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**Key Socio-Ecclesial Themes Arising in the Asian American  
Community (Chapter One of Evangelical Pilgrims From the East:  
Faith Fundamentals of Korean American Protestant Diasporas)**

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## Key Socio-Ecclesial Themes Arising in the Asian American Community

The chapter examines the socio-ecclesial or practical theological situation of Asian Americans, of which Korean Americans are a part and out of which Korean American evangelical diasporas seek their unique cultural faith formation—the topics of the following chapters.<sup>1</sup> The Asian American socio-ecclesial context is a hard one to analyze because of its cultural complexity. Mainly, the complexity comes from the dual identity

<sup>1</sup>This broad examination makes sense because most Asian ethnic groups share their collective historical memory of marginalized living in the U.S., even though each ethnic group's faithful response has been somewhat different depending on each group's specific cultural or religious orientation. As we will see in the rest of this chapter, this is why each ethnically different Asian American theologian—be they Korean, Japanese, Chinese, or others—attempts to articulate the *collective Asian American* practical theological situation even though they each approach the given matter from his or her own (ethnically, culturally, or religiously) different experience of American living. For instance, in this chapter, we see that Sang Hyun Lee, a Korean American, uses his personal experience and theological interpretation of being a Korean American to support his argument for a broader social or cultural group of Asian Americans, which includes, but is not limited to, Chinese, Japanese, Vietnamese, Malaysian, and Indonesian Americans. He hopes that his Korean American experience, as a part of that of Asian Americans, sheds important light on the understanding of the latter as a whole. The same terminological issue applies to other Korean American authors to whom I refer in this book (e.g., Eunjo Mary Kim). They use their Korean American experiences and theological developments as a springboard to discuss broader Asian American theological matters. Thus, when I refer to their “Asian American” theological articulation for my Korean American matters, hereafter I will simply use the term “Asian American” arguments to refer to Korean American causes.

or double consciousness of Asian American life—being Asian on the one hand and American on the other. This hybridity without a doubt complicates the cultural investigation of Asian American Christianity. At the same time, however, that hybridity is a key research focus, which will reveal core values of living, the apparent spiritual struggles, fundamental cultural and racial conflicts, and emotional, psychological, and religious issues of Asian American life.<sup>2</sup> Below, I explore that puzzling Asian American Christian context, relying on three major Asian American scholarly figures (or groups).

### THREE DESCRIPTIVE VOICES

#### *Sang Hyun Lee: Liminality and Marginality*

In *From a Liminal Place: An Asian American Theology*, Sang Hyun Lee (S. Lee, henceforth) presents his theological analysis of the Asian American context from his own Korean American point of view, especially its bicultural nature. S. Lee's contextual theological method is ecclesially focused and draws heavily on confessional norms and expectations (e.g., what would Jesus, as our faith model and himself as a person from margins, say and do in the marginalized contextual situation like ours?). It has the feel of an applied ecclesiology.<sup>3</sup> Two concepts, however, are particularly

<sup>2</sup>I do not specifically discuss what impact economic factors have on spiritual formation and theological constructs of Korean immigrants and their churches. That is: Do different economic (and resulting social) statuses of Korean immigrants (e.g., rich and poor, defined very bluntly) generate different spiritual yearnings, emotional needs, cultural conflicts, denominational divides, or homiletic practices? I have two specific reasons for not doing so. First, Korean or Korean American churches and denominations in general do not differentiate themselves from one another, based on the economic status of the congregational constituency; bluntly speaking, the rich and the poor attend the same churches. Second, in the Korean immigrant context, admittedly 75–85 % of the entire population (or each congregation anywhere in the U.S.) run “small businesses,” and with few exceptions, all experience lower-middle class social status. Thus, for Korean immigrants, there is no reason or necessity to divide churches for economic reasons. For a fine description of the lives of Korean small business owners, see Eunju Lee, “In the Name of the Family: Gender and Immigrant Small Business Ownership,” in *Korean-Americans*, 121–149.

<sup>3</sup>Throughout his ecclesiological writing, S. Lee seems to echo Farley's idea/ideal of “ecclesial redemptive presence” of the church in the world. By that unique presence of the church, Farley (and S. Lee also) wants to demonstrate the world-transforming power and authority of the message of Christ in the form and practice of ecclesiological practical theology. Edward Farley, *Practicing Gospel: Unconventional Thoughts on the Church's Ministry* (Louisville, KY: Westminster John Knox Press, 2003), 27.

significant for us in his writing: *liminality* and *marginality*. Based on symbolic anthropologist Victor Turner's positive conception of liminality, S. Lee argues that being situated in two different cultures is a profound and complex experience in which new or creative possibilities of life are born.<sup>4</sup> S. Lee believes in particular that this experience of cultural liminality in the Asian American context can produce three invaluable benefits: (1) openness to the new or hidden potentials of society, (2) the emergence of *communitas*, and (3) a creative space for prophetic knowledge and subversive action.<sup>5</sup> S. Lee realizes that since Asian American Christians live in this unstructured, open-ended liminal space, they have a certain potential to come up with very new spiritual ideas, social structures, and cultural expressions that can contribute to the breadth, depth, and width of the existing society's cultural life. Besides, these new hybrid Asian American Christians can help the emergence of *communitas*, thanks to which people from all racial and ethnic groups can create a community of harmony, justice, and peace. Last but not least, thanks to the freedom from and critical response to the existing social structure, Asian American Christians who experience liminality can serve as prophetic agents of God vis-à-vis the oft-unjust dominant culture.

Notwithstanding the possible benefits of cultural liminality, S. Lee finds that Asian Americans are not full beneficiaries of it yet. The reason for this is their inevitable experience of systematic marginalization and discrimination by the dominant culture, which socially, politically, and economically suppresses their liminal potential and possibility, so that they often completely retreat from the public social arena out of fear of total eradication.<sup>6</sup> S. Lee believes that marginalization can be overcome by relying on and proclaiming the gospel message of Jesus Christ who once lived in a marginal place, yet completely overcame it.<sup>7</sup>

Asian American theology in general focuses on such subjects as identity establishment, multicultural faith or social conscience, feminist-liberation, religious diversity, racial conflict and reconciliation, faith in the era of globalization, and so on. According to S. Lee, among these various themes, the most fundamental is the establishment of a unique Asian American (Christian) identity. He contends that the Asian American identity crisis, which happens due to people's oscillation between Asian and American cultures, is so fundamental to the Asian American mind and faith that the

<sup>4</sup> Lee, *From a Liminal Place*, 1–6.

<sup>5</sup> *Ibid.*, 7–11.

<sup>6</sup> *Ibid.*, 31–33.

<sup>7</sup> *Ibid.*, 63–86.

starting point of most Asian American theological discussion is a deep concern with it. Jung Young Lee (J. Lee, henceforth) agrees with S. Lee that the marginal status of Asian Americans, which requires the building of a new positive identity, has become the key theological concern in the Asian American context. Both theologians confessionally interpret the marginal status of Asian Americans as biblical (e.g., Jesus once lived at the margins) and positive (e.g., Jesus gathered up and transformed the marginalized into his own people), in this way proposing a new and transformative Asian American identity formation in Christian faith. We will see later how this identity issue has contributed to the first socio-ecclesial code of faith within Korean American diasporic evangelicals, namely, the Wilderness Pilgrimage code.

*Fumitaka Matsuoka: Social Transformation from the  
Asian American Church*

The issue of cultural marginalization and forced retreat articulated by S. Lee above is one of the key focal points in Japanese American theologian Fumitaka Matsuoka's *Out of Silence: Emerging Themes in Asian American Churches*. In that double cultural jeopardy, he points out, the Asian American church has served two functions for the people who are part of it. First, the church has been the reservoir of the original Asian cultural and linguistic heritage. In these churches, the people celebrate their own culture and practice their own language that, outside of the church, cannot be celebrated or practiced fully. Second, the church has helped the people's cultural integration into American society and the local community. The church not only teaches American culture and language, but also provides help that is physical (e.g., providing a ride to the remote hospital), economic (e.g., monetary transactions among people), or informative (e.g., information about cheap rental property) in nature.<sup>8</sup> Matsuoka finds these two social functions very helpful and necessary, yet not enough. For him, these functions or roles are too passive to make real social or spiritual changes in or out of the Asian American church, in the light of the larger American society. Because of their "ghetto" reality, the Asian American Christians and Asian Americans in general have been silent or silenced in the broader culture.

<sup>8</sup>Fumitaka Matsuoka, *Out of Silence: Emerging Themes in Asian American Churches* (Eugene, OR: Wipf & Stock Publishers, 2009), 13–15.

Matsuoka encourages the church to get out of its own ethnic and cultural enclave in order to both demonstrate its legitimate social place in the wider dominant culture and, more importantly, to envision and strive to achieve a new American social reality of racial reconciliation, political equality, and socio-economic justice based on the lessons of Christian scriptures or the message of Jesus Christ. Matsuoka agrees with S. Lee that Asian Americans can envision this new kind of transformed American reality because they are now living in the creative space of the "state of liminality."<sup>9</sup> That is, although Asian Americans seem to live in a fixed reality defined by the powerful dominant culture, they are wide open to new ideas. Especially when they ground themselves in the vision of the Kingdom of God, they have the possibility of serving as God's transforming agents in American society.<sup>10</sup> Matsuoka is not naively optimistic in believing that Asian Americans are the only legitimate agents of this social transformation or the only ones fully capable of it. Rather, like S. Lee, his optimism lies in the power and authority of the Christian faith in Jesus the Incarnate, who once served and still serves his people in concrete human history as a realistic hope for the broken world.<sup>11</sup>

As Fumitaka Matsuoka and also Frank Y. Ichishita ably demonstrate, Asian American theologians have sought to spread the idea of a racially reconciled America from the Asian American multicultural perspective.<sup>12</sup> As Matsuoka admits, however, this reconciliation movement is still weak in the Asian American circle, due to Asian Americans' narrow social concerns, the extremely marginal status of Asian Americans in society, and the need for and lack of reconciliation among Asian Americans themselves. Domestically and ecclesially, Matsuoka realizes, Asian American Christian life has been so focused on matters of identity and survival that it has had little concern for the church's theology as *public theology* that can contribute to larger social, multicultural, and interreligious understanding. The other considerable problem is that although certain practical theological themes as public theology are shared in academia, they have not yet reached local church contexts. For instance, in many

<sup>9</sup>Ibid., 61.

<sup>10</sup>Ibid., 61–63.

<sup>11</sup>Ibid., 31.

<sup>12</sup>Frank Y. Ichishita, "Asian American Racial Justice Perspectives," *Church and Society* 72, no. 4 (1982), 30.



local churches, the feminist-liberative or racial-liberative movement is so alien that it does not get any serious attention from ordinary churchgoers. Nor is the Asian American theological perspective being taught at most American seminaries today. Unless it is seriously taught, not only for Asian Americans, but also for Euro-Americans, African Americans, Hispanic Americans, and all others at the educational institutions, it will be hard for Asian American Christianity to make a substantial contribution to American practical theological or the ecclesial mainstream in the near future.

### *Postcolonial Gender Liberative Theologies*

Over the past decades, Asian American women scholars have come up with their own practical theological insights that really touch on the everyday lives of Asian American women in ways that earlier allegedly androcentric theologies did not. Below, I introduce the key practical theological themes among many others that those scholars have developed.

First, a growing number of Asian American women take postcolonial and liberative perspectives seriously, especially regarding biblical interpretation. As Hyun Kyung Chung recognizes, these women have learned and practiced the non-western style of biblical hermeneutics in making their own biblical testimony as their new identity in faith. Especially, their feminist approach to Scripture has produced unique interpretations of the Bible. A good example is Chung's articulation of new images of Jesus. Against the most prevalent Jesus image as the *Son* of God among Asian Americans, Chung proposes alternative images of Jesus as liberator, political martyr, worker, *mother*, *midwife*, *grain*, and, most intriguingly, female shaman who knows the innermost spiritual scars of "her" people.<sup>13</sup> Chung's intention is clear: she wants to create biblical interpretations and symbols that not only can overturn the androcentric oppressive use of the Bible vis-à-vis Asian American women, but that can also really meet their spiritual and liberative-theological needs. Chung articulates seven theological characteristics of Asian American women's spirituality or spiritual foci. She notes that this spirituality is:<sup>14</sup>

<sup>13</sup> Hyun Kyung Chung's *Struggle to Be the Sun Again: Introducing Asian Women's Theology* (Maryknoll, NY: Orbis Books, 1990), 53–73.

<sup>14</sup> *Ibid.*, 91–96.

- concrete and total: concrete reality considered. Total life of body and soul;
- creative and flexible: creative and flexible in breaking patriarchal structures. Flexibility is also openness to new ideas;
- prophetic and historical: justice and peace for all oppressed and exploited people in history;
- community-oriented: no individualism. A community where all live in the fullness of life and in harmony;
- pro-life: while men often kill others for their “-isms,” women tend to prohibit and fight back any unreasonable violence;
- ecumenical, all embracing: unilateral Christian triumphalism rejected. Ecumenical spirituality welcomed; and
- cosmic, creation-oriented: concerned about the whole creation including animals, plants, water, the earth, air, and the rest of the universe. The concept of the divine Mother is suggested.

While this feminist-liberative aspect is still weak in the Asian American ecclesial context, its influence and application are expected to soar as the numbers of highly educated Asian American women pastors and theologians from progressive seminaries increase. Why do they need this particular postcolonial and liberative hermeneutic? The answer is obvious. These women, alongside women of other colors in a similar situation (even including a considerable portion of white women), need their own biblical interpretation and theological hermeneutic that specifically address their life situations and struggles, as the socially, culturally, and theologically marginalized. They have found the western biblical hermeneutics and androcentric Asian American interpretations of the Bible to be inadequate for their particular life experiences.

Second, for generations, Asian American women have been struggling for their liberation from the Confucian patriarchy that still haunts both their domestic and church lives. Put bluntly, under the patriarchal-ideological structure, women easily become victims as their sexuality is abused, their leadership is limited, their work force is exploited, and most importantly (and worst of all), their gender itself is looked down upon as second-rate. Of course, obviously, women’s stance and voices have attained more acceptance and authority in the Asian American domestic and church contexts in recent decades. The growing number of female professionals, community leaders, church elders, associate pastors, and small Bible study group teachers vividly represents the rising influence



of Asian American women. Yet, as S. Lee recognizes well, their struggle for liberation from ecclesial Confucian patriarchy is still far from being attained.<sup>15</sup> It has just started and has a long way to go. Soyoung Park in her article, “The Intersection of Religion, Race, Ethnicity, and Gender in the Identity Formation of Korean American Evangelical Women,” rightly sees how slow the progress in gender inequality has been, especially in Korean American evangelical circles. These women tend to accept biblical patriarchy now intermingled with that of Confucianism as a “natural” part of their evangelical faith and thus easily shy away from feminist critiques of the Confucian-biblical patriarchal ideology. These women prefer to look “godly” than defy their “safe” cultural boundary of Asian American evangelicalism.<sup>16</sup> Notwithstanding the slow progress, however, Park along with others anticipates and hopes for the gradual, further, and full liberation of Asian American women from conventional patriarchy both in the family and church contexts.

Third, Asian American women also hope for the transformation of racist society. From the beginning of Asian immigration to America about a hundred years ago, they have known that they, along with their male counterparts, are ever strangers in this foreign land and inevitable victims of the white racist social structure. An anecdote from Deborah Lee (D. Lee, henceforth) exemplifies this well:

An example of race as a socially constructed concept was shared with me by a Colombian American friend. Wherever she has lived, she has been mistaken for the most-hated group in that area. In Texas she was presumed to be Mexican; in New York she was mistaken to be Puerto Rican; in New Mexico she was treated as a Native American.

Asian American women feel and experience the shame and threats of racism on a daily basis, a racism that only “serves the needs and purpose of domination.”<sup>17</sup> However, they—particularly the Christians—are not

<sup>15</sup>S. Lee, *From a Liminal Place*, 22–28.

<sup>16</sup>Soyoung Park, “The Intersection of Religion, Race, Ethnicity, and Gender in the Identity Formation of Korean American Evangelical Women,” in *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, eds. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park: Pennsylvania State University Press, 2001), 204.

<sup>17</sup>Deborah Lee, “Faith Practices for Racial Healing and Reconciliation,” in *Realizing the America of Our Hearts: Theological Voices of Asian Americans*, eds. Fumitaka Matsuoka and

entirely pessimistic about the racist environment, thanks to their faith in God who they know loves and cares for all human beings, especially the marginalized and silenced. Thus, eventually, they are hopeful for the transformation of the hostile racist reality toward racial healing and reconciliation. As D. Lee sees it, racial healing and reconciliation have been important theological subjects, also in the domestic realm.<sup>18</sup> This is natural as female pastors in the Asian American churches have met and talked with many interracial married couples in the church throughout the past decades. Many interracial couples, mostly Asian women with Caucasian or African American men, go through serious marital problems for many reasons, like language and culture differences, or infidelity, often on the men's side. And when this interracial problem is seen in light of the general racism of American society, the issue becomes critical. As D. Lee rightly points out, woman pastors are the theological pioneers who deal with these issues using all their being. She suggests as a model for practice *God's family or kinship*, with the hope for a possible healing solution to the American racist problem, a solution that starts from the familial environment.<sup>19</sup>

Yet in facing either broad racist society or domestic racial problems, Asian American Christian women do not dream of any radical transformation. Rather, they believe that as they pray and hope for it, God will gradually transform society in God's own way. Because of this belief, they include a transformative hope in their usual Pentecostal prayer practice.<sup>20</sup> They pray that the social evils or the "parent" cosmic evils that provoke social evils first be eliminated from the community life in and out of the church. Of course, because of this "prayerful" but not realistic hope for transformation, their approach is often criticized as unrealistic and uncritical and needs help from other approaches.<sup>21</sup>

Eleazar S. Fernandez (St. Louis, MO: Chalice Press, 2003), 150.

<sup>18</sup> Ibid., 154–155.

<sup>19</sup> Ibid., 154.

<sup>20</sup> Su Yon Pak et al. suggest faithful Korean American Christian practices as effective spiritual ways of protest, practices such as *tong-sung-ki-do* or praying loud in a Pentecostal style. Pak et al., *Singing the Lord's Song*, 34.

<sup>21</sup> For instance, Grace Kim argues for a more democratic, gender-egalitarian practice in the church's decision-making. Grace Kim, "장로교회여성역할" (The Ecclesial Role of the Presbyterian Women) in *Korean American Ministry*, ed. Sang Hyun Lee and John V. Moore (Louisville: General Assembly Council, Presbyterian Church [U.S.], 1993), 222–228.

Fourth, for Hee An Choi, religious diversity is a key to understanding Asian American Christianity.<sup>22</sup> She describes the two-sided effect of Asian religions (especially Buddhism, Shamanism, and Confucianism) on Asian American Christian women. First, she points out the negative impact, such as Confucian patriarchy, women's Shamanistic reliance on (mostly androcentric) gods (and thus much less confidence in their own female selves), and Buddhist emphasis on one's sacrifice for others, which was often used by male powers to legitimize women's unconditional sacrifice for men.<sup>23</sup> Choi realizes that these negative impacts of folk religions still dominate the religious psychology of Asian American Christian men and women alike. However, she also notes the positive influences of these Asian religions on the Asian American Christian mind, which she hopes to develop further for the sake of Asian American women. First, Confucianism emphasizes the importance of the family or more generally a strong sense of community around religious activity, which individualistic American religion is now losing. Second, Shamanism provides the spiritual/Spiritual<sup>24</sup> aspect of one's faith life, especially, the spiritual/Spiritual healing that is much needed for Asian American women's psychological suffering from the racist environment. Third, Buddhist religious practices, like early morning prayers and almsgiving, have become incorporated into the Asian American Christian praxis, as a source of Christian faith. Choi acknowledges, though, that the negative impact of Asian religions on the Asian American women has been bigger than has the positive. Her book mainly exposes the negative side. Yet, she hopes to maximize the positive side for the sake of Asian American women, who cannot escape the impact of 1000-year-old Asian religions. They are then encouraged to apply the positive aspects to their Christian lives.

<sup>22</sup> Hee An Choi, *Korean Women and God: Experiencing God in a Multi-Religious Colonial Context* (Maryknoll, NY: Orbis Books, 2005), 1-7. Her main research target is Korean American women, yet her argument is widely applicable to other East Asian ethnic groups because of their cultural-religious affinity.

<sup>23</sup> *Ibid.*, esp., chapters one to three.

<sup>24</sup> Here I use the paired term of spiritual/Spiritual for good reason. In Shamanistic thought, there is no one supreme spirit (or god) who represents or rules other smaller spirits, but many competing or different but equal spirits. Yet, in shamanized Korean Christianity, the Holy Spirit is *the* Spirit that can have a control or judgment over other evil spirits. Thus, I use the dual term spiritual/Spiritual, the former representing the Shamanistic character of the Korean spirituality and the latter pointing to the Christian understanding of the Holy Spirit.

Finally, Asian American women take seriously the pilgrimage idea articulated by S. Lee's pilgrim theology (see Chap. 2). For S. Lee, Asian American Christians are on a biblical-symbolic journey in North America where they are marginalized by the dominant culture, yet where they can also dream of God's new "household" or "shelter" for all strangers—indeed for all humanity. In this new land and new household, there will be no discrimination, political isolation, or social prejudice based on race, gender, or culture.<sup>25</sup> Through this pilgrim theology, Asian American women realize that their lives here on earth, or more specifically in America, are guided and are protected by none other than God, who also has called them to this strange land for special missionary purposes. Thus, they can fully believe that though they are Asian American aliens in this foreign land, it is worth living this pilgrim life, as long as God's special calling and blessings stay upon them.<sup>26</sup> This pilgrimage theme will be explored in detail in the next chapter.

In sum, Asian American Christian women struggle to define themselves as the people of God living in the Confucian patriarchal, multireligious Asian cultural context, and in American racist society where they experience social marginalization on a daily basis. Their struggle has not been in vain, however. They have produced certain theological ideas and ideals to support their own sacred causes for God-ordained living and missions in this foreign pilgrim land. These female voices are all keenly aware that they are not merely fighting for women's improved status in the racist environment or better ecclesial recognition of women's leadership in the church; they are fighting for the restoration of full humanity, for a harmonious human community of all men and women of all colors, and especially for the sake of the oppressed.<sup>27</sup> They fight for the dream of a restored world in which all human beings of all colors, genders, social strata, political stances, and economic rungs can enjoy full harmony with one another. The gender issue, although highly significant, is just a part of that ultimate

<sup>25</sup>Sang Hyun Lee, "Pilgrimage and Home in the Wilderness of Marginality: Symbols and Context in Asian American Theology," *Korean American and Their Religions*, 61–69.

<sup>26</sup>Kim reports as following an excerpt of her interview with a Korean Christian woman: "Just like Abraham and Sarah moved so many times in their journey toward the promised land, we [her family] moved constantly from one place to another until we came to [the area] three years ago. I'm not moving any more, I said to my husband. And he understood what I meant." Jung Ha Kim, *Bridge-Makers and Cross-Bearers: Korean-American Women and the Church* (Atlanta, GA: Scholars Press, 1997), 67–69; cf. 68.

<sup>27</sup>Chung, *Struggle to Be*, 109.



goal. We will visit this universal humanitarian matter again later when we discuss the five codes, especially the Diasporic Mission code and the Confucian Egalitarian code.

### KEY SOCIO-ECCLESIAL THEMES FROM THE THREE VOICES

From the above introduction to the Asian American (Christian) context, several key socio-ecclesial issues and challenges draw our attention. First, as most scholars recognize, there is a need for Asian Americans to establish their self-identity establishment, to ask: "Who am I and what is the purpose of life, living in this foreign and marginalizing land, especially as a Christian?" Second, as Choi shows, unique Asian American cultural and religious heritages take on a significant role in the formation of the faith. Even though those heritages are sometimes invisible on the ecclesial surface, for good or ill, they are a strong undercurrent of cultural, religious, and ideological influences on Asian American Christian theology and practice. Third, these scholars point out some possible practical theological contributions that Asian American Christianity can make to the wider society of America, contributions like a vision of a racially harmonious society. Fourth, in order for that contribution to be made possible, however, the grave matters of racial and gender marginalization and discrimination must first be addressed. Last but not least, the sincere practices of Christian faith within the Asian American church matter greatly as they are the fundamental source of faith formation and of transforming power and authority vis-à-vis the oppressive social reality.

In the chapters that follow, we will explore how the unique Asian American social experience and socio-ecclesial issues have shaped the faith constructs or faith fundamentals of the Korean American protestant evangelical community. In other words, I will show how the Korean American protestant evangelical diasporas have responded in a creative way to those critical practical theological issues and related challenges, specifically by formulating and practicing the five socio-ecclesial codes in their ecclesial life (e.g., preaching). We begin with the first fundamental code—the Wilderness Pilgrimage code.