

Christianity and Moon-Young Lee's Public Administration - Centering on the Understanding of the Reformation -

Moon Kee Kim
Pyeongtaek University

Abstract

Moon-Young Lee is a layman, not a theologian or pastor, who practiced and influenced Christian values and world view during his academic journey. His impact has been felt for 130 years in Korean Christianity. Moon-Young Lee declares that the foundation of American public administration is the 95 Theses of Martin Luther in his book 'Man, Religion, State'. He also interprets the 95 Theses in sections of "Methodology, Work and Men".

In relation to "Methodology", Articles 1-7 and 92-95 explain repentance in its entirety. These articles show how man should live through out his life. The section about "Work" is classified in an ethereal world (articles 8-55). These articles teach that the work of man is to pursue God's justice not "profit" symbolized by purchase of indulgences.

The section about "Men" is described in articles 56-91 and states that man is a being standing before God (coram Deo) not before priests or the church.

Moon-Young Lee's motive for joining public administration with Christianity is his childhood motto of: "I will study hard for my country from now on, but within the scope of Christianity." For him, the 95 Theses of Martin Luther show the origin of and the foundation of three courses of action for public servants within administrative organizations.

Key words :

Lee Moon-Young, Public Administration, Martin Luther, Reformation, 95 Theses,

I. Introduction

If we were to pick a person who is neither a theologian nor a priest but dedicated to the Christian faith as a way of life, it would most likely be Moon Young Lee. His life and studies began, expanded and came to fruition within the conventionality of Christianity. In the Gospel according to Matthew, it is said that the seed falling on good soil refers to someone who hears the word of God and understands it and this is the one who produces a crop yielding a hundred, sixty or thirty times what was sown (Mt 13:8). Indeed, Moon Young Lee was the seed fallen on good soil who produced a crop yielding more than a hundredfold. Yet, he was never boastful about his yield and upheld his way of life as a disciple of Jesus. I first met Moon Young Lee in Mugyodong Church (current Central Church of KEHC – Korea Evangelical Holiness Church) in the 1970s, and throughout the following over 30 years of Christian friendship until his demise, he had bestowed upon me wisdom and enlightenment. His knowledge of the Bible outshined those of any pastors, and he struggled to live by the code of the Book; and because of this, he was respected by many. If he devoted his youth fighting for the democratization of his country, he dedicated his years after retirement to teaching reform of the churches. He played significant roles in solving many delicate problems faced by his church.

Moon Young Lee never received a degree in Theology, however, his attainment in the Bible and Christian history was profound. Because his knowledge and actions with regards to Christianity were vast I am only going to cover his involvement in the reformation. Moon Young Lee had an unusual and unique approach in interpreting the Bible; however, his viewpoints on the Bible will not be covered here.

Today the churches of Korea have many problems that need to be solved. I believe listening in on the solutions put forth by Moon Young Lee may transition the churches to be more healthy and virtuous. I believe the legacy of Moon Young Lee that had effected the churches of Korea, from when he was just a student at the Sunday school until his retirement, and as a Christian professor, were an act of grace gifted for us by God Himself.

II. Moon Young Lee's Encounter with Christianity

1. Reminiscing the Beginning

On April 13, 1997, Moon Young Lee gave a memorable speech in Mugyodong Church (current Central Church of KEHC) at his ceremony of Elder

Emeritus installation¹. To start with, he reflected on the time when he first became an elder to the church in 1974. He was a member of the Central Church of KEHC since he was 5 until he became the Elder Emeritus at the age of 70. Prior to the ceremony, he talked about the 4 things that he could not have acquired unless he was a member of that church.²

The first was the joy of overcoming diseases. As a child, Moon Young Lee suffered from scarlet fever, malaria and shigellosis one after another. Especially the scarlet fever which lasted for 3 months when he was in the second grade had him undergo much – one of which being the prayer and breathe of Minister Giban Pak (wife of Pastor Seonpyo Bae) who prayed by his bedside during high fevers. Yet this kind person scolded him when stubbornly refused treatment from Sunhwa Hospital that quarantined patients with communicable diseases. He was also very thankful for Pastor Seonpyo Bae making frequent early morning pastoral visitations to his hospital room. Lee knew that the pastor had to make long walks in the freezing north wind of Buk'ak Mountain that fall.

The second was weeping on special moments with God such as when Lee was a student at a Sunday school taught by Elder Panseok Yun. Lee was repentant and cried about bullying his brothers at home. Also he wept at each of his 100-day early Morning Prayer sessions after he became a professor at Korea University. During this time, the passage which he recited as a member of the established group was the sins of men from the chapter 1, the Epistle to Romans.

The third was Mugyodong Church from which he could meet simple and honest people and develop the foundation of his faith. Some of these people were: Bible Woman Sunyeong Kim who prayed for a son after having many daughters, an old lady from Gyeongsang-do who always said thank you, next door neighbor Mrs. Wujin Kim who always cried and prayed for him, a Sunday school teacher who was also a student at an electrical technical school, Deacon Sara Kim who utterly relied on God, Elder Byeongsu Yu who conferred with him regarding unlawful practices committed in a bank loan service and acted according to his conscience in the end, and his mother, aunt and grandmother.

The fourth was his decision, made when he was young, to live for Korea, not the Japanese who made Koreans suffer. He made a decision when he was attending Baejae Middle School as a first grader which changed his entire life to come. He was inspired by the Korean language used during

1) An Elder Emeritus is elected and installed by the resolution of the church session among those who soundly served as an elder for the church for over 20 years.

2) Kim, Moon Kee, *The 90-Year History of Central Evangelical Church*, Seoul, Cheongpa Publication, 1998, 468.

responsive readings at his weekly school worship when only Japanese was allowed to be used in schools. The beauty he realized in the Korean language drove him to decide to study hard but within the foundation of Christianity and for his country.

At the time of his Elder Emeritus installation, he revisited his past and confessed that the love of his country, studying and Christianity were the 3 pillars which dominated his life. He was ordained as an elder of his church in 1974, but he was already discharged from Korea University in the summer of 1973 after being coerced by KCIA (Korea Central Intelligence Agency). His ordainment took place after he was reinstated following a semester-long discharge. His pan-Christian activities included literary coterie activities for the magazine, *The Third Day*, led by Pastor Jaejun Kim, chairperson of KSCF (Korea Student Christian Federation), chairperson of KCFA (Korea Christian Faculty Association) and one of the 6 preachers of Galilee Church. As a result of these activities he had to endure 10 years of dismissal and 5 years of 3 prison terms, from 1974 to 1984.³

Lee said his progression in his studies and Christian faith was attained because he had a distressed mother nation that merited his love. He anticipated the transition of power in North Korea in his doctoral dissertation and was compassionate toward the ill-fated people of Joseon suffering during the Japanese annexation, North Korean citizens under the cruel rule of Ilseong Kim and our people under the Yushin dictatorship as well as laborers and the people of Jeonla-do.

Listening to his heart at the age of 70 in the joy of having survived, having led a simple life, having participated in the suffering of the weak, he said he was at an age to fulfill his obligations of the cross, adversity and repentance before death as illustrated in the last theses of the *Ninety-Five Theses* by Martin Luther.

Lee confessed that his holy mission is to lead a way of intellectual Christianity. His publications, *Autobiographical Public Administration* (1991) and *Analects of Confucius, Mencius and Public Administration* (1996) are the compilations of the blend of his studies, Christianity and love of country. He also disclosed that he was currently writing his newest book, *Man·Religion·State*, as if writing an evangelistic paper. He wanted his final manuscript to be his autobiography containing his embarrassments before God.

The ending of his speech dealt with the discouraging realities of our politics, our universities with vanished integrity and our churches' disregard toward resistance against evil. Without any reserve, Lee expressed the politics of today – the brutal

struggle of the East absorbing the West and the South absorbing the North and how its practice was the opposite of mercy, benevolence, love and the teachings of the Sages. He pointed out the fact that many of the savage villains of the Duhwan Jeon administration are chaired professors at his alma mater. He was also saddened by the fact that most churches today fail to resist against the evil doings of those with power. However, he sees hope that such reproach and frustration will set off the triumph and glory of God. He concluded his speech by offering words of prayer especially for him that he would not compromise with the reality and resolutely see God and God's world and glory and inspire his sinful self and generously offer Him grace.⁴

Lee's speech abridged his way of faith and studies and ruminated the beginning of his Christian faith at the point of becoming an Elder Emeritus, final service rank of the church. This was his way of going back to square one, and in Christian terms, practicing penance. The faith and studies of Lee correspond to those of Martin Luther's in which perpetual repentance is regarded as a natural mission of men.

2. Moon Young Lee's Introduction to Christianity

Moon Young Lee was born a Christian. To understand the Christianity confronted by Lee, we must first understand Seonpyo Bae, the senior pastor of Mugyodong Church where Moon Young Lee attended as a child with his parents.

Moon Young Lee's mother, Yongran Seo, was born in Chebu-dong, below Mt. Inwang in Seoul on Aug. 3, 1896 to Jeonggu Seo, a military man, and Mrs. Lee (name unknown). Because of her father's service, Seo had an affluent childhood – she learned Chinese in seodang and received modern education in elementary school.⁵ Following the then tradition of early marriage, Seo respected the marriage arranged by her parents with Yongsae Lee as soon as she turned 18 in 1914. Yongsae Lee was attending Boseong College at the time. At the downfall of the family fortune, he had to quit his education and move to Eumseong, Chungcheongbuk-do with his family where he found a job at a sewing machine manufacturing company owned by a Westerner. When that company shut down due to insolvency, his family moved near a gold mine located in Yangdae Village in Jiksan, Chungcheongnam-do. In this village in church, Yongran Seo met Yeongshin Im, an elementary school teacher and the future

4) *Ibid.*, 470f.

5) Pak, Yongseok, "Yongran Seo, A New Woman Practicing the Life of a Puritan", *KEHC Biographies*, 10th series, Seoul, Dooroo Publication, 2006, 369.

3) *Ibid.*, 469.

founder of Jung Ang University.⁶

Yongran Seo first entered into Christianity after she was married. At the time, her in-laws led the van of the Enlightenment and Seo began to attend a church after she was deeply inspired by her mother-in-law and her belief in Jesus.⁷ The first member of the family who first met with Jesus was his grandmother, Jeongwon Gwon. She began believing in Jesus shortly after her husband's demise. Her first church was Chongkyo Methodist Church. Moon Young Lee reminisced having many services next to his grandmother dressed in a silk dress. She was a devout Christian who prayed and read the Bible all day.⁸ Yongran Seo became a close friend with Yeongshin Im who was a teacher at an elementary school run by the church in Yangdae Village and their relationship blossomed into something more special.⁹

Late February 1919, Taeyeong Ham sent a copy of the Declaration of Independence to Yeongshin Im in Jiksan via a covert liaison, ordering her to commence an independence movement from Gijeon Girls' School in Jeonju. Im requested Seo to make copies of the Declaration of Independence and Seo and her husband handed back a sack full of copies after making them throughout the night. After receiving the sack and hiding them in her skirt, she told Lee that, "Even though they try to cut out my tongue no harm would ever come to you. Don't worry and pray for all of us."¹⁰

On D-day, Seo and the female teachers from the elementary school led the movement in Yangdae Village with her husband and brother-in-law by her side. Even though her husband evaded arrest, Seo was not so lucky. However, she was let out early given that she nurtured her infant child.¹¹

Lee's father, Yongsu Lee, had a very clear picture of national consciousness. He never changed his last name under Japanese oppression. When a Japanese detective came and asked him, "Why are you the only one who has not changed his name?" He never caved and replied, "No law of my country forces me to change my name. Why should I?" Moon Young Lee's family was the only one in the village who did not change their last name.¹²

Pastor Seonpyo Bae from Mugyodong Church had left a deep-seated impression on Moon Young Lee as a boy. Mugyodong Church is the mother church of KEHC founded by Bin Jeong and Sangjun Kim in 1907. Lee had attended this church since he was 5 after his family moved to Sejong-ro.

Pastor Bae was born on Sept. 17, 1887 as the only son to Doseok Bae, a wealthy salt merchant in Seoul. When his father died of a sudden illness at 16, Bae began going to a church to find peace of mind.¹³ He was encouraged by Jeongsik Kim, the manager of YMCA, and his friends Yeongmo Yu, Jaok Gu and Yonghee Pak to become a pastor and left for Japan in April 1908 to enroll in the Theology program offered by Kwansai Gakuin University in Kobe, Japan. A year later, he transferred to Tokyo Bible School of Oriental Missionary Society in Tokyo, Japan.¹⁴

At that time Yeondong Church in Seoul built a new church in Myo-dong. In Jun. 1911, Wongeung Lee, an elder and an essential figure of Myodong Church¹⁵, urgently called for Seonpyo Bae as a minister. By Oct. 1911 Bae was married to Giban Pak who recommended him to transfer church register to the Gospel Mission Hall.¹⁶ Later in 1913 Bae was accepted into Kyung Sung Bible School from which he was able to graduate in one year as they recognized the credit hours from Tokyo Bible School.¹⁷

Bae who was a minister at the time was ordained as a pastor at the 2nd banquet of KEHC¹⁸ and before long became the senior pastor of Mugyoejeong Church.¹⁹ According to late Okseong Kim, an Elder Emeritus of Central Church of KEHC, Pastor Bae wasn't the most articulate but was a pastor of prayer who, most of all, imparted love. Kim described Pastor Kim as a pastor who mourned with the mourners.²⁰ In his book *Analects of Confucius, Mencius and Public Administration*, Moon Young Lee described his boyhood memory of Pastor Seonpyo Bae with the following statement:

My 5 brothers and sisters and I all got scarlet fever at the same time. Three of us died in one night and the other three were hospitalized at Sunhwa Hospital for 3 months. Pastor Bae visited us often in the early mornings. I really appreciated him for that. We were poor and never had anything to offer him. He could very well catch the disease.

He came any way. I wasn't oblivious to facts as a

13) 100th Birthday. Commemorative Service by Pastor Seonpyo Bae and Minister Giban Pak, Sept. 20, 1987, Korea National District Church of the Nazarene Jeonnon-gdong Church Publication.

14) Lee, Eungho, *History of KEHC*, Vol. 2, 426.

15) Ko, Chunseop, *The 90-Year History of Yeondong Church*, 1984, 85-86: In July 1910, a group of about a hundred aristocrats separated from Yeondong Church and built a church in Myo-dong, thus the birth of Myo-dong Church.

16) *Ibid.*

17) Lee, Eungho, 426.

18) *Living Water* (April 1930), No page (The image on the fifth page from cover).

19) "The Second Ordainment of Central Church of KEHC", *Living Water* (April 1930), 59.

20) A conversation with Elder Okseong Kim, Sept. 21, 1996, House of Elder Okseong Kim.

6) *Ibid.*, 370.

7) *Ibid.*, 370f.

8) Lee, Moon Young, *Courage of the Fainthearted*, Seoul, Samin Publication, 2008, 41.

9) Pak, Yongseok, 371.

10) *Ibid.*, 371-72.

11) *Ibid.*, 372.

12) *Ibid.*, 372f.

child. Pastor Bae wasn't the best speaker. He was tall and slender. He had big eyes but pockmarks. He was ugly overall. But I respected him and thought being a pastor was the most difficult yet a noble profession. My respect for him can be established by the fact that I named my only son, Seonpyo, after him.²¹

Pastor Bae was arrested during the Japanese oppression while serving as the senior pastor at Shingongdeokri Church in 1943.²²

It seems that Moon Young Lee always resisted injustice and firmly lived by the side of the truth as a result of the influence of his parents and Pastor Bae.

III. Understanding Martin Luther's 95 Theses

Moon Young Lee gave his book *Man·Religion·State* a subtitle 'American Administration, Puritan Mind and Martin Luther's 95 Theses'. Even though the 95 Theses were not written with the Protestant Reformation in mind, they are widely regarded as the initial catalyst for it and changed the world. In his book, Lee explains how America and American Administration have derived benefit from the 95 Theses. America retains both a good and a bad side and Lee is pointing out that the standards of American administration are the 95 Theses by Martin Luther. In this regard Lee, first, explains the two sides of US administration, second, elucidates the reason for finding the root of American administration from the 95 Theses, third, reviews Jesus Christ who is the foundation of the 95 Theses, fourth, analyzes the 95 Theses written by Martin Luther, and lastly, explicates how the Protestant Reformation has influenced the administrative reform of the rest of the world.²³

Understanding this research must be preceded by the understanding of two items. One is the life of Martin Luther prior to the 95 Theses and two is understanding the sale of indulgences, one of the clerical abuses protested against by disputation. Only then can we judge whether or not the Protestant Reformation as understood by Moon Young Lee was theologically acceptable.

1. The Life of Martin Luther Prior to the 95 Theses

Martin Luther (1483–1545) was born to Hans Luther and his wife Margarete Luther (born Lindemann) on 10 November 1483 in Eisleben, Germany. Hans Luther was a hard-working miner

21) Lee, Moon Young, *Analects of Confucius, Mencius and Public Administration*, Seoul, Nanam Publication, 1996, 66.

22) Lee, Eungho, 426.

23) Lee, Moon Young, *Man·Religion·State*, 226f.

and later became a leaseholder of copper mines and smelters.²⁴ Martin Luther went to schools in Mansfeld, Magdeburg and Eisenach.²⁵ An ambitious man, Hans Luther was determined to see Martin become a lawyer. After entering University of Erfurt in April 1501, Martin received Bachelor of Arts degree in 1502 and Masters of Arts on Jan. 7, 1505, and began studying law on May 20, 1505. The university exercised both early humanitarian and Scholastic methods and Luther was trained in Occamism via moderna.²⁶

Shortly after Luther enrolled in law school he was faced with an event that changed his life thereafter. On 20 July 1505, he was returning to university on horseback after a trip home in Mansfeld. During a thunderstorm in a town of Stotternheim, a lightning bolt struck near him. Terrified of death and divine judgement, he cried out, "Help! Saint Anna, I will become a monk!" Saint Anna is the mother of Virgin Mary and the patroness of mountain people and miners. Luther's family called out her name in times of hardship.²⁷

On 17 July 1505, He left law school and entered a closed Augustinian cloister in Erfurt. Although the lightning bolt was the external factor, it was the fear of sudden death that impelled him to join the cloister. People of the late medieval times were most afraid of facing God without having had to prepare for death. Several close acquaintances and friends of Luther had died of the Black Plague in Erfurt and Luther himself suffered gravely. He began to fear death and pondered on salvation. He wanted to be guaranteed of salvation, earning it through good deeds and becoming a monk as instructed by William of Ockham. These factors made him to enter a cloister without a word with his father. There were many cloisters in the area, but scholars speculate that Luther's choice to enter the Augustinian cloister was because it was one of the strictest cloisters and its high academic standards directly associated with his university studies.²⁸

After he splendidly completed his monk training, Luther was allowed reception into the cloister early September, 1505. He completed his Profeß ceremony and maintained his status as a Novitiat for 1 year until his ordination of priest in a Dome in Erfurt on April 5, 1507.²⁹

Luther began his study in Theology after his ordination of priesthood. It was around the time of Protestant Reformation when study in Theology came to the fore to be a precondition to becoming

24) Martin Brecht, *Martin Luther. Sein Weg zur Reformation 1483–1521*, Berlin, Evangelische Verlagsanstalt, 1986, 13f.

25) W. v. Loewenich, *Martin Luther. Der Mann und das Werk*, München, 1982, 42f.

26) *Ibid.*, 46f.

27) *Ibid.*, 52.

28) *Ibid.*, 53–56.

29) *Ibid.*, 56–59.

a member of the clergy. At the University of Wittenberg, Luther taught Moral Philosophy from fall of 1508 to 1509 and received a bachelor's degree in Theology in 1509 from the same university.³⁰

Johannes von Staupitz (1468–1524), his superior and Vicar General of the Augustinian friars in Germany, commanded Luther to pursue a doctoral degree after which, in October 1512, Luther received his Doctor theologiae from the University of Wittenberg. Later, this degree helped Luther to exploit his authority against the church with regards to Theological debates and arguments. After Staupitz resigned from the university due to affairs in the cloister, Luther spent the rest of his career in the theological faculty from fall of 1513 to until his death in 1546.³¹

2. Understanding of Indulgentia(Indulgence)

The word indulgence is derived from a Latin *indulgentia* meaning tolerance, mercy and grace, which later connoted the meanings of pardon or amnesty. The reason why I use 'indulgence' rather than 'pardon' is because the root word '*indulgentia* (Ablaß)' carries the meaning of "a way to reduce the amount of punishment one has to undergo for sins". Here, I will use the word indulgence instead of pardon, which means cancellation of all punishments.

In the history of the Roman Catholic Church, an indulgence is an execution of repentance. In the New Testament, the word translated as 'repentance' is the Greek word *μετάνοια* (*metanoia*), primarily an afterthought, different from the former thought; a change of mind and change of conduct. In the old time, people who committed idolatry, adultery or murder were banned from the churches.³² Such form of repentance system sustained until the late 6th century. For example, in Spain, people who made recurring repentance could not be pardoned by the priests. However, these public repentances lost their meaning over time.³³ In replacement, 'private confession (*Privatbeichte*)' taught by Basilus the Great (329–379) in a Greek monastery began to reemerge. This form of confession was spread to England and France by Irish missionaries in the 6th and 7th centuries. The practice of 'private confession' now became a part of the public ministerial system.³⁴

Moreover, repentance related to slight errors as well. There is a book called *libri poenitentiale*

written in the sixth century that lists the types and duration of repentances for each error. This book suggests fasting, prayer, aid and isolation as methods of repentance. The most severe form of repentance is 'permanent exile (*peregrinatio perennis*)'. Long lasting forms of repentance could be replaced by not sleeping or perpetual iteration of Psalms or other actions in similar nature. Also there was a possibility of what we call a redemption. Therefore certain punishments could be replaced by other forms or paid to hand off to someone else – for example, fasting could be replaced by reciting chapter 50 of Psalms or aiding others.³⁵

According to the detailed studies of Nikolaus Paulus³⁶ and Bernhard Poschmann, indulgences began in the eleventh century. Two events are pertinent to this system, *Almosenablaß* (alms indulgence) in 1035 and *Kreuzzugablaß* (crusade indulgence) in 1095.³⁷ An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the church which, as the minister of redemption, dispenses and applies with authority. For example, an indulgence worth 100 days can rid of 100 days' worth of sins, but it was later taught that it could reduce 100 days from the total (unknown) time to be spent in purgatory. An indulgence may be partial, meaning it remits only part of the temporal punishment, i.e. cleansing, due to sin. For example, in the eleventh century in Southern France, there existed partial indulgences for church construction.³⁸ There were also plenary indulgences or *indulgentia plenaria*. In 1095, Pope Urban II declared that he remitted all penance incurred by crusaders who had confessed their sins in the Sacrament of Penance. These indulgences were not only understood as a comprehensive redemption from all punishments established by the church but also exercised *remissio omnium peccatorum* (forgiveness of all sins) and pardoned all punishments from God. After a hundred years in 1187, Pope Gregory VIII also granted indulgences to all those who donated to the crusaders. In these cases, all contents pertinent to repentance could easily been forgotten.³⁹

Indulgences first appeared in canon law in the

35) Bengt Hägglund, 121.

36) Cf. Bernd Moeller, "Die letzten Ablaßkampagnen. Luthers Widerspruch gegen Ablaß in seinem geschichtlichen Zusammenhang", in: Johannes Schilling (hg.), *Die Reformation und das Mittelalter*, Göttingen: Vandenhoeck & Ruprecht, 1991, 53: As a catholic theologian, Nikolaus published 3 volumes of 'Geschichte des Ablasses im Mittelalter' in 1922 and 1923.

37) Ibid. 54.

38) W. v. Loewenich, 105.

39) Gustav Adolf Benrath, Art. "Ablaß", in: *Theologische Realenzyklopädie (TRE)*, Bd. 1, Berlin, Walter de Gruyter, 1976. 348.

30) Ibid., 62f.

31) Ibid., 65.

32) W. v. Loewenich, *Martin Luther. Der Mann und das Werk*, München, List Verlag, 1982, 104.

33) Bengt Hägglund, *Geschichte der Theologie: ein Abriß*, A. O. Schwede (trans.), Güthersloh, Chr. Kaiser, 1983, 120.

34) Ibid., 135.

thirteenth century. In 1215, the fourth Lateran Council determined confession (Beichte) as a sacrament.⁴⁰ Article 21 of the Canon Law by this council determined that members of the church must confess all sins to a priest at least once a year, thereby completely binding individuals to the church system. Article 62 stipulated that high ranking clergies of the church, with the exception of the Pope, could not grant over 40 days of regular indulgences to their members. Basically, only the Pope was allowed to hand out plenary indulgences.⁴¹

Finally, Thomas Aquinas (1225–1274) came up with a profound and positive doctrine with regards to indulgences. In his book *Sentenzenkommentar*, Aquinas covers the essence of indulgence system and those who grant and receive indulgences. He perceived the authority of forgiveness exercised by the Pope came from the authority of forgiveness by Christ (John 8:11) and his disciples (2Cor 2:10) and practice of indulgences as granting authority to the universal church. He also accepted *thesaurus ecclesiae* (treasure of the church) put forth by Hugo of St. Cher (1097–1141), a professor at the University of Paris and a Dominican, early Scholastic friar.⁴² His theories brought decisive reinforcement to the theories of indulgence. This theory allowed the reader to acknowledge the fact that the church retained a plenary power. Hugo based that salvation is made within Christ and such deeds by Christ and the saints are delegated to the church in form of treasure. Therefore, the churches are free to use the treasure. The merits of Jesus Christ and Saints appeared in amount. It was neglected that these good deeds came from heaven and were used in secular and legal enforcements. The treasure became a tool within the authority of the Pope. Thomas claimed that only the Pope could grant indulgences. It was because the Pope had a legitimate reason to do whatever he wants. From there Thomas admitted that indulgences could be used for dead people in purgatory. If in the past the indulgences took place between the churches and repentance of individuals, now they've become a task of the churches and their leader, the Pope.⁴³ The Pope may freely use the treasure of the church. People did not question *potestas faciendi indulgnetias* (power, which carries out indulgence) once they realized the Pope owned the 'treasure of merit'.⁴⁴ This treasure of merit has become the basis for indulgences and it took about a hundred years to emerge in the papal bull – *Unigenitus* announced by Pope Clemens VI (1342–1352) in

1343.⁴⁵ However, as mentioned before, plenary indulgences preceded announcement of the papal bull by Pope Clemens VI by a long time.

A reform with regard to indulgences began by Pope Sixtus IV (1471–1484). On August 4, 1476, Pope Sixtus IV announced *Salvator noster* to rebuild a cathedral for the saints of Southern France. In this papal bull, the pope declared that indulgences not only applied to the living but also applied to the dead who are suffering in purgatory.⁴⁶ Such indulgences were created through intercessory prayers or *per modum suffragii*. A 40-day indulgence denoted 40 days off from whatever duration of punishment one received in purgatory. It posed the same efficacy as receiving forgiveness through 40 days of repentance. Because this prescription was vague at best, it motivated people to purchase as many as possible. Papal corruption in finances reached its peak around this time.⁴⁷ In fact, the concept of pardoning the dead existed in Theology for a long time. The most commonly practiced mass was the *Seelenmesse* – a memorial mass. Already in the first Crusade, the crusaders could transfer their merits to dead relatives.⁴⁸

3. Relationship between Confession (Beichte) and Indulgence

The practice of confession or *Beichte* is composed of the following 3 stages : 1. *contritio cordis* – repent of sins committed and feel remorse, 2. *confessio oris* – confess sins before a priest, and 3. *satisfactio operis* – build good conduct to avoid punishment. Because of *satisfactio operis*, the precepts of repentance grew weaker. In 1215, the fourth Lateran Council declared confession as a sacrament and emphasized the power of pardon exercised by the priests : *ego te absolve* (I forgive you). Furthermore, the first and third stages of confession became moderated. First, instead of *contritio cordis*, the sinners were satisfied by being afraid. At the same time, the sacramental attribute was more emphasized through a priest. Second, the practice of *satisfactio operis*, which took place after forgiveness, since the eleventh century, was understood by people as exemption of partial punishment.⁴⁹ In the sacrament of penance, sins are forgiven as pardoned by priests. In other words, plenary punishments in hell are exempted by the forgiveness of the sins, but partial punishments remain and must be exempted by indulgences. Ailment, war, famine and purgatory fall under the

45) *Ibid.*, 56.

46) *Ibid.*, 60.

47) Karl Heussi, *Kompendium der Kirchengeschichte*, Tübingen, J.C.B. Mohr (Paul Siebeck), 254–55.

48) B. Moeller, *ibid.*, 60.

49) W. v. Loewenich, 104–105.

40) W. v. Loewenich, 104.

41) B. Moeller, "Die letzten Ablaßkampagnen", 55.

42) G. A. Benrath, 349.

43) *Ibid.*

44) B. Moeller, *ibid.*, 55.

category of partial punishment. By indulgences, people may reduce or be exempted from partial punishment – it is their punishments, not their sins being exempted by the system.

Now a sheet of indulgence became a type of a check one could cash in in case of emergent death. People began to understand contrition and confession as something to pay for, not something to do. Indulgences became a greater source of income for the churches over time. Issuance of an indulgence was controlled by the Vatican. However, monarchs could ban sale of indulgences within their respective territory. Indulgence became one of the worst depravities of the churches of the Middle Ages. They were abolished by the Trent Council (Sessio XXI). We must not forget indulgences were used for the purposes of art and society. Freidrich used profits from indulgences to support local colleges, construct Elb bridges and adorn countless churches.⁵⁰

4. Background of the 95 Theses

Martin Luther was a monk who was a member of faculty teaching the Bible at the University of Wittenberg. He was in effect not known to the world but it all changed when he began to dispute on indulgences.⁵¹ Luther's argument began when a fund-raising campaign was commissioned to finance the renovation of St. Peter's Basilica in Rome and the church began the selling of indulgences in the German lands.

In 1506, Pope Julius II (1503–1513) announced the granting of plenary Plenarablaß to finance the renovation of St. Peter's Basilica in Rome.⁵² This act of fund-raising was commissioned by Pope Leo X (1513–1521), his successor, and on March 31, 1515, he announced *Sancrosancti salvatoris et redemptoris nostri* in Magdeburg and Mainz, Germany. At the time, Mainz was the largest Archdiocese in the Christian world. The Archbishop position was changed 3 times from 1504 to 1514. This indicates that much bribe was paid off to the Vatican in Rome. A person required at least 14,000 guildens⁵³ to become an Archbishop. In 1514, Albrecht von Mainz (1490–1545) was ordained as the Archbishop of Mainz.⁵⁴

Albrecht was a son of Johann Cicero, the Prince-Elector of Brandenburg. Even though he displayed no effort in spiritual endeavor, Albrecht was

appointed to many sacred vocations in a very short time. At 19, he became a capitulary of Mainz Cathedral and was appointed as an Archbishop of Magdeburg and a Bishop of Halberstadt. He stole the Archdiocese of Magdeburg from the Wettin family, many of whom served as prince-electors of Saxony. From the House of Hohenzollern, Albrecht and his brother Joachim I, Elector of Brandenburg, were not satisfied yet. After the attainment of the Archdiocese of Magdeburg, in 1518, Albrecht was elected as both the Elector and Archbishop of Mainz. Because he was already the Archbishop of Magdeburg and the Bishop of Halberstadt, it was prohibited for him to take another clerical title. However, he could not be stopped since he had special permission from Pope Leo X. Of course, Albrecht had to maintain a sizeable flow of bribery forwarded to the Papacy. Besides this bribe, Albrecht paid money to the Pope just like other Archbishops to wear the fascia. The fascia is a sash that symbolizes the title of Archbishop. It cost 20,000 guildens at the time. When Albrecht could not pay for it, he borrowed money from the die Fugger of Augsburg.⁵⁵ Of course in 1517, Luther was not aware of any of this.⁵⁶

Albrecht obtained permission from Pope Leo X to conduct the sale of plenary indulgences in his dioceses for 8 years to raise funds for the renovation of St. Peter's Basilica. The plenary indulgences could rid the purchaser of all sins, unless special orders came from the Pope. Almost all vows could be changed by purchasing these indulgences with the exception of friar vows. They even cleared sins including adultery and illegitimate profit making. All other types of indulgences were abolished during the sale of these. All sermons had to be stopped to preach about these indulgences. Any hindrances to the sale of the indulgences were strictly prohibited by the law. It seems that Luther found out about the Papal bull announcing these indulgences one late summer night in 1517.⁵⁷ The proceeds from the sale of these indulgences were supposed to be used for the renovation of St. Peter's Basilica, but Pope Leo X was extravagant and spent a good portion of it to fulfill personal needs. Albrecht was able to pay off his debt to the Fuggers with half of the earnings from the sale of indulgences and forwarded the other half to the Papacy.

In order to promote his grand business, Albrecht procured the services of Johann Tetzel (1465–1519), a Dominican friar and preacher, to sell the indulgences. For over 10 years Tetzel made astonishing achievements as a grand commissioner for indulgences in Germany by granting indulgences

50) *Ibid.*, 105–106.

51) M. Brecht, *Martin Luther: Sein Weg zur Reformation: 1483–1521*, Berlin, Evangelische Verlagsanstalt, 1986, 173.

52) F. W. Kantzenbach, *Martin Luther und die Anfänge der Reformation*, Güthersloh, Güthersloher Verlagshaus Gerd Mohn, 1965, 78.

53) 1 gulden is about \$14.

54) M. Brecht, 176.

55) W. v. Loewenich, 106.

56) Bernhard Lohse, *Luthers Theologie in ihrer historischen Entwicklung und in ihrem systematischen Zusammenhang*, Göttingen, Vandenhoeck & Ruprecht, 1995, 113.

57) M. Brecht, 177.

in exchange of money with fraudulent dialogues. He also made himself considerably wealthy and paid his servants well. There were rumors that he even had 2 bastard sons living in Leipzig. Tetzel used his own revised version of Magdeburger Instruktion for sermons. It described trade of indulgences as an act of God's glory, salvation of souls and respect for the Pope as well as the benefits of St. Peter's Basilica. At least 3 sermons had to be given a week on indulgences. In the sermon for plenary indulgences were the contents of 'Papal bull for plenary indulgences', the authority of the Pope, and the need of renovation in St. Peter's Basilica and the Pope's demand for assistance from the people. It emphasized the 4 graces from God that will be bestowed upon the purchasers of these indulgences. First was a complete and absolute pardon of all sins. It said that all sinners would be cleansed of all sins and temporal punishment and would again be placed in the good grace of God. To purchase this indulgence, kings and queens had to pay 25 guldens, Archbishops and high officials and nobles 10 guldens, lower ranking clergies and nobles 6 guldens, citizens and merchants 3 guldens and craftsmen 1 gulden. The rest had to pay 1/2 gulden. Poor people had to fast and pray. A special law was applied for wives with husbands. Second was two discrete pardons of sins specified by the Pope in a life time. The first cleansing should take at the indulgence purchase and the second at the deathbed. Third, the purchasers and all of their dead relatives were granted graces to participate in meritorious acts such as fasting, praying and more. Fourth, if a purchase is made for a suffering soul in purgatory, that soul will be free of sins and punishment by the intercession of the Pope. Purchasing an indulgence both helps the dead and the renovation of St. Peter's Basilica. Here, a famous quote was made, which states, "as soon as the money clicks into the money chest, the soul flies out of purgatory."⁵⁸

In January 1517, Tetzel came to Eisleben to sell indulgences. However, Frederick the Wise (1486–1525), Prince-Elector of Sachsen, banned Tetzel from coming into his territory. He did not want his people's money to go to the House of Hohenzollern. However, the people of Wittenberg of Freidrich went to Jüterbog and Zerbst, where Tetzel was staying near their border, to purchase indulgences. These were the same people who confessed to Luther. After making the purchases, the people came to the Wittenberg Civil Church⁵⁹ of which Luther was a priest for the sacrament of penance, but without the usual repentance nor contrition. It came as quite a shock to Luther.⁶⁰ Based on this

58) Ibid., 178–80.

59) Ibid., 150–51: Luther was a priest at the Wittenberg Civil Church, a church for the commoners.

60) Ibid., 179–81.

information, we must accept the facts that the initiation of Protestant Reformation was set off not from problems in the Theological domain but by the problems in the churches' actions for exercising repentance.⁶¹

On October 31, 1517, understanding that the responsibility of St. Peter's Basilica indulgences lied with Albrecht, Luther wrote a letter to the Archbishop demanding that he cancel the indulgences. Luther wrote this letter for 2 reasons :

1. Luther had no intention of confronting the church and was concerned about the fact that people misunderstood what was being said in the sermons. Luther fell grave at the fact that people were convinced that the purchase of indulgences brought them salvation.⁶² Luther claimed the importance of church leaders for the salvation of the people and said teaching the Gospel and love is their most important responsibility. He added that Jesus Christ never authorized the sale of indulgences and demanded the right to give a sermon on the Gospel.⁶³

2. Instructio summaria with the crest of the Archbishop of Magdeburg for indulgence-selling preachers were operating without the knowledge of Albrecht. In the handbook, purchase of the indulgence assured total forgiveness of sins. It also mentioned that penance and contrition were not required for those who purchased indulgences for the dead. People not only believed that purchasing of these indulgences rid them of their sins but also punishments as well. Luther understood right away that these handbooks must be destroyed.⁶⁴ Luther realized that this problem was related to the correct understanding of repentance. He could not remain silent on the matter anymore. As a responsible member and teacher (an obligation of doctor in Theology), he felt the need to express his thoughts on the matter. To Luther repentance was based upon God's love and pain from the sins. Thus, Luther began the disputation against indulgences.⁶⁵

On the same day, Luther wrote another letter to his Bishop, Hieronymus Schulze von Brandenburg. This letter, unfortunately, was not preserved. It is said that this letter contains the activities of Tetzel in the diocese.⁶⁶

In addition to these letters, Luther provoked a fierce disputation protest against indulgences and posted the Ninety-Five Theses on the door⁶⁷ of

61) Ibid., 173.

62) Bernhard Lohse, 117.

63) M. Brecht, 187.

64) Ibid., 188.

65) Ibid., 182.

66) Ibid., 188.

67) At the time, the door of the church served as a bulletin board for the University of Wittenberg.

the Castle Church in Wittenberg on October 31, 1517.⁶⁸ At the time, the door served as a bulletin board for the University of Wittenberg. The title was *Disputatio pro declaratione virtutis indulgentiarum*.

By Luther posting his 95 Theses, he was certain that salvation was not earned by good works as taught by Ockham but is received only as a free gift of God's grace through faith in Jesus Christ as redeemer from sin, as taught by Ockham. He knew that salvation through purchasing of indulgences was false teaching and must be corrected. Luther's 95 Theses was primarily for a Theological debate, but it made an unexpected turn and functioned as the initial catalyst for the Protestant Reformation.

IV. Moon Young Lee's Understanding of the 95 Theses

In this section, I will delve into Lee's preoccupation with the 95 Theses and how he connected it with public administration in his book, *Man · Religion · State*.

1. 95 Theses and Moon Young Lee

The theology of Martin Luther much deals with Justification. Luther refused the teachings of Scholasticism, especially salvation through good works as taught in Ockhamism. Rather, he asserted Justification by Faith which later became the principal of Reformation Theology followed by many religious reformists.

However, the main point of the 95 Theses is not Justification by Faith, but repentance. This is the starting point of Gospel of Jesus Christ and admission to Christianity. Moon Young Lee was born a Christian. But not all womb-born-Christians experience repentance. He became a true Christian, i.e. personally became a Christian, when he experienced repentance at early age. In Christianity, we call it 'regeneration'. When Lee was a child, he repented by crying and praying about bullying his little brothers when Elder Panseok Yun was giving a sermon at Mugyodong Church. This experience allowed him to take in deep the meaning of Theses 1 to make repentance a mission of life.⁶⁹ Accordingly, he said, "It should be people's way to repent before God, respect the priests in the church and give service the others outside the church. They should not repent, submit to the priest

68) Cf. Heinrich Bornkamm, "Thesen und Thesenanschlag Luthers", in: *Geist und Geschichte der Reformation*, Festgabe Hanns Rückert zum 65. Geburtstag, Arbeiten zur Kirchengeschichte 38, Berlin, Walter de Gruyter, 1966, pp. 179-201. W. v. Loewenich, 109-10: The date of posting of the 95 Theses is dubious. This is because Melancthon questions it in the preface of the second book of the Latin version published in 1546.

69) Lee, Moon Young, *Courage of the Fainthearted*, 44.

in the church then be insolent to others outside the church."

Luther later came to see that the source of the erroneous teaching by and actions of the Catholic Church arose from the long customary practices of repentance of the churches. The first teaching of Jesus Christ in the Gospel of Matthew is 'Repent, for the kingdom of heaven has come near' (Matthew 4:17). Repentance is temporal, a transition of life and going back to the point of departure. Here, no medium can come between God and men. In these aspects, Moon Young Lee understood the Christian teaching of repentance better than most and comprehensively understood the 95 Theses by Martin Luther. He said, "Men's duty is to pursue the heavens and righteousness, not promote gain by purchasing indulgences." His words correspond to the overall context of the 95 Theses.

2. Understanding and Interpretation of the 95 Theses as a Scholar of Public Administration

Moon Young Lee finds the paradigm of American Public Administration in the 95 Theses. Here's why.

1. Protestantism originated from the 95 Theses by Martin Luther. Countries with Protestantism as one of their major religions have formed and maintained a democratic state and administration in modern and contemporary history. Whereas countries with the dominance of Catholicism have formed and maintained authoritarian states and administrations.

2. The US is the first nation to assemble a Democratic Constitution.

3. The US was first founded by the Puritans of England. The religious tradition of Puritans comes from Protestantism.

4. The 95 Theses by Martin Luther is a document written with the purpose to reform the Catholic Church. Even though the churches are not a secular administrative organization, administrative reformation within the churches can be applied to secular administrative organizations.⁷⁰

As you may see, Moon Young Lee interprets the 95 Theses from the viewpoint of men, duty and methodology, the very subjects of his studies. Lee had always put weight on these three and explicated that non-violence, personal ethics (methodology), social ethics (work) and self-sacrifice (men) are the 4 virtues.⁷¹ Lee clarifies that the 'aspect of a man' is a being before God and not

70) Lee, Moon Young, *Man · Religion · State*, 241.

71) *Ibid.*, 239f., 254.

before a priest or a church. He said, “a man before a priest or a church does not denote objectification of men but the means of a priest or a church.”⁷²

In fact, this notion was displayed in the early ideas of the Reformation by Martin Luther. One of his three most prominent essays on Reformation, *To the Christian Nobility of the German Nation*, asserted the General Priesthood based on 1 Peter 2:9. Luther proclaimed that all baptized Christians are priests before God and refused asking for forgiveness through priests. He said all faithful may be forgiven by God.⁷³

Lee approached the analysis of the 95 Theses as a scholar of Public Administration, not Theology. There were two premises : 1. The main objects of the analysis of the 95 Theses shall be the same as the three main objects (men, work and methodology) when implementing reformation of secular administrative organization, and 2. The forms of the church followers disclosed through the analysis of the 95 Theses shall be as same as Jesus Christ.⁷⁴

Moon Young Lee analyzes the three main objects by referring to the classification of Lowenich.⁷⁵

Emphasizing Form of Men		Lowenich's Classification of the 95 Theses	
		Theses	Contents
Methodology		1-7	Elaborate on repentance, punishment and sins. They clarify that sacrament of penance or satisfaction are not repentance. Especially Thesis 1 directly covers the meaning of repentance. 'From that time on Jesus began to preach, "Repent, for the kingdom of heaven has come near." The verse implies that repentance is a lifelong duty.
		92-95	Warnings on sermons of indulgences. Christians shall abide as disciples of Christ and not try to evade because of the punishment.
Work	Afterlife	8-29	Regarding indulgences for the souls in purgatory
	Current Life	30-55	Regarding indulgences for the living
Men	Church b/n Men and God	56-68	Regarding treasury of merit
	Priest b/n Men and God	69-80	Regarding abuse of sermons on indulgences
	Justified Protest of Men	81-91	Regarding questions and objections of laymen who protest against indulgences. Regarding prudent and effective accommodation of anti-Catholicism sentiment

72) Ibid., 242.

73) M. Luther, *An den christlichen Adel der deutscher Nation von des christlichen Standes Besserung*, M. Luther, Taschenausgabe, H. Beintker, H. Junghans, H. Kirchner(Hrsg.), Bd. 2, Berlin, Evangelische Verlagsanstalt, 1984, 48-51.

74) Moon Young Lee, *Man·Religion·State*, 254.

75) Ibid., 259.

Based upon these three main objects and John 13:10-11, Moon Young Lee defines the methodology of Jesus Christ as non-violent. Simon Peter drew a sword and struck the high priest's servant, cutting off his right ear, but Jesus Christ said, "Put the sword into the sheath; the cup which the Father has given me, shall I not drink it?" Because non-violence is a precondition to 'Men' and 'Duties', non-violence is the beginning of all virtues. As said by Lee, the methodology of the life of Jesus Christ entailed using the words and valuing the concurrence of those who heard. A concurrence is based on execution of promise, respect of others and courtesy. Lee identifies them as personal ethics.⁷⁶

1) Methodology in the 95 Theses

Now, it is our task to look at whether the 95 Theses indeed contain these contents. Theses 1-7 and 92-95 deal with methodology. The methodology of the life of Jesus Christ cannot be found in these lines. Their central theme is repentance and the abridged core content of the entire document. Lee learned from John's dialogue on repentance in Luke 3:7-14 and the Lord's Prayer in Matthew 6:9-13 that through repentance we can restore the life of Jesus Christ in our daily lives.⁷⁷

We are able to see 3 forms of men from Luke 3:7-14. First, men can live righteously but reveal their true form by thinking they're sinful. Second, men are allowed food, clothing and housing within necessity. Third, men require other men with public authority and those with public authority shall not abuse their power.⁷⁸

Lee states that the Lord's Prayer also comments on these three and they are the same three that men should repent. Lee affirms that the points in the prayer "Our Father in heaven ... on earth as it is in heaven" (Matthew 6:9-10) suggests our fathers as an adequate superior, and if the figure with public authority is anything like our fathers or Father, then it is yet a good place to be.⁷⁹

"Give us today our daily bread" (Matthew 6:11). This portion of prayer tells us that those with two shirts shall share with those with none and we shall do the same with food. "And forgive us our debts, ... but deliver us from the evil one" (Mathew 6:12-13). This portion of the prayer tells us that those who fail to forgive others will not be forgiven despite any degree of good conduct, and that we are easily tempted and delicate that we shall yearn to be saved from evil rather than committing a great merit.⁸⁰

Lee interprets that the sins of men listed in

76) Ibid., 260.

77) Ibid., 261.

78) Ibid., 262.

79) Ibid.

80) Ibid., 263.

Romans 1:18–32 are committed from these three, and that God demanded men to at least live like men, but men perpetrate the most evil acts.⁸¹

The fundamental form of men illustrated by the Bible is that men shall have food to eat, take action not based on monetary but moral standards and have a respectable father close by. The men referred to here denote common men, and Jesus Christ refers himself as the Son of Man (Mark 14:41).⁸²

The methodology of life by common men is going back to the original form, i.e. repenting constantly. The purpose of repentance is to restart life and not to inflict punishment.⁸³ This is the teaching of the Gospel understood by Luther. Luther's life in the cloister was a continuation of distress from the punishment from God and faulty perception of Jesus Christ. He sometimes fell into despair thinking that he may never receive salvation. At the end what Luther found in the Gospel was not an enraged God but the forgiving and merciful Jesus Christ and God.⁸⁴

Moon Young Lee enumerates the 4 methods in the 95 Theses to repent in life. First is to repent before God. As illustrated in Theses 1, 2, 5 and 6, repentance is not absolution as practiced by the Catholic churches. In Theses 92–95 Luther rebukes false prophets who stand in front of repenting men.⁸⁵

Second is that repentance is a lifelong duty. Thesis 4 states that we must repent till our entrance into the kingdom of heaven. It corresponds to the teaching of the 10 Commandments and Lord's Prayer to 'live each day right'. Repenting everyday will allow you to understand Matthew 22:37–40 "Love the Lord your God and your neighbor with all your heart and with all your soul and with all your mind".⁸⁶

Third is to have repentance put into practice. Repentance doesn't only refer to inner repentance and must be put into practice. As stated in Thesis 3 of the 95 Theses, "Yet it does not mean solely inner repentance; such inner repentance is worthless unless it produces various outward mortification of the flesh."⁸⁷

Fourth is those who outwardly express repentance shall respect the priest and give service to the neighbors outside the church.⁸⁸

2) Duties in the 95 Theses

The duties displayed in the 95 Theses include

81) Ibid.

82) Ibid., 264.

83) Ibid.

84) Walther v. Loewenich, 80f.

85) Lee, Moon Young, 『Man · Religion · State』, 264f.

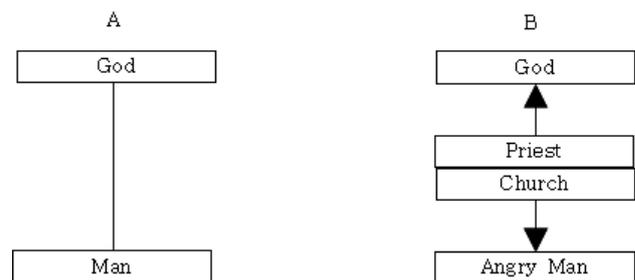
86) Ibid., 265f.

87) Ibid., 266.

88) Ibid.

indulgences for the souls in the fires of purgatory or afterlife as illustrated in Theses 8–29 and indulgences for the living or current life as illustrated in Theses 30–55. Non-violence is also a premise to the duties.⁸⁹

The 48 Theses on duties can be classified in 2 categories, duties we must do and those we must not do. Duties we must not do include purchasing indulgencies and the duty we must do is exercise mercy (Thesis 42). Lee presents 12 duties of men whose essence is to pursue the heavens and justice. In other words, we must repent by paying penalties (Thesis 40), conduct good deeds (Thesis 41), do charitable works (Thesis 42), help the poor (Thesis 43), save for the family (Thesis 46), teach Christians that purchasing of indulgences is a matter of free choice (Thesis 47), offer devout prayers (Thesis 48), do not lose fear of God (Thesis 49), rather burn the basilica of St. Peter to ashes than build up with skin, flesh and bones of the men (Thesis 50), assuring salvation with indulgences is futile (Thesis 51), preachers of indulgences are enemies of Jesus Christ and the Pope (Thesis 53), and the value of the Gospel is greater than that of indulgences (Thesis 55).⁹⁰



3) Men in the 95 Theses

Moon Young Lee most adequately describes the 'men' in the 95 Theses.

"A" is an appearance of a man as it should be. In "A" there is nothing in the vertical line connecting God and man. The man is a man without any modifier. "B" is the wrong appearance or form. There exists a priest and church in between God and an angry man. "B" resembles the people described by Luther in Thesis 95. The priest in "B" is a preacher of indulgences described in Theses 69–80. The church is a Catholic Church of the time which held a thesaurus (treasure) of indulgence that was considered surplus merits of Jesus Christ and his faithful. Theses 56–68 describe this church. The angry man relates to Theses 81–91.⁹¹

Moon Young Lee believed that Luther had to have non-violence between top and bottom. Luther said Bishops and curates are bound to admit

89) Ibid., 267.

90) Ibid., 269f.

91) Ibid., 272.

the commissaries of papal indulgences with all reverence (Thesis 69) and those who speak against the truth concerning papal indulgences shall be anathema and accursed (Thesis 71). They are the preachers of indulgences who commit treason against God and men.⁹²

It was the churches' rationalization that the sale of indulgences can be conducted by them as they retain the surplus merits by Jesus Christ and his faithful and through purchase of indulgences, the believers will be pardoned of all sins and punishment. Luther's viewpoint was different. For Luther, the true treasure of the church is the most holy Gospel of the glory and grace of God (Thesis 62).⁹³

Moon Young Lee mentioned that Luther was comparing the raging churchgoers to the evil acts of the churches and priests. Luther's definition of proper men was a man standing before God not a priest or a church.

The 95 Theses	Administrative Organization
Men	Public servant
God	Expert knowledge
Church	Organization
Priest	Superior
Neighbors outside church	Citizens outside organization
Justice of state	Definition of democratic and welfare state
Purchase of indulgences	Bribe to superior

Based on the 95 Theses, Lee created the following 3 codes of conduct for public servants of an administrative organization.

i) The methodology by which a public servant should carry out his or her duties is to refine expert knowledge (inclusive of democratic ideology and efficiency), respect superiors within the organization and give service to the citizens outside the organization. A public servant should not refine expert knowledge, submit to the superiors and be insolent to the citizens outside the organization.

ii) The duties of a public servant are to pursue the justice of a democratic and welfare state, not promoting his personal wealth by bribing his or her superior.

iii) Public servants are noble beings who stand not before superiors and organization but stand before expert knowledge (inclusive of democratic ideology and efficiency).⁹⁴

V. Conclusion

When he was a child, Moon Young Lee formed a mission upon encountering Christianity which was to study hard but within the perimeter of Christianity and for his country. He persistently walked the path of his life according to that mission. The other major events he had through Christianity was repenting at a revival service about bullying his brothers. This was what we call in Christianity an act of repentance. Lee's life was a continuation of such events and it connected his studies of Public Administration to the 95 Theses by Martin Luther. The 95 Theses are not statements about Justification by Faith but rather statements about repentance. For Lee, repentance was the least action taken for God and a means to going back to the starting point. This act forms the foundation of the three domains, i.e. methodology, duties and men. His structure of Public Administration was an exploration of these three domains and his conclusions will serve as an essential prescription to resolve the conflicts and heal and reform our churches and society.

92) Ibid.

93) Ibid., 273.

94) Ibid., 277.

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