

Political Panentheism for a Liberative Logic of Faith in Postmodern Era

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Introduction

This paper suggests a type of panentheism, *political* panentheism, which can transmit the legacy of Korean minjung theology viable in our postmodern era. Although minjung theology, which was very prosperous in 1970's and 1980's in the Korean theological context, has a deep wisdom in its religiosity and social practicality, it has been losing its influence on Korean Christianity in various reasons. Still, the teachings of minjung theology are highly needed for the rescue of Christian faith from the crisis, a crisis that Christian faith cannot witness to the God of salvation especially for the people in marginalization. For this task, minjung theology demands a reformulation of its legacy which can work in the changed situation today. This reformulation is to reinterpret its ideas in the theological background of panentheism.

This paper is composed of three parts. First, it articulates the changed situation in which minjung theology has been challenged for maintaining its fundamental concern, mission and ecumenism from the margin. Second, it explains 'political panentheism,' which is a viable form of minjung theology in the changed milieu of postmodernism, and suggests it as a theological and educational 'project' for the Christian religion to retrieve the liberative logic of faith. Third, it deals with a way of application of the political panentheism to meet various needs of the contemporary church.

1. Three Changes needs Minjung Theology to Get in/beyond Contextual Theology

A long-lasting concern of minjung theology is mission and ecumenism from the margin. The theology has been exploring so long how to carry out these tasks in Korean/Asian contexts. However, the liberative works from/within the margin have been often failed with various reasons. Among them, this paper is concerned with the internalized predicament of Christian belief system that makes theologically impossible the mission and ecumenism with

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the people of marginalization. In order to solve it, this paper attempts to meet together two theological strangers to each other, political theology and philosophical theology, to produce a *political panentheism*.

Such a discussion is needed for the following reason. The traditional strategy of minjung theology is a transition of theological focus from on dogmatics to political ethics/praxis. However, such a strategy is no more 'sufficient' to do the very practical work in local faith communities. Why? The traditional confession of faith community has gradually enervated because of the death of traditional theistic beliefs; therefore, the church has been losing its way. Nonetheless, in the lost place are various types of fundamentalist church movements so prosperous that the mission and ecumenism from the margin is in peril. Therefore, a new responsibility of minjung theology arises in order to respond to Christian mission and ecumenism especially from the margin. This responsibility is based on the historical experience that a large group of Christians, once sincere advocates of minjung theology, began to leave from the life of church itself. Various changes forced minjung theology to continuously develop its contextual sensitivity and also to provide the faith community with a new conceptual tool to acknowledge it.

Minjung theology needs to get *beyond* the borderline of contextual theology in order to keep *in* it. For the present situation becomes so complex that the theology should not remain only with the contextual identity. It needs a comprehensive theological scheme that could foster the integral spirituality of the faith community to believe, to live, and to act in the changed situation. The changes are multiple, social, ecclesial, theological, and philosophical.

First, there has been a drastic *social* change by the neo-liberalistic globalization for the recent two or three decades. We don't need to repeat the devastation of all spheres of minjung's life caused by the globalized market system. Only what we notice is the irony that the deepened tragedy makes more difficult the grass root ecumenism (minjung solidarity). The market system dominates not only the economic structure but more importantly also the mentality of people. In effect, minjung is now hardly recognized as the agent of history but an object of pity/charity, especially in the conservatized church. So the frequent failure of the solidarity stems not from the shortage of materials but from the defiled mentality betraying the actual existence. In this change, the enemy is not only the evil social structure but the internalized ideology as religiosity. We need to review the belief system, not only faith's ethical orientation but also the confession of faith itself.

Second, beside the social change and its effect on the religious mentality, the churches over the world as well as in Korea experienced the unfortunate change of *ecclesiastical* environment for ecumenism. Conservative churches succeeded to expand their territories along with the process of globalization. The neo-liberalism needed a religious ally and sponsored conservative groups that could pay in return by domesticating the victims with the theology of prosperity. The more the neo-liberalist system spread out the cultural atmosphere, as well as social relations, the more the religious conservative messages acquired controlling power over both of perpetrators and victims of the system. Mega-churches symbolize the grotesque phenomenon. Now, the traditional ecumenical movement in Korea, maybe in World Council of Churches (WCC) too, is easily misdirected by the politics of size (money), and the area for the grass root ecumenism becomes narrower. In these surroundings, mission and ecumenism from the margin would be possible again not by the technique of relationship but with the *metanoia* of theology for a new formulation of faith confessions.

Third, there were also *theological* and *philosophical* changes. After the short appearance of the theology of death of God in 1960s, which implies the death of faith's logic based on old theological dogmas, contextual theologies began to be born with a fundamental concern about the theological localization of Christian faith in a particular context. The localization was mainly performed by stressing church's social responsibility. But the haunting difficulty has been remaining in the constant gaps between seminaries and churches, theology and faith, praxis and confession, and intellect and religiosity. Besides, since late 1970s, fresh philosophical streams arrived in the name of postmodernism. The stream changed most intellectual crusts and demanded the new thought framework and the newly-oriented spirituality. Such a philosophical advent challenged Asian theology also to reshape the language and concepts in the message about the Good News.

With these changes, minjung theology should consider to build up 'faith's liberative logic' for mission and ecumenism today in/between the grass root faith communities. This task is accompanied with the rescue of the liberative message from defiled words and dangerous concepts which permeate through the church life. The essence of the task is both to look at the minjung's *han* and dalit's *peeran* and to witness God's liberating activity in/through the margin. How can we proclaim God's justice and peace in confrontation to the wretchedness of minjung's life, minjung in tragic writhing who rely only upon their own sorrow and hope because the whole world turns to be a place of exile for them? To answer this question, I

suggest political panentheism as our theological/educational project. In short, the project is to build 'faith's liberative logic' for life-affirming mission and grass root solidarity.

2. What is a political panentheism project?

The political panentheism project is aimed to release faith communities from the prevailing internalized theological logics by depriving the magical chanting of neo-liberalistic success evangelism. Therefore, it seeks to reform the faith community with the transformative spirituality in order to relocate mission and evangelism from the power/center to the margin. Let me explain the implications of each of the three words.

2.1. The 'political' concepts, the heritage of minjung theology

It is important to transmit the inherent values of minjung theology because the Asian theologies have engraved the transformative spirituality in their theological nature. Without the theological wisdom, such beautiful words 'mission and ecumenism' would lose the meaning and direction and thereby turn to be a vacant slogan of church politicians. The following 'political' ideas in minjung theology are still very significant for life-affirming mission and grass root ecumenism.

First, a political idea is the *discernment of faith's knowledge* in mission and ecumenism in answering such questions as how to read con/texts, where to stand with whom, and which way to choose for what. Minjung theology has transmitted a fundamental idea for these matters, *minjung centrism*. Minjung centrism is a hermeneutic of minjung-centered perspective and a politic of minjung-oriented praxis. It is a way of interpretation of con/texts through the eyes of minjung to reach a truth, and a way of praxis in the side of minjung towards the liberation of minjung. This asymmetrical predilection for the marginalized comes from the faith's discernment for participation in God's salvific works in the world. It is also the Pauline strategy in mission and ecumenism, which is confessed in 1 Corinthians 1:27b~28; "God chose what is weak in the world to shame the strong, God chose what is low and despised in the world, things that are not, to reduce to nothing things that are." What 'political' means in this sense is an art of asymmetrical knowledge to vindicate the truth of God's predilection for minjung.

Second, a political idea is the *decision of passionate faith* that dares to find essential

clues for thinking and acting *from below*, which means ‘from suffering and hope’ of minjung. A founding minjung theologian Ahn Byung-mu cries, “Why are they [minjung] poor? Why do they suffer from hunger? Why are they sobbing in sorrow? Who condemns and discriminates them? Who insults and accuses them? In the long history of Christian church, these questions hardly arose!”² Politics is a science of relationship for transformation. So, political wisdom can arise from listening to the outcry of minjung, which is the locus for radical transformation. That’s why his colleague Suh Nam-dong speaks of “the infrastructure of revelation” as an important theme of minjung theology. With the help of social analysis, he hopes to discover the sacramental reality of revelation in the suffering and hope of minjung. For minjung theology, in this sense, what ‘political’ means is an art of decisive faith willing to trace the vestige of God’s salvation in the deepest valley of history.

Third, a political idea is the *radical living of faith* along with the essential teaching of the Bible. According to Suh Nam-dong, it is to search for “the origin of Christian faith.” Christian faith is guided by the central belief in God’s incarnation in the world for liberating all lives from the bondage of death. Jesus’ Nazarene manifesto (Luke 4:16-19) is a more concrete version of the belief. Jesus’ life and teaching are oriented to political spirituality in the sense that for him the advent of God’s kingdom is the ultimate transformation of this world. Therefore, faith’s life also must be political in that genuine faith is embodied in sincere life towards the kingdom. Suh Nam-dong speaks of it with the concept of “the unity of God and revolution.” This idea indicates the double task to overcome religious minimalism (without revolution) and practical maximalism (without God). According to him, the reality of all historical life is “the confluence of two stories,” stories of God and minjung. Then, for him, what ‘political’ means is an art of spiritual life to dwell in God’s life only by devotional life for liberation of minjung.

2.2. ‘Panentheism’ for a new thought framework

Panentheism, which literally means ‘everything is in God’, is an attempt to provide a proper philosophical framework integrated with religious beliefs. The term was coined by a German philosopher K. F. C. Krause in the early nineteenth century, and it became much more important since the intellectual collapse of traditional Christian theism, which presupposes a god who lives in the supernatural world and does not work in the world but by

² Byung-mu Ahn, “Jesus’ Hope,” *Christian Thought* 188 (January 1974), 35.

miracles. The emergence of ‘the theology of death of God’ in 1960s signifies the termination of the old way of theistic conceptualization. So, Christian theology sought for breakthrough in two ways, political theology or natural/philosophical theology. Charles Hartshorne elaborated panentheism for Christian natural theology against the old theism, called “pure transcendental deism,”³ which originated from Aristotle’s idea of God as ‘the unmoved mover’. He points out a theological problem in the philosophical presupposition of the traditional theism that stresses the unilateral absoluteness of God in relation to the world, and attempts in a fresh way to promote religious spirituality with coherent philosophical ideas.

Today, panentheism is prosperous in many forms. Its concern and ideas are so various that it is not simple to speak of the characteristics. In broad outlines, it could be categorized as following:⁴ (1) *Sapiential* panentheism for a holistic spirituality that takes insights from various religious traditions such as Jewish Kabbalistic, Muslim Sufi, Hindu philosophy, and Christian mysticism traditions. (2) *Scientific* panentheism, which unveils the reality of the universe by recent discoveries of science. (3) *Philosophical* panentheism as an attempt to reformulate the worldview for advocating new civilizational values such as persuasion, plurality, relationship, and so on. (4) *Doctrinal* panentheism, as a type of Christian theology to make an acceptable idea of trinitarianism by stressing the lost quality of God, immanence. Despite such variety, there is a minimal consensus on the idea that ‘the world is inside of God even though God is also more than the world.’

Panentheism in its various forms has theoretical merits.⁵First, it has a theological value as an alternative theism that can substitute “‘supernaturalistic’ theism” which is no longer viable. Second, it opens a new possibility of dialogue with science again because of its new relational ideas of “emergence.” Third, it can do “a better job at preserving certain religious beliefs than classical theism can.” Fourth, it provides a metaphysical foundation for meeting “between western and eastern religious philosophical systems.”Fifth, it explains “the problem of evil” that has been a long theological scandal in traditional theologies. Finally, it offers an acceptable “ethical or political implications” than the traditional supernaturalistic theism does.

For Christian theology, the basic concern about panentheism is not entirely

³Charles Hartshorne, *Man’s Vision of God and the Logic of Theism*, 347.

⁴ Philip Clayton, “Panentheism Today: A Constructive Systematic Evaluation,” in *In Whom We Live and Move and Have Our Being* (Grand Rapids: Wm. B. Eerdmans Publishing, 2004). Clayton classifies thirteen forms of panentheism in this article. I resort it for make room for the *political* panentheism.

⁵Philip Clayton, *Adventures in the Spirit: God, World, Divine Action* (Minneapolis: Fortress Press, 2008), 120.

new.⁶ Especially, Asian theologies are much more suitable for that idea than western theologies because of the Asian heritage of relational thought. However, it is very important to articulate this issue when we work into mission and ecumenism from the margin. For our grass root churches are basically dominated by old theological framework through which disguised evangelism successfully deceives faith communities with its dogmatic spell. Political theology needs to cope with this situation and to develop a political panentheism project this paper suggests. (5) This *political* panenthsim proposes the theological reinterpretation of Christian messages with the wisdom of panentheism, which gives faith communities a much more appropriate confession and spirituality for mission and ecumenism from the margin. It still maintains the legacies of political theology and provides it with a reliable conceptual tool.

Here, 'panentheism' proposes relational ideas of God and the world that could reshape basic tenets of Christian beliefs in accordance with mission and ecumenism from the margin. For instance, first, the most important value of panentheism is the changed image of God from God of power to God of life-giver, from God as heavenly emperor to God as ultimate sympathizer/companion. While the traditional image of God is linked with the unilateral stress on divine transcendence and omnipotence, the panentheistic image is supported with the bilateral idea of divine transcendence and immanence and God's relationality with the world. In panentheism, we understand the infinite transcendence of God as the locus of ultimate hope, and the infinite immanence as the God's intimate love.

Second, this changed image of God solves old theological problem about God's love. According to the logic of the traditional theism, the infinite God is perfect, and the divine perfection means unchangeability of God. Therefore, the infinite God is impassible (no feeling/passion) and immutable (no change/relation). The impassible god cannot feel the agony of the margin, and the immutable god is self-satisfying with the created order by his own power. How can such God be told as loving? On the contrary, a panentheistic symbol of 'cosmos as God's body' signifies God's bodily feeling of the suffering and hope of minjung/dalit. This God does not control the world to keep status quo but listens to the outcry of sufferers and then works for life-giving. God's love is relational and compassionate to

⁶ The main endeavor is the theology of trinitarianism, which takes both transcendence and immanence as indispensable two resources. However, historically, the attempt has constantly failed because of the philosophical presuppositions such as mechanistic understanding of God-world relationship and substantial metaphysics. Now, many theologians try to solve the long-lasting problem by wedding trinitarian thought with panentheism, rather than remaining in the old match of it with substance metaphysics.

sufferers. This panentheistic image of God is much more biblical (divine sympathy and Christ's *kenosis*) than the omnipotent and transcendent deistic God of traditional theism.

Third, the change of God's image elicits the change of religious life. The heavenly emperor created this world once for all and is now just watching out potential perpetrators of the created order for punishment. Such a deity works only for the preservation of the existing order, which means God does not actually work for creation any more, and needs obedience to the divinely-ordained rule. So the belief in this kind of deity also concerns preservation of status quo that is allegedly created by God. Who wants such a god and this kind of faith? The privileged! In contrast, the sympathetic God walks with sufferers like companion and continuously works for life-giving to them. God's creation is understood as the divine judgment of the evil structure and revolutionary transformation towards the new heaven and earth. Faith as participation in God's life is the compassionate spirituality for mission and ecumenism from the margin.

2.3. The 'project' for the establishment of faith's new logic

The political panentheism is proposed for the change of faith's logic that could relocate mission and ecumenism from the power to the margin. A new logic of faith is urgent for the integral understanding of God's mission (*missio Dei*) and minjung's struggle and solidarity, because the old logic of church is still so prevailing over the churches that our mission and ecumenism from the margin are often astray and failed. The political panentheism can be a theological basis for the religious life of confession and praxis in a different way from the old logic. It can be a new faith's logic. Let me contrast two logics.

[Old Logic]

1. Deistic image of God: God is transcendent and omnipotent and lives/works supernaturally.
2. God's work: God created this world perfectly, and this world is moved by God's will because God is all powerful. (God does not necessarily work anymore.) However, this world can commit sin so that sometimes God intervenes in the world to fix it from the outside of this world. (God may not be omnipotent to keep the originally created order.)
3. The life of faith: To follow God's will is to keep status quo; reversely, to resist it is sin as the same with the betrayal to God's will. (The ruler of the present world is a representative of God's will.) The suffering in the marginalized is caused by their sin or maybe an

unknown test of God for the future wealth. (The privileged are the people with God's award)

4. Therefore, don't be a sinner while you work for mission and ecumenism from the margin. (Or, just do your religious responsibility insofar as your charitable work does not violate the status quo created by God.)

[New Logic]

1. Panentheistic image of God: God is both infinitely transcendent and infinitely immanent "in whom we live, move, and have our being." (Acts 17:28) The world is not merely an object of God's creation but the fundamental place where God's love is embodied.
2. God's work: God of love is ever presently working in the world, because the world is God's body. God's work is the creative transformation of the world through the judgment of the old system (status quo) and the recovery of its victims. God's love is not a blind mercy but a faithful response to the outcries of sufferers, which is the essential motivation for God's salvific work.
3. The life of faith: Faith's call is participation in God's work, and therefore spirituality is to wipe out the tears of sufferers and to resist the evil system. Sin is immobility and silence in confrontation to the sufferers.
4. Therefore, be the children of God while you work for mission and ecumenism from the margin.

When faith communities obtain this new logic, the mission and ecumenism from the margin are firmly buttressed with right confession and sound theology. In this logic, important is an understanding of the closest relationship between God and the victim (minjung). Traditionally, Christian theology put bridges between them. In the middle age, the bridge was church only through which people can access to God; in the modern age, it was dogma/creed by confessing which people can be saved. However, such an understanding is no more than theological idolatry because 'there is no need of a bridge between closer relations, and any bridge cannot be built in the closest relations' (Nietzsche). Mission and ecumenism from the margin can be well operating when we clearly understand and confess that God's closest relation is to sufferers. For God's work is initially motivated by their outcry and proceeds in/from the place where they grieve. The God of justice and peace

knows the pain of the victim, and also “the real pain is known by the victim.” (*Jis tan lage, soi jane* in Panjabi words)⁷For God and the victim is the closest to each other in relation. Theology must watch this fact. The political panentheism can be a proper thought framework for this thinking.

Besides, the political panentheism as a project would be possibly developed to an Asian trinitarian theology, which witnesses to God the provider of life, Christ the light of justice, and the Holy Spirit the guide of peace. Such idea is multi-dimensional, confessional, biblical, and practical. For the mission and ecumenism from the margin, what must be maintained is a definite confession about God still working for the fullness of life, Christ as the incarnate God who comes to be embodied as justice in lost places, and the Spirit the guide of the victimized to genuine *shalom* in spiritual state as well as social relations and ideals. With this confession, church can continuously answer questions about what is fundamental and urgent for life, justice, and peace. The answering process is the process of relocation of mission and ecumenism from the power to the margin. The political panentheism can be the faith’s logic in this process.

3. Applications of the political panentheism to our traditions and today’s tasks

The political panentheism is basically directed to build up a liberative spirituality, “the combat spirituality to the whole.”⁸It is by this spirituality that mission could be understood as life-affirming by justice and peace, and ecumenism as grass root solidarity. Such spirituality is consequent upon Asian experiences, sufferings of minjung. Generally, spirituality grows from the experience of suffering and glows in confrontation to suffering. In this sense, the liberative spirituality is the penetrating wisdom and power of the wounded soul: its wisdom comes from becoming aware of the victimized experiences of self and others, and its power from the experience of resistance to the victimizing realities. This combat spirituality is ‘to love, to rage, and to act’ for *shalom* of minjung. This is the revival of faith’s origin, a struggle for the genuine peace different from *pax Romana*. Minjung theology has developed this spirituality, and the political panentheism assists such legacy.

In short, the political panentheism is a reinterpretation of the hermeneutic legacy of

⁷James Massey, *Dalit Theology*(Manohar, 2014), 239.

⁸Massey, *Dalit Theology*, 245.

minjung theology, *minjung centrism*, in the conceptual horizon of panentheism. It is a theological endeavor to persuade faith communities to undertake mission and ecumenism from the margin in our postmodern world in which each and every conviction is relativized and then fallen into being deconstructed. There is a frequent postmodern suspicion to the claim of minjung centrism as a kind of absolutism. However, it is merely an ideological misreading of it or short-sightedness which cannot look into the leitmotif of it. Minjung centrism is a comprehensive thought into which three critical minds at least are interwoven.

First, minjung centrism criticizes philosophical dualism that undergirds the complicated hierarchical systems. The suffering of minjung is not caused by misdirected social relations in accident but by the stably controlling system over class, sex, ethnicity, religion, and so on, which is fundamentally buttressed by philosophical dualism.⁹ Minjung centrism is a theoretical project to knock down the hierarchically structured system which is built on its philosophical foundation, philosophical dualism. Second, minjung centrism is opposite to the relativistic ethic which is an ally of philosophical dualism. Ethical relativism¹⁰ is inclined to respond to the destructed reality of life by silence! Such an ethic is a finalized nihilism in a sick philosophical mind or a disguised immobility of ideology in confrontation to evils. Both are the case of loss of ethical passion. On the contrary, minjung centrism is pathos and ethos to overcome the ethical relativism. Third, it is an outcome of reversed spirituality, a spirituality that overturns the historical failure of imperialistic Christianity.¹¹ Minjung centrism symbolizes a liberative spirituality that saves Christian religiosity from the bondage of ruling ideology.

When this liberative spirituality of minjung theology is reinterpreted through the lens of panentheism, political panentheism comes out and co-works with all faith's communities in the world as well as with Asian colleagues. World Council of Churches (WCC) affirmed a new vision on 'mission and evangelism' and adopted a significant document titled "Together towards Life" in Sep. 5, 2012.¹² This document declares mission as 'the fullness of life' with

⁹ Elizabeth A. Johnson, *Women, Earth, and Creator Spirit* (New York: Paulist Press, 1993), 11.

¹⁰ Ethical relativism has an ethical attitude against any normative morality. Generally, it has two faces. The one is permissiveness that brings about tolerance. The other is skepticism that castrates any ethical legitimacy. The term 'ethical relativism' in this paper comprehends these two facets; however, it especially concerns with the fact that the former tendency is easily sliding down to the latter.

¹¹ Ramsay MacMullen, *Christianizing the Roman Empire (A.D. 100-400)* (New Haven: Yale University Press, 1984), 86-101.

¹² WCC, "Together towards Life: Mission and Evangelism in Changing Landscapes," in *Resource Book of WCC 10th Assembly* (Geneva: WCC Publications, 2013), 51-76.

“transformative spirituality.” The mission can be possible by relocating the agent to the margin. For the margin can carry out the nature of today’s mission as struggle and resistance, inclusive justice, and wholeness of healing. How can do this? It requires the emergence of the church as “the counter-cultural community.” All of these descriptions are perfectly corresponding to what minjung theology has spoken.

The political panentheism with the new logic witnesses two central scenes for Christian faith, God’s life-giving mission and the struggle and solidarity from the margin. Its project is to bring up the liberative spirituality, based on the integral understanding of the two scenes. The project is highly needed for the revival of the currently conservatized churches, rather than for theological discourse itself. The revival of church is the sufficient condition for today’s mission and ecumenism from the margin. For this task, the church must be sure to remember past failures, *aspiritual* failure to sense the agony of suffering creation, a *theological* failure to witness to God’s presence in sufferer’s *han*, and an *ecclesial* failure to stand on the side of sufferers. Historically, any religion cannot survive when it despises and deserts the marginalized and oppressed because God is always and primarily with them. Church must be the faith communion with minjung/dalit. Without this, church can never make its way through the rough water of history.

Therefore, crucial is the liberative spirituality that can relocate mission and ecumenism from the center/power to the margin/weak. The relocation can be performed by the awakened spirit, that is, the subjective resurrection in faith (πίστις), the enduring consistency in hope (ἐλπίς) towards the coming Kingdom of God, and the empowering resistance in love (ἀγάπη). In short, the spirit comes to be faith’s expression of hope through love (Galatians 5:6). How can Christian faith communities be alive with this spirituality today? The political panentheism is answering this question!

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[Abstract]

This paper suggests a type of panentheism, *political* panentheism, which can transmit the legacy of Korean minjung theology viable in the postmodern era. Although minjung theology, which was very prosperous in 1970's and 1980's in the Korean theological context, has a deep wisdom in its religiosity and social practicality, it has been losing its influence on Korean Christianity in various reasons. Still, the teachings of minjung theology are highly needed for the rescue of Christian faith from the crisis, a crisis that Christian faith cannot witness to the God of salvation especially for the people in marginalization. For this task, minjung theology demands a reformulation of its legacy which can work in the changed situation today. This reformulation is to reinterpret its ideas in the theological background of panentheism.

This paper is composed of three parts. First, it articulates the changed situation in which minjung theology is challenged for maintaining its fundamental concern, mission and ecumenism from the margin. Second, it explains 'political panentheism,' which is a viable form of minjung theology in the changed milieu of postmodernism, and suggests it as a theological and educational 'project' for the Christian religion to retrieve the liberative logic of faith. Third, it deals with ways of application of the political panentheism to meet various needs of the contemporary church.

[Keywords]

Panentheism, minjung theology, mission and ecumenism, Asian theology, process theology, postmodernity