

# Research on Spiritual Direction in the Korean Protestant Context

Jingu Kwon  
(Mokwon University)

## Abstract

In Korean Protestantism, interest in Christian spirituality has grown significantly since the 1980s. Spirituality is now studied and used as a crucial term and topic in theology and ministry. As research on spirituality expanded to various areas of study and ministry and various topics related to spirituality were dealt with, research on spiritual direction also began. Oe-Shik Kim and Hae-Yong Yoo, who studied in North America, are the early scholars who began to study spiritual direction in Korean Protestantism in the 1990s. Their research has influenced Korean Protestant scholars and pastors to understand spiritual direction and apply it to seminary education and the Korean Protestant churches. Spiritual direction has been practiced in the Korean church in the form and content of faith education, spiritual training, devotional training, discipleship training, small groups, and pastoral counseling. The spiritual direction practiced by Eastern, Western, and monastic traditions throughout Christian history is not shared by Korean Protestants. Because Korean Protestantism has developed a unique spiritual tradition in the Korean context, its contents and forms of spiritual direction reflect the Korean context. Korean Protestants are more familiar with Tongsung Kido, early morning prayer, Bible study or Bible meditation, and small groups than contemplative traditions and individual spiritual direction. Thirty years have passed since research on spiritual direction began. The Korean Protestant academia needs to critically reflect on its research and practice. Spiritual direction is a term and tradition of different Christian cultures around the world and is part of Christian history and tradition. Korean Protestant scholars and church ministers need to accept the concept and application of spiritual direction considering the context and spiritual tradition of Korean Protestant churches, a flexible understanding, perspective, and attitude toward the concept and application of spiritual direction in Korean Protestant churches are needed.

## Key Words

Spirituality, Korean Protestantism, Spiritual Direction, Spiritual Tradition, Prayer

## 한국 개신교 상황에서 영적 지도 연구

권진구\*\*

(목원대학교)

### 논문 요약

**연구 목적 :** 본 연구는 한국 개신교 상황에서 영적 지도에 관한 연구가 초기부터 현재까지 영적 지도의 정의, 역사, 적용 등을 어떻게 다루어 왔는지 분석하는 것을 주목적으로 한다. 영적 지도를 중심 주제로 연구를 시작한 학자들과 이후 다양한 학자들에 의해 수행된 연구의 내용을 분석하고 한국 개신교회 상황에서 이들의 연구가 보여주는 영적 지도에 관한 함의를 논의하고자 한다.

**연구 내용 및 방법 :** 1980년대 이래로 한국 개신교회에서 기독교 영성에 관한 관심이 크게 늘었고 영성은 신학과 목회의 중요한 주제로 연구되고 적용되었다. 영성에 관한 연구가 학문과 목회의 여러 영역으로 확대되고 영성에 관한 다양한 주제가 다루어지면서 영적 지도에 관한 연구 또한 시작되었다. 북미에서 공부한 김외식과 유해룡은 1990년대부터 한국 개신교에서 영적 지도를 연구하기 시작한 초기 학자에 속하고 이들의 연구는 한국 개신교 학자와 목회자가 영적 지도를 이해하고 신학교육과 교회에 적용하는 데 영향을 준다. 영적 지도는 신앙 교육, 영적 훈련, 경건 훈련, 제자 훈련, 소그룹, 목회 상담 등의 내용과 형식으로 한국 교회에서 실천되었지만, 기독교 역사에서 동방교회, 서방교회, 수도원 전통이 행해온 영적 지도와 같은 개념, 내용, 형식의 것은 아니다. 한국 개신교는 한국적 토양에서 독특한 영적 전통을 발전시켜 왔기 때문에 한국적 상황을 반영한 영적 지도의 내용과 형태를 갖추게 되었다. 한국 개신교는 관상 기도나 관상적 삶과 같은 관상 전통과 개인 영적 지도보다 통성기도, 새벽기도, 성경 공부나 묵상, 소그룹에 더 익숙하고 이를 통해 신앙생활을 유지해 왔다. 영적 지도에 관한 연구가 시작된 지 30년이 지난 상황에서 영적 지도를 연구하고 실천하는 한국 개신교회는 지금까지의 연구와 실천을 비판적으로 돌아보아야 한다. 이를 위해 본 연구는 영적 지도를 연구한 학자들의 논문과 서적을 분석하고 영적 지도를 어떻게 정의하고 신학의 다른 분야에서 어떻게 활용하고 있는지 살펴본다. 특히 영적 지도에 관한 초기 한국 교회의 상황을 알려주는 자료들과 현재 학자들의 연구 논문을 함께 살펴보면서 영적 지도의 변화와 흐름을 재구성한다.

**결론 및 제언 :** 영적 지도는 다양한 개념과 형태로 여러 분야에서 활용될 수 있는 기독교 역사와 전통의 한 부분이라는 인식을 통해 한국 개신교 영성에 적합하게 활용하고자 하는 영적 지도의 개념과 적용에 대한 유연한 이해와 관점이 필요하다.

### 〈 주제어 〉

개신교, 영성, 영적 지도, 영적 전통, 기도

## I. Introduction

A spiritual tradition is formed by various elements, including the Bible, writings containing the experiences and thoughts of Christians, social issues, culture, history, politics, economy, philosophy, other religions, sciences, and so on. Gutiérrez(2003) says, “Every great spirituality is connected with the great historical movement of the age in which it was formulated.” Korean churches developed their prayer traditions in communicating with historical events and contexts, as seen in the history of Korean Protestant churches(Bae, 2009, 199-223). Tongsung Kido(praying out loud in unison), born in a historical context, represents Korean Protestant spirituality.

Spiritual direction is a fruit of spiritual traditions of different contexts and times. The concept of spiritual direction is not fixed and cannot be fixed. Spiritual direction is a changing and flexible concept that reflects the spirituality of people and context. The general purpose of spiritual direction is perhaps the same for all Christians in that it is about a spiritual relationship between God and humans. However, considering the concrete goals and means of spiritual direction for each congregation and context, the concepts and types of spiritual direction can be understood in a variety of ways. For example, spiritual direction that developed in the desert can be applied to a church in an urban area, but to achieve a better outcome, the spiritual direction should be restructured and re-created for its new context. Reconstruction and recreation need a renewed concept of spiritual direction for the context and new participants.

This research delves into the studies on spiritual direction in the Korean Protestant context. As Korean Protestant theologians and researchers study the history and theories of spiritual direction and try to apply them to the church, Protestant churches in Korea need a proper concept of spiritual direction and a model of spiritual direction for their congregations and members. For this reason, this study examines how Korean scholars and church ministers understand spiritual direction. The concepts of spiritual direction and its development in scholars and ministers should show the current issues in understanding

and defining spiritual direction in the Korean Protestant context. Finally, this study proposes an approach necessary for academic research on spiritual direction in the context of Korean Protestantism.

## II. The First Steps in Korean Protestant Theology

Just like in other Christian ages and cultures, it is not easy to find the first person or group who started spiritual direction in Korean Protestantism. Someone could ask whether the person wrote about spiritual direction for the first time in Korea or whether the person conducted spiritual direction with a person or group. Again, just like in other Christian cases, spiritual direction was found and renewed in Korea through a gradual process. A researcher might say that it was missionaries from other countries who introduced spiritual direction. Others could claim that a Korean pastor began spiritual direction. Missionaries and pastors taught the Bible and prayers to Korean Protestants and encouraged them to have a close relationship with God. E. F. McFarland(1919), from the Northern Presbyterian Church of the USA, asked Korean pastors to pray and earn spiritual power from God. In his writing, E. A. Kilbourne(1925), from the Oriental Missionary Society of the USA, emphasized the importance of the retreat and encouraged Christians to attend. There remain many writings of missionaries that teach and encourage Korean Protestants to grow and mature in their faith and spiritual lives.

Spiritual direction has not been recognized as an essential term for the spiritual life of Korean Protestant Christians. Korean scholars and church ministers have used various terms like faith education or discipline, piety discipline, nurturing, disciple training, spiritual discipline or exercise, and so on. Although the term 'faith education' is not precisely equivalent to the term "spiritual direction," faith education was the most popular term in Korea and included worship, Christian doctrine, reading the Bible, meditation, prayer, daily devotion, and all other aspects of the Christian life. As one study shows, spirituality has been seriously studied by Korean Protestant scholars since the 1980s(Kwon. 2019,

227-259). From that time on, the term 'spirituality' began to play an important role in Korean Protestant churches and academia. Then, scholars and church ministers started to use another word, "spiritual direction," learned from Christian scholars, activists, monks and nuns, and ministers of other countries and cultures.

Kang-Hak Lee(2019; 2020) writes that Hae-Yong You started serious research on spiritual direction in Korean Protestant academia. As Kang-Hak Lee points out in his articles, H. Y. You wrote articles about spiritual direction in 1997, 2000, and 2002. You's articles are three of the first academic papers about spiritual direction in Korean Protestant churches. Serious and serial research, however, was begun by Oe-Shik Kim in 1990. His first paper on spiritual direction deals with the definition of spiritual direction, the difference between spiritual direction and spiritual discipline, the history of spiritual direction, and the qualifications of a spiritual director. O. S. Kim's research covers the themes related to spiritual direction in breadth and depth. O. S. Kim published two other academic articles about spiritual direction in 1991 and 1994. Kim also published a book titled *Modern Church and Spiritual Ministry* in 1994. The fourth chapter of the book is about spiritual direction. H. Y. You wrote his book, *Experience of God and Spiritual Exercise*, in 1999, wherein The fourth and fifth chapters talk about spiritual direction.

Before O. S. Kim, no article or book on spiritual direction written by Korean Protestant scholars had been discovered. There is no evidence found that any Korean Protestant scholars before O. S. Kim used the specific term 'spiritual direction' and studied the concept and history of spiritual direction. When he wrote his articles on spiritual direction, O. S. Kim did not use any book or article written by Korean Protestant scholars. Kim's research includes John(Ioannes) Climacus, Ignatius of Loyola, Kallistos Ware, *Apophthegmata Patrum*, Jordan Aumann, U. T. Holmes III, Henry Nouwen, Martin Thornton, Staretz, the Celtic Church, and many other writings and people related to spiritual direction. In his first papers on spiritual direction, H. Y. You did not cite any books or articles on spiritual direction written in Korean. You earned his doctoral degree from Fordham University in 1992 and probably was not aware of Kim's articles.

The study above does not mean that there was not any concept of spiritual

direction, teaching, or education. Before O. S. Kim and H. Y. You, there were scholars who studied similar terms and subjects in Korean Protestant academia. Keun-Won Park used a term like 'direction of spiritual life' in his paper in 1983. Park(1984) is also one of the first scholars who applied the concept of 'formation' in ministry and theological education. Park(1983) wrote that there are three areas of the direction for spiritual life: personal prayer and meditation, service for the Church, and social life. Chang-Bok Lim published "Spiritual Education of the Church" in 1985. Lim(1985) wrote the following.

If the ultimate goal of Christian spirituality is unity with God through Christ, that is, to imitate the life of Christ, the church is to achieve this goal throughout the whole life of Christians since such a life is not achieved instantaneously. We have to continue to receive appropriate education for our spiritual growth.

Lim continued that the church educates Christians through worship, service and love for society and neighbor, prayer, meditation, and mission. As an academic term, education is not the same concept as direction. Education is not always supposed to motivate a learner to practice what is learned. The chemical formula H<sub>2</sub>O is meaningful knowledge for many students, but this does not mean that students must do something with the formula. The learners do not need to be aware of Hydrogen and Oxygen in the water. Direction, however, almost always requires action or awareness in the mind or body. Following someone's direction demands changes in mind and body. Despite the difference, the two words have been used interchangeably in Korean Protestant theology, especially in the field of spirituality.

Since O. S. Kim and H. Y. You's research, Korean Protestant scholars and students produced a considerable number of academic articles, dissertations, theses, and books about spiritual direction. The contribution of the two scholars is to introduce the concept and definition of spiritual direction and to initiate historical and theological research. Their research and activities later became the basis for spiritual direction in Korean Protestant seminary education and churches.

### III. Understanding Spiritual Direction from the Outside and the Inside

O. S. Kim(1990) writes that “The concept of spiritual direction has been forgotten or neglected in Protestantism.” This is the first sentence of Kim’s first article on spiritual direction. Kim(1990, 160) states two main reasons why Protestant churches did not recognize spiritual direction as a proper means of spiritual life. First, spiritual direction reminds Protestants of Catholicism, sacerdotalism, and the hierarchical order of monasteries. Second, there is a lack of awareness of spiritual theology and spiritual direction within Protestant theology. Citing Kenneth Leech, Kim explains examples of spiritual direction found in Martin Luther, John Knox, and John Wesley. While Kim condenses the examples to a single paragraph, Leech(1977, 84-88) provides four pages of examples, including Zwingli, Richard Baxter, the Quakers, and others. O. S. Kim cites Thomas Merton, Jordan Aumann, Berry and Connoly, and others for the definition of spiritual direction, but he does not give his own understanding of spiritual direction in his first article on the topic. Kim’s introduction to the history of spiritual direction covers the desert fathers, the Medieval period, and the modern.

H. Y. You(1997) also understands spiritual direction through scholars, clergies, monks, and nuns of different Christian cultures. Hae-Yong You began his article with the desert fathers and mothers. You introduced *Apophthegmata Patrum* and the teachings of Abba Moses and Abba Pambo in the book. *Apophthegmata Patrum* was already translated into Korean in 1995. You(1997) spends several pages accounting for the role and qualification of the Staretz in the spiritual direction of the Orthodox Church. His study includes Franciscans, Dominicans, Catherine of Sienna(Caterina da Sienna), Teresa of Ávila, John of the Cross(Juan de la Cruz), Ignatius of Loyola, and others. In his first article on spiritual direction, John Calvin(Jean Calvin) is the only Protestant example of spiritual direction he includes. Similar to O. S. Kim, H. Y. You does not also give his own understanding of the spiritual direction.

Both Kim and You accept the desert fathers and the Catholic saints as sig-

nificant figures in the tradition of spiritual direction. Both see the Western and the Eastern Church's spiritual traditions as essential elements in the study of spiritual direction. Both try to find Protestant examples of spiritual direction. Their understanding of spiritual direction through various people and writings encourages the reader to recognize the need for spiritual direction and practice it. Given that Kim and You's articles are the first writings on spiritual direction in Korean Protestant churches, their studies fulfill the goals of their research by providing sufficient examples, definitions, historical writings, and figures of spiritual direction.

After Kim and You, several scholars have studied spiritual direction in their academic fields and produced various types of writing. Since the 2000s, the number of books about spiritual direction, written or translated by Korean Protestants, has increased. In 2000, Howard Rice's *Pastor as Spiritual Guide* and Glenn Hinson's *Spiritual Preparation for Spiritual Leadership* were translated and published by Eunsung Publications. The title of Hinson's book seems unrelated to spiritual direction, but the content of the book includes related subjects. Eunseong Publications is a Protestant publisher and publishes the most books related to Christian spirituality in the Korean Protestant publishing market. Eunsung has published more than a hundred books, including *Philokalia*(2001). There are no such statistics about this, but it is well-known among Protestant scholars and Christians who study and practice spirituality. W. Paul Jones' *The Art of Spiritual Direction* was translated in 2005 and published by Eunsung. Jeong-Woong Bae, a member of Spiritual Directors International, translated the book.

Jun-Soo Kim is one of the first Protestant scholars who bring spiritual direction to the study of Christian counseling. J. S. Kim(2005) writes that "The goal of spiritual direction is to change the heart by making one aware of God's presence. In other words, faith reaches sanctification as it develops." Kim thinks that the means of spiritual direction are prayer, discernment, and reading the Bible including *Lectio Divina*. Kim(2005) mentions three kinds of discernment of morality, life, and spirituality.

Hee-Soon Kwon(2006a) reflects on the meaning and need for spiritual direction in women's spirituality and pastoral care. She describes spiritual direction



in the following way.

Spiritual direction is a ministry that helps a person mature in a relationship with God... The goal of spiritual direction is not to solve problems in everyday life, but to continuously grow in fellowship with God. Spiritual direction has been done in a one-on-one relationship, but some authors have developed group spiritual direction.(Kwon, 2006a, 96-97)

H. S. Kwon introduces centering prayer and explains in detail how to practice the prayer. Kwon claims that spiritual direction needs to be considered a part of spiritual care and counseling. She thinks that the church needs to recover a model of spiritual direction that women can help women through women's experiences. Kwon published her book *Wesleyan Spiritual Exercise Program* in 2006. She compares the spirituality of John Wesley and Ignatius of Loyola and provides a 7-week Wesleyan spiritual exercise program(Kwon, 2006b).

Man-Hong Lee and Kyung-Sim Lim(2009) extend the field of spiritual direction to psychotherapy. As a medical doctor, M. H. Lee found and led the Korean Institute of Psychotherapy and Spiritual Direction in 2005. Lee and Kim(2009) write that "In a broad sense, spiritual direction refers to the act of helping another Christian grow spiritually according to the guidance of the Holy Spirit." This definition appears to have been influenced by Leech. Their concept of spiritual direction, especially for psychotherapy, contains contemplative life, prayer, and discernment. Contemplative prayer has been studied by Korean Protestant scholars and introduced to pastors and Christians since around 2000(Kwon, 2022, 164). Lee and Lim(2009) discuss how psychotherapy and spiritual direction are similar and different, stating that Christian spiritual direction has become an important research topic in psychotherapy and mental health. Protestant scholars in Christian pastoral care and counseling are actively producing articles on spiritual direction. Jae-Hyun Lee wrote "Spiritual Direction and Pastoral Counseling" in 2014, and Gi-Chul Kim published "Pastoral Counseling Reclaiming the Tradition of the Soul Care" in 2019.

Yong-Keun Kwon(2011) discusses spiritual direction in the field of Christian education and development. He introduces the developmental theories of Piaget,

Kohlberg, and Fowler in detail and describes the meaning of spiritual development in spiritual growth. Y. K. Kwon(2011) claims that the meaning of spiritual development is that human beings who have left God come closer to God, recover the likeness of God, and reach perfection. Kwon(2016) sees contemplative life and discernment as essential elements of spiritual direction. Sung-Joo Oh(2016) performs his research on spiritual direction through Neibuhr, Freud, Levinas, van Kaam, and more and asserts that a significant goal of spiritual direction and Christian education is to recover the wholistic self. Sung-Jong Seong(2017) studied the relationship between spiritual direction and Victor W. Turner's theory of rituals. Seong writes that Christ, the archetype of spiritual direction, showed through his life that spiritual direction is anti-structural. It means that Christ is the essence of the anti-structural spiritual direction. For Seong(2017), the key anti-structural aspects of spiritual direction are the extraordinariness of the ordinary(separation and solitude), anti-hierarchical relationships(trust, quality, and friendship), contemplative experiences(love and openness), active passivity(emptying and filling), a journey of uncertainty(dialogue and discernment), and the recovery of the gospel(introspection and lowering of self).

Other scholars reflect on the roles of spiritual direction for social practice and reconciliation. Kyung-Eun Kim(2015) argues why social reconciliation is necessary by enumerating examples of domestic and international conflicts and reconciliation. K. E. Kim understands that spiritual direction seeks to grow a relationship with God at the level of individual consciousness, but an individual's life cannot be separated from the world or others. She says that conflict in society shows the life situation of the directee, and the director needs to provide a proper spiritual direction so that healing and reconciliation can be achieved to reach a truly spiritual life(Kim, 2016, 282-284). Daniel Chungsoon Lee(2018) also writes that individual faith irrelevant to social situations cannot be true faith, and Christians can fall into narcissism when social situations are ignored. D. C. Lee thinks Mriam Cleary's Experience Cycle is a practical model of spiritual direction for the social practice of Christians.

As seen in the first writings of O. S. Kim and H. Y. You, scholars started the research on spiritual direction with examples in Protestant history and churches.

As scholars dug and found more materials and resources, they realized that the concept and application of spiritual direction can be varied. After a historical and theological study, scholars have expanded their understanding of spiritual direction to other fields of study like pastoral care and counseling, Christian education, systematic theology, and so on. Recent research has tried to suggest a model of spiritual direction in their own context. As we can see in the research on spiritual direction in Korea, scholars initially had to rely on foreign scholars, books, and programs to understand spiritual direction. New research on spiritual direction in the Korean Protestant context is gaining ground and expanding its roots and branches.

#### **IV. Korean Spiritual Direction and Korean Spiritual Tradition**

Korean Protestant scholars do respect the historical foundation of spiritual direction. Korean scholars learn from the history and people of the Church. They have used and adopted all necessary resources from the Bible, the Church Fathers and Mothers, spiritual figures, books and writings of each era, and modern theories and models. They have found the positive dimensions of spiritual direction in many fields of Christian theology and practice. Few of them, however, critically reflect on spiritual direction in and through the history of Korean Protestant spirituality. Most scholars who talk about the benefits of spiritual direction do not study why and how spiritual direction is beneficial in and for Korean Protestant spirituality and context. The fact that Korean Protestants do not have a tradition of spiritual direction can be a reason for their need for spiritual direction, but this is not enough or relevant. If Protestants have been ignoring the tradition of spiritual direction, we cannot expect them to suddenly respect and learn from it. Knowing what we have and don't have is critical because what we have now tells us who we are in the Korean spiritual tradition. Thus, Korean Protestants need to talk about what we have and what we do not at the same time. We often say that spiritual direction includes how to grow, strengthen, sense, be aware, know, feel, continue, change, form, mature, recov-

er, and many other forms of development. This is because there is not just one way to do spiritual direction and to reach the goals of spiritual life. We should investigate why a person or context has one type of spiritual tradition for their spiritual life and not another.

Korean Protestants have different types of spiritual direction. The two primary characteristics of spiritual direction representing Korean Protestantism are application to life and small groups. The spiritual discipline in Korean churches emphasizes practical aspects of the teachings of the Bible and experiences through prayer. James S. Gale(1909, 193-194) retells a relevant story about a Korean believer.

One day there came into one of the mission stations a sturdy Christian from the north. After the usual greetings, he was asked the purpose of his visit. His reply was: 'I have been memorizing some verses in the Bible, and have come to recite them to you.' He lived a hundred miles away, and had walked all that distance, traveling four nights - a long stroll to recite some verses of Scripture to his pastor, but he was listened to as he recited in Korean, without a verbal error, the entire Sermon on the Mount. He was told that if he simply memorized it, it would be a feat of memory and nothing more; he must practise its teachings. His face lighted up with a smile as he promptly replied: 'That is the way I learned it. I tried to memorize it, but it wouldn't stick, so I hit on this plan. I would memorize a verse, and then find a heathen neighbor of mine and practise the verse on him. Then I found it would stick.'

This story is about how to read, understand, learn, and apply the teachings of Jesus. Reciting the Bible verses is a means of spiritual discipline. If a directee asks a director for help understanding the Sermon of the Mount for the directee's spiritual growth, a spiritual director may suggest the Christian either practice what Jesus taught to have a living faith or recite repeatedly in order to see God with a pure heart. Which direction is preferable? Maybe both. Who was the director of the story about a Korean believer? Maybe both, the Korean Christian and the pastor. Who was the directee? Again, maybe both. We do not know if the story was made up for educational purposes or not, but the lesson is fairly clear: doing is the best way to learn.

Korean Protestants have a group prayer and small group discipline and a weak tradition of one-on-one spiritual direction. Small groups began from the first stage of the missionaries' work in Korea. Two of the pillars of the Korean Protestant Church were small groups and revival meetings. One-on-one spiritual direction was mostly not allowed in the context of the early Korean Protestant churches. It was not because of pastors' and missionaries' abilities, but because of the rapid growth of the church membership. It means that one-on-one education or tutoring could be possible when the number of students was smaller at the beginning of the missionaries' mission and education. From the early Bible study class and prayer meeting, the number of attendees increased fast. If there were fewer members and enough leaders, like monasteries, Korean Protestant churches might have developed other forms of spiritual direction and discipline.

A report from the Methodist Episcopal Church says that "The total Christian population in Korea in 1910 was approximately two hundred and fifty thousand, being an average of more than one convert an hour for every hour of the day and night since the first missionary set foot on Korean soil twenty-five years ago"(The Korea Quarter-Centennial Commission, 1910). The number was only 39, 613 in 1907(Gale, 1909, 229). While there are overwhelmingly more women than men, one-on-one spiritual direction was not possible as there were hardly any female pastors. Early Korean Protestants used partitions to separate men and women. The first female pastor, a native Korean, was ordained in 1955. There were, however, female missionaries who were passionate about improving the situation for Korean women. The total number of female missionaries was 66 at the end of the 19th century(Yang, 2015, 133).

Korean churches have a theological and historical tradition influenced by missionaries. Most textbooks for new academic subjects such as theology, mathematics, geography, zoology, and others were translated books from the missionaries' home countries. The majority of teachers and members of the faculty were missionaries before the first Korean students graduated(Lee, 1909, 64-68). Quarto Centennial Papers in 1909 reports on a men's college that "Its curriculum is about that of colleges in America"(Lee, 1909, 133). Ewha Hakdang (Now Ewha University) used translated textbooks and followed the semester sys-

tem of the USA(Kim, 2018, 171-172).

Needless to say, the theology and attitude of foreign Protestant missionaries influenced Korean Protestants' attitudes toward the Catholic Church. Since the Protestant Reformation, there has been anti-Catholicism in the Protestant Church. Throughout the nineteenth and early twentieth centuries, anti-Catholicism represented the Protestant attitude toward Catholicism in the United States. Missionaries such as Allen, Appenzeller, and Underwood openly criticized the Catholic Church's theology and spirituality(Lee, 2012, 57-60). Gale(1904) wrote a novel about missionary work around Pyongyang(Now the Capital of North Korea). The book's chapter 29 contains lines that depict animosity between Catholics and Protestants. The title of the chapter is "The Smash of Fireblower" (Gale, 1904, 210-228).

"But they observe ten thousand things that don't exist in the Bible," said Saw.

"No," said Saw, "no Catholics for me; they are darker than the heathen."

"Protestant! Heretics you mean; are you heretics?"

"To join the holy father's church." "So! That is good; there is no salvation elsewhere."

A well-known incident occurred between the Korean Protestant Church and the Korean Catholic Church. In response to a Chinese book titled 耶蘇真教四牌 [Four Characteristics of the True Religion of Jesus], translated by a Korean Catholic Priest in 1907, a Korean Protestant pastor wrote a book titled 耶蘇天主兩教辯論 [Debate between Protestantism and Catholicism] in 1908. The two books are meant to criticize each other's doctrine and tradition. Catholics and Protestants engaged in a significant amount of violent conflict up until 1910(Han, 2010, 121-147).

Some aspects of Catholic tradition were still seen as being foreign and un-Christian. Until the middle of the 20th century, most Protestant Christians around the world did not know the tradition of spiritual direction. Korean Protestants do not make the Sign of the Cross. They do not pray with rosaries. In Korean Protestant churches, holy water and a statue of Mary are absent. Around the year 2000, contemplative prayer was introduced in Korean Protestant churches, sparking discussion and disagreement. Contemplative prayer was prohibited by

some Korean Protestant denominations, who viewed it as Catholic and syncretic (Kwon, 2022, 163-192). One of the denominations is one of the two biggest Presbyterian denominations in Korea. Many Korean Protestants still feel that Catholicism should be rejected, despite the fact that anti-Catholicism is generally weaker today than in the past.

Korean Protestant churches have a unique spiritual tradition. *Tongsung Kido* (praying out loud in unison) is accepted as a prayer of Korean Protestants by almost all Korean Protestant denominations. The prayer appeared in early Korean Protestant history and has been practiced by most Protestant churches. Pentecostal denominations in the United States have a similar prayer, but their prayer does not represent the prayer tradition of all Protestant churches. Dawn Prayer, or Early Morning Prayer, is also a Korean prayer for similar purposes as *Tongsung Kido*. Glossolalia, or speaking in tongues, is popular among Korean Protestant churches, but it is not universally accepted as a prayer of Korean Protestants. Many churches do not pray in glossolalia.

Korean Protestants did not have a contemplative prayer and tradition. Contemplation is a foreign concept and attitude toward spiritual life and a spiritual relationship with God. If spiritual direction must be done in a contemplative way, Korean Protestant churches are not prepared. Most Korean spiritual life, discipline, exercise, or direction is based on *Tongsung Kido*, Early Morning Prayer, revival meetings, small groups, Bible study classes, worship, retreats, class meetings, and so on. Korean Protestant churches need a spiritual direction that reflects Korean Protestant spiritual tradition, history, prayer, discipline, culture, and context.

## V. Conclusion

If spiritual direction in Korean Protestant churches is for Korean Protestant Christians, then the direction should contain the spiritual traditions, theories, and methods of Korean Protestantism. Korean spiritual direction can adopt and transform the spiritual direction of other churches, yet the direction still needs

to be Korean, at least in part. Being a Korean Protestant Christian means being Christian. Therefore, a Korean Protestant Christian should stay in the Bible, tradition, history, culture, and faith of the Church.

Prayer makes Christians wise, empowered, and have infinite tranquility. We must pray when we are free, we must pray when we are very busy, we must pray when we are in pain or sorrow, we must pray when we are at peace or when we are happy. This is the secret to walking with God and always being in front of the Lord. We must take a quiet time and prostrate ourselves before the Lord. The inspiration that falls like dew enriches us.

Without being informed, no one could assume the teaching on prayer above is written by a Korean Protestant pastor. Geon Lee(1928), one of the first Korean pastor-theologians, wrote the paragraph. As a principal, he did not leave his seminary in Seoul during the Korean War and was kidnapped to North Korea. Christian spiritual direction is Christian when it is for more Christians than for only a few. Likewise, Protestant spiritual direction is for more Protestant Christians than only a few. Christian spiritual direction can be directed at a small group or an individual for a specific reason or a universal goal. However, Christian spiritual direction needs to be contextualized for those who participate voluntarily and willingly for a specific goal or a general purpose.

Korean Protestants have their tradition, history, theology, writings of Korean Fathers and Mothers, prayers, and culture. Like Western, Eastern, or ancient Christians, Korean Protestant Christians have met, seen, heard, felt, been united, aware, and loved God. In terms of spiritual direction, the Korean Protestant spiritual tradition merits the same consideration as the others. If we do not consider why Korean Protestant churches have or do not have some spiritual traditions, spiritual direction can lead to another controversy or separation. Korean Protestants need to find spiritual traditions in Christian history and renew their spiritual lives. The history of Korean Protestantism shows that we are disconnected in part from the history of the Church.

Repent, for the kingdom of God is near. Blessed are the pure in heart, for they will see God. Go into your room to pray. This is how you should pray,



Our Father in Heaven. So do not worry. Go and do likewise. Love your God and your neighbor. Pray for those who persecute you. Take and eat; this is my body. These are the teachings and directions of Jesus. Jesus taught both a wealthy young man and a large crowd. Jesus went to the wilderness, where he stayed for forty days and nights. He prayed often and asked his disciples to pray together. Jesus spoke to a Samaritan woman and to a crowd prepared to stone a woman. After all these teachings and doings, what happened was that Jesus was killed alone, though he said, "Take up your cross and follow me." After Jesus was killed on the cross, a few Christians finally walked the way Jesus walked. The way to Jesus is that difficult. The researcher hopes that Korean Protestant churches never cease to try the way, with the brothers and sisters of the world.

## References

- Bae, J. D. (2009). A study on prayer theology in the reformed Church and the Korean Church. *Journal of Christian Philosophy*, 8, 199-223.
- Gale, J. S. (1904). *The vanguard: a tale of Korea*. New York: Fleming H. Revell Company.
- Lee, G. et al. (1909). *Quarto centennial papers read before the Korea mission of the Presbyterian Church in the USA at the annual meeting in Pyongyang*. Pyongyang: the Presbyterian Church in the USA.
- Lee, G. (1928). On prayer. *The living waters*, 72, 13-16.
- Gutiérrez, G. (2003). *We drink from our own wells: the spiritual journey of a people*. New York: Orbis Books.
- Han, K. M. (2010). A study on the Protestant community's perception of Catholicism in the 1920s. *Research Journal of Korean Church History*, 34, 121-147.
- Hinson, G. (2000). *Spiritual preparation for spiritual leadership*. Translator: Eom, S. O. Seoul: Eunsung Publications.
- Kilbourne, E. A. (1925). On retreat. *The Living Waters*, 28, 1-2.
- Jones, W. P. (2005). *The art of spiritual direction*. Translator: Bae, J. W. Seoul: Eunsung Publications.
- Kim, G. C. (2019). Pastoral counseling reclaiming the tradition of soul care: bringing pastoral counseling and spiritual direction together. *Theology and Praxis*, 63, 239-269.
- Kim, H. S. (2018). Programs and extra curricular activities of liberal arts education at girls' school at late Chosen Dynasty. *Korean Journal of General Education*, 12/3, 165-185.
- Kim, J. S. (2005). Christian counseling and spiritual direction. *ACTS Theology and Mission*, 9, 370-387.
- Kim, K. E. (2015). The positive role of spiritual direction for social reconciliation. *Theology and Praxis*, 43, 267-292.
- Kim, O. S. (1990). Research on spiritual direction. *Theology and World*, 20, 160-186.
- Kim, O. S. (1991). Research on the models of spiritual direction. *Theology and World*, 22, 157-183.
- Kim, O. S. (1994). Dream and spiritual direction. *Theology and World*, 28, 177-203.
- Kim, O. S. (1994). *Modern Church and spiritual ministry*. Seoul: Methodist Theological University Press.
- Korean Quarter-Centennial Commission of M. E. C(1910), *Korea ten outstanding and compelling facts*. New York: KQCC.
- Kwon, H. S. (2006a). Women's spirituality and spiritual direction. *Journal of Pastoral Care and Counseling*, 8, 91-126.
- Kwon, H. S. (2006b). *Wesleyan spiritual exercise program*. Seoul: KMC Press.
- Kwon, J. G. (2019). Korean Protestant studies on spirituality in the 1980s. *Journal of Christian Education in Korea*, 60, 227-259.
- Kwon, J. G. (2022). Understanding contemplative prayer in the Korean Protestant context. *Journal*

- of Christian Education in Korea*, 69, 163-192.
- Kwon, Y. K. (2011). Human development and spiritual guidance. *Theology and Ministry*, 35, 273-302.
- Kwon, Y. K. (2016). Spiritual guidance and training for spiritual life. *Theology and Ministry*, 46, 141-167.
- Lee, D. C. (2018). Christians' social practice and spiritual direction. *Theology and Praxis*, 62, 187-210.
- Lee, J. H. (2014). Spiritual direction and pastoral counseling: spiritual growth through counseling relationship. *Journal of Pastoral Care and Counseling*, 23, 144-172
- Lee, J. G. (2012). The formation of Protestant denominations and their religious identities in modern Korea: focusing on Presbyterianism, modernism, and Holiness Church. *Critical Review of Religion and Culture*, 22, 51-87.
- Lee, K. H. (2019). Current practice and research of spiritual direction in the Protestant churches of the USA. *Theology and Praxis*, 66, 129-155.
- Lee, K. H. (2020). Cross-cultural spiritual direction: the spiritual exercise and the true meaning of the lord of heaven. *Theology and Praxis*, 81, 209-235.
- Leech, K. (1977) *Soul friend: a study of spirituality*. London: Sheldon Press.
- Lee, M. H. & Lim, K. S. (2009). A study on similarities and differences between psychodynamic-psychotherapy and spiritual direction. *Journal of Christian Counseling*, 17, 155-178.
- McFarland, E. F. (1919). Prayer life of pastor. *Presbyterian Theological Quarterly*, 8, 60-72.
- Oh, S. J. (2016). An approach to spiritual direction and education for the wholistic self. *Theological Forum*, 85, 195-225.
- Park, K. W. (1983). Theological education and spiritual discipline. *Christian Thoughts*, 27/3, 90-102.
- Part, K. W. (1985). Today's ministers and theological formation. *Christian Thoughts*, 29/9, 23-33.
- Rice, H. (2000). *Pastor as spiritual guide*. Translator: Choi, D. H. Seoul: Eunsung Publications.
- Seong, S. J. (2017). Study on the 'anti-structure' characteristics of spiritual direction: Focusing on Victor W. Turner's theory of rituals. *Journal of Christian Education in Korea*, 50, 81-116.
- Yang, H. H. (2015) The women's education activity of Mary Scranton and the earliest beginning of Korean feminist perspective in the modern period. *Journal of Christian History Society in Korea*, 42, 133-173.
- You, H. Y. (1997). The tradition of spiritual direction and its contemporary meaning. *Church and Theology*, 31(1997), 195-222.
- You, H. Y. (1997). *Experience of God and spiritual exercise*. Seoul: Presbyterian University and Theological Seminary Press.
- You, H. Y. (2000). A need for spiritual direction: the request of the times. *Educational Church*, 280, 2-7.
- You, H. Y. (2002). A need and a practical suggestion for spiritual direction. *Korean Presbyterian Journal of Theology*, 18, 425-446.