and respect.

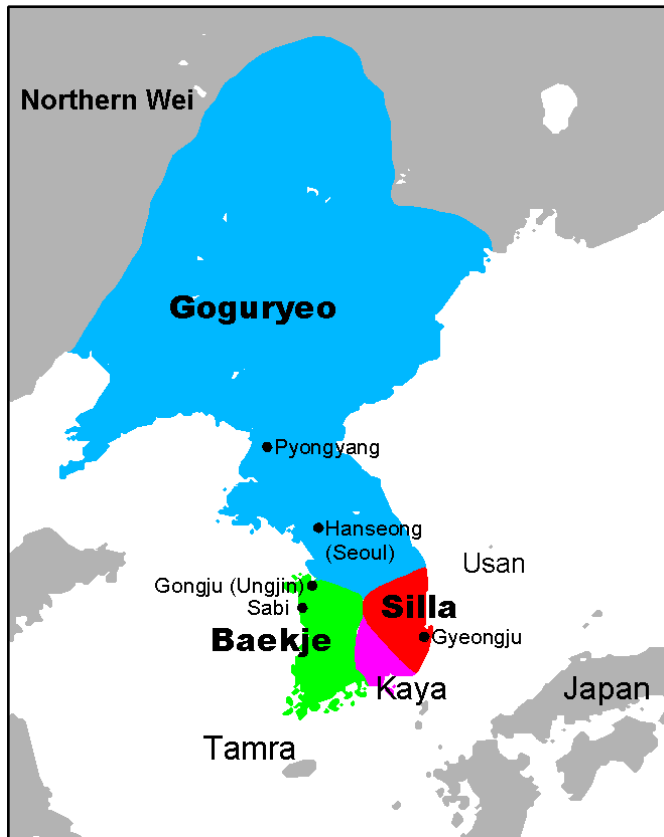
As Connor (2009) argues, this indicates that women in the Three Kingdoms period had comparable equal rights and freedom as men had. One thing that is noticeable from Connor's description is that women had major roles in religious practices. Even in

the twenty first century of Korea, most of the Shamans currently performing ritual practices are female.

Shilla Dynasty (57B.C.-935):

Women Who Founded the Country

There were three Queens during the Shilla dynasty; Sun Duck (632-647), Jin Duck (647-654), and Jin Seong (887-897). It was unusual to have queens in those days. China and other mainland Asia continent countries had not had queens before the time of Sun Duck's reign. The first queen of China, *Chuk Cheon Moo Hoo* (측천무후) reigned half a century later than Shilla (Her, 2009, p. 75). According to Bum Hwan Cho (2000), historian at Seo Kang University, there were several social and cultural factors that made it possible for women to reign as queens during the Shilla period. He summarizes the situation regarding the issue of tradition and culture of Shilla as follows. The Korean peninsula originally had a tradition of matrilineal descent because they believed and worshiped women as a symbol of abundance and fruitfulness. However, when the peninsula received cultural influences from the main Asia continent, which had a tradition of patrilineage, gender inequality began to emerge in the western areas of Korean peninsula. Shilla was located at the south east portion of the peninsula so they were able to retain their own matrilineal descent heritage better than Goguryeo or Baekje. The latter two dynasties had to move their capital cities many times due to instabilities. They had to suffer because of endless invasions from other Asian countries. In contrast, Shilla was less influenced from continental influences due to its beneficial location. Thus, Shilla could keep not only their social stability but also their tradition of matrilineal descent.



Picture 1 Map of three kingdoms of Korea at the end of the 5th century. Created by Chris 73, Retrieved April 20, 2011 from http://en.wikipedia.org/wiki/File:Three_Kingdoms_of_Korea_Map.png

The First Queen of Shilla Dynasty: Queen Sun Duck (632-647A.D.)

Sun Duck's father was the king of the Shilla kingdom. He chose his daughter, Sun Duck as his heir. However, there was no great surprise in this for several reasons. One was that women in this period had a certain degree of influence already as advisers, queen dowagers, and regents. Throughout the kingdom, women were heads of families since matrilineal lines of descent existed alongside patrilineal lines. The Confucian model, which placed women in a subordinate position within the family, was not to have a major impact in Korea until the fifteenth century. During the Shilla Dynasty, women's status remained relatively high. In 634A.D., Sun Duck became the sole ruler of Shilla and ruled

until 647A.D. She was the first of three female rulers of the kingdom, and on her death, she was immediately succeeded by her cousin, Jin Duck, who ruled until 654A.D. (Y.-C. Kim, 1997).

‘*Sahm Guk Sah Gi*’ (삼국사기), the oldest Korean history book, written by Bu Shik Kim in 1145A.D., describes Sun Duck as a very generous and clever ruler. Most of all, she had very strong support from ‘*Guk In*’ (국인), who were the group of people who had strong political power during Shilla Dynasty (Her, 2009).

During Sun Duck's reign, the violent rebellions and fighting in the neighboring kingdom of Baekje were a challenge. Yet, in her fourteen years as queen, she kept the kingdom together and extended its ties to China, sending scholars to learn from that kingdom. She also commissioned the building of the *Chum Sung Dae* (Tower of the Moon and Stars), considered the first observatory in the Far East. The tower still stands in the old Shilla capital city of Gyeongju, South Korea. On her death, Sun Duck was succeeded by her female cousin, Jin Duck (647-654) who in turn was succeeded by the third queen, Jin Seong (887-897). History tells us that Sun Duck was revered for her ability to rule her Dynasty. She is the prime example of a woman assuming national leadership and fulfilling her duties for the good of the nation and its people (Y.-C. Kim, 1997).

Goryo Dynasty (918-1392A.D.):

The Life and the Status of Goryo Women

Confucianism, as a way of life, was introduced during the Sahm Gook era (AKA /Three Kingdoms of Korea around 5A.D.), but it did not spread widely until the Goryo Dynasty (918-1392A.D.). However, during this time, the influence of Confucianism was

not as strong as it became during the Joseon Dynasty. There is evidence that the Goryeo Dynasty was still under matrilineal descent and the status of Goryeo women in terms of marriage and inheritance were quite different from today. The so called “*Seoryubugahon*” (서류부가혼) or “*Namguiyeogahon*” (남귀여가혼) were the typical marriage customs.

This meant that a newly married woman and her husband lived in her family’s house after marriage until their children were grown, and then, established their own household (known as ‘resident son-in-law’ system). The inheritance of property was divided equally among the children, even to the daughters who married and left the family (Connor, 2009, p. 195). Furthermore, Goryeo women could conduct ancient worship services. Therefore, according to Duncan (1998, p. 82), there was no need to have sons or adopt sons into families.

The Changing Roles of Women

The Goryeo dynasty began as an aristocratic family society, locally based and highly endogamous. The status of the aristocratic family derived from their traditional positions as local rulers. However, the custom of exogamy was gradually introduced; therefore, their prestige was dependent largely on the success of its male head. Obviously then, the relationship between husband and wife (now wives) also changed. The decline of the aristocratic woman from her high position changed gradually. One needs to remember that at the beginning of the Goryeo dynasty, women had a higher or relatively equal position. Early Goryeo marriage practice had been strictly monogamous, but by the end of the dynasty, polygamy was not uncommon among aristocratic families. Duncan (1998, pp. 75-90) summarized the situation regarding the issue of the status of women in

Goryo, thus, “while the spread of polygamy may be attributable to Mongol influences, it could not have happened without the rise in status for men and the corresponding fall in status for women that had already occurred during the preceding centuries.” Women’s status had already deteriorated badly by the end of the Goryo dynasty.

However, one cannot attribute this fall into polygamy to its introduction only during the Goryo dynasty. The teachings of Confucianism including a male priesthood also had their effect. This is discussed below.

Joseon Dynasty (1392-1910)

The Acceptance of Confucianism as the National Religion

Moon Jee Yoo Madrigal (1979), a Korean lecturer at Chico State University, claims that Confucianism is not a religion but a philosophy and a set of social and ethical standards which played a vital role in stimulating the cultural development of the country [i.e., Korea], and reached its peak when its principles were officially adopted by the Joseon dynasty.

Duncan (1998, p. 75) articulates the transition between Goryo and Joseon as below:

Strife between Buddhism and Confucianism was a major issue in Korea at the time of the change of dynasties from Goryo to Joseon. After the founding of the new dynasty, Neo-Confucianism, or more specifically Chu Hsi learning, replaced Buddhism as the official state orthodoxy in Korea.

Previous dynasties in the Korean peninsula such as Shilla, Baekje, Goguryeo and Goryo had adopted Confucianism as one of their religions. However, they did not use it politically, rather they encouraged people to study it for knowledge. The difference between other kingdoms and Joseon is that Joseon adopted Confucianism officially as its

national religion. In fact, its motto was “*Soong You Ok Bul*” (승유억불: “suppress Buddhism, support Confucianism”), The Joseon utilized Confucianism not only as a religion but also as a tool of governing the nation (Cheonbuldong). And more or less, these principles are still deeply rooted in the culture of modern Korea (Duncan, 1998).

Shim, Kim & Martin (2008, p. 27) also indicate that Confucianism is the philosophical foundation of modern Korean culture. It is not just a religion but also “a value system that seeks to bring harmony to the lives of people in communities.” “The most central belief in Confucianism is the emphasis on the importance of human relationships” including male and female relationships.

Women under Confucian Society

Today, the assessment of women’s status in Korea is a complex issue. However, generally speaking, Korean society has been described as a form of patriarchy. One of the many reasons historians accept such is a reliance on the culture and practice of Confucianism during the Joseon Dynasty. Historically, the feudalistic Confucian influence made a tremendous mark on Korean culture. Confucianism played a leading role in degrading women’s status in traditional Korean society

Haejoang Cho (1998, p. 187), a professor in the Department of Sociology at Yonsei University, Seoul, Korea, argues that in the Joseon dynasty, women had “no public positions and were forced to be passive and obedient to men.” Nevertheless, at that time, Korean women were powerful and liberated compared to women in the western world. She (1998, p. 187) summarizes the status of women in the Joseon Dynasty as follows:

They [some historians] further claim that of the three East Asian countries [China, Japan, and Korea], Korean women are the most powerful. Their argument is based on the observation that surnames were not changed upon marriage and that, unlike China or Japan, “sexist” customs such as foot-binding or decorative wives were not to be found. They also emphasize that Korean women have extensive economic power since they have separate incomes and manage all household finances.

“*Nammyoyubyol*” (남녀유별: Sex difference) and “*Namjonyobo*” (남존여비:

Honor men and dishonor or abase women) were two major principles governing the interactions between the sexes. The concept of *Nammyoyubyol* served as the basis of the social arrangement assigning men (“*Sarang*” and “*Bakat*”, meaning the outer space) and women (“*Ahn*”, meaning the inner space) domain, that is, the public versus domestic opposition. Theodore Jun Yoo (2008, p. 23), a professor at the University of Hawaii, also summarizes the situations of women in Joseon as follows:

In contrast to the Goryeo period, women’s freedom of movement became severely restricted as Confucian moralists imposed a strict division of the sexes, allegedly to prevent adultery and other sexual improprieties. Starting in the early fifteenth century, the state forbade women from visiting Buddhist temples (except to perform ritual ceremonies for deceased parents), shaman houses, and even the mountains with a women’s temple group. Depriving women of such expressions of solidarity through popular religion and ritual may have served as a way to deprive women of any semblance of spiritual power. Unmarried daughters of yangban [upper class of Joseon] families were to remain confined to the domestic sphere as they prepared for their future roles as wives and mothers.

Confucianism in Joseon also taught people that “men are heaven, and women are earth;” therefore, women should show respect to men and listen to them. Men are the heavens, high and destined to lead. Heaven is strong with the principle of “one” while the

earth is low and soft with the principle of “many” (H. Cho, 1998).

Another dominant teaching of Joseon Confucianism was “*Samjongjido*” (삼종지도: literally, “three follow virtue”) which means that a woman must follow three men in her lifetime: her father, her husband, and finally her eldest son (Yoo, 2008, p. 30). The function of the woman within this Confucianism system was simple and clear. It could be summed up in one four letter word-“obey.” Woman is a creature born to obedience. Throughout a woman’s life, her duty was to practice these three forms of obedience. Before marriage, obey the father. After marriage, obey the husband. In event of the husband’s death, obey her eldest son. The quality of a woman’s obedience was to be unquestioning and absolute (Tu, 1998).

Chilgojiak (칠거지악), the seven codes for expelling a woman from her husband’s home, was another form of control that oppressed women in Joseon Confucianism. First, be obedient to your husband’s family. Second, bear sons for your husband. Third, do not steal. Fourth, do not gossip. Fifth, do not be jealous of your husband’s concubines. Sixth, do not catch malignant diseases such as venereal diseases. And the seventh, do not commit an obscene act. Violation of any of the commandments could result in divorce, a fatal blow of disgrace to the woman and her family. Women’s actions are based on these commandments. Marriage is not an individual matter. The choice of a mate is not based on romantic love. Careful consideration such as blood-line, education, individual temperament, and position in society are major concerns. The marital bond is considered iron-clad (Rhim, 1978, p. 19).

Separation of the sexes was another form of mistreatment of women.

Namyochilsebudongseok (남녀칠세부동석), the rigid segregation between the sexes after the age of seven, was the basic rule for guiding women's lives. When boys and girls reached the age of seven, they were not allowed to sit together.

Connor (2009, p. 198) also indicates that women in those times were not recognized by their names. Women were not addressed by their own names. They were identified by their position in relationship to a man, such as the wife of Injong or the mother of Soojeong. He illustrates this as follows:

In her family registry, only the name of the son-in-law or husband was recorded. Her name never appeared. Only the paternal-line relatives were regarded as relatives. A wife could not carry on the family line nor perform the worship ceremonies even for her own ancestors. The sole authority in the family resided with the father, who had control over the children. Firstborn males held the right to lineal succession. (p. 198)

There are, however, aspects of Confucianism that support women's rights. These are related to familialism and the *yin-yang* (음양: One of the two opposing and complementary principles) dynamics regulating human relations. As mentioned above, Confucianism clearly differentiates between the public and domestic domains. But Cho (1998) also specifies that a man cannot attain public virtue unless he internalizes domestic virtue first ("*Sushin Chega Chiguk Puongchonha*" : A man can be a true public leader only after he cultivates himself and regulates his family in harmony). This implies that domestic virtues are fundamental and are inclusive of public ones. This emphasis on family-centered social order seems to have worked toward elevating women's status. Women, through their maternal identity and role, could receive considerable respect not only in the family but also in the society. In fact, the wives of high public officials of the Joseon Dynasty were endowed with public formal titles.

The principle of *yin- yang* (음양) and the emphasis on the harmonious social order seem to offer another basis for women to maintain some degree of power and self-respect. Interdependence between the sexes and women's complementary roles were highly idealized. Separated from the men, women would have their own religious beliefs (Shamanism and other folk beliefs) and social activities (H. Cho, 1998, p. 193).



Picture 2. As an example of the segregation of women, women in public were required to wear a *chang-ot* (장옷: a long outer robe) designed to veil their facial features and upper body whenever they went out in public during the Joseon Dynasty. , Retrieved June 2, 2011 from <http://www.flickr.com/photos/falkflicks/202629005/>

Dong Hak Movement (1894)

As mentioned before, the Joseon administration used Confucianism as a tool of social control to keep their political power. Due to severe social restrictions, Joseon society accumulated discord and tension among the social classes. During the Joseon Dynasty, property was not distributed well. Most of the social wealth was possessed by the ruling class only. And the rest of the people starved and suffered. Eventually, the accumulated discontentment of people brought about the *Dong Hak* (동학: East learning) movement. During the closing years of the 19th century, new voices were heard advocating the improvement of people's status. This movement was begun in the 1860s by Choe Jeu, a Korean scholar who attempted to combine certain features of Roman Catholicism with native Korean religions. The movement spread widely in the southern provinces until 1865 when the authorities began to persecute Roman Catholicism, and Choe was executed on the charge that he was the founder of that faith.

The Dong Hak sect, after 30 years of being underground, reappeared under the leading banner of General Chon Bongjun in 1894. It gathered considerable strength as a political reform movement against the corruption of the ruling officials who were ruthlessly oppressing the common people.

The most significant aspects of the Dong Hak movement are classified as the claims of (1) human integrity, (2) elevation of the farmers' status in society, (3) demolition of class society, and (4) equality of the sexes (Y. Oh, 2007).

According to "*Pae Jeong Gae Hyuk 12 Jo*" (폐정개혁 12개조: the "twelve

political reform” requests by the Dong Hak army), they insisted that widows be allowed to remarry. In the fourth claim, “the Dong Hak movement began to raise social consciousness of the status of women (Gwallija). This is remembered as a very important turning point in the history of Korean women” (Rhim, 1978, p. 26). The Joseon Dynasty requested military aid from China and Japan to help end the movement. Although, the revolt was ended, the leaders of the Dong Hak movement continued their efforts to awaken the awareness of Korean women through educational activities. For example, by taking charge of the Dong Hak Girls’ School in 1909, they made an important contribution to the development of women’s education.

The Introduction of Western Culture and Christianity

Christianity, especially Protestantism, played a significant role in the shaping of modern Korea. Hyaeweol Choi (2007, pp. 409-410), a professor of the Australian National University, argues that Protestant missionaries brought not only their religions but also their culture. Distributing a new western paradigm and culture impacted to configure governing gender relations.

“Missionaries from the West, mostly the United States, represented themselves as the bearers of Western civilization, whose core values were presumed to be based in Christianity.....” “In the minds of missionaries, civilization and Christianity were not merely inseparable, they constituted each other. Thus, the missionaries’ primary goal of spreading the gospel went hand in hand with their civilizing mission in the sociocultural domain”.

Protestant missionaries not only tried to convert the people to Christianity but also supported the establishment of hospitals, schools, and churches. Young women not only learned to read and write but were also introduced to the concepts of political, religious, and personal freedom (Connor, 2009, p. 200). Therefore, it was not possible to separate

western culture from Christianity; the two were perceived as one.

Whether Joseon was ready or not, the missionaries' representations of their western culture clashed with its society. It impacted all the areas of the country. The status of women was one of the critical issues. Christianity provided a new view on women's status. They emphasized that women and men were created equal in God. "Missionaries' teaching on gender tried to set a new standard for gender relations that moved away from the Confucian-prescribed sociocultural arrangements and that would seek to ensure the success of evangelical endeavors" (H. Choi, 2007, p. 410).

At another level, the gender discourse of Korean protestant converts reflected the discourse of civilization and enlightenment, as Korean intellectuals championed a new role for women. It was fortuitous that many prominent intellectuals, such as *So Chaepil* (서재필: Politician), *Yun Chiho* (윤치호: Educator), and *Yi Sungman* (이승만: the first president of Republic of Korea) became Christians early on and thus were significantly influenced by both Western civilization and the Christian faith. In their leadership roles, they advocated Christian civilization and the part it could play in creating a new, modern Korea. Yun Chiho wrote in his diary (February 19, 1893) that "Christianity is the salvation and hope of Corea [aka/Korea]." Yi Sungman, the first president of the Republic of Korea, explicitly claimed in 1948 that "Christianity is the foundation of the future of Korea." These converted Korean intellectuals believed that Christian ethics would be the basis for advanced civilization and enlightenment. Thus, the newly advocated gender relations were not only faithful to Christian ways but also in keeping with the nationalist project toward modernizing Korea (H. Choi, p. 411).

Influence of Christianity on Women

Christian missionaries provided opportunities for education, especially for women and girls (J. C. Kim). Until the end of 19th century, as was discussed earlier, Confucian traditions had confined women within the walls of their homes. Consequently, it was almost impossible for Korean females to have opportunities for education. In 1886, the beginning of women's education was started by Mrs. Mary Scranton, a missionary of the Methodist Episcopal Church North, who opened *Ewha hakdang* (이화학당: Pear Blossom School) with one student. From this small beginning, ten other Christian schools for girls were opened by 1904 (Rhim, 1978, p. 27; Yoo, 2008, p. 49).

From the missionary point of view, such Korean customs as the “*Naewoebop*” (내외법: Inside-Outside Rule) prohibiting women in public space, the nearly complete denial of education to women, the practice of early marriage, and the continuation of the concubine system needed special attention. These practices significantly hindered the consolidation and expansion of the new Christian community in Korea. The segregation of boys and girls after age of 7 and the confinement of women to their homes made evangelizing them difficult. Since the rule of separation was particularly strict for women of the *Yang Ban* (양반: upper class), missionary endeavors became focused more on the lower class because it was much easier to gain access to them. Choi (2007) describes the church-tensions as follows:

The widespread lack of education for women was a major barrier to introducing the Bible, because most women were illiterate. Founding girls' schools and promoting literacy were indispensable mission policies to enable the introduction of the gospel to women. Furthermore, the custom of early marriage arranged by parents caused

serious problems for the success of the mission in that youngsters often quit school and never returned to church, which was detrimental to the growth of the Christian community. In general, missionaries tried hard to assert fundamental Christian principles; however, to gain access to the Korean population, they needed to remain sensitive to centuries-old customs. (pp. 410-411)

Korean societal norms were very challenging for missionaries. However, where possible, the missionaries adjusted their life styles to fit in with Korean culture, especially in the areas of dress and food. In some other areas, adjustment was not easy. However, they did not give up because they saw the needs of Korean women who were oppressed by old customs.

In order to live a better life and have greater societal standing, Korean women took advantage of the opportunities offered by modern education. Although their numbers were small, the first generation of students, mainly missionary school graduates, emerged in the early 1920s to challenge efforts to control their knowledge and identity (Yoo, 2008, p. 57).

Modern Korea (1910-1993)

Korea is known as “the land of morning calm.” Koreans love peace, even though it has sometimes been difficult to maintain. The nation has existed for almost 5,000 years. Because of countless invasions by neighboring countries, Korea has found it difficult to keep the morning calm. Therefore, Korea has had a tendency to reject the outer world and to firmly maintain their culture.

Korea's isolationist policy earned it the Western nickname the "Hermit Kingdom" (Caraway). By the late 19th century, Korea could no longer avoid the worldwide change caused by western civilization. In the late 19th and early 20th centuries, various Western countries actively competed for influence, trade, goods, and territory in East Asia.

Eventually, then Korea was forced to open itself to the outside of world by the Ganghwa Treaty (강화도조약:1886).

Colonial Period (1910-1945)

Japan sought to join these modern colonial powers. The Japanese government, itself on its way to modernity, turned its attention towards Korea. First, the Japanese government separated Korea from China and then made Korea a Japanese satellite in order to further Japanese' security and national interests. Korea was occupied and declared a Japanese protectorate in 1905 by the *Eulsa* Treaty (을사조약), and officially annexed in 1910 through the annexation treaty(한일합방). In Korea, this period is usually described as a time of "Japanese forced occupation" (일제 강점기) (Britannica). Eventually, Korea came under Japanese rule as part of Japan's thirty five year imperialist expansion (22 August 1910 to 15 August 1945). Japanese rule formally ended on the second of September 1945 upon the Japanese defeat in World War II that year.

Some Christian missionaries actually welcomed Japanese annexation because they thought that the advanced culture of Japan might help Korea's modernization and thus, their mission work. Unfortunately, this did not happen.

Wi Jo Kang (2006), professor at Wartburg Theological Seminary in Dubuque, Iowa, summarizes the situation: When Japan annexed Korea in 1910, Christian missions and churches were already strongly established. Immediately following annexation, "the church and state relationships seemed friendly. However, Christians were carefully watched by Japanese government officials, and eventually, the Japanese brought

oppression and hostility toward the churches.” The hindrance of efforts to evangelize Korean was a conspiracy. Therefore after October 1911, the Japanese colonial government began to arrest Korean Christian leaders (2006, pp. 97-100).

During the middle years of the colonial period, Protestants like *Yi Sangjae* (이상재) were prominent leaders of civic society organizations such as the YMCA. Christian educators, like *Yoon Chiho* (윤치호) operated schools and sought to retain Korean identity through education, and Christian writers contributed articles to magazines that spread an enlightened vision of Korean freedom. In addition, Christians were part of the united front of nationalists and socialists known as the *Shinganhoe* (신간회: New Korea Society). There were also Christian thinkers, for example *Kim Kyosin* (김교신) who struggled with “Western” aspects of Christianity in an attempt to adapt the religion to the Korean context. To this end, they published a journal named *Joseon Songso* (조선성서: The Bible in Korea). Joseon Christian College [Seoul] served as a center for Protestant intellectuals as they pursued their “cultural nationalist” activities of language and history studies in an attempt to protect Korean culture from obliteration by Japanese colonial policies (Clark, 2007, pp. 170-171).

Soon Man Rhim (1978, p. 29), professor and founder of an international movement against all forms of discrimination and racism, summarizes the situation of Korean women during the colonial period as follows:

All these years, women had been just servants of men. According to Japanese laws, women were treated like people of no importance or value along with children and crazy people. Under Japanese rule, Korean women had to suffer doubly in serving men generally as well as the Japanese oppressors. During the World War II and the

Japanese colonial rule, debasement of Korean women reached its peak when the Japanese took in “comfort women” [aka/ Wi Ahn Bu] for their Imperial Army. It was estimated that approximately 200,000 young Korean women, drafted in the name of army personnel or voluntary nurses, were sent to the front lines as army prostitutes. Those young girls, 17-20 years of age, were sexually abused by the Japanese soldiers. It was not unusual to see a line of as many as 50-60 men a day waiting for one woman’s service. After the surrender of Japan, the fate of those women is a heartrending story. For example, some of them were massacred by hand grenades thrown by soldiers during the march. Others, together with soldiers in flight, wandered in the jungle and finally died of hunger and exhaustion. There were some lucky survivors who were able to reach Korea, but, having the stigma of a prostitute, they could not go home steeped in the tradition of the Confucian ethic.

The Japanese government coercively drafted Korean women and put them into sexual slavery at Japanese military bases in Asia before and during World War II. Yet, the Japanese government still refuses to make an official apology or to give these women proper compensation. According to the official website of the Korean council for the women drafted for military sexual slavery by Japan, 121 of these women are still alive today (March 20, 2011) (Jeongdaehyup).



Picture 3, Korean Women drafted for military sexual slavery by Japan. Retrieved April 20, 2011 from www.womenandwar.net (The official website of The Korean council for the women drafted for military sexual slavery by Japan)

Rhim (1978, p. 30) summarizes the status of women in Korean history as

follows:

Korean women had had a long history of oppression, exploitation, and enslavement. Women had their humanity exploited and dehumanized for too long in traditional Korean society. In the past, therefore, a Korean woman could hardly find her own value as a human being and live her life fully.

While this may have been true in the context of the traditional culture, it was abhorrent to the Korean people, especially the Christians, for the Japanese to treat Korean women this way.

Religious liberty was guaranteed by the constitution of Japan. However, the Japanese government did not honor this right for Korean Christians. Eventually, Korean Christians responded to the oppressive alien state policies by openly protesting and by aligning themselves with other oppressed religious groups. The first public demonstration of this solidarity was the nationwide ‘March 1st Independence Movement’ of 1919. Korean Christians were active in the independence movement. Sixteen of the thirty-three signers of the Declaration of Independence of Joseon were Christian leaders. Significantly, among the leaders of the March 1st Independence movement was a young woman, Gwan Soon You (유관순: 1902-1920). Although she died at the age of 18, she became one of the dominant female figures in Korean history.

She became a Christian through the educational work of Alice Hammond Sharp, a Methodist missionary who established several Christian schools in Korea (Sajeokgwallyiso). Gwan Soon You is an excellent example of that fact that women can become outstanding leaders through education; one, even, who dares to give up her life for the nation.

The Japanese government placed the primary blame for Korean resistance to their

rules on Christians. Thus, the number of Christians arrested became so large that many Christian schools had to be closed (Kang, 2006, p. 102). As Japan progressed toward the World War II, they tightened up their governance. ‘*Min Jok Mahl Sahl Jeong Check*’ (민족말살정책: Cultural Genocide, Japanese policies of eliminating Korean culture and identity) was implemented from 1937 to 1945 to justify their forced occupation of Korea. They prohibited using Korean language in public schools. They also forced people to change their Korean names into Japanese names. *Shin Sah Cham Bae* (Japanese Ancestor worship) including ‘*Shin Sah*’ (신사: Japanese gods) was forced on all Koreans including Christians. Christians however, refused to follow that practice because worshipping idols was not biblical. Therefore, because of their refusal to bow down to Japanese idols, numerous Christians were killed in accordance with Japanese policies.

Through the practice of *Jing Yong* or *Jing Jib* (징용, 징집: forced recruiting for military work), more than 7,940,000 Koreans were eventually forced by the Japanese to take various roles to aid the Japanese war endeavors. Most of these Koreans died or could not return to their home country (Homejigi).

As Japan progressed toward war, the missionaries were compelled to withdraw from Korea. In October 1940, the U.S. Consul-General, Gaylord Marsh, informed representatives of the missions about the U.S. State Department’s order to evacuate all Americans. After Japan attacked Pearl Harbor, the Japanese imperial forces entered into direct confrontation with the United States. Five years later, on the fateful day of August 15, 1945, the turbulent relations between the Korean churches and the Japanese State

ended with the liberation of Korea from Japanese colonial rule (Kang, 2006, pp. 111-113).

Military Intervention and Democratization

With the surrender of Japan in 1945, the United Nations developed plans for a trusteeship administration for Korea: the Soviet Union would administer the peninsula north of the 38th parallel and the United States would administer that south of the 38th parallel. The politics of the Cold War resulted in the 1948 establishment of two separate governments, North Korea and South Korea. In June 1950, North Korea invaded the South, using Soviet tanks and weapons. During the Korean War (1950-1953), millions of civilians died, the majority of which were women and children. The three year war between South and North Korea destroyed whatever industry existed throughout the peninsula. Lee (1998) summarizes the results of the war as. . . “not only the destruction of production and widespread famine, but also the deepening of antagonism between South and North and abrupt changes in values and ideology” (1998, pp. 254-255).

Technically, the 1953 armistices divided the peninsula at the demilitarized zone close to the 38th parallel. However, since neither North nor South Korea ever signed a peace treaty, the two countries are technically at war (KOCIS). Nevertheless, the North became the Democratic People’s Republic of Korea, a Soviet-style socialist government; while the South became the Republic of Korea, a Western-style democracy (KOCIS). Because of this divide, our remaining focus will be on South Korea.

Moon (2007) has shown that this confrontation between the two Koreas impacted the roles and the life of women at that time. He summarizes the situations as follow:

The national division and military confrontation between the two Koreas have implications for women’s participation in civil society: both contribute to its masculinization. This process stems from the presence of large defense budgets and

the subsequent dependence of the state on families to provide social welfare including care for children, the infirm, the old, and the disabled. (p. 130)

Women had to take care of entire families including children, the old and the disabled due to lack of governmental and social support while the government spent large budgets on the completion of national defense preparations.

Korea has undergone tremendous change within the last few decades, some of it rather turbulent. According to K.K. Lee, after liberation from Japanese colonial rule in 1945, South Korea has suffered the Korean War and three coup d'états within three decades . Since Korea divided into two states, South Korea has had 10 presidents. Some of them who had served as generals in the army, used military dictatorship style to control the state, and some of them did not want to give up their presidency. However, since people were educated better than before, the wave of democratization couldn't be stopped.

According to Donald N. Clark (2007), professor at Trinity University, there has been a tense relationship between Protestant Christianity and the South Korean government officials virtually since the moment of Liberation in 1945. Protestants and Catholics began to oppose the undemocratic tactics of the regime of President Jeong Hee Park (1963-1979). They criticized the government's economic development plan because it favored the emerging business class by exploiting the workers through low wages and providing few human rights for workers. The Christian leaders were offended by the cynicism of the military junta that had promised a return to civilian rule but 'retired' from the army and resumed ruling as civilians after government dominated elections in 1963 (2007, pp. 174-176). Clark (2007) also describes how the Christian leaders were treated during the military regime.

Pastors Moon Ikhwan and Moon Tonghwan, both of the Hanguk Seminary faculty, were viewed as politically unreliable and actually spent time in prison for violating some of the Seoul regime's national security laws, confined, in essence, for giving aid and comfort to the enemy. The Moon brothers and other Christian activists sacrificed much under the military regime but they also identified Christianity with the cause of social justice and kept alive the church's civil society function as an institution that was fighting to remain free from state dictation. The confrontation between church and government became particularly acute in the 1970s, after Park Jeong Hee declared a state of national emergency and began ruling by decree under what is known as the Yushin (Revitalizing Reforms) constitution, a system that gave him dictatorial powers. The South Korean Central Intelligence Agency (KCIA) harassed church leaders and intimidated worshippers in congregations led by certain targeted pastors. (pp. 176-177)

Clark (2007, pp. 171-190) summarizes the situation regarding the issue of the suppression on Christian activities as follows. The rise of General Jeon Doo-Hwan in the aftermath of Park Jeong Hee's assassination in 1979 and the bloody suppression of the democracy movement in the Gwangju massacre of May 1980 created an atmosphere of real terror in South Korea that silenced much of the opposition that was present during the 1970s. Christian publications were shut down, Christian broadcasting outlets were subjected to censorship and lost their reputation for independent news reporting, clergymen were ordered from their pulpits, and services were subjected to surveillance in a manner reminiscent of the worst years of Japanese thought control. Korea had changed, however; and even Jeon Doo Hwan could not control the demand for democratic participation. During these dark years, the dilemmas of Christianity were especially apparent in the divergence between two forms of Protestantism: the Pentecostal type that was displayed in the First Full Gospel Church on Yeoui Island in Seoul, and Minjung Theology promoted by Christian intellectuals as they continued to identify with the working people in ways that flirted with the Marxist analyses so long forbidden in South Korea. In the church on Yeouido, which had an active membership of more than half a

million people in the 1980s, Pastor Cho Yonggi offered an attractive package of success theology that emphasized Christian happiness and God's rewards for the faithful, including material benefits (p. 178) .

During this turbulent time, the status of women still remained as low. Traditional Confucianism values controlled society. Men made money and ruled the house. Women had responsibilities to take care of children and family. The Korean government ruled with the understanding that families would be primarily responsible for individual welfare, and "the state would provide support only when families failed to do so" (Affairs, 1989). This position had negative implications for women because it has been primarily women-as mothers, wives, daughters-in-law or grandmothers- who have taken responsibility for a wide range of caring work for family members. Thus, under this government position, their family responsibilities became even greater (S. Moon, 2007, pp. 130-131).

However, more opportunities for education and social involvement for women gradually grew as Christianity prospered.

Korea in Recent Years (1993-Present)

Today, Korea stands at a historic crossroads where how it communicates its cultural values, goals, and objectives is as important to its success in international affairs as the message it wishes to communicate. Since the Korean War, the country has moved from a rural Confucian-based culture into an amazing global economic and technological economy. As John Daly, Director of the Center for Asian Business and professor of Loyola Marymount University, points out "this recent rapid transformation is nothing short of amazing and states that Korea is now one of the largest economy, the world's

number 1 leader in broadband penetration, with the most techno-savvy young people in the world” (Shim et al., 2008).

Economic Crisis and Recovery

Although 70% of the land in Korea is non-arable because of the mountainous terrain, agriculture was the major resource of its economy until the early 1960s. Most Koreans throughout the centuries were poor. There was always a threat of starvation (Jones, 1999). It is not surprising then, that the Korean equivalent of the daily greetings used in English, such as, “Good morning,” “Good afternoon,” and “Good evening” used to be, “Have you eaten breakfast/lunch/dinner?” In 1950, after 35 years of suffering as a Japanese colony, Korea was finally acknowledged by the world as a sovereign nation with its own culture through the Korean War, but the war also resulted in much suffering and loss of life (K. B. Lee, 1984; Shim et al., 2008, p. 6).

Since the 1960s, South Korea’s economy not only grew at a phenomenal rate but it became globally integrated and based on high tech industries. This growth is illustrated by the fact of the GDP at the beginning of 1960s which was on a par with the poor countries of Asia and Africa, but currently, it is among the 20 largest economies. However, one of South Korea’s economic challenges for the future is a “rapidly aging population” (CIA).

Politics

In 1993, Korea elected its first non-military president, Young Sam Kim (1993-1998). His reforms included initiating local autonomy and fighting against governmental corruption by instituting a law requiring all governmental officials to register their properties (J. Y. Jang, 2008). The president that followed him, Kim Dae Joong (1998-

2003) initiated communication with North Korea. He arranged for meetings of reunion for families who had not been able to be together for more than four decades because part of family lived in the south and part of them lived in the north. His efforts to bring peace to the Korean peninsula was recognized by the committee that awarded him the Nobel prize (December 10, 2000) (D. J. Kim, 2005). The presidency of Moo Hyun Roh (2003-2008) is noted for his efforts in increasing the status of Korean women. For example, he made a law to help prevent prostitution (성매매특별법). This new law punished individuals who purchased women for sexual pleasure. In addition, it helped former prostitutes to recover and find new jobs. On the administrative level, he nominated Myung Sook Han as prime minister of Korea in 2006. She became the first female prime minister in Korean history (Roh, 2010). Within the Seventh-day Adventist Church in Korea, there was a new wave of change too toward the roles of women in church ministry. The waves of change for Korean women have accelerated as they move into new a millennium.

Social Changes

As Korean society moves forward into the twenty-first century, many social changes have happened especially on the issue of gender equality. Family law in Korea prevented a woman from the right of property and child custody. As the result of long endeavors of the organization that supports women's right, the Korean government eventually changed the law. Connor (2009) summarizes the situation regarding the issue of women's rights in the social context.

A family law from 1991 permits a woman to head a household recognizes a wife's right to a portion of the couple's property, and allows her to maintain greater contact

with children after a divorce. With educational and economic modernization, employment of women expanded. Since the 1960s, women's participation in the workforce grew from 26.8 percent in the 1960s to 42 percent in 2005. Various factors led to this steady expansion of women in the job market. Although women's participation in economic activities has increased dramatically, the situation remains disappointing. According to a recent survey of the Korean Women's Development Institute, women accounted for only 3 percent of the total number of executives in 546 large companies and state invested corporations with more than 1,000 workers. Women's earnings, on average, was 63.2 percent of what men earned for the same jobs in 2001 and 62.8 percent in 2003. The average percentage of women in government and politics in Asia is approximately 13 percent; however, in South Korea it is approximately 3 percent. This fact is attributed to the Confucian philosophy that emphasizes the superior role of the male as the head of state and the head of household. (pp. 203-204)

New Crises and New Problems

During the 1950s, Korea began to be faced with problems which brought attention to their female population. The first of these was the large number of the war orphans. Some of these war orphans were mixed race babies born of a Korean mother and a U.S. army father. Other orphans were from Korean parents where one or both had died in the war. Since Korea is a homogeneously populated country, it was clear that would be difficult to have these orphans adopted in Korea. Other orphans had had both Korean parents killed in the war or the father had been killed and the mother could not support her child and gave the baby to the orphanage. Thus, began a major overseas adoption program (Brown). According to TRACK (Truth and Reconciliation for the Adoption Community of Korea), since 1953, almost 200,000 Korean children have been sent overseas to 14 Western countries. Later on in this chapter in the section entitled, Contributions to Social Welfare, we will discuss the setting up of orphanages by Adventist women.

The mother and child connection is one of the closest and most valuable

relationships. And yet, long after the war, in 2008, there were 1,250 overseas adoptions. An average of 89% of overseas adoptees came from unwed mothers (TRACK). One of the reasons why Korea exports so many orphans overseas is the lack of support toward women in need. There is not enough help for poor or unmarried women who are pregnant. Social bias and ignorance force them to give up their babies for overseas adoption. Programs which would give social support, financial aid, and systematic governmental assistance would empower more informed choices.

The second reason is that due to a lack of social support and too much pressure on women's roles, there is a tendency that modern Korean women do not want to marry. Some feel that the low birth rate and high number of divorces are also caused by high social pressure on women. By 2011, South Korea's birth rate was 8.55 per 1,000, one of the lowest rates in the world (216th) (World Factbook).

Other challenges that Korea faces are: the ageing population, the widening gap between the rich and the poor, the increasing unemployment rate, and wage discrimination between sexes (Y. C. Kim, 2008).

Women's Leadership Roles in Korean History

Governance

Women have played varying roles in Korean history. Earlier, we described the governance of the three queens in Shilla history: Queen Sun Duck (632-647A.D.), Queen Jin Duck (647-654A.D.) and Queen Jin Seong (887-897A.D.). Queen Sun Duck was the dominant figure of Shilla dynasty. She governed with strong support from people, therefore she enabled her nation to prosper.

Until recent years, Korean women could not have proper legal right to have

protection from domestic violence and so forth. Taeyong Lee is the one who advocated and created legal protection for Korean women. Connor (2009) summarizes her activities as follow:

Lee Taeyong (1914-1998), an advocate for women's rights, became the first female lawyer in South Korea. She graduated from Ewha College in 1936, married an influential politician, became a devoted wife and mother, and crusaded for more legal rights for women. She created the Legal Aid Center, the first institution in South Korea that focused specifically on resolving women's problems, such as domestic violence and conflicts with in-laws. In order to improve women's legal rights, Lee successfully lobbied the government to create a family court to hear cases involving domestic abuse and divorce. Her efforts led to the passage of a family law that provided rights of inheritance and child custody, an essential step to guaranteeing greater equality for women. (p. 202)

As previously mentioned, one of the recent dominant figures among Korean women is Myung Sook Han. She served as Prime Minister of South Korea (April 2006-March 2007). Previously, Han was the first Minister of "Gender Equality" (2001-2003) and also served as the Minister of Environment (2003-2004). Han's performance in the roles may have profound implications for the future of women's leadership in Korea (Ma, 2009, pp. 208-209).

The Arts

Women have been involved in the arts throughout Korean history. Shin Saimdang (1504-1551) was the foremost woman painter of the Joseon Dynasty. She was known for her exquisite paintings, embroidery, calligraphy, and poetry. The life and art of Shin Saimdang is also largely recognized because she was the mother of Yi I (1536-1584), one of the two most eminent Neo-Confucian philosophers in Korean intellectual history (Kim-Renaud, 2004, pp. 51,58-59). Even today, she is revered as the ideal model of women, "*Hyun mo yang cheo*" (benevolent mother and good wife) and therefore, her

portrait is printed on the fifty thousand Korean won bill.

Literature

Korean women also contributed to literature. *Her Nahn Seol Hon* (1563-1589) was one of the excellent poets of Korea. Her brother, *Her Gyun* published '*Nan Seol Hon Jib*', an anthology of his sister's work, after she died. "*Hahn Joong Rock*" a famous poetic masterpiece, was written by *Hyun Kyung Wang Hoo Hong Si* (1735-1815). It is an autobiographical essay which includes the story of palace life during her 60 years as queen. During the Joseon dynasty, "*Gyu Bang Ga Sa*", (lyric poetry) was very popular among people. It was adopted by *Yang ban* (elite class) women. *Ga Sa* is a long poem with a set rhythmic pattern extended over an indefinite number of verses, ranging from two dozen lines to more than 1,000. *Gyu Bang Ga Sa* means "songs of the inner chambers". Not only do they provide a vivid picture of the circumstances under which upper-class women in the Joseon dynasty lived, more importantly, they are a mirror of the feelings and thoughts of those women, providing authentic sources for analyzing their intellectual and psychological states (Kim-Renaud, 2004, pp. 142-159).

Liberation

Besides the government and art, women have played a major role in the independence movement. One of the first, and most influential, organizers for peaceful demonstration in past revolutions was a woman named *You Kwon Soon* (1902-1920). Korean historians treat her as a great patriot. Despite the superficial appearances of the subordinate role of women, Korea has not entirely neglected their roles in the development of the national culture which is markedly different from the situation of most Asian women (Madrigal, 1979, pp. 9-10).

Religion

As previously mentioned at the beginning of this chapter, women played major roles in religious practices in Korean history in the area of Shaman practices. Connor (2009) describes women as having major roles in religious practices. Even in the twenty-first century of Korea, most of the shamans performing ritual practices are female. Female shamans acted as ritual leaders, participated in public life, and merited great authority and respect.

In the Buddhism practices, *Bhikuni*, a Buddhist priestess, performs major duties that support Buddhism. *Bhikuni* are fully ordained female Buddhist monks. Buddha explicitly states in canonical literature that a woman is as capable of enlightenment as a man and can fully attain all enlightenment (Kabilsingh; Khandro.net).

It is impossible to describe the history of the Korean protestant church without mentioning the female leader of the Yeouido Full Gospel Church. Her name is Ja Shil Choi (1915-1989). She was a remarkable woman leader of Korean Evangelicalism. She was the co-founder of the Yeouido Full Gospel Church, which has the world's largest congregational membership, with more than seven hundred thousand members (T. S. Lee, 2007, pp. 394-395). In May 1958, Choi Ja Shil and Pastor Yongji Jo (the co-founder of that church) collaborated to found a tent church in Bul Gwang Dong, Seoul. In 1961, with the help of Pentecostal missionaries from the United States, the congregation moved to another section of the city, Seo Dae Moon. By 1966, the attendance increased to five thousand. Choi served together with Jo as the top leader of the church. She was an outstanding evangelist. She traveled throughout Korea and other countries to disseminate the gospel of Pentecostalism. In 1972, she was formally ordained into the ministry by

Japanese Assemblies of God, where upon she became a collaborating minister at Yeouido Full Gospel Church. She died while visiting Los Angeles in 1989. She is the key person who planted the small group organization model. She utilized women's capabilities to the maximum point. Most of the small group leaders in that church are women. Without her leadership, Yeouido Full Gospel Church would not be in Seoul today (FGTV).

Summary

As it has been observed throughout the history, Korean women have manifested their excellence in various areas. They governed the nation. They helped form the arts. They wrote masterpieces. And they helped liberate the country when it was under foreign rule. They were not passive regarding social injustice. They were willing to give up their lives for righteous causes. They may have appeared weak, yet, they were stronger than anyone else. They were the foundation of a better society and future. As we examine the lives of women who did their best for the nation, we clearly understand and see a better picture for women in the future.

Adventist Women in Korea

Introduction of Adventism to Korea

Adventism was introduced to Korea in 1904 when the last Korean kingdom, the Joseon Dynasty, was about to become a Japanese protectorate. The Adventist message was brought not by missionaries but by Korean natives into the Korean Peninsula. The first Koreans to hear the Adventist message were two commoners who dreamed the American dream for a better life in Hawaii. This history-making event took place in Japan in 1904. The two dreamers were Heungjo Sohn (손흥조) and Eunghyun Lee (이응

현). Recruited by the agents of Hawaiian sugar plantation owners, they sailed first to the Kobe harbor in Japan for a medical examination. While staying in Kobe, they were taught about the Adventist beliefs by a Japanese Adventist pastor named Hitte Kuniya and were baptized on June 12, 1904. After that, Mr. Sohn gave up going to Hawaii and returned home. On his way back, Sohn met a Methodist, Giban Im (임기반), and delivered the Adventist message to him. Giban Im settled down in Jinnampo (in what is now in North Korea) and evangelized thirty six of his neighbors, who eventually accepted Adventism (J. S. Kim, 2004, p. 12).

Aids from the General Conference

Realizing the limitations of his Bible knowledge, Giban Im invited Pastor Hitte Kuniya from Japan and Pastor F. W. Field from the U.S. consecutively to hold a series of evangelistic meetings and as a result, Im planted four churches. Pastor Field reported the potential for evangelism in Korea to the General Conference, and the General Conference decided to send W. R. Smith as a missionary there. Missionary Smith established a mission headquarters in *Sunan* (순안) on the following year, 1906. In 1907, Smith established *Eumyung* (의명) School in Sunan with the help of church members in the area. 1908 was the year that the first medical missionary, Riley Russell, began his ministry, and the Korean Church was separated from the Japan Mission to be officially organized as the Korean Mission. However, in September 1909, the Korean Mission placed a stepping stone to expand its ministerial territory to a nationwide level by deciding to transfer its headquarters to Seoul. Before that Adventist evangelism had been

centered on the northern part of peninsula.

Korean Church under Japanese Occupation

Since 1910, Koreans have gone through a series of turbulent times such as the 36 years of Japanese colonization, the Korean War, and the tragic division of the Korean Peninsula. However, the Korean Adventist church has experienced remarkable growth regardless of such external hardships. In 1917, the Korean Mission was promoted to Mission Conference status, and the first higher education program was established at Eumyung School. Two years later, the first Union Mission Conference was held in Sunan. However, toward the end of 36-year colonial period, the Korean Adventist Church faced a serious crisis. In April of 1941, the Japanese Empire forced the discontinuation of the official monthly magazines of the Seventh-day Adventist Church of Korea: the 'Church Compass' and the 'Signs of Times'. The oppression by the Japanese Empire reached its climax when the Church was forced to dissolve in 1943. Church leaders were imprisoned and Pastor Taehyun Choi (최태현) was martyred as a result of torture.

After the Korean War

The Korean Peninsula once again became devastated as a result of the three year-long Korean War. However, it was a time for the Adventist Church to expand its influence on society. During the Korean War, Seoul Adventist Hospital moved its operation to Jeju Island and opened a free clinic for refugees. The Postwar reconstruction plan of the Korean Government provided the Adventist Church with an opportunity to participate in a relief ministry for the poor on an official basis. As a result of the Korean-American Relief Agreement in 1958, the Adventist Church was selected as one of the official relief

organizations and was able to aid about eighty thousand needy people annually. This resulted in an explosion in church membership in terms of quantity. By 1965, the Korean Union Mission had six local missions and the number of Sabbath School students reached more than one hundred thousand.

But the economic depression of the late 1960s caused a rapid decrease of church membership and as a result, consequently the number of local missions diminished to three. In the late 1970s, the Korean Adventist Church began to recover its strength in growth when its organization was restructured based on five local missions. It was not until 1983 that the Korean Church grew enough in numbers and finance to become a union with accredited conferences and take the form of current organization (Cha, 2011). The Korean Union Conference of Seventh-day Adventists now belongs to Northern Asia-Pacific Division of the General Conference.

History of Adventist Women in Korea

Ever since Adventism landed on the Korean peninsula, women's endeavors to evangelize Korea never stopped. In the beginning of twentieth century in Korea, men and women were not allowed to sit together or talk. However, it created women's own unique territory for evangelization. The early missionaries recognized this need therefore, they requested that the General Conference of Seventh-day Adventist Church send female missionaries to Korea.

Women Missionaries Arrival in Korea

In 1907, a twenty-three year old woman, Miss Mimi Scharffenberg came to Korea as a missionary. She worked as a director of the girls program in Eumyung School, which was the first Adventist school in Korea. She also worked as a director for the

Sabbath School program. She edited church magazines. She translated and published Ellen G. White's books (Patriarch and Prophets) and a church hymnal (1917) (J. S. Kim, 2004, p. 13). In 1908, Helen May Scott came to Korea. She worked as a dean of Eumyung School and at Kyung Seong hospital. On the 8th of October 1909, a sister of Scharffenberg, Theodora Wangerin came and worked as a Sabbath School Department director and Youth Department director. She especially worked in the southern part of Korea. In 1916, her husband, Pastor Wangerin died of pulmonary tuberculosis. Even though she had a hard time with the loss of her husband, she did not leave her mission field and stayed until 1940. She organized parents' and mothers' organizations in local churches. She published many books: Sabbath School teachers' course (1919), Adventist History (1922), Sabbath School Manual, Daniel Study, Revelation Study, Jesus' work, Testimony for Sabbath School, Children's picture book, 'The most interesting book,' 'Saving Souls', and 'The spirit of the Sabbath School Teacher' extra (J. S. Kim, 2004, p. 13).

The First Korean Female Gospel Worker: Seong Il Yi

Giban Im settled down in Jinnampo and evangelized some neighbors. Thirty-six of his neighbors eventually accepted Adventism; among them, 14 were adult females (Bom Tae Kim; S. M. Lee, 2004). Seong Il Yi, one of the first converts among thirty-six, became the first Korean women evangelist. After 1905, she served the Church for 38 years until the Church was disbanded by Japanese (M. G. Oh, 2010, p. 162).

Education for Women

The need that church leaders felt the most was for formal education for women. Therefore, women's involvement in Adventist's education became very active.

The number of women graduates of Kyung Seong Sahm Yook Won between 1941 and 1943 was 8 out of total graduates of 25. From 1950 to 1964, the total number of women graduates of Korean Union Junior College was 49 out of the total graduates of 284. These numbers are quite significant because Korean society was still very conservative regarding women's education at that time (J. S. Kim, 2004, p. 14).

Yim, Jeong Hyuk, who graduated from Ewha School, started her work in Kyung Seong School in 1947. This was the original institution which later became Sahm Yook University. She worked as a dean of the women's dormitory and an English teacher. Gi Chun Kim, Yeong Ok Hahn, and Kyung Sook Sohn were involved in education ministry later and became the leaders of this area.

Jae Hyun Lee is also one of the excellent examples of women leaders in the field of Adventist education. She founded Dong Seong Go Deong Gong Min School and became its principal. She organized Won Gwang Hoe (scholarship and day care center), and in 1960, she organized Gwangju Boyukwon (orphanage).

Women Delegates of the Korean Union Conference

Women's involvement in the early Adventist church was very active. The total number of women delegates is one of the indices to figure out this phenomenon. There were sixty-seven delegates in the first Union Mission Conference in Sunan in 1919. Seven out of sixty-seven were women. On January 1943, Deaconess Shin Seok Oh was nominated as a delegate. However, church leaders were arrested by the Japanese government and eventually the church was disbanded. Due to this situation, she could not work properly as a delegate. On December 1995, Dr. Sook Ja Song and Nam Sook Oh were nominated as delegates. They were 4 % of total delegates of the total delegates of

fifty-five. On May 2000, Deaconess Hyun Sook Pyo and Pastor Seon Mi Lee were nominated as delegates. This was 3.3% of the total delegates of sixty-five (J. S. Kim, 2004; S. M. Lee, 2004, p. 7). According to the Statistics of the Women's Department in the Korean Union Conference, six out of sixty-four delegates were women in March of 2010. It was 9.375% of the total delegates and their names are as follow: Sun Mi Lee, Dae Gyun Shin, Young Shil Shin, Bock Soo Gong, Young Ja Jo, and Soon Ae Cha (S. M. Lee, 2010b).

Contribution to Social Welfare

On September 13th of 1951, in the middle of Korean War, Mrs. Grace Rue started Seong Yook Won, an orphanage for the war orphans. She started it in one of the rooms in Seoul Wi Sang hospital with 13 orphans.

Deaconess Mae Shil Choi purchased 392 square meters of land in Dam Gam Dong, Busan Jin Gu, Busan and built Mae Shil Bo Yook Won (orphanage) in 1952. Her second daughter, Jin Sook Park continues her service. More than 800 orphans have received care from Mae Shil Won since its opening.

Deok Seong Bo Yook Won (orphanage) was established by elder Young Goo Seo on the fifth of December 1952 in Hae Woon Dae, Busan. His wife, Hyung Tong Choi, was the first nurse who was sent to a rural area by the Adventist church.

Gwang Ju Bo Yook Won (established by Jae Hyun Lee), Seong Eun Bo Yook Won (established by Bong Shim Jeong), and Han Il Boo Yeo Gyo Do So (established by Jeong Sook Eom) are the other social welfare organizations organized by Adventist women (J. S. Kim, 2004, p. 15).

The Birth of Women's Organizations

In 1995, the Korean Union Conference realized the importance of women's ministry; therefore, they nominated male Pastor Dae Seong Kim as a director for Women's Ministry Department. This was the official launching of women's ministry in Korea. In September 1996, a woman pastor, Seon Hwa Jeong, was nominated as an associate director of that department. In April 1998, the Korean SDA Women's Association was organized by women laypeople (president: Dr. Sook Ja Song, website: www.sdawomen.or.kr). On June 10th 2004, the SDA Professional Women's Association was organized (president: professor Kyung Soon Lee, website: sdaprowomen.org). The Women Pastors Association, Adventist Women's choir, and Nard Flute ensemble are other SDA women's organizations that work actively (S. M. Lee, 2011).

Excellent Figures

As a result of the Korean Seventh-day Adventist Church's consistent effort toward the education of women, excellent results were produced. Choi (2007) indicates the continuing need for education for women as follows:

People in enlightened countries believe that the prosperity or adversity of the nation depends on whether they educate women or not. In the past the United States was not that different from Asian countries in that it did not make any particular effort to educate women. However, about fifty years ago people became enlightened, and women began to receive education. The result of this change has been the emergence of women scholars of international reputation whose record of distinguished achievement is equal to that of male scholars. In the United States, almost three-fourths of teachers are women. In the past, women did not have any particular occupation, but now they take part in business along with men. Thus the nation has doubled its workforce, which must be seen as the foundation of national prosperity. (2007, p. 415)

Jae Hyun Lee, who founded *Dong Seong Go Deong Gong Min School* and *Won Gwang Hoe* (scholarship), received a woman of excellence award from Gyung Gi

governor in 1998. Professor Sook Ja Song received *Kook Min Hoon Jang Mo Ran Jang* (an order of civil merit which is given to a person in commemoration of achievement in the area of social welfare, education, economy, and politics: the highest rank of medal in Korea) from President Young Sam Kim on the 20th of February 1998 in honor of her dedicated lifelong service toward education. Jin Soon Park, who is the director of *Mae Shil Bo Yook Won*, received *Gook Min Po Jang* (a governmental emblem or badge which is given to the person who promotes and contributes to the significant achievements of the welfare of the people) from *Go Geon* who is the prime minister of Korea. Her dedicated work toward social development in the area of child education was recognized by the government (May 5th 2004) (J. S. Kim, 2004, p. 15).

Women Elders and Pastors

One of the historical events in the Adventist Church in Korea happened in November 2006. The Administrative Committee of the Korean Union Conference voted to have women elders. The General Conference voted for women elders in 1984 and it took 22 years to admit them into the Korean church. Due to the changes of social flow toward women's status and the need for dynamic mission work, it was an unavoidable decision to admit women's leadership.

The General Conference of the Seventh-day Adventist Church gave the greatest discretion and caution on the issue of women elders for a long time. They agreed that the church needs to utilize women for church ministry. However, they have been very careful on this issue (B. H. Jang, 2007).

The Korean Adventist Church was even more careful. They nominated the ministerial director of the Korean Union Conference as a chairperson of an ad hoc

committee to study about women pastors and women elders in 2000. As a result of several years' work, the Korean Union Conference voted and accepted a women elder system with the condition that the local conferences need to vote for women elders with the agreement of more than two thirds of a general assembly (Bu, 2006). Therefore, the final decision was tossed to Local Conferences. Young Nam and Seo Joong Han Conferences accepted the women elder system. However Honam and Chung Cheong Conference voted to postpone their decision on this issue. The Dong Joong Han Conferences did not even put this issue on the agenda for their annual administrative conference (B. H. Jang, 2007). Due to different cultures, tradition, mutual understanding, and the prospect toward the future church, the time to implement the women elder system might take more time in certain conferences.

On April 14 2007, for the first time in Korean Adventist history, female Pastor Jeong Hwa Lee, was ordained as an elder in Gang Nam Cho Dae Church of Seo Joong Han Conference. January 5 2008, Deaconess Young Ja Jo was ordained as an elder in Bi Bong Church of Chung Cheong Conference. She was the first woman lay person to be ordained as an elder (Bum Tae Kim). The Working Policy of General Conference (2005) clearly states as follows:

The Church “rejects any system or philosophy which discriminates against anyone on the basis of race, color, or gender. . . The world Church supports nondiscrimination in employment practices and policies and upholds the principle that both men and women, without regard to race and color, shall be given full and equal opportunity within the Church to develop the knowledge and skills needed for the building up of the Church”.

It was a big move for the Korean Adventist Church to accept women elders in their Church organization. Their decision might take more time than they expected to

settle down in the local churches. What matters the most is that Korean Adventists should remember that they are part of the World Adventist Church. As mentioned above, in the Working Policy of General Conference of Seventh-day Adventists, the Korean Adventist Church should respect the philosophy of the world Church. Discrimination and unequal opportunity discriminating against women is not the philosophy of Seventh-day Adventist Church.

Summary

The roles of women in Korean history vary according to its different eras. As we examine various resources concerning women's status in Korean history, we realize that there are gradual changes throughout the time line. One thing that we need to remember is that Korean women in our history were active and they took leading positions in various areas of its history. As we examined the literature concerning the roles of Korean women, we compared and contrasted the past and the present status of leadership roles of women. Also, we examined the examples of women of excellence in Korean history. They served the nation as governors. They led in the arts and literature. They helped liberate their nation from external aggression. They revived religions. Without describing those women's contributions to this country, it is impossible to write Korean history.

The introduction of Adventism to Korea brought a huge impact to its society, especially to women. Ever since Adventism arrived in the Korean peninsula, women's endeavors to evangelize Korea never stopped. Adventist women's involvement in education, medical work, and social welfare activities (such as orphanages) were crucial to the formation of modern Korean society. Again, this should challenge all Korean Adventist women to transform their church and the world.

On the day of Pentecost, the Holy Spirit came down not only on men but also on women. "In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy" (Ac 2:17, 18). God's commandment, His great commission was given to both men and women. Korean Adventist women have been devoted to this great commission and will continue to grow in faith.

CHAPTER IV

METHODOLOGY AND DEVELOPMENT OF INTERVENTION

Introduction

What is the current situation for Korean Adventist women in church work? What challenges do they face; what development needs do they have, and what needs to be done to promote the leadership role of women as the country and church goes forward?

These questions need to be answered. However, women's involvement and participation in church work is not the agenda that today's church can easily talk about due to the involvement of multiple causes. In other words, it is so complex that no easy solutions can be suggested. Observations in the social, cultural, theological areas and the desire of the congregation need to meet the agreement.

However, Korean society of the 21st century is in transition with rapid speed. In 2010, 60% of the people who passed the test to be an official in the Ministry of Foreign Affairs Department of the Korean' government were women. Sixty five point six percent of public prosecutors appointed in 2011 were women. The total number of women in the National Assembly is one of the examples where we can see the changes of the status of women in Korea (B. Shin, 2011, p. 22). The female members of the National Assembly were 1% in 1992. However, it increased to 13.7% by 2008.

Table 1

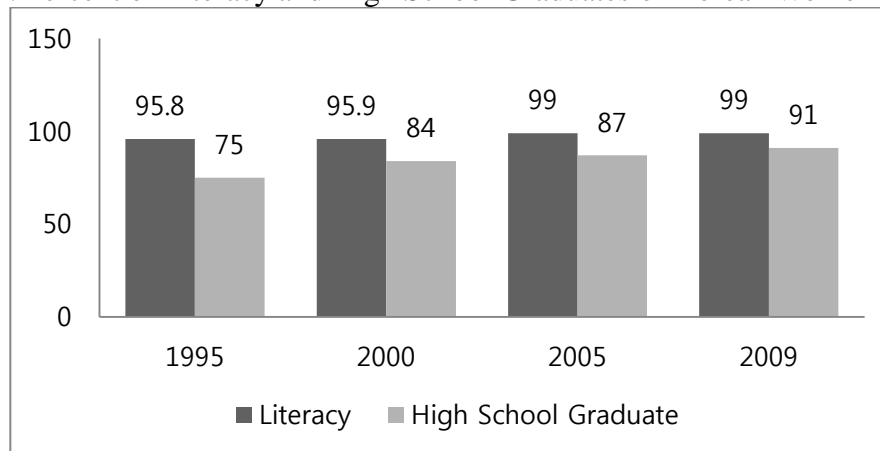
Number of the National Assemblymen and Assemblywomen of Korea

Year	1992	1996	2000	2004	2008
Number of members of the National Assembly	299	299	273	299	299
Female member	3	9	16	39	41
%	1	3	5.8	13	13.7

Source: Central Election Management Committee of Korea.

According to the report of the World Economic Forum (WEF), the rates of literacy and high school graduation of Korean women are the highest of 133 countries. The college entrance rate of Korean women (82.4%) surpassed that of men (81.6%) in 2009. These show that Korean women are well-equipped and very competent.

Chart 1. Percent of Literacy and High School Graduates of Korean Women



Source: UNDP, Human Development Report

As we examine the data above, Korean society is rapidly moving forward to maximize its female resources for their future. By contrast, the Seventh-day Adventist Church in Korea is hesitating to utilize its female resources. Currently, the Seventh-day

Adventist Church in Korea is confronted with the issue of the stagnation of church growth. Church leaders should heed Rodriguez who writes, “There is no biblical reason for excluding women from the proclamation of the Word in church”. He continually emphasizes that the Seventh-day Adventist Church must make the most of women’s “knowledge, skills and commitment to Jesus as their Savior and Lord in the proclamation of the gospel to the world.” He also suggests that “the church should employ all its resources” (including women) in order to finish the mission of the Lord (Rodriguez, 2003).

Bong Hyub Jeong, Secretary of the Women and Family Department of Korea, states that the practical use of women as a resource is not an option any more. Flexible schedules, daycare services and maternity leave need to be provided to the women who are in the jobs (Maeilgyungjae, 2010). As Korean society changes, the SDA Church in Korea should give proper attention to this phenomenon and minimize the socio-cultural gap of church ministry so they will not fall behind.

In this chapter, the profile of the ministry context of the Seventh-day Adventist churches in Korea will be described first. Then, the research methodology and data analysis will be carried out. After the results are described, a development of intervention for critical contextualization to deal with the issue of women’s ministry in the Adventist Church in Korea will be suggested.

Profile of the Ministry Context

Introduction of the Adventist Congregations in Korea

Adventism has been spread by devoted missionaries to Central and South

America, throughout Africa, the Philippines and many other areas. The Seventh-day Adventist World Church statistics shows that as of 2011 the Seventh-day Adventist work has been established in 206 out of 232 of countries and areas of the world as recognized by the United Nations (Adventists, 2011). However, as described earlier, the Adventist history in Korea is distinctive in one way-the Adventist message was brought into the Korean Peninsula not by foreign but by Korean natives who became converted on their way to the Hawaiian Islands where they were going to work. This history making event took place in Japan in 1904 (J. S. Kim, 2004, p. 12).

Since then, the Adventist Church in Korea has grown very well and as of 2009, it has 216,093 members served by 889 ministers in 878 churches and companies. The Korean Union Conference of Seventh-day Adventists belongs to the Northern Asia-Pacific Division of the General Conference of Seventh-day Adventists. The headquarters of the Korean Union Conference is at 66 Hoegi-dong Dongdaemun-ku, Seoul, and five local conferences are located throughout South Korea in major cities, including Seoul. At the time of the Korean Union Conference Constituency Session in 2009, it was noted that the Church membership of the Korean Union Conference has increased over the last 10 years. As indicated in the below Table 2 below, Adventist churches in Korea have grown 3.5% on average annually since 2000. However, the actual attendance of Sabbath worship services is 61,951 (2009). This clearly shows that the Seventh-day Adventist Church in Korea is losing its strenuous exertion and its vitality. Systematic research of and alternatives ways to alleviate this problem are needed.

Table 2

Changes in Annual Membership of Adventist Church in Korea (2000-2009).

Year	Membership
2000	159,796
2001	165,471
2002	170,140
2003	176,344
2004	182,936
2005	189,673
2006	197,517
2007	203,517
2008	209,883
2009	216,093

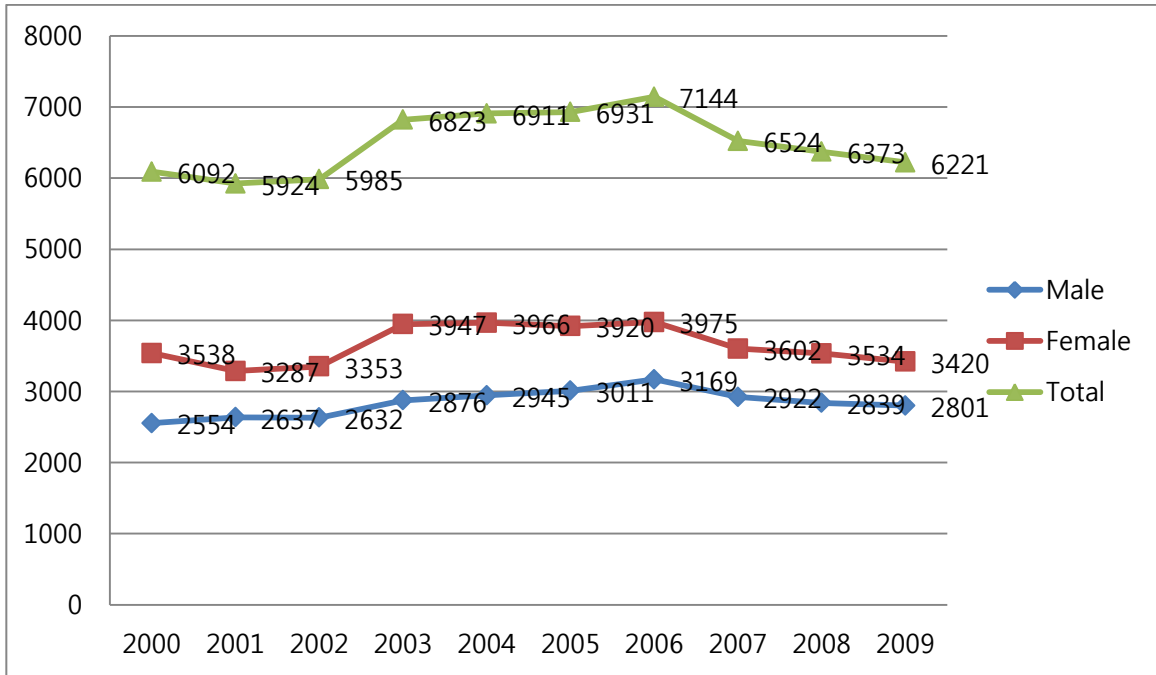
Source: 32nd and 33rd Seventh-day Adventists Korean Union Conference Constituency Session Secretariat Reports.

The Present Condition of Korean Adventist Women

Male to Female Baptism Ratio

As indicated by the graph in Chart 2 below, the number of women's baptisms is always higher than male baptisms. This clearly shows that women are more religious and willing to accept the Gospel. One thing that is notable from Chart 2 is that the total percent of male baptism has increased from 41.9% (2000) to 45% (2009). However, the percentage of female baptisms has gradually decreased from 58.1% (2000) to 54.9% (2009). It may indicate that the Korean Union Conference is losing its potential women members. The limitations of the opportunities for women's roles in the Church and differentiation toward women's functions create dissociation. Chart 2 suggests that women's alienation in the Church hinders their conversions.

Chart 2. Annual Baptism Numbers of Male to Female in the Adventist Church in Korea (2000-2009).



Source: General Reports of Women's Ministry Department (March 2010).

Annual Church Potential Leadership Roles

Table 3 shows us that the total number of the major potential leadership roles of women in the Church is around 65%. It indicates that women are valuable resources for church leadership. S.M. Lee, director of the Women's Ministry Department of the Korean Union Conference, assessed and presented the situation of Seventh-day Adventist local churches in Korea at the 33rd Korean Union Conference session in Seoul (2009). She indicated that women's devotion is directly related to the status of sound churches (S. M. Lee, 2009). Since 2008, local conferences in Korea started to ordain women as elders. However, the total percentage of women elders is still below 0.01% of total. The Korean

Union Conference needs to train or educate Deaconesses to be future church elders. An atmosphere of welcoming women elders in local churches would be essential to maximize the potential of women in the church.

Table 3

Annual Church Leadership Roles of Adventist Church in Korea in Numbers (2000-2009).

Year	Male Elder	Female Elder	Deacon	Deaconess	Total
2000	2,112(12.4%)		3,674(21.5%)	11,305(66.1%)	17,091
2001	2,277(12.7%)		3,857(21.4%)	11,846(65.9%)	17,980
2002	2,392(13.0%)		3,932(21.3%)	12,129(65.7%)	18,453
2003	2,463(12.9%)		4,142(21.7%)	12,404(65.2%)	19,009
2004	2,551(13.1%)		4,237(21.8%)	12,654(65.1%)	19,442
2005	2,637(13.0%)		4,394(21.6%)	13,218(65.2%)	20,249
2006	2,709(12.9%)		4,523(21.7%)	13,607(65.2%)	20,839
2007	2,809(13.2%)		4,657(22.0%)	13,694(64.7%)	21,160
2008	2,883(13.3%)	2(0.009%)	4,666(21.6%)	14,011(64.9%)	21,562
2009	2,881(13.2%)	4(0.01%)	4,791(22.0%)	14,101(64.7%)	21,777

Source: General Reports of Women's Ministry Department (March 2010).

The Number of Women Pastors

Table 4 shows that the total number of pastors in the Korean Union Conference is gradually growing. However, the number of women pastors has stagnated. In 1997, the total number of women pastors was twenty-one (2.7%). In 2010, the total number of women pastors was twenty (2.21%). The decrease in the number of women pastors may imply several things. According to General Reports of the Women's Ministry Department, one of the main reasons that woman pastors are leaving their ministries is marriage. In recent years, six of them left their ministries due to marriage (2008-Song Sook Kim, Jin Nam Ahn, Soo Youn Kim, 2009-Kum Yee Park, and 2010-Miyoung Na, Haejin Lee).

Koreans still hold a strong belief that women should continue working only as long as their work does not interfere with their primary duties of raising children and taking care of their families. This type of social expectation, the lack of family-friendly policies, and various forms of gender discriminatory employment practices are major reasons why women drop out of their jobs and don't pursue their careers after they marry or have children (Y. Kim, 2005). This kind of social expectation of Korean society toward women also applies to the Adventist Church. Being a good wife and a good mother is more important than being a professional. Due to this kind of social pressure on women pastors, they are sometimes forced to quit their ministries.

Table 4 *Numbers of Male and Female Pastors of Adventist Church in Korea (1997-2009).*

Year	Total Number of Pastors	Women Pastors	%
1997	715	21	2.7
1998	722	17	2.4
1999	749	16	2.1
2000	786	14	1.8
2001	803	15	1.86
2002	814	16	1.96
2003	828	18	2.17
2004	866	18	2.07
2005	863	22	2.5
2006	878	21	2.39
2007	885	23	2.59
2008	898	23	2.56
2009	893	22	2.46
2010	904	20	2.21

Source: General Reports of Women's Ministry Department (March 2010).

As of March 2010, twenty-two women pastors are working in the Korean Union Conference of Korea. Two of them are retired pastors (Chang Sae Yoon in Nae Chon Church and Gwang Choon Kim in Seoul Central Church). Ten of them are working as

local church pastors (Jooyeon Kim, Inhyun Na, Seonkyung Park, Mina Yoon, Miyoung Park, Seonhwa Jeong, Choonhee Gwon, Yoonjeong Park, Seongyim Lee, Jeonghwa Lee). Six of them are working as school chaplains (Minkyung Cha, Anna Choi, Seonglee Kim, Eunok Choi, Arum Han, Chanyang Park). One works as Conference secretary (Cheong Shil Yoon, Seo Joong Han Conference). One works as departmental leader in the Korean Union Conference (Seon Mi Kim, Women's Ministry Department). One is studying now (Jeong Hee Kim, Seo Joong Han Conference). One works for the Korean Church in Russia as a missionary (Seong Boon Jeong) (S. M. Lee, 2010a).

The Number of Women Elders

From 2007, the Korean Union Conference has ordained women pastors as elders so that they can be called *Mok Sa* (pastor) and performs church ceremonies. There are three levels of pastors in Korea. The first level is called *Jeon Do Sa* which is the equivalent of English term 'intern pastor'. The Korean Union Conference requires that all pastors spend two years as *Jeon Do Sa* before they move up to next level. The second level is called *In Jun Mok Sa* which is the equivalent of 'local church elders.' The Korean Union Conference requires all pastors work three years as *In Jun Mok Sa* before they are ordained. The third level is *Ahn Soo Mok Sa* which means ordained pastor. '*Mok Sa*' means pastor in Korean. Traditionally, women were never called *Mok Sa* even though they worked as pastors for their entire lives. They were just called *Jeon Do Sa*. Since 2007, however, women pastors can be called *Mok Sa* when they are ordained as elders. In 2007, eight of the women *Jeon Do Sa* were admitted as *In Jun Mok Sa*. Twelve women pastors were added to that number in 2008. There are twenty-two women *In Jun Mok Sa* in Korea as of March 1, 2010 (S. M. Lee, 2010a).

Chun Lim Lee from the Nambu church in Seo Joong Han Conference and Young Ja Jo from Bi Bong Church in Chung Chong Conference were ordained as elders on the fifth of January 2008. Jin Sook Park from Dang Gahm Church in Young Nam Conference was ordained in April 2008. Young Sook Kim and Bok Yeol Park from Il San Church in Seo Joong Han Conference were ordained on the third of January 2009 (S. M. Lee, 2010a).

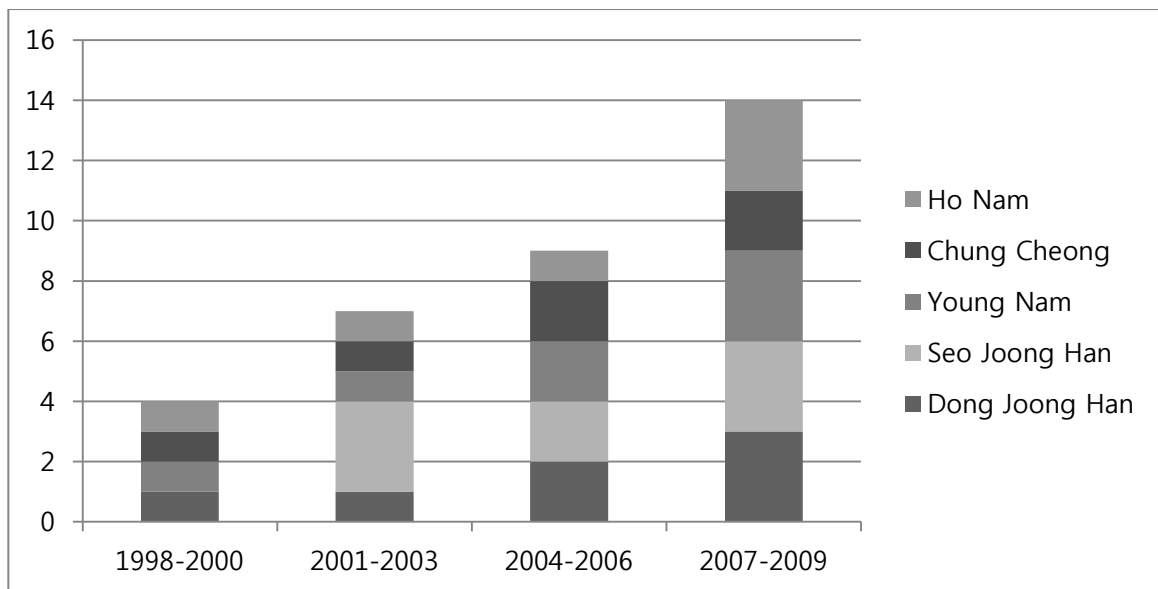
The Number of Women Delegates in the Korean Union Conference

The number of women delegates in the Korean Union Conference indicates that Korean Adventists are gradually recognizing the importance of women in leadership. The thirtieth session (1996-1999) had two women delegates: Nam Sook Oh and Sook Ja Song. That was 4% of the total 50 delegates. In the thirty-first session (2000-2004), the number of women delegates was still the same (Seon Mi Lee, Young Ae Jeong). However, it was out of sixty. Therefore, the actual percentage of women delegates decreased (3.3%). In the thirty-second session (2004-2009), there was a dramatic change in the number of women delegates. The Korean Union Conference voted for women elders (2006 in Annual Church Counsel Committee) and also women's organizations requested that church leadership should involve more women. The expectation and recognition of women's leadership was on the rise. There were sixty-four delegates in the thirty-second session. . Among them, there were six women delegates; Seon Mi Lee, Dae Gun Shin, Young Shil Shin, Bok Soo Gong, Young Ja Jo and Soon Ae Cha. That was 9.375% of the total number of delegates, which is almost triple of the former session.

The Number of Women Delegates in Local Conferences

The number of women delegates in local conferences has increased continually since 1998. Chart 3 shows that the total number of women delegates in local conferences has been growing. In 1998, there were only four women delegates in five Local Conferences. In 2009, there were thirteen women delegates which is more than three times that of 1998. It is 8.5% of 152 delegates of local conferences.

Chart 3. Number of Women Delegates in Local Conferences in Korea (1998-2009)



Source: General Reports of Women's Ministry Department (March 2010).

The Potential of Women's Ministry

In the Adventist Church

According to the general reports of the Women's Ministry Department of the Korean Union (March 2010), more than 65% of potential church leadership is women

and their contribution is significant to the Korean Adventist Church. In the area of spiritual growth, the Women's Ministry Department has operated the Women's Prayer Week program and Women's Evangelism Emphasis Day. There are 1,874 women who have graduated from the Bible meditation training program. There have also been a 'Mother's school', 'Evangelistic meeting for women', 'Seminar for women leaders' and 'Women's choir festival'. The Women's Ministry Department of the Korean Union has operated a women's leadership fostering program seventeen times during the last session with an attendance of 1,283. There are also voluntary associations such as the 'SDA Korean Women's Association' and 'SDA Professional Women's Association' (S. M. Lee, 2010a). Those associations play key roles in nurturing leadership competency in Korean Adventist women. Adventist women in Korea move forward working actively not only within the church but also for the benefit of Korean society.

Research Methodology

Purpose of Research

The purpose of this study is to discover the understanding of church members regarding women serving in ministry and to investigate the level of awareness of church members regarding the importance (need) of women to minister, in various roles, to other church members and, finally, to develop strategies for implementing a women's ministry for Seventh-day Adventist churches in Korea.

This would investigate the awareness of the Seventh-day Adventists in Korea on their knowledge of biblical roles and examples of women's ministry to gauge their attitudes toward women's participation in church ministry and the equal partnership of

men and women. By church work, we refer to leadership roles, such as pastors, elders and department heads, among others in the Korean Church at various levels.” We will look for results of commitment to correlate knowledge, awareness and behavior with church work by women.

The primary purpose of the study is to investigate the factors that would possibly influence the acceptance of women in leadership roles in the Korean Seventh-day Adventist Church. Dependent variables of personal theology, knowledge, and awareness will be compared and analyzed to identify significant factors that would affect contextualization of women in church leadership roles.

The second purpose of this study is to examine the level of awareness of Seventh-day Adventist church leaders and members in Korea in order to predict their influence on the successful implementation of women’s ministry in Korea. The result will provide a conceptual framework of psychological and intellectual dynamics in relation to individual and corporate behaviors to suggest how those factors should be handled for the successful implementation of ministry for and by women.

Population Group

The population group for this survey is made up of pastors and adult church members in the Seventh-day Adventist churches in the Korean Union Conference who are older than eighteen years of age. They are either currently, or at some point in the past have been, an active participant in a Seventh-day Adventist congregation.

Description of Instrumentation

The Research survey is divided into six sections: Section 1) Demographic Information, Section 2) Women and Theology, Section 3) Women and Knowledge, Section 4) Women and Awareness, Section 5) Women and Behavior and Section 6) Women and Ministry. Each section contains around thirteen questions which are categorized by topics. The total number of questions in the questionnaire is eighty including demographic information. (See Appendix A)

Risks and Benefit Assessment

The survey, which was approved by the Andrews University IRB was designed to collect data for a better understanding of Korean Adventists in relation to their level of interest in women's ministry. Therefore, participants of this research are at minimal risk. No identifying information was collected about the respondents. The survey was voluntary (that is, respondents self-selected) and they could skip any questions that they were uncomfortable answering. Participants did not receive any direct benefit from participating in this study, but their participation may raise their awareness of women in leadership.

Sampling Procedures and Data Collection

The primary data collection for this study was carried out based on a self-administered hard copy survey in the Korean language. Seventh-day Adventist church leaders and members in Korea were surveyed. No one under the age of 18 was invited to participate in this study. In order to provide efficiency in frame construction, first of all,

cluster sampling was used. To be specific, 10 churches were randomly selected out of 878 churches in the five different local conferences in Korea. Church members and pastors of the selected churches were invited as sampling units. The survey was conducted in the time between the Sabbath School and Sabbath worship service. If this timing was not possible for some churches, they did the survey after the Divine worship service. This survey was conducted between April 23 and May 14 of 2011. If some participants were not able to complete the survey during the time allowed, they could submit it later. To ensure privacy and confidentiality, a lockable drop box was provided where participants could drop in their surveys. This box was accessible to the pastor or leader who collected the surveys. Participants were told to drop the surveys in the box whenever they were finished.

A set of statements was employed as an instrument for the survey. The survey consists of components on demography, theology, knowledge, awareness, behavior, and women in leadership. This instrument was pilot tested with a sample group to ensure that it was easy to understand, that the questions were relevant, and to gauge the time needed to complete the instrument. The survey was conducted in each of the selected churches. Printed surveys were mailed to selected churches by the researcher and were distributed on a Sabbath morning with an invitation to encourage members to take part by a church leader, who was in charge of the data collection.

The survey took approximately ten to fifteen minutes for adults with a secondary education level to complete. At the top of the questionnaire, consent is clearly outlined by the following statement: "I have had the Informed Consent Letter read to me and recognize that by completing and returning this survey, I am giving my informed consent

to participate.” It is also clearly stated that participation is voluntary. No survey respondent will be identified individually. Survey respondents were not compensated. Questionnaires were collected from the boxes by church leaders and they sealed them and returned them to the researcher.

Survey Research Items

The eighty statement items in the survey were divided into seven major sections concerning issues of Women’s Ministry in the Seventh-day Adventist Church in Korea: Bible Interpretation, Cultural Understanding, Situation Interpretation, Problems, Possible Solutions and Future Expectations. Each section includes around fourteen items.

Demographic Information

The eight questions at the beginning were designed to collect demographic information. They include gender, age, and number of years a member of the SDA church, position, if any, in the Church, area of pastoral ministry, location of residence, annual household income and educational level.

The First Section of Research Items

The first section of research items is about Bible interpretation. There are ten research statement items. These items were created to examine the level of biblical understanding of the members in the Korean Union Conference of Seventh-day Adventists toward the abilities and functions of women in the Bible. It also includes the gender roles and equality of the women in the Bible. Following are the actual statement items in the first section about which informants will indicate their agreement on a scale of 1-5. One=Definitely No, 2=Probably No, 3=Not Sure, 4=Probably Yes, 5=Definitely

Yes.

9. Women were created to assist men.

10. Women were created as equal to men.

11. Women and men are created differently in their abilities and functions.

12. Because of Eve's misbehavior, sin was introduced to this Earth. All human beings are destined to die because of her sin.

13. The functions of men and women are clearly distinguished in the Bible.

14. One function of the Adventist Church is to teach the different roles of men and women so that they realize their functions are distinct.

15. There is no example in the Bible where women acted as leaders of society or religion.

17. It is not biblical to have women leaders in the church.

21. God takes care of us as a father not as a mother.

22. God created women as followers and helpers of men. Therefore women serving as leaders in the church are not biblical.

The Second Section of Research Statement Items

The second section of survey items is about cultural understanding. There are fifteen questions. It includes statements such as to whether gender is one of the determining factors to choose leaders, women are as capable as men, the traits of women and their effectiveness to reforming society and eradicating corruption, and women's physical strength to be leaders. One of the key areas is the informant's attitude toward the women who work after their marriage. According to Bokyoung Shin, reporter of Chosun Ilbo (one of the major newspapers in South Korea), due to social pressure toward women

who are in the work place, women tend to quit their jobs after marriage or try to avoid marriage to continue their careers. The rates of women who participate in economic activities are 69% among women aged twenty-five to twenty-nine. However, the rate drops dramatically to 51.9% among women who are aged thirty to thirty-four. Economic activities, housework, childbirth and nursing of infants are all duties on women's shoulders. These burdens hinder the participation of women in social activities (B. K. Shin, 2011). The following are the actual statement items of the second section.

24. Being a leader should be determined not by the gender but by abilities and qualifications.

25. Women are not as capable to be leaders as men.

26. Women's concern for others, expressiveness and sensitivity are excellent qualities for being a leader.

27. Women are too emotional to be leaders and make decisions.

28. Men's authoritative and vertical leadership style is not effective anymore in the 21st century.

29. The traits of women that are soft and harmonious are suitable for 21st century leadership.

30. The softer characteristics of women and the experience of motherhood equip women to be effective leaders.

31. Women are more effective than men in reforming society and eradicating corruption.

32. Women are more democratic than men.

33. Men are more achievement-oriented. On the contrary, women are more

relationship-oriented.

34. Women's dependency on men is an obstacle to women's leadership.

35. Women are physically inferior to men. Therefore, this weakness prevents women from serving as leaders.

36. Women are more suitable to the role of the helper not as a leader

37. Women in leadership will be more acceptable and more prevalent in the future.

46. After getting married, women need to be faithful to home duties and not get involved in church and social activities.

The Third Section of Research Statement Items

The third section of research items is about the interpretation of the current situation of women's ministry in Korea. There are eleven statements. They were designed to examine the awareness and understanding toward the current situation of women's ministry in the Seventh-day Adventist Church in Korea. These questions were designed to discover whether Korean SDAs have a clear understanding of women's roles or not.

Women's participation in church work, assigning women pastors to local churches, the evaluation regarding the decision of Korean Union Conference on women elders were examined. The current women's leadership development conferences and seminars for deacons and pastors wives' were evaluated. Equal treatment in terms of the wages and benefit packages toward the women who are in church work was surveyed in this section.

The following are the actual items of the third section.

16. The reason that we do not have many women leaders in our church today is that we do not have a clear understanding of women's roles in the Bible.

18. Having women leaders in our church is not an issue of theological

understanding but a matter of socio-cultural norms.

19. Women elders and pastors are biblical.

20. Men and women are different in all their functions. Therefore, it is not good for women to work as leaders.

23. Theologically, there is no problem with women working as leaders in the church.

55. Women's participation during the divine worship service is not desirable.

69. A woman pastor should not be assigned as a senior (or sole) church pastor.

70. The decision of the Korean Union Conference of Seventh-day Adventist Church to introduce women elders was very timely. For the development of the local churches, the women elder system should be encouraged.

74. The current women's leadership development conferences and seminars for the deacons and pastors' wives are very effective and sufficient.

75. Women's ministry should be more focused in the area of volunteer services, not in the administrative side.

76. It is natural that we pay less to women ministers for their wages and benefit packages.

The Fourth Section of Research Statement Items

The fourth section of research items is intended to diagnose the problems or hindrances for women's ministry in Korea. There are fourteen statements. This section is intended to find major obstacles for fostering women in church work. Awareness regarding the chance of equal opportunities and the utilization of women members were examined. Satisfaction toward the current church system and the ratio of participation of

women in church activities were surveyed. The impact of cultural norms, such as Confucian ideology of predominance of men over women, was surveyed. The following are the actual statements in the fourth section.

38. Discrimination against women in society is a major obstacle for fostering women in leadership.

39. The biggest obstacle for women's leadership is that women do not strive to be leaders.

41. The reason we do not have enough capable women for leadership positions is that equal opportunities were not provided to women.

42. Currently, the Adventist Church in South Korea has not utilized women members and leaders very much.

43. In the current church system, there are many obstacles to utilizing its women's resources.

44. The current ratio of participation of women in the church administration and leadership is acceptable.

45. Generally, current Korean society shows an active understanding and acceptance of women in leadership. However, the Adventist church in Korea does not reflect these cultural norms.

49. The reason we do not have many women leaders now is that there is a lack of opportunity for democratic decision making.

50. Leadership replacement and promotion decisions need to be made more transparent.

53. The Confucian ideology of predominance of men over women is one of the

obstacles to the participation of women's leadership

54. The activities of women's organizations, such as vegetarian cooking seminars, floral arrangement classes, parenting training seminars and New Start health seminars, are very desirable. However, women's direct involvement in church political participation is not desirable.

56. Women should work in the area of volunteer services, not in the area of paid church leadership positions.

59. It is fair for women to be treated the same as men, including receiving equal pay as men.

77. I think the SDA church in Korea treats women equally in the process of promotion decisions.

The Fifth Section of Research Statement Items

The fifth section of research items examined possible solutions to the issue of women's leadership roles. This section includes eighteen questions which makes it the largest portion of this survey. The reason this section includes so many items is that the purpose of this project is to diagnose the current situation of the Seventh-day Adventist Church in Korea and provide possible solutions to resolve the conflict in the area of fostering women leaders. The need for women's leadership training programs and mentoring programs was surveyed. Practical education and training tools, such as women's forums and online chat rooms were reviewed. The approach to the development of women in the areas of spiritual, mental, social and physical development was examined. The awareness toward the importance of assigning more women as delegates was surveyed. The need for a mentoring system, a proportional representation system,

scholarship funds and other education programs for women were surveyed. In this section, especially, the need for systemic changes and administrative support was discussed. The following are the actual items in the fifth section.

40. Women's leadership training programs and mentoring programs are a great need in the church.

47. It is important that women have forums, including online chat rooms, so that they can share their own experiences and opinions.

48. Leadership seminars, such as spiritual gifts seminars and self-development programs, are greatly needed to maximize the development of women leaders.

51. For the active participation of women in church leadership, constitutional and institutional reforms in the church are necessary.

52. It is important that the Korean Adventist Church assign more women as delegates to develop women's participation.

57. The holistic approach to the development of women in the areas of spiritual, mental, social and physical development is needed.

60. To enable women's leadership, administrative and institutional changes and support are greatly needed.

61. A mentoring system is needed for new women leaders as they begin their work.

62. Women and men should be assessed equally with the introduction of an evaluation system.

63. An institutional system should be established to enable women's participation in decision-making.

64. A proportional representation system should be introduced to expand the

participation of women in church affairs.

66. Scholarship funds should be available to support more women pastors.

67. The Korean Adventist Church needs to encourage deaconesses to join the seminars for women in leadership in order to educate future women elders.

68. Women should have more learning opportunities, such as winter and summer lay ministers' theology seminars.

71. The Church should assign more hours to women pastors and women members for their programs.

72. Nearly 70% of the entire congregations are women. Therefore, the church should hire more women pastors to minister to women church members.

73. It is necessary that there be a certain department on the local conference level which systematically develops educational programs for women leaders and members.

78. There is a need for a professional theological education program for women.

The Sixth Section of Research Statement Items

The sixth, and final section of research items examined the expectations from women's ministry. This section includes the questions such as whether the extended participation of women in church work eventually help the church grow or not, and the relation between women's participation and church growth was questioned. The following are the actual items of the sixth section.

65. An extended participation of women in church leadership will eventually help the church grow.

79. Women's participation in mission work is closely related to church growth.

80. Women's participation is the core issue of the Adventist Church in the 21st

century.

Data Analysis

The survey data were analyzed using quantitative methodologies. All the data was coded to be processed in SPSS, a statistics computer program. Basically, regression analysis was employed to figure out the relationships between the established variables. However, when addressing the level of consciousness of women leadership of church members and leaders, detailed statistics were reported. All data were reported in aggregate and confidentiality protected by the researcher. To ensure safety, privacy and confidentiality, all materials related to this research study will be kept in a safe secure place by the researcher for at least three years after completion of the research.

Results

In this section, the findings and feedback from the surveys are described.

Description of Results

Quantitative data were collected from ten different local and institutional churches in Korea. A total of five hundred surveys were distributed to church pastors and members. Of this number, one hundred ninety two were returned to the researcher. This survey was conducted from April 23 to May 14 of 2011. Respondants self selected, and those who participated were asked to fill out demographic information. Tables 5 through 10 present the results of demographic information.

Table 5 shows the distribution of gender of demographic characteristics of the quantitative sample. More males than females filled out the survey, but the difference is only slightly over 7%.

Table 5

Distribution by Gender

Distribution by Gender	Frequency <i>N=192</i>	Percent <i>100 %</i>	Valid Percent <i>100 %</i>	Cumulative Percent
Male	101	52.6	53.7	46.3
Female	87	45.3	46.3	100.0
Missing	4	2.1		

Table 6 shows the distribution of participants in the survey by age. 80.6% of participants are forty nine or younger. Due to the peculiarity of this questionnaire which includes biblical knowledge and church practices, elderly member's responses were a lot fewer than expected

Table 6

Distribution by Age

Distribution by Age	Frequency <i>N=192</i>	Percent <i>100 %</i>	Valid Percent <i>100 %</i>	Cumulative Percent
18 to 29	28	14.6	14.7	14.7
30 to 39	68	35.4	35.6	50.3
40 to 49	58	30.2	30.4	80.6
50 to 59	27	14.1	14.1	94.8
60 and Older	10	5.2	5.2	100.0
Missing	1	0.5		

Table 7 shows the number of years of church attendance. It indicates that only 5.7% of the participants were church members newly converted; the majority (73.9%) has attended church more than eleven years.

Table 7

The Number of Years of Church Attendance

Number of years of church attendance	Frequency <i>N=192</i>	Percent <i>100 %</i>	Valid Percent <i>100 %</i>	Cumulative Percent
0-2	11	5.7	5.9	5.9
3-5	14	7.3	7.6	13.5
6-10	18	9.4	9.7	23.2
11-15	26	13.5	14.1	37.3
16 and More	116	60.4	52	100.0
Missing	7	3.6		

Table 8 shows positions respondents held in their churches. 72.3% of the participants held a potential leadership position in the church. This means they are active members and, thus, their opinions are important.

Table 8

Position in Church

Position Held in Church	Frequency <i>N=192</i>	Percent <i>100 %</i>	Valid Percent <i>100 %</i>	Cumulative Percent
Pastor	7	3.6	3.7	3.7
Elder	13	6.8	6.8	10.5
Deacon/Deaconess	118	61.5	61.8	72.3
Member	53	27.6	27.7	100.0
Missing	1	0.5		

Table 9 shows the size of the city in which respondents resided in relation to the frequency of the responses. According to Statistic Korea, Central Governmental Statistic Agency of Korea, 81.5% of Koreans live in a city as of the date of September 21, 2010 (Korea, 2011). As shown in the Table 9, most of the participants also live in cities.

Table 9

Size of City

Size of City	Frequency <i>N=192</i>	Percent <i>100 %</i>	Valid Percent <i>100 %</i>	Cumulative Percent
Large city (More than 5 million)	86	44.8	46.7	46.7
Medium/Small city (100,000-5,000,000)	84	43.8	45.7	92.4
Rural (Less than 100,000)	14	7.3	7.6	100.0
Missing	8	4.2		

Table 10 shows the distribution of educational attainment. Only 1.1% of the participants have educational attainment of elementary or less. 93.7% of the participants have educational attainment of high school or more. As mentioned earlier, according to the report of the World Economic Forum (WEF), the rate of literacy and high school graduation of Koreans is the highest of 133 countries.

Table 10

Educational Attainment

Educational Attainment	Frequency <i>N=192</i>	Percent <i>100 %</i>	Valid Percent <i>100 %</i>	Cumulative Percent
Elementary or Less	2	1.0	1.1	1.1
Middle School	10	5.2	5.3	6.3
High School	73	38	38.4	44.7
College and More	105	54.7	55.3	100.0
Missing	2	1.0		

For these research items, slightly more (7%) males than females filled out the survey. 80.6% of participants are forty-nine years old or younger. Only 5.7% of the participants were newly converted church members, while 73.9% of them have attended

the church more than eleven years. In addition, 72% have held or are holding a church office of deacon/deaconess. Most of the participants (92%) live in cities. 93.7% of the participants have educational attainment of high school or more. Thus we see that the survey participants are a very representative group, not only of the current church membership in Korea, but for at least the next decade or two.

Research Items Section 1

The research items section one in this study is about Bible interpretation: How do the Korean Adventists interpret the Bible concerning women in the Bible and their roles? The purpose of these statement items was to identify the awareness of the Korean Adventists about God's equal creation of humans. Ten detailed items were developed to estimate the awareness of the Korean Adventists in order to measure their Bible interpretation.

Table 11

Research Items Section 1 Analysis

	Definitely No	Probably No	Not Sure	Probably Yes	Definitely Yes	Mean
S.9	12	19.9	22	27.2	18.8	3.21
S .10	1	2.6	13.1	26.7	56.5	4.35
S .11	9	2.1	12.7	43.4	32.8	3.89
S .12	24.1	23.6	8.9	28.3	15.2	2.87
S .13	4.7	5.8	28.9	36.8	23.7	3.69
S .14	12.6	7.4	23.7	40.5	15.8	3.39
S .15	47.6	33.9	9	4.8	4.8	1.85
S .17	53.7	30.3	8	4.8	3.2	1.73
S .21	56.5	33.5	6.8	1.6	1.6	1.58
S .22	43.5	38.2	8.9	5.8	3.7	1.88

Due to social changes and expectations toward traditional roles of women, people

who live in the twenty-first century of Korea have different concepts of gender roles compared to the past. According to the responses to survey item 10, 83.2% of participants answered that women were created as equal to men. This is in contradiction with the traditional cultural norms of Confucianism. As mentioned earlier in Chapter Three, “*Nammyoyubyol*” (sex difference) and “*Namjonyobo*” (honor men and dishonor or abase women) was two major principles governing the interactions between the sexes during the Joseon dynasty. Thus, these results are a dramatic change of conceptual frame of the Korean mind toward women.

The answers to survey item 15 indicate that participants are aware of the biblical examples of women leaders. 81.5% of them answered that there are examples in the Bible where women acted as leaders of society or religion.

According to the results to survey item 17, participants believe that it is biblical to have women leaders in the church; 84% of them answered yes to this item. The reaction to this survey item indicates that the Adventist church in Korea is ready to accept women leaders in their church.

Answers to statement 21 show that 90% responded that God takes care of us not only as a father but also as a mother. This strengthens the implication that males cannot represent the image of God alone.

By their answers to survey item 22, participants have shown that 81.7% of them believe that women leaders are biblical. God created women not as followers alone but also as leaders.

In summary of the research Statement Items, Section 1, this sampling of Korean Adventists interpret the Bible that God created men and women as equal partners and

having women leaders is not against biblical truth.

Research Question Section 2

Research Statement Items section 2 is about the socio-cultural understanding of having women leaders: How do Korean SDAs feel about women’s potential for being leaders? The purpose of these items was to discover the current situation of the environment for women church leaders. Fifteen detailed questions were developed to estimate the awareness of the Korean Adventists in order to measure their thinking about the women’s capabilities and traits as leaders.

Table 12

Research Statement Items Section 2 Analysis

	Definitely No	Probably No	Not Sure	Probably Yes	Definitely Yes	Mean
S .24	0	2.6	5.3	32.6	59.5	4.49
S .25	49.5	36.8	5.8	4.7	3.2	1.75
S .26	1.6	3.2	8.9	48.4	37.9	4.18
S .27	25.1	57.6	10.5	4.2	2.6	2.02
S .28	15.2	23	27.7	18.8	15.2	2.96
S .29	2.6	3.7	19	46	28.6	3.94
S .30	2.1	3.7	14.2	41.1	38.9	4.11
S .31	3.7	4.8	39.9	39.9	11.7	3.51
S .32	3.2	8.9	50	26.8	11.1	3.34
S .33	2.1	4.3	31.4	45.7	16.5	3.70
S .34	6.8	8.9	39.5	32.1	12.6	3.35
S .35	39.5	46.3	8.4	3.7	2.1	1.83
S .36	33	43.5	9.4	9.9	4.2	2.09
S .37	2.6	3.1	26.7	44	23.6	3.83
S .46	43.4	41.8	7.9	2.6	4.2	1.83

Survey item 24 shows that 92.1% of participants answered that being a leader should be determined not by the gender but by abilities and qualifications. It shows that

Korean Adventists are not gender biased and the foundation for fostering women leaders is very positive.

According to survey item 25, participants agree that women are as capable to be leaders as men. 86.3% of them agreed on it. As mentioned at the beginning of this chapter, Korean society in the 21st century is in a time of rapid transition. In some areas, women achieve more than men. In 2010, 60% of the people who passed the test to be an official in the Ministry of Foreign Affairs Department of Korea were women; 65.6% of public prosecutors appointed in 2011 were women, and the college entrance rate of Korean women (82.4 percent) surpassed men (81.6 percent) in 2009. These statistics show that Korean women are well equipped and very competent. The participants' responses highlight the implications of these social phenomena.

Furthermore, according to the agreement results to survey item 26, 86.3% of participants indicated that women's traits are suitable for being leaders. Women's concern for others, expressiveness and sensitivity are excellent qualities for being a leader.

Survey item 29 also indicates that the traits of women that are soft and harmonious are suitable for the 21st century; 74.6% of participants agreed on it.

Agreement levels to survey items 30, 31, 32, 33, 35, 36, and 37 also support the idea that women's traits are suitable for being a leader. 85.8% of participants indicate that physical inferiority cannot prevent women from serving as leaders. 76.5% of participants sharpen the concept that women are not mere helpers but can also be leaders. Of special interest is that 67.6% of participants indicate that women's leadership will be more acceptable and more prevalent in the future.

One very noticeable outcome in this section is the result of survey statement 46. It shows 85.2% of participants indicating that women need to be involved in church and social activities even after getting married. As has been mentioned earlier in this chapter, according to General Reports of the Women's Ministry Department, one of the main reasons that woman pastors are leaving their ministries is marriage. In recent years, six women pastors left their ministries due to marriage (2008-Song Sook Kim, Jin Nam Ahn, Soo Youn Kim, 2009-Kum Yee Park, and 2010-Miyoung Na, Haejin Lee). Koreans traditionally have held a strong belief that women should continue working only as long as their work does not interfere with their primary duties of raising children and taking care of their families. This particular social expectation seems to be changing. Family-friendly policies and various forms of married women friendly employment practices need to be implemented so that women do not need to drop out of their jobs after they marry (Y. Kim, 2005).

Research Statement Items Section 3

This research section is about the situation interpretation of the Korean Adventist Church toward women's participation in church work as leaders such as elders or pastors. What is the current situation of women's ministry in Korea? Do they observe this phenomenon as a socio-cultural issue or a theological issue? The answers as to level of agreement by the participants with statements about women's participation in various leadership roles in the church administration work and women's leadership development conferences and seminars were examined.

Eleven detailed statements were developed to estimate the awareness of the Korean Adventists in order to measure their thoughts toward the situation interpretation.

Table 13

Research Statement Items Section 3 Analysis

	Definitely No	Probably No	Not Sure	Probably Yes	Definitely Yes	Mean
S .16	9.7	6.5	21.5	33.3	29	3.66
S .18	8.4	7.4	23.7	43.7	16.8	3.53
S .19	27.3	27.3	22.5	13.9	9.1	2.50
S .20	37.9	47.4	6.8	4.2	3.7	1.88
S .23	3.1	4.2	16.2	39.3	37.2	4.03
S .55	42.8	32.6	17.1	5.3	2.1	1.91
S .69	33.3	38.7	15.1	8.6	4.3	2.12
S .70	1.1	3.2	21.6	47	27	3.96
S .74	13.4	27.4	35.5	15.6	8.1	2.77
S .75	21.2	52.7	13	7.1	6	2.24
S .76	15.1	15.1	13.5	18.9	37.3	3.48

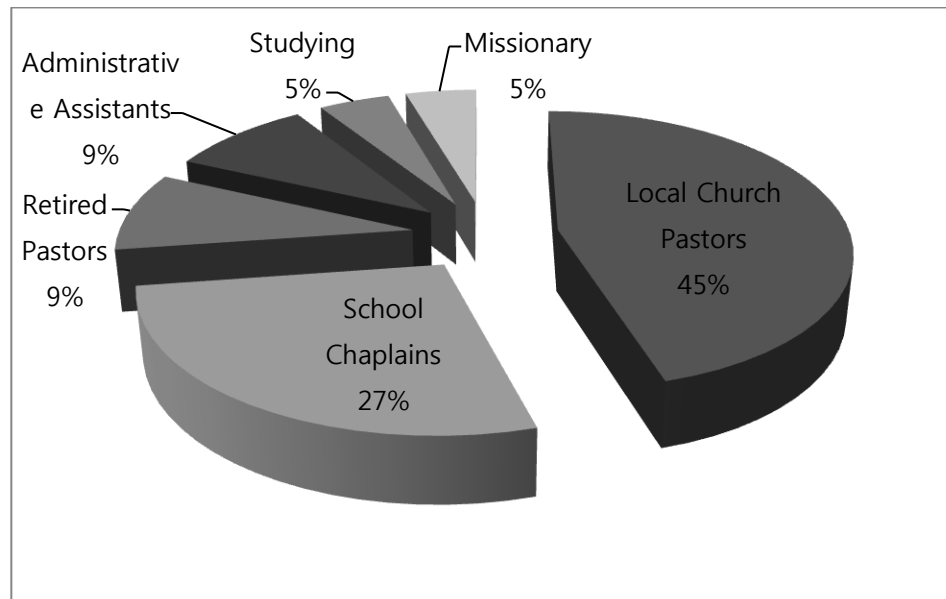
The results of the level of agreement to statements 16,18,19,20,23,55,69,70,74,75 and 76 highlight the interpretation of the situation interpretation of the Korean Adventist Church toward the current issue of women pastors and elders in the field. Responses to survey item 18, 60.5% of participants recognized that having women leaders in their church is not an issue of theological understanding but a matter of socio-cultural norms. Survey item 23 also indicates that 76.5% of participants believe that theologically, there is no problem with women working as leaders in the church. It shows that Korean Adventists are open to the participation of female members in leadership roles.

Responses to survey statement 55 have shown that 75.4% of participants believe that women's participation during the divine worship service is desirable.

As mentioned earlier in this chapter, as of March 2010, presently, twenty-two women pastors are working in the Korean Union Conference. However, only ten are working as local church pastors due to the belief on the part of some that women are not

capable as a senior or sole church pastor. The rest of them work in auxiliary positions (S. M. Lee, 2010a).

Chart 4. Women Pastors in Korean Union Conference



Source: General Reports of Women’s Ministry Department (March 2010).

It has been a long time tradition in Korea that women can work as office assistants, school chaplains or assistant pastors in a big church. However, as shown from the survey results to statement 69, 72% of participants believe that women pastors should also be assigned as a senior (or sole) church pastor.

On November 13, 2006, the Korean Union Conference Executive Committee voted for having women elders. It was a historical event in Korean Adventist history. It took twenty-two years from the time the General Conference voted to approve women elders. In the thirty first session of Korean Union Conference (2000-2004), delegates voted for a special committee to study “women pastors and women elders”. Eventually, the Korean Union Conference reached the conclusion that if the local church agrees to

have women elders, they can implement it with the approval the Local Conference.

However, the response from local conferences varied. For example, Young Nam Conference and Seo Joong Han Conference voted to accept women elders. Honam Conference and Choong Cheong Conference delayed their decision due to negative attitudes. Dong Joong Han Conference did not even put this as an agenda item for their annual council. The reason those three local conferences hesitated to accept the women elders system was that they believed that tradition, culture, mutual understanding and future prospects needed to be considered seriously before they would implement this system (B. H. Jang, 2007). It has been studied seriously for the last couple of years, and the Korean Union Conference has four women elders as of the year of 2010. According to the responses to survey item 70, 74% of participants have shown that the decision of the Korean Union Conference of Seventh-day Adventist Church to introduce women elders was very timely and for the development of the local churches, the women elder system should be encouraged. As Jang, professor at Sahm Yook University, highlights the implication in his dissertation, the harmonious settlement of this system with the support from local church congregations is more important than the decision voted by the church administration (B. H. Jang, 2007).

One thing very noticeable from section 3 are the responses to survey questions 74 and 75. They show that 23.7% of participants believe that the current women's leadership development conferences and seminars for the deacons and pastors wives' are very effective and sufficient. It strengthens the implication that the current seminars and programs for women are not satisfactory.

Survey item 75 indicates that 13.1% of participants believe that women’s ministry should be more focused in the area of volunteer services, not in the administrative side. In other words, 86.9% of participants believe that women’s ministry also should be more focused on direct church ministry work and the administrative roles. This shows that the Korean Adventist Church has high expectation for women’s contributions.

Research Items Section 4

Research survey section 4 is about the problems that the Korean Adventist Church is currently dealing with. In this section, problems or hindrances regarding women’s leadership were examined. Fourteen detailed questions were developed to diagnose the informant’s attitudes to the obstacles which might hinder women’s leadership.

Table 14

Research Statement Items Section 4 Analysis

	Definitely No	Probably No	Not Sure	Probably Yes	Definitely Yes	Mean
S .38	2.1	4.2	16.3	54.7	22.6	3.92
S .39	4.7	10	26.8	38.4	20	3.59
S .41	2.1	2.6	15.8	46.3	33.2	4.06
S .42	1.1	1.6	18.6	40.4	38.3	4.13
S .43	1.6	4.8	34.2	38	21.4	3.73
S .44	27.3	44.9	21.4	4.3	2.1	2.09
S .45	1.1	2.6	25.4	40.2	30.7	3.97
S .49	2.1	2.1	21.3	42	32.4	4.01
S .50	.5	.5	18.9	30.5	49.5	4.28
S .53	1.1	4.8	44.4	29.1	20.6	3.63
S .54	46.3	38.3	10.6	3.2	1.6	1.76
S .56	4.3	5.9	33.7	42.2	13.9	1.91
S .59	1.1	1.6	9.1	28.5	59.7	4.44
S .77	28.1	49.7	12.4	4.9	4.9	2.09

Reactions to statement 38 indicate that 77.3% of participants believe that discrimination against women in society is a major obstacle for fostering women in leadership. It shows that social discrimination toward women's participation in society is one of the major obstacles to women. It indicates that the respondents believe that glass ceiling for women is still prominent in Korean society.

Responses to survey questions 41 and 49 indicate that a lack of equal opportunity is one of the main obstacles for women. 79.5% of participants believe that the reason we do not have enough capable women for leadership positions is that equal opportunities are not provided for women, 74.4% of participants believe that lack of opportunity is the major obstacle for women.

Survey item 42 responses show that 78.7% of participants think that currently, the Adventist Church in Korea has not utilized women members and leaders very much. And furthermore in reacting to survey item 44, 72.2% of participants believe that the current ratio of participation of women in the church administration and leadership is not acceptable. This result sharpens the implication that the Korean Union Conference has serious alienation with their congregation on the issue of women's participation in administration and leadership roles.

One very notable item from this section is the reaction to survey item 54; 84.6% of participants said that women's direct involvement in church political participation should not be restrained. The current activities of women's organizations are items like vegetarian cooking seminars, floral arrangement classes, parenting training seminars and

New Start health seminars, etc. However, the result of survey item 54 urges that the area of women’s involvement should be broader than it is now. Survey item 59 also indicates that 88.2% of participants believe that it is fair for women to be treated the same as men, including receiving equal pay as men.

Research Survey Items Section 5

Research survey items, section 5 is about possible solutions for the challenges that the Korean Adventist Church is dealing with in regard to the issue of women in church leadership roles. There are eighteen questions developed to suggest the solutions. The eighteen questions can be divided into two sub sections, one in the area of program development, and the other in the area of administrative assistance.

Table 15

Research Statement Items Section 5 Analysis

	Definitely No	Probably No	Not Sure	Probably Yes	Definitely Yes	Mean
S .40	0	2.6	16.4	46.6	34.4	4.13
S .47	.5	2.6	13.2	33.9	49.7	4.30
S .48	0	2.1	15.3	34.2	48.4	4.29
S .51	1.1	2.6	33.9	38.1	24.3	3.82
S .52	.5	1.1	25.9	43.9	28.6	3.99
S .57	1.1	1.6	14.9	43.1	39.4	4.18
S .60	.5	1.1	17.5	40.2	40.7	4.20
S .61	0	2.1	17.1	38.5	42.2	4.21
S .62	.5	1.1	17.6	38	42.8	4.21
S .63	0	1.1	14.8	41.8	42.3	4.25
S .64	2.1	1.6	28.2	34	34	3.96
S .66	1.6	4.8	22	40.3	31.2	3.95
S .67	.5	3.8	14.5	43	38.2	4.15
S .68	.5	2.2	15.7	44.3	37.3	4.16
S .71	1.1	1.6	20.5	41.6	35.1	4.08
S .72	2.2	7.6	29.2	34.6	26.5	3.76
S .73	.5	4.9	13	40	41.6	4.17
S .78	10.8	22.2	21.1	24.9	21.1	3.23

Survey statements 40, 47, 48, 57, 61, 66, 67, and 68 evaluate the current programs to suggest future programs for developing women's leadership in the Korean Adventist Church. Responses indicate that women's leadership training programs and mentoring programs are a great need in the church (survey item 40, 81% says yes). In the practical area, there is a great need for women to be able to communicate with each other in order to share their ideas and to support each other. Survey item 47 shows that 83.6% of participants said that it is important that women have forums, including online chat rooms, so that they can share their own experiences and opinions. Leadership seminars, such as spiritual gifts seminars and self-development programs, are greatly needed to maximize the development of women leaders (survey statement 48, 82.6% agree). Survey items 57 and 61 also indicate that the holistic approach to the development of women in the areas of spiritual, mental, social and physical development and mentoring system is needed for women. For more learning opportunities, 71.5% of participants answered that scholarship funds should be available to support women.

Survey statement items 51, 52, 60, 62, 63, 64, 71, 72, and 73 address the current situation of the Korean Adventist Church in the area of administration. Survey item 51 indicates that 62.4% of participants believe that constitutional and institutional reforms in the church are necessary for the active participation of women in church leadership. They also indicate that 72.5% of participants believe that the Korean Adventist Church should assign more women as delegates to develop women's participation (see survey item 52). As was mentioned at the beginning of this chapter, the number of women delegates of the Korean Union Conference was tripled recently compared to the former session (32nd

session of the Korean Union Conference, 2004-2009), and the number of women delegates in local conferences has gradually increased since 1998. In 2009, there were thirteen women delegates, which is more than three times that of 1998. It is 8.552 % of 152 delegates of local conferences and, thus, there is still more room to grow. In practical ways, 68% of participants believed that a proportional representation system, which is widely practiced in Korean society, should be introduced to expand the participation of women in church affairs (survey item 64).

Responses to survey item 71 strengthen the implication of the current situation of women in the Korean Adventist Church in the area of administration. 61.1% of participants indicate that the Korean Adventist Church should hire more women pastors to minister to women church members. In addition, 81.6% of participants believe that it is important and necessary that there be a special department on the conference level which systematically develops educational programs for women leaders and members. However, currently, the Korean Union Conference has more pastors than churches (as year of 2009, it had 216,093 member and 889 ministers in 878 churches and companies). In reality, it is very hard to hire more pastors. The Korean Union Conference and the five local conferences of Korea are facing financial challenges; therefore it is common practice for one departmental leader to take care of several other departments. Hiring more pastors to develop educational programs for women will not be easy. In this economic climate, it will be hard to implement the expectations of the church congregation. However, the Seventh-day Adventist Church in Korea should do additional study on how to maximize the human resources within its budget.

Research Statement Items Section 6

Research items in section 6 are about the expectations of the Korean Adventist Church congregation toward women's contributions to the future of church. Three statement items were developed to indicate the expectations.

Table 16

Research Statement Items Section 6 Analysis

	Definitely No	Probably No	Not Sure	Probably Yes	Definitely Yes	Mean
S .65	1.6	1.1	20.6	45	31.7	4.04
S .79	0	2.2	16.1	54.3	27.4	4.07
S .80	.5	.5	23.7	39.2	36	4.10

Answers to survey item 79 show that 81.7% of participants believe that women's participation in mission work are closely related to church growth. And agreement levels indicated for survey item 80 show that 75.2% of participants believe that women's participation is the core issue of the Adventist Church in the 21st century. As observed from the above responses, the Korean Adventist congregation is positive toward women's participation in church work, and they do have hopes and expectations related to this issue.

Development of Intervention

As has been noted throughout the theological foundation, the literature review, profile of the ministry context, methodology and research survey results, the needs and desires of the representative sample of Korean Adventists in this study toward the issue of implementing women's leadership are evident. Based on the findings from the research data, a set of interventions will be suggested. The purpose of this intervention is to

encourage the development of women in church leadership and to create the atmosphere to support opportunities for women to be educated and to be involved in church ministry.

Yanghee Kim (2005), director of the Gender Equality Research Department of the Korean Women's Development Institute, a government research institute in Seoul, emphasizes the importance of developing interventions for promoting women to leadership as follows:

Promoting women to leadership in Korea will require two main efforts in policies and in training and development. Policies that strengthen the mandates for maternity and parental leave, flexible work hours, and the reform of human resource practices to eradicate discrimination are needed alongside affirmative action programs such as quota systems. Best practice in Scandinavian countries has shown that these policies are the key to increasing the number of women in leadership positions. Because of the scarcity of leadership development opportunities for women in Korea, chances are that the majority of current women leaders have not had formal leadership training. They lack confidence in their leadership and are not sure of how to deal with their gender identity. Research has shown that whereas male managers tend to think that female traits (such as an interpersonal orientation) are advantages for women managers, women think they are disadvantages. Therefore opportunities for training and developmental relationships and other initiatives that support empowering women leaders are necessary. At the same time, these two efforts need to be backed up by more-active advocacy of the business case for diversity.

As Kim emphasizes, the key to increasing the number of women in leadership positions is the reform of human resource practices to eradicate discrimination through affirmative supporting programs.

Based on the findings of this project, a set of interventions has been developed with three steps. The first step of intervention is redefining the message toward the participation of women. The second step of intervention is awakening the need of alternative educational programs. The final stage of the intervention is getting support on constitutional and administrative levels.

Step 1: Redefining the Message toward the Participation of Women

Initially, the purpose of this project is to develop an awareness of the need of women's participation in church ministry. The study finds that Korean Adventists are aware that women's involvement is a core issue. Therefore, the first step of this intervention plan is to redefine the concept of the message which is related to women in ministry so that Korean Adventists can modify or reinterpret some misconnected theologies and information about the participation of women in church work, including leadership roles.

Ellen White urges that women should be involved in church ministry and seek a higher purpose. She has indicated this in her book, *Testimonies for the Church* volume, 4, as follows:

Sisters, we may do a noble work for God if we will. Woman does not know her power. God did not intend that her capabilities should be all absorbed in questioning: What shall I eat? What shall I drink? And wherewithal shall I be clothed? There is a higher purpose for woman, a grander destiny. She should develop and cultivate her powers, for God can employ them in the great work of saving souls from eternal ruin. (1881, p. 642)

One of the recommendations of the 1973 Annual Council of Camp Mohaven on the role of women is that women should be involved in various church works, just as E. G. White (1895) admonished almost a century before.

Women who are willing to consecrate some of their time to the service of the Lord should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. . . Not a hand should be bound, not a soul discouraged, not a voice should be hushed; let every individual labor, privately or publicly, to help forward this grand work. Place the burdens upon men and women of the church that they may grow by reason of the exercise, and thus become effective agents in the hand of the Lord for the enlightenment of those who sit in darkness. (p.271)

Heather-Dawn Small, General Conference of Seventh-day Adventist Church Women's Ministries director, emphasized at the women leaders' seminar which was held at the Seoul SDA Language Institute Church in Korea from June 12 to 13, 2009, that spiritual and qualitative improvement of Adventist women is greatly needed. She said, "the reason why God calls us is to reveal the image of Christ instead of an invisible God". She also pointed out that the church is not making the best use of its female resources, so it must make a greater effort to nurture women for leadership, which is now more necessary than at any other time. "Although it is no doubt that women take important roles in each church, their voices are not revealed in church administration or organizational operation. But, church can be developed and revived through development and use of women resources." (D. S. Kim, 2009, p. 28).

The statement on women's issues by the General Conference of Seventh-day Adventists Administrative Committee (ADCOM), clearly supports that women should be involved in the Adventist Church ministry. The following statement was approved and voted by ADCOM and was released by the Office of the President, Robert S. Folkenberg, at the General Conference session in Utrecht, the Netherlands, June 29-July 8, 1995.

Seventh-day Adventists believe that all people, male and female, are created equal, in the image of a loving God. We believe that both men and women are called to fill a significant role in accomplishing the primary mission of the Adventist Church: working together for the benefit of humanity. . . We also maintain that women should play an increased role in the leadership and decision-making bodies of both church and society. Ultimately, we believe that the church will fulfill its mission only when women are empowered to achieve their full potential. (ADCOM)

Again, the Seventh-day Adventists Church approved and voted the statement on the issue of women's service as follows:

The church is one body with many members, called from every nation, kindred,

tongue, and people. In Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation. (Adventists)

Angel Rodriguez (2003), a Seventh-day Adventist theologian and director of the Biblical Research Institute (BRI), also indicates that there are no biblical grounds to exclude women from church work. He writes as follows:

There is no biblical reason for excluding women from the proclamation of the Word in church, from the pulpit. They were also redeemed by the blood of Christ and are precious to him. The Lord wants to use all of us in the preaching of the Word; no one has the right to set limits to what He can do through children or through women. According to the Old and New Testaments God used women in powerful ways and in positions of great responsibilities. He has also used them in our church and wants to continue to use them to His glory. We must cooperate with the Lord by empowering them for that task. It should be clearly understood that we are not promoting the ordination of women to the ministry but the full use of their knowledge, skills and commitment to Jesus as their Savior and Lord in the proclamation of the gospel to the world. Time is short and the church should employ all its resources in order to finalize the mission entrusted to it by the Lord.

As we observed in the above statements and the research data, women's participation in church ministry has been redefined. The survey results also support that women's participation is the core issue of the Adventist Church in Korea in the 21st century.

Step 2: Awakening the Need for Alternative

Educational Programs

The second step of this intervention is focused on creating alternative educational programs. It doesn't mean that the current programs and seminars, which are run by local conferences, the Korean Union Conference or the Northern Asia Pacific Division are not effective. However, the need for the distribution of opportunities to get this educational

support was recognized by the research data. Women's leadership training programs and mentoring programs are a great need in the church, and furthermore it is important that women have forums, including online chat rooms, so that they can share their own experiences and opinions. A holistic approach to the development of women in the areas of spiritual, mental, social and physical development is needed. In addition, a mentoring system is needed for new women leaders as they begin their work. Scholarships should be made available to support more women leaders. The Korean Adventist Church needs to encourage deaconesses to join the seminars for women in leadership in order to train future women elders. Women should have more learning opportunities, such as winter and summer lay ministers' theology seminars.

As Jang (2007) points out, qualifications for being leaders are not given automatically to the people who are commissioned. It is the Ministerial Association's responsibility to train the people who are designated to lead out in church ministry. There is a need that the Women's Ministry Departments and the Ministerial Association of Korea Union Conference cooperate to develop educational and training programs for women leaders with the support from the Women's Ministry Department of General Conference of Seventh-day Adventist Church. Jang (2007) modified the four-level Leadership Certification program of the Women's Ministry Department of the General Conference and suggested it be implemented in the Korean Union Conference.

As mentioned previously, the findings of the survey data indicate that the problem Korean Adventists are facing is not the lack of educational programs, but the modification and distribution of them. Therefore, this project is not creating or providing new educational programs.

Step 3: Getting the Support from Constitutional and Administrative Level

The final step of this intervention is aimed at increasing or reinforcing the environment for the active participation of women in church ministry.

Kim (2005) has shown that systematic administrative support for fostering women leaders in one's organization is recommended. She provides one of the examples as follows:

Companies' concern for their corporate image and attention to diversity are beginning to grow though, and some are undertaking pioneering initiatives. For instance, Samsung SDS (enterprise with vast information and communication technology business) set a 40 percent quota for female new hires in 2004 and established a women's network to promote women's status in the company. The company's goal is for women to make up 50 percent of the workforce and fill 35 percent of mid-and upper-management positions by 2010. (2005, p. 21)

As Kim (2005) mentioned, if it is necessary, constitutional and institutional reforms of the Korean Union Conference should be implemented. As the situation has improved, the Korean Adventist Church needs to keep increasing the number of women delegates to develop women's participation. It is necessary that there should be a certain department or organizations which systematically develop educational programs for women leaders and members. As stated earlier by Kim (2005), a proportional representation system (quota system) would be helpful to introduce the expansion of the participation of women in leadership positions. The result of the survey data also shows that Adventist congregations in Korea support a proportional representation system.

Summary

Korean society in the 21st century is in transition, and so is the Adventist Church. This chapter analyzed the current situation of the Korean Adventist Church toward the

challenges it faces in the area of the development and promotion of the leadership roles of women as the country and the church go forward. The issue has been examined in this chapter through the reported data from the Korean Union Conference Constituency Session Secretariat Reports and the Women's Ministry Department of the Korean Union Conference. The data from the Korean Governmental and Research Institutes sponsored by the Government were used to diagnose the current situation of Korean society. As we have observed in the data above, Korean society and the Adventist Church in Korea are rapidly moving forward to maximize their women resources for their future. As mentioned earlier, Korean Adventist women are capable and well-educated. The development of intervention for women's involvement and participation in church work is key to utilizing the Church's human resources.

The Adventist Church in Korea has been growing in women's dynamic involvement and participation. Currently, the total number of the major leadership roles of women in the Church is around sixty-five percent. Women's devotion is directly related to the status of sound churches. The atmosphere of welcoming women leaders in local churches and church administration is essential to maximize the potential of women in the Church. The Korean Union Conference voted to have women elders in local churches on November 13, 2006 at the executive committee meeting. There are four women elders which is 0.01% of total number of church leadership in Korea. However, there is a room to grow because the recognition toward the importance of women's involvement in church work is widely understood by Korean Adventist Congregations. Women pastors are only 2.21% of Korean pastors. If the Korean Adventist Church provides administrative and institutional support, such as providing leadership training

programs, care systems, scholarship funds, and other learning opportunities with the opportunity to participate in actual leadership positions, women will grow to their largest potential.

In order to discover the understanding of the church members regarding women serving in ministry and to investigate the level of awareness of church members regarding the need of women to minister in various roles, a research questionnaire was created. The primary data collection of this study was carried out based on a self-administered hard copy survey in the Korean language. The eighty survey items were categorized into seven major sections. The first section asked for participants' demographic information, while the remaining six focused on issues regarding women's ministry in the Seventh-day Adventist Church in Korea: Bible interpretation, cultural understanding, situation interpretation, problems, possible solutions and future expectations. The survey data were analyzed using quantitative methodologies. All the data were coded to be processed in SPSS.

Based on the findings from the research data, a three step intervention has been proposed. The first step of the intervention is redefining the message regarding the participation of women. The messages of Ellen White, Heather-Dawn Small, Angel Rodriguez were mentioned along with General Conference Session Official Statements. The second step of the intervention is awakening the need for alternative educational programs. It has been pointed out that the challenge Korean Adventists are facing is not the lack of educational programs but the lack of support for women to pursue opportunities to take part in educational programs.

The final stage of the intervention is to implement support from the constitutional

and administrative levels of the Church. Women need more opportunities to take part in actual leadership positions. It has been suggested that the Korean Union Conference needs to place more women pastors in the local churches as senior pastors. Constitutional and institutional reforms to increase the number of women delegates and pastors to develop women's participation in church leadership roles have also been suggested.

CHAPTER V
SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Purpose of the Project

This project had a three-fold purpose. The first was to investigate the factors that would possibly influence the acceptance of women in leadership roles in the Korean Seventh-day Adventist Church. The second was to examine the level of awareness of Seventh-day Adventist church leaders and members in Korea to predict their influence on the implementation effectiveness of women's ministry in Korea. The third was to develop theoretical and practical strategies for the implementation of the ministry of women leadership for Seventh-day Adventist churches in Korea, and ultimately to cultivate a better environment for women so that they can maximize their potential and free them from social prejudice among Adventists.

This project was designed to encourage the development of women in leadership for the Seventh-day Adventist Church in Korea and to create the atmosphere to support the opportunities for women to be educated and to be involved in church ministry. In order to identify the awareness toward the need of women's participation in church ministry, redefining the concept of the message, which is related to women in ministry, a survey was conducted.

Theological Reflections for the Project

The issue of implementing women's leadership in the church is quite controversial due to different understandings caused by the ways people interpret the Bible and its culture.

An overview has been given of the social status and roles of women in the Bible through theological reflection. It is recognized that man and woman were created as equal partners and complementary selves, and that neither man nor woman alone can manifest the image of God wholly. However, due to the result of sin, the equal partnership and mutual respect between men and women was damaged. In the time of Jesus, Rabbinic traditions had lowered the status of women so much that they were considered on the level of slaves and aliens because there was a belief that woman brought sin and all the agonies to this world. Therefore, women were treated as inferior and foolish.

However, even though this evil practice has been enforced in human history, it has been found that there are many examples of women in the Bible who have shown their courage, intelligence, excellence, and influence. They were the founders of the nation, liberators of their own people, contributors to the building of the sanctuary, progenitors of the Messiah, and leaders in Israel. They functioned as judges, prophets, and political leaders just like men. They were financial contributors to the evangelistic efforts of Christ and Paul, proclaimers of the Good News, leaders of house churches and teachers. Some of them were the most beloved disciples of Jesus and His witness.

As we have studied the contents of the Bible, God's invitation has always been wide open to anyone who believes in Him. God never restricts us; His empowerment is

unlimited. The gospel of the Bible is inclusive. The message of God reaches beyond our intellectual, mental, and cultural boundaries. God's call to His ministry extends far beyond our understanding. Women have worked diligently for God, and whenever and wherever there was a need. They were just as willing to work for God as men, and they have proven that they are capable. Those women were the ones who were well-prepared.

Review of Related Literature

It has been noted that women's status has changed gradually throughout the timeline of Korean history. Women in ancient Korean times had comparable equal rights and freedom as men had. The Korean peninsula originally had a tradition of matrilineal descent because people believed and worshiped women as a symbol of abundance and fruitfulness. However, when the peninsula received cultural influence from the main Asian continent, which had a tradition of patrilineage, gender inequality began to emerge into their culture.

There were three queens during the Shilla dynasty. They had strong support from the group who had political power. Literature describes them as generous and clever rulers. The next dynasty of Korean peninsula was the Goryo Dynasty. There is evidence that Goryo Dynasty was still under the matrilineal descent, and the status of Goryo women in terms of marriage and inheritance were quite different from today. A newly married woman and her husband lived in her family's house after marriage until their children were grown. The inheritance of property was divided equally among the children, even to the daughters who had married and left their families.

As the Goryo Dynasty transformed from an aristocratic family-centered society to a royal prerogative society, the custom of exogamy was gradually introduced. Therefore

women's prestige was dependent largely on the success of the male head of the family.

The next dynasty, Joseon, adopted Confucianism officially as its national religion. It played a vital role in stimulating the cultural development of the country. Joseon utilized Confucianism not only as a religion but also as a tool of governing the nation. Confucianism, during the Joseon Dynasty, taught people that men are heaven and women are earth. Therefore, women should show respect to men and listen to them. A woman must follow three men in her lifetime: before marriage, obey her father; after marriage, obey her husband; in event of her husband's death, obey her eldest son. The rigid segregation between the sexes after the age of seven, was the basic rule for guiding women's lives. Women were not addressed by their own names. They were identified by their position in relationship to a man.

Christianity, especially Protestantism, played a significant role in the shaping of modern Korea. Introduction of this new western paradigm and culture impacted the configuration governing gender relations. Missionaries emphasized that women and men were created equal by God. Their teaching on gender tried to set a new standard for gender relations.

In the early 20th century, various Western countries actively competed for influence, trade, goods, and territory in East Asia. Japan sought to join these modern colonial powers. The Japanese government, itself on its way to modernity, turned its attention towards Korea. Eventually Korea was occupied and declared a Japanese protectorate in 1905, and officially annexed in 1910. Korea came under Japanese rule as part of Japan's thirty-five year imperialist expansion. The Japanese government coercively drafted Korean women and put them into sexual slavery at Japanese military

bases in Asia before and during World War II. The Japanese government did not honor the rights of Koreans. Eventually, Korean Christians responded to the oppressive alien state policies by openly protesting. One of the martyrs was Gwan Soon You, who died at the age of eighteen, and became one of the dominant female figures in Korean history. Approximately 7,940,000 Koreans were forced by the Japanese to take various roles to aid the Japanese war endeavors. The Japanese imperial forces entered into direct confrontation with the United States, and five years later, the Japanese reign ended.

In the time of military intervention and democratization, women had to take care of their entire families including children, the old and the disabled due to lack of governmental and social support while the government spent large budgets to strengthen national defense

Korea has undergone tremendous change within the last few decades. During this turbulent time, the status of women still remained low. Traditional Confucianism values controlled the society. Men made money and ruled the house. Women had responsibilities for the care of children and family. The Korean government ruled with the understanding that families would be primarily responsible for their individual welfare, and the State would provide support only when families failed to do so. This position had a negative implication for women because it has been primarily women-as mothers, wives, daughters-in-law or grandmothers-who have taken responsibility for a wide range of care for family members.

As Korean society moves into to the twenty-first century, many social changes have happened especially on the issue of equality of genders. Previously family law in Korea prevented a woman from property rights and child custody. As the result of a long

persuasive endeavor of the organization that supports women's rights, the Korean government changed the law. However, the lack of social support and too much pressure on women's roles has caused a low birth rate and a high number of divorces have resulted.

As observed throughout Korean history, Korean women have manifested their excellence in various areas. They governed the nation. They helped form the arts. They wrote masterpieces. And they helped liberate the country when it was under outside rule. They were not passive regarding social injustice. They were willing to give up their lives for righteous causes. They may have appeared weak, yet, they were stronger than anyone else.

The introduction of Adventism to Korea has had a huge impact on its society, especially women. Ever since Adventism landed on the Korean peninsula, women's endeavors to evangelize Korea never ceased. Adventist women's involvement in education, medical work, and social welfare activities were crucial to the formation of modern Korea society.

Research Methodology

To carry out its purpose, this project employed a survey instrument to gather data. It contained a total of eighty items including asking for demographic information of the participants. The survey was divided into six sub-sections according to the theme of the questions: (a) Bible Interpretation, (b) Cultural Understanding, (c) Interpretation of Current Situation, (d) Diagnosing the Problems, (e) Possible Solutions, and (f) Expectations for Women's Ministry.

The primary data collection for this study was carried out based on a self-administered hard copy survey in the Korean language. Seventh-day Adventist church

leaders and members in Korea were surveyed. To be specific, ten churches were randomly selected out of 878 churches within the five different local conferences in Korea. Church members and pastors of the selected churches were invited as sampling units; therefore, the participants self-selected. This survey was conducted between the Sabbath School and Divine Sabbath service. A total of five hundred surveys were distributed to church pastors and members. Of this number, one hundred ninety two were returned to the researcher. This survey was conducted from April 23 to May 14 of 2011. Surveyed data was coded and then analyzed using the SPSS program.

Summary of Findings

The seventy-two non-demographic items were categorized into six research item sections. The following is a summary of the findings in the data from this set of participants:

Research Statement Items Section 1

The result of data analysis showed that in regard to gender relations Korean Adventists interpret the Bible as saying that God created men and women as equal partners and having women leaders is not against biblical truth.

Research Statement Items Section 2

These survey data showed that Korean Adventists are not gender biased because they believe that leaders should be determined not by gender but by abilities and qualifications. The result of this section also shows that Korean Adventists are supportive of women who are married being involved in church work and social activities.

Research Statement Items Section 3

Survey data in section three showed that Korean Adventists are open to the participation of female members in leadership roles because they believe that theologically, there is no problem with women working as leaders in the church. The results also indicated that there is a need to develop additional training programs for women. They confirmed that the current seminars and programs for women are neither sufficient nor satisfactory.

Research Statement Items Section 4

Responses by participants to items in this section indicate that the participants think that social discrimination toward women's participation in society is still high. The lack of equal opportunity is the main obstacle for women. One thing very notable from this section is that Adventists believe that the SDA Church in Korea doesn't utilize women members and leaders very much.

Research Statement Items Section 5

The data indicated that women's leadership training programs and mentoring programs are greatly needed in the church. Also, there is a great need for women to have venues of communication to share ideas and support each other.

Survey data also proposed that an institutional system should be established to enable women's participation in decision-making. Furthermore, a proportional representation system should be introduced to expand the participation of women in church affairs. The data indicated that Korean Adventists believe that there should be a certain department on the conference level which systematically develops educational programs for women leaders and members.

Research Statement Items Section 6

Survey data showed that Korean Adventists believe that women's participation in mission work is closely related to church growth. It is also indicated that women's participation is the core issue of the Adventist Church in the 21st century.

From the survey results above, the Korean Adventist congregation is positive toward women's participation in church work, and they have more hope and expectations than concerns regarding this issue.

Development of Intervention

Based on the findings from the research data, a three-step intervention is suggested. The first step of the intervention is to redefine the message regarding the participation of women in church leadership. Korean Adventists are aware that women's involvement is the core issue.

The second step of the intervention is to raise awareness of the need of additional alternative educational programs. It has been pointed out that the challenges which Korean Adventists are facing is not the lack of educational programs but the lack of support for women to be able to take part in educational programs.

The third stage of the intervention is to request and gain support from the constitutional and administrative level of the Korean Seventh-day Adventist Church. It is necessary that there be certain departments or organizations which systematically develop educational programs for women leaders and members. In addition, a proportional representation system (quota system in church representation) would help to foster the expansion of the participation of women in leadership positions.

Conclusions

Women need to be trained for positions of leadership in God's church. As long as they are ready, God will lead them just as He has done throughout history. Furthermore, we should recognize that providing opportunities to the deprived is one of the ways that we can manifest the original image of God in His creation.

We see many examples of twenty-first century churches in the world today, where women demonstrate their maximum capability in the area of Christian ministry even though there are obstacles and difficulties in their world.

Seventh-day Adventists can see that all Christians are called to be disciples and are promised spiritual gifts through the Holy Spirit as God wills. This call and promise are also given to Korean men and women in the Adventist Church.

Implementation Suggestions

Awakening the Awareness toward the Participation of Women

1. The Church should assign more hours to women pastors and women members for their programs to provide the learning opportunities.
2. The Korean Adventist Church needs to encourage deaconesses to join the seminars for women in leadership in order to educate future women elders.

Providing Educational Programs

1. Women's leadership training programs and mentoring programs are greatly needed by the Adventist Church in Korea. Therefore, it is important that women have forums, including online chat rooms, so that women can share their own experiences and opinions.
2. Leadership seminars, such as spiritual gifts seminars and self-development programs, are greatly needed to maximize the development of women leaders.
3. Holistic approaches to the nurturing of women in the areas of spiritual, mental, social and physical development are needed.
4. A mentoring system is needed for new women leaders as they begin their work.
5. Scholarship funds should be available to support more women pastors.
6. Women should have more learning opportunities, such as winter and summer lay ministers' theology seminars.

Implementing Administrative Support

1. For the active participation of women in church leadership, constitutional and institutional reforms in the church are necessary.
2. In order to develop women's participation, it is important that the Korean Adventist Church assign more women as delegates to local conference and Korean Union constituency meetings.
3. To enable women's leadership, administrative and institutional changes and support are greatly needed.
4. An institutional system should be established to enable women's participation in decision-making.
5. A proportional representation system should be introduced to expand the participation of women in church affairs at all levels.
6. The church should employ more educated, trained and gifted women leaders to minister to church members.
7. It is necessary that there be a certain department on the conference level which systematically develops educational programs for women leaders and members.

Recommendations for Further Research

Due to the limitations of time and budget, the primary data collection of this study was carried out based on a self-administered hard copy survey by self-selected participants in ten churches randomly selected out of eight hundred seventy-eight churches in the five different local conferences in Korea. To increase the credibility of survey result and to validate the findings of the survey, the survey instrument should be distributed to a larger portion of the Adventist Church in Korea.

In further research, a mixed-method approach could be used, such as mixture of quantitative component and qualitative component. In-depth interviews with church administrators on the level of the Korean Union Conference and local conferences as well as the local conference level are suggested.

In addition, a correlation study could be done to determine the implementation of women's participation on church leadership practices and church growth.

Findings in the survey data indicate that the current seminars and programs for women are not satisfactory. It is recommended that further research might include sample modified educational programs. It is also recommended that ways to encourage and support women to participate in those programs should be studied. Finally, as has been mentioned before, a distribution of learning and participating opportunities to leadership positions should be implemented.

APPENDIX A
RESEARCH SURVEY ITEMS

Appendix A
Research Survey

Note: I have had the Informed Consent Letter read to me and recognize that by completing and returning this survey that I am giving my informed consent to participate.

Section 1: Demographic Information

This is to collect demographic information. Please put an X (☒) in the appropriate box

1. Gender: Female Male

2. Age: 18-29 30-39 40-49 50-59 60 or Older

3. Number of Years Have Been a Member of SDA Church:
 2 yrs or Less 3-5 yrs 6-10 yrs 11-15 yrs More than 16 yrs

4. Position in the Church:
 Pastor Elder Deacon or Deaconess Member

5. Area of the Pastoral Ministry (Only for Pastors):
 Union/Conference/Institutional Administrator Chaplain
 Local Church Pastor Retired

6. Location of Residence:
 Large City (More than 5,000,000)
 Medium or Small City (100,000-5,000,000)
 Rural Area (Less than 100,000)

7. Annual Household Income: (Check only one)
 ₩ 20, 000,000 or less
 ₩ 20,000,001 ~ 30,000,000
 ₩ 30,000,001 ~ 45,000,000
 ₩ 45,000,001 ~ 60,000,000
 ₩ 60,000,001 or more

8. Educational Level:
 Primary Level or less
 Middle School
 High School
 BA /Associate Degree or higher

Section 2: Women and Theology

Reflecting on your Bible knowledge or belief, please put an X (☒) in the relevant boxes to express the degree of your agreement with the following statements:

1=Definitely No, 2=Probably No, 3=Not Sure, 4= Probably Yes, 5=Definitely Yes.		1	2	3	4	5
9	Women were created to assist men.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10	Women were created as equal to men.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11	Women and men are created differently in their abilities and functions.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12	Because of Eve's misbehavior, sin was introduced to this Earth. All human beings are destined to die because of her sin.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13	The functions of men and women are clearly distinguished in the Bible.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14	One function of the Adventist Church is to teach the different roles of men and women so that they realize their functions are distinct.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15	There is no example in the Bible where women acted as leaders of society or religion.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16	The reason that we do not have many women leaders in our church today is that we do not have a clear understanding of women's roles in the Bible.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17	It is not biblical to have women leaders in the church.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18	Having women leaders in our church is not an issue of theological understanding but a matter of socio-cultural norms.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19	Women elders and pastors are biblical.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20	Men and women are different in all their functions. Therefore, it is not good for women work as leaders.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21	God takes care of us as a father not as a mother.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22	God created women as followers and helpers of men. Therefore women serving as leaders in the church are not biblical.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23	Theologically, there is no problem with women working as leaders in the church.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Section 3: Women and Knowledge

Reflecting on your knowledge or belief, please put an X (☒) in the relevant boxes to express the degree of your agreement with the following statements:

1=Definitely No, 2=Probably No, 3=Not Sure, 4= Probably Yes, 5=Definitely Yes.	1	2	3	4	5
24 Being a leader should be determined not by the gender but by abilities and qualifications.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25 Women are not as capable to be leaders as men.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26 Women's concern for others, expressiveness and sensitivity are excellent qualities for being a leader.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27 Women are too emotional to be leaders and make decisions.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28 Men's authoritative and vertical leadership style is not effective anymore in the 21 st century.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
29 The traits of women that are soft and harmonious are suitable for 21 st Century leadership.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30 The softer characteristics of women and the experience of motherhood equip women to be effective leaders.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
31 Women are more effective than men in reforming society and eradicating corruption.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
32 Women are more democratic than men.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
33 Men are more achievement-oriented. On the contrary, women are more relationship-oriented.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
34 Women's dependency on men is an obstacle to women's leadership.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
35 Women are physically inferior to men. Therefore, this weakness prevents women from serving as leaders.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
36 Women are more suitable to the role of the helper not as a leader	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
37 Women in leadership will be more acceptable and more prevalent in the future.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Section 4: Women and Awareness

Reflecting on your knowledge or belief, please put an X (☒) in the relevant boxes to express the degree of your agreement with the following statements:

1=Definitely No, 2=Probably No, 3=Not Sure, 4= Probably Yes, 5=Definitely Yes.	1	2	3	4	5
38 Discrimination against women in society is a major obstacle for fostering women in leadership.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
39 The biggest obstacle for women's leadership is that women do not strive to be leaders.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
40 Women's leadership training programs and mentoring programs are a great need the church.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
41 The reason we do not have enough capable women for leadership positions is that equal opportunities have not been provided for women.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
42 Currently, the Adventist Church in South Korea has not utilized women members and leaders very much.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
43 In the current church system, there are many obstacles to utilizing its women's resources.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
44 The current ratio of participation of women in the church administration and leadership is acceptable.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
45 Generally, current Korean society shows an active understanding and acceptance of women in leadership. However, the Adventist church in Korea does not reflect these cultural norms.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
46 After getting married, women need to be faithful to home duties and not get involved in church and social activities.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
47 It is important that women have forums, including online chat rooms, so that they can share their own experiences and opinions.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
48 Leadership seminars, such as spiritual gifts seminars and self-development programs, are greatly needed to maximize the development of women leaders.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
49 The reason we do not have many women leaders now is that there is a lack of opportunity for democratic decision making.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
50 Leadership replacement and promotion decisions need to be made more transparent.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Section 5: Women and Behavior

Reflecting on your knowledge or belief, please put an X (☒) in the relevant boxes to express the degree of your agreement with the following statements:

1=Definitely No, 2=Probably No, 3=Not Sure, 4= Probably Yes, 5=Definitely Yes.	1	2	3	4	5
51 For the active participation of women in church leadership, constitutional and institutional reforms in the church are necessary.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
52 It is important that the Korean Adventist Church assign more women as delegates to develop women's participation.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
53 The Confucian ideology of predominance of men over women is one of the obstacles to the participation of women's leadership	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
54 The activities of women's organizations, such as vegetarian cooking seminars, floral arrangement classes, parenting training seminars and New Start health seminars, are very desirable. However, women's direct involvement in church political participation is not desirable.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
55 Women's participation during the divine worship service is not desirable.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
56 Women should work in the area of volunteer services, not in the area of paid church leadership positions.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
57 The holistic approach to the development of women in the areas of spiritual, mental, social and physical development is needed.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
58 The Church potluck is not a man's job but should be done only by women.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
59 It is fair for women to be treated the same as men, including receiving equal pay as men.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
60 To enable women's leadership, administrative and institutional changes and support are greatly needed.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
61 A mentoring system is needed for new women leaders as they begin their work.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
62 Women and men should be assessed equally with the introduction of an evaluation system.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
63 An institutional system should be established to enable women's participation in decision-making.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
64 A proportional representation system should be introduced to expand the participation of women in church affairs.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
65 An extended participation of women in church leadership will eventually help the church grow.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Section 6: Women and Ministry

Reflecting on your knowledge or belief, please put an X (☒) in the relevant boxes to express the degree of your agreement with the following statements:

1=Definitely No, 2=Probably No, 3=Not Sure, 4= Probably Yes, 5=Definitely Yes.		1	2	3	4	5
66	Scholarship funds should be available to support more women pastors.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
67	The Korean Adventist Church needs to encourage deaconesses to join the seminars for women in leadership in order to educate future women elders.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
68	Women should have more learning opportunities, such as winter and summer lay ministers' theology seminars.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
69	A woman pastor should not be assigned as a senior (or sole) church pastor.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
70	The decision of the Korean Union Conference of the Seventh-day Adventist Church to introduce women elders was very timely. For the development of the local churches, the women elder system should be encouraged.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
71	The Church should assign more hours to women pastors and women members for their programs.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
72	Nearly 70% of the entire congregations are women. Therefore, the church should hire more women pastors to minister to women church members.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
73	It is necessary that there be a certain department on the conference level which systematically develops educational programs for women leaders and members.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
74	The current women's leadership development conferences and seminars for the deacons and pastors wives' are very effective and sufficient.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
75	Women's ministry should be more focused in the area of volunteer services, not in the administrative side.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
76	It is natural that we pay less to women ministers for their wages and benefit packages.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
77	I think the SDA church in Korea treats women equally in the process of promotion decisions.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
78	There is a need for a professional theological education program for women.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
79	Women's participation in mission work is closely related to church growth.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
80	Women's participation is the core issue of the Adventist Church in the 21 st century.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

설문지

☑응답자 여러분은 이 설문지를 작성하고 제출하시는 것으로 아래의 "설문 동의서"를 읽고 설문에 참여하기로 동의하셨다는 것을 간접적으로 표하시게 됩니다.

설문 동의서 (Informed Consent Letter)

이 설문은 문인정의 앤드류스 대학교 목회학 박사 학위 청구 논문(제목: 한국 재림교회에서의 여성리더십 실행을 위한 전략 개발 "A Process of Critical Contextualization to deal with the Issue of Women in Leadership in the Seventh-day Adventist Church in Korea")을 위한 자료 수집을 목적으로 하고 있습니다. 본 논문을 통하여 재림교인의 여성리더십에 미치는 요인을 찾고 그 상관관계를 규명하므로 보다 성서적인 여성관 및 여성리더십 양육을 위한 교회의 대처 방안을 제안하고자 합니다. 이 설문은 만 18세 이상의 재림교인을 대상으로 하며 어떤 강제나 강요가 개입되지 않은 전적인 응답자의 자발적인 참여에 의해서 실행될 것입니다. 본 설문 조사는 무기명으로 이루어지며 작성단계부터 수집된 자료가 분석, 보고되는 과정에 이르기까지 응답자의 신원은 철저히 보호되며 본 설문은 오직 위에 제시된 연구를 위한 목적으로만 사용될 것입니다. 이 설문에 관한 의문이나 질문이 있으면 언제든지 이메일 moon@andrews.edu, 혹은 전화 (1-269-471-6744)로 문의 하시기 바랍니다.

I. 인구통계학적 정보 (Demographic Information)

다음은 응답자 전체의 인구통계학적 정보를 위한 질문입니다. 해당되는 항목에 표☑ 해 주시기 바랍니다.

1. 성별: 남 여
2. 연령: 만 18-29세 만 30-39세 만 40-49세 만 50-59세 만 60세 이상
3. 신앙연수: 2년 미만 3-5년 6-10년 11-15년 16년 이상
4. 교회에서의 직분: 목사 장로 집사 평신도(혹은 기타)
5. 목회영역 (목회자들만 해당함): 연합회/합회/기관 지역교회목회자 원목 은퇴목회자
6. 거주 지역:
대도시(인구 5,000,000이상) 중소도시(인구 100,000-5,000,000) 농어촌 (인구 100,000이하)
7. 가구 연평균 수입:
2천만원 이하
2천만 1원~3천만원
3천만 1원~4천5백만원
4천5백만 1원~6천만원
6천만 1원 이상
8. 학력: 초졸 혹은 미만 중졸 고졸 대졸/전문대졸 혹은 이상

II. 여성과 신학 (Women and Theology)

다음은 성경의 이해나 신앙관에 기초한 여성 의식을 측정하기 위한 진술문입니다. 귀하의 동의 여부를 아래에 제시된 측정범위(1,2,3,4,5)에 기초해 표☐ 해주시기 바랍니다.

1=절대 그렇지 않다, 2=아마 그렇지 않을 것이다, 3=잘 모르겠다, 4=아마 그럴 것이다. 5=절대 그렇다	1	2	3	4	5
9 여성은 남성을 돕는 존재로 창조되었다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10 여성은 남성과 동등하게 창조되었다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11 여성과 남성은 능력과 기능에 있어서 차별되게 창조되었다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12 하와(여성)때문에 지구상에 죄가 유입되고, 모든 인간은 죽게 되었다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13 여성의 역할과 남성의 역할은 성경에 의해 분명히 구분되어 있다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14 교회의 사명은 남녀의 다른 기능상 역할을 가르치고 지키도록 하는것이다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15 여성이 사회나, 종교, 민족 지도자로 활동한 예들이 성경에는 없다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16 여성이 교계나 사회에 진출하지 못하는 것은 잘못된 성서적 여성관을 가지고 있고, 제대로 이해하지 못하고 있기 때문이다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17 여성지도자를 교회에서 선출하는것은 성서적이지 못하다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18 여성의 사역참여와 지도자역할수행은 신학적인 문제가 아니라 사회, 문화적인 문제이다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19 여성장로제도나 목사제도는 성서적이다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20 남성과 여성은 기능상 틀리게 창조되었기 때문에, 여성이 지도	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

자로서 활동하는 것은 적합하지 않고, 성서적이지도 않다.

21 하나님은 아버지의 역할을 하시지 어머니의 역할을 하시지는 않는다.

22 여성은 남성을 돕는 배필로 창조되었다. 그러므로 남성을 능가하는 리더가 되는것은 성서적이지 않다.

23 여성이 교회안에서 지도자로서 활동하는것은 신학적으로 전혀 문제가 없다.

III. 여성과 지식 (Women and Knowledge)

다음은 여성관련 정보의 이해 정도를 측정하기 위한 질문입니다. 귀하의 동의 여부를 아래에 제시된 측정범위(1,2,3,4,5)에 기초해 표☑ 해주시기 바랍니다.

1=절대 그렇지 않다, 2=아마 그렇지 않을 것이다,
3=잘 모르겠다, 4=아마 그럴것이다, 5=절대 그렇다

	1	2	3	4	5
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24 리더가 되는 것은 남성이나, 여성이라는 성에 의해서 결정되어 지는것이 아니라, 개개인의 자질에 의해서 결정되어야 한다.

25 여성은 남성보다 리더가 되기에 덜 적합하다.

26 여성의 친근감, 타인에 대한 관심, 표현성, 민감성은 리더십을 위한 탁월한 자질이 된다.

27 여성은 감성에 치우치는 경향이 있어 지도자로서 중요한 결정을 내리는데 적합하지 못하다.

28 남성의 권위주의적이고 종적인 리더십은 21세기에 더이상 적합하지 않다.

29	부드러운 여성의 이미지는 화합과 창조를 위한 21세기형 리더십으로 적합하다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30	여성의 부드러움과 모성은 지도자로서 도움이 된다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
31	여성은 남성보다 개혁과 비리근절을 의해 더 적합한 성향을 가지고 있다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
32	여성은 남성보다 더 민주적이다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
33	남성은 업적지향적이고 여성은 관계지향적이다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
34	여성의 의존적 경향과 남성의 배려에 안주하려는 성향이 여성리더십에 장애가 된다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
35	여성은 신체적으로 남성에 비해 열등하기 때문에 지도자가 되는데 장애가 된다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
36	여성은 지도자보다는 돕는자의 역할에 더 적합하다	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
37	.앞으로의 리더십은 여성적 리더십이 각광을 받게 될 것이다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

IV. 여성과 의식 (Women and Awareness)

다음은 여성관련 의식의 이해 정도를 측정하기 위한 질문입니다. 귀하의 동의 여부를 아래에 제시된 측정범위(1,2,3,4,5)에 기초해 표☑ 해주시기 바랍니다.

1=절대 그렇지 않다, 2=아마 그렇지 않을 것이다,						
3=잘 모르겠다, 4=아마 그럴것이다, 5=절대 그렇다		1	2	3	4	5
38	남성의 여성에 대한 차별의식이 여성리더십의 큰 장애요소	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

이다.

- | | | | | | | |
|-----------|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 39 | 여성 스스로 자신들의 한계를 정하고 넘으려고 노력을 하지 않는 것이 큰 문제이다. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 40 | 여성지도자훈련과 의식변화 훈련이 절실히 필요하다. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 41 | 리더가 될 자질을 갖춘 훌륭한 여성들이 부족한 것은 공평한 기회가 여성들에게 주어지지 않아서이다. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 42 | 현재 한국 재림교회는 여성 인력을 충분히 활용하고 있지 못하다. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 43 | 현재 교회행정제도는 여성인력을 활용하기에 제도적으로 문제가 많다. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 44 | 현재의 여성의 교회행정 참여비율은 이상적이다. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 45 | 한국사회는 시대적변화를 수용하여 여성을 적극 리더십에 활용하고 있으나 그에 비해 한국재림교회는 그 변화를 따라가지 못하고 있다. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 46 | 결혼후, 여성은 가정에 전적으로 충실해야지 교회나 사회활동에 매달려서는 안된다. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 47 | 여성의 커뮤니케이션 채널을 확보해서 그들의 의견을 수렴하고, 나누는 일이 필요하다. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 48 | 리더십 세미나, 은사 개발 세미나등의 여성 잠재력 극대화를 위한 프로그램개발이 필요하다. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 49 | 여성이 지도자위치에 많이 없는 이유는 민주적 의사결정과 기회의 결여 때문이다. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 50 | 보직 및 승진결정이 좀 더 투명해져야 한다. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
-

V. 여성과 활동 (Women and Behavior)

다음은 여성활동과 관련된 여러분의 의견을 묻는 질문입니다. 아래에 제시된 빈도수 측정 범위(1~5)에 기초해서 해당 칸에 표☐ 해주시기 바랍니다.

1=절대 그렇지 않다, 2=아마 그렇지 않을 것이다, 3=잘 모르겠다, 4=아마 그럴것이다, 5=절대 그렇다		1	2	3	4	5
51	여성의 교회 리더십에 활발한 참여를 위해 정관과 제도의 개혁이 필요하다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
52	여성 활동과 참여를 위해서 여성위원과 대표자비율을 높여야 한다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
53	여성사역과 행정참여를 가로막는 장애물은 유교에서 비롯된 남존여비 사상때문이다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
54	여성단체는 채식요리/꽃꽂이/부모역할훈련/뉴스타트등의 활동을 해야지 구체적인 교회정치참여는 바람직하지 않다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
55	여성이 안식일 본 예배에 등단하는 것은 바람직하지 않다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
56	현재 여성 인력은 선교와 봉사에 치중되어 있으며 전인적이지는 못하다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
57	여성의 영적, 정신적, 사회적, 신체적 영역에서 포괄적 여성개발 접근방식이 필요하다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
58	교회식사당번은 남자는 하면 안되고, 여자만 해야한다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
59	여성의 사회활동시, 남성과 동등한 급여 및 대우를 받는것은 정당하다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
60	여성리더십활성화를 위해 행정적 제도변화가 필요하다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
61	환경적인 변화에 여성 리더들을 위한 케어 시스템이 필요하다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
62	평가제도의 도입으로, 은사와 능력을 갖춘 여성들이 공평하게 평가되어야 한다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
63	여성들이 의사결정에 적극 참여할 수 있도록 제도적 장치가 마련되어야 한다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
64	여성대표의 참여확대를 위해 비례대표제가 도입되어야 한다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
65	더 많은 여성들이 교회지도자로서 일하게 된다면, 교회도 궁극적으로 더 성장하게 될것이다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

VI. 여성과 사역 (Women and Ministry)

다음은 교회 내에서의 여성사역에 관한 의견을 묻는 질문입니다. 아래에 제시된 빈도수 측정 범위(1~5)에 기초해서 해당 칸에 표☐ 해주시기 바랍니다.

1=절대 그렇지 않다, 2=아마 그렇지 않을 것이다, 3=잘 모르겠다, 4=아마 그럴 것이다, 5=절대 그렇다		1	2	3	4	5
66	더 많은 여성목회자의 배출을 위해 장학기금이 마련되어야 한다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
67	더 많은 여성장로의 배출을 위해 여집사들을 여성지도자 세미나에 참여하도록 독려해야 한다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
68	여성들에게 동계/하계 신학과 같은 더 많은 학습기회를 제공해야 한다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
69	여성이 담임목사로 지역교회에 배정되는것은 아직까지는 무리이다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
70	여성장로제 도입은 매우 시기적절했으며, 더 많은 여성장로들이 지역교회발전을 위해 배출되어야 한다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
71	여성목회자와 여신도들에게 더 많은 교회 순서 참여 시간이현배정 되어야 한다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
72	전체 신도의 약 70%에 달하는 여신도들을 위하여 의도적으로 여성목회자를 더 채용해야 한다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
73	여성지도자 양성을 위한 체계적인 교육프로그램 개발을 하는전담부서가 필요하다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
74	여성지도자양성을 위한 현재의 집사수양회/사모수양회는 매우 효과적이며 충분하다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
75	여성사역의 방향은 행정보다는 봉사쪽에 더 치중되어야 한다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

76	여성교역자들의 복지혜택이 남성들과 차등하게 이루어지는 것은 당연하다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
77	의사결정/보직/승진결정이 여성에게 공정하게 이루어지고 있다고 생각한다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
78	여성만을 위한 전문 신학교육의 변화필요성을 느끼고 있다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
79	여성의 선교사역참여는 교회성장과 밀접한 관련이 있다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
80	여성들의 적극적인 선교사역참여는 현재 21세기 재림교회가 당면한 성장정체문제를 해결할 수 있는 핵심사안이다.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

APPENDIX B

LETTER OF IRB APPROVAL

Andrews University

Institutional Review Board

Tel: (269) 471-6361 Fax: (269) 471-6246 E-mail: irb@andrews.edu
Andrews University, Berrien Springs, MI 49104-0355

April 27, 2011

Mr. Injong Moon
Tel: (269) 471-6744
Email: moon@andrews.edu

RE: APPLICATION FOR APPROVAL OF RESEARCH INVOLVING HUMAN SUBJECTS
IRB Protocol #: 11-071 **Application Type:** Original **Dept.:** Seminary
Review Category: Exempt **Action Taken:** Approved **Advisor:** Hyveth Williams
Title: A Process of Critical Contextualization to Deal with the Issue of Women in Leadership in the Seventh-day Adventist Church in Korea

This letter is to advise you that the Institutional Review Board (IRB) has reviewed and approved your proposal for research entitled: "A Process of Critical Contextualization to Deal with the Issue of Women in Leadership in the Seventh-day Adventist Church in Korea" IRB protocol number 11-071 under Exempt 46.101 (b) (2). We ask that you reference the protocol number in future correspondence regarding this study. This approval is valid until April 26, 2012. If your research is not completed by the end of this period you must apply for an extension at least two weeks prior to the expiration date. We also ask that you inform IRB whenever you complete your research.

Any future changes made to the study design and/or consent form require prior approval from the IRB before such changes can be implemented.

While there appears to be no risks with your study, should an incidence occur that results in a research-related adverse reaction and/or physical injury, this must be reported immediately in writing to the IRB. Any project-related physical injury must also be reported immediately to the University physician, Dr. Loren Hamel, by calling (269) 473-2222.

Please feel free to contact our office if you have questions.

Best wishes in your research.

Sincerely



Sarah Kimakwa
IRB, Research & Creative Scholarship
Tel: 269-471-6361
Fax: 269-471-6246
IRB email: irb@andrews.edu
Research email: research@andrews.edu

APPENDIX C

LETTER ASKING FOR INSTITUTIONAL CONSENT

Andrews University

Seventh-day Adventist Theological Seminary
Christian Ministries Department

Asking for Institutional Consent

Title: A Process of Critical Contextualization to Deal with the Issue of Women in Leadership in the Seventh-day Adventist Church in Korea.

존경하는 연합회장님께

안녕하십니까 목사님, 저는 현재 앤드류스대학에서 목회학 박사과정을 공부하고 있는 문인정이라고 합니다. 과정을 마무리하는 즈음에 교회안에서 여성인력의 활용이 교회성장과 선교활성화에 중대한 현안으로 떠오르고 있음을 주지하게 되었습니다.

여성인력을 어떻게 활용하는것이 성서적이고, 현 시대에 가장 효과적인가와 여성인력의 사역에 직/간접적인 참여, 효과적인 교육과 그외 활용방안등을 한국재림교회 상황에 맞추어 연구하는것이 필요하다는 생각을 하면서 여성사역과 관련된 논문을 쓰게 되었습니다.

목사님께 도움을 구하는 것은 다름이 아니라 연구절차에 필요한 동의서 입니다.

미국내에서는 인문/사회/자연과학 관련 연구 데이터 수집 대상이 사람일 경우에는 IRB (Institutional Review Board)의 연구방법 및 절차와 대상에 관한 전반적인 심사를 받게 되어있습니다. 그 심사를 위한 서류 가운데 연구 대상이 속한 기관이나 집단의 대표의 동의서를 필수로 하고 있습니다. 저는 한국재림교회 지도자와 교인을 표적대상(Target population)으로 한 설문조사를 연구방법으로 사용할 계획입니다. 아울러 설문지도 첨부해서 보내드립니다. 검토하신 후 동의서에 서명하신 후 우편이나 팩스로 보내주시면 IRB 사무실에 보내주시면 대단히 감사하겠습니다. 동의서는 반드시 상단에 연합회 로고와 주소가 인쇄되어 있는 Letterhead 지에 인쇄되어야 하며 연구자의 이름, 논문 제목, 날짜, 기관장의 직위와 이름이 명시되어야 합니다.

우편 발송 주소는

Institutional Review Board
Andrews University
Berrien Springs, MI 49104-0355

혹은 팩스는 (269) 471-6246 (Attention: I.R.B.) 입니다.

하늘의 능력과 지혜가 목사님의 사역과 섬기시는 한국재림교회에 함께 하시기를 늘 기도드리겠습니다.

앤드류스교정에서

문인정 올림

APPENDIX D
LETTER OF INFORMED CONSENT

Andrews University

Seventh - day Adventist Theological Seminary
Christian Ministries Department

Informed Consent Letter

Title: A Process of Critical Contextualization to Deal with the Issue of Women in Leadership in the Seventh-day Adventist Church in Korea

Purpose of Study: I understand that the purpose of this study is: 1) to discover the understanding of the church members regarding women serving in ministry, 2) to investigate the level of awareness of church members regarding the importance (need) of women to minister, in various roles, to other church members 3) and, finally, to develop strategies for implementing a women's ministry for Seventh-day Adventist churches in Korea.

Inclusion Criteria: In order to participate, I recognize that I must be an adult, 18 years or older, and must either currently be (or at some point in the past, have been) an active participant in a Seventh-day Adventist congregation.

Procedure: I understand that I am being asked to participate in a survey that should take approximately 10-15 minutes.

Risks and Discomforts: I have been informed that there are no physical or emotional risks to my involvement in this study.

Benefits/Results: I accept that I will receive no remuneration for my participation, but that by participating, I will help the researcher and the Seventh-day Adventist Church in Korea to better understanding of what factors have effect on deciding one's response to women's ministry, and that this will enable the church to develop strategies that will encourage congregations to be more proactive in nurturing for women's ministry

Voluntary Participation: I understand that my involvement in this survey is voluntary and that I may withdraw my participation at any time without any pressure, embarrassment, or negative impact on me. I also understand that participation is confidential and that neither the researcher nor any assistants will be able to connect me to my responses.

Contact Information: In the event that I have any questions or concerns with regard to my participation in this research project, I understand that I may contact either the researcher, Injong Moon at moon@andrews.edu (Tel: (269) 471-6744), or his advisor, Dr. Hyveth Williams, professor at Andrews University at hyveth@andrews.edu (Tel: (269) 471-6363). I have been given a copy of this form for my own records.

서명(파란색 펜 사용)

설문 동의서

제목: 한국 재림교회에서의 여성리더십 실행을 위한 전략 개발

연구목적: 본인은 이 연구가 한국 재림교회에서의 여성사역의 실천을 위한 전략을 개발하고 더 나아가서는 궁극적으로 재림교인의 여성사역의 중요성을 일깨우기 위함인 것을 이해하고 있습니다.

참여조건: 본인은 이 설문이 만 18세 이상의 건전한 정신을 가진 현재의 재림교인이거나 과거에 재림교인이었던 사람을 포함한다는 사실을 인지하고 있습니다.

설문절차: 본인은 약 10-15분간 소요되는 이 설문에 참여할 것을 요청 받았음을 확인합니다.

위험 요소 및 불편사항: 본인은 이 연구에 참여하는 과정에 어떤 신체적 혹은 정서적인 위험이 없음을 고지 받았습니다.

유익/결과: 본인은 설문 응답자에 대한 어떤 보수도 없지만 본인의 참여를 통하여 연구자와 제칠일 안식일 예수재림교회가 어떤 요인이 여성사역에 영향을 주는지 더 잘 이해하므로 향후 이 연구 결과가 교단의 선교사역 극대화과 더 적극적인 여성재림교인 지도자 양성의 전략을 교회가 개발하도록 도울 것임을 전망하고 있습니다.

자발적인 참여: 본인은 이 설문에 참여하는 것이 자발적이며 응답자는 언제든지 강제나 강요 혹은 부정적인 영향력에 구애받지 않고 설문 참여를 그만둘수 있다는 것을 알고 있습니다. 본인은 이 설문조사가 익명으로 이루어지며 연구자나 그 어떤 조력자도 응답자의 신원을 확인할 수 없음을 또한 알고 있습니다.

연락처: 본인은 언제든지 이 연구 프로젝트에 참여하는 것과 관련해서 어떤 질문이나 의문이 있으면 연구자 문인정(이메일:moonie@andrews.edu, 전화:(269) 471-6744)이나 혹은 지도 교수 하이벳 윌리엄스 박사(이메일:hybeth@andrews.edu, 전화: (269) 471-6363) 와 연락할 수 있다는 것을 알고 있습니다. 본인은 보관을 위해서 이 문서의 사본을 받았습니다.

서명(파란색 펜 사용)

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REFERENCE LIST

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