A Contemporary Mission of APAY in the Spirit of the Reformation

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John Milton (1608-1674), a British reformer and a blind poet

The President, Babu Markus Gomes & General Secretary, Nam Boo Won, the
honorable members of Executive Committee of Asia and Pacific Alliance of YMCAs,
friends who love young people and dedicate their lives to the work and mission of
YMCA movement from the Asia Pacific.

This is a great honor and pleasure for me to come to meet each one of you and stand
here to speak about our Protestant origin and the Christian mission of our movement
in the contemporary world.

Before I begin my serious talk, I want to share with you a personal story of mine how
I came to stand here in front of you to speak, because I almost gave up on coming to
you almost a month ago. As you could imagine, while I was reading to prepare this
talk, I came up with the story of John Milton. I am sure you heard about his name as
an author of the great book The Paradise Lost (1665). You remember that this book is
about the biblical story of Adam and Eve who lost the paradise, the Garden of Eden,
due to their sin of disobedience. But the paradise that he lost was the Protestant
England which Oliver Cromwell (1599-1658) began ruling by his radical and almost
brutal reform of religion and politics. While I was reading about the life and work of
John Milton who was Latin interpreter and secretary to Cromwell, I was shocked to
learn that he lost sight of both eyes when he was only 43 years old. That was 1652.
But he did not give up on writing: he hired an assistant who wrote down what he
orally dictated. That last masterpiece, the Paradise Lost was completed 12 years after
he lost his sights. “Wow, what a passionate writer, reformer and a great poet he is!!!”
Admiring and envying his life as a great poet, and as a passionate writer and reformer,
I went to bed to sleep.

Following morning, I could not read my newspaper. Headlines were all doubling up,
and the big words looked all so fuzzy. I had the retina detachment and cataract
operations on my left eye, some three years ago. And I was afraid of losing sight, like
John Milton whose story I admired about just a night before!!! I went to see my
doctor, and I was hospitalized and operated on again. I almost had to call up Nam Boo
Won, that I could not come to Hong Kong for this time. But, lo, here I am with God’s
grace!!!

‘The Eastern Awakening’

The early 19th century German philosopher Georg Wilhelm Friedrich Hegel (1770–
1831), who is well known for his philosophy of history that is contained in his
posthumous book *Lectures on the Philosophy of World History*, explained that the downfall of the Catholic Middle Ages began at the shocking moment of the discovery of the “empty tomb” of Jesus in Jerusalem. The crusaders were mobilized by the pope in 1095 to invade Palestine to wipe out the Islamic infidels and to recover the Holy Land and establish a Christian nation. Three years later, in 1098, the first crusaders rushed to the site of Jesus’ tomb to dig out the Holy Body and bring it back to Rome. But what they found was an empty tomb. The tomb had already been empty for almost 1,000 years; for on the first Easter, women came to see the body of Jesus in the tomb and could not find him there. “While they were perplexed about this, suddenly two men in dazzling clothes stood beside them. The women were terrified and bowed their faces to the ground, but the men said to them, ‘Why do you look for the living among the dead? He is not here, but has risen’” (Luke 24:4–5).

It was a great awakening to the entire Western Christendom that Jesus Christ cannot be found in the empty tomb in Jerusalem but rather is in the minds of people who believe in the Christ who is the savior of individuals and the world. That awakening was the beginning of the breakdown of the Catholic Middle Ages and the beginning of the age of the Protestant Reformation. In spite of the discovery of the empty tomb of Jesus, the Crusades continued until 1275, invading Jerusalem some eight times, but failing to occupy the Holy Land completely, although the Crusades lasted until the end of the 14th century.

**Crisis after Crisis**

Following the failure of the campaigns of the Crusades, the so-called Hundred Years War between France and England devastated Western Europe between 1337 and 1453. It is during this territorial war where we hear and remember the name of Joan of Arc, a 15-year-old French girl who brought victory to France on the battleground but who was captured by the British and executed as a witch.

In addition to the war, Europe had to suffer from the pandemic that became known as the Black Death. The 10-year-long epidemic beginning in 1346 during the Hundred Years War devastated the land and the people. Twenty percent of Europe’s population died from this disease. As a result, the labor force was reduced, and the feudal system began to collapse. Because of fear of this disease, superstition among the people took hold, but the Church did not properly initiate a healing mission and instead stirred up the people for its benefit.

About 100 years before Martin Luther posted his famous Ninety-five Theses on the university chapel door in the German city of Wittenberg to criticize the pope’s selling of indulgences, John Wycliffe (1320–1384) of Oxford University began to criticize the pope as an “anti-Christ” in England. The power of the pope was already weakening due to the failure of the Crusades whose brutal battles had massacred so many soldiers that the power of the Church had sharply declined. While the Roman Catholic Church’s power began waning, the monarchical power of Europe’s kings was rising even to control the pope, e.g., the Humiliation of Canossa. It was about this time when an Italian poet, Dante (1265–1321), published his famous *Divine Comedy* (1308–1320), which drew the picture of money lenders and the pope suffering in an inferno, or hell.
Universities and Collective Intelligence

The outcome of the Crusades was not all negative, however. Some positive consequences of the Crusades were unexpected contacts with the Arabic world and beyond. Although the Crusades did not find the empty tomb of Jesus in Jerusalem, they did find the advanced culture and civilization of the East, and they were able to bring back the classical philosophies of Aristotle and Neo-Platonism to Europe. Moreover, through this link with another culture and civilization, they learned the Arabic way of counting and introduced the Arabic numbers from 0 to 9 to Europe instead of being dependent on just the Latin stick numbers of I, II, III, V, and X.

The Crusaders also brought back with them printing machines, firecrackers and gunpowder, and navigation skills from the East, which became the material foundations for the development of Europe. Movable type printing machines were already in use in China during the Song Dynasty and in Korea during the Koryo period around 1234. But Johannes Guttenberg, a German mechanist, popularized the movable printing machines in 1440 to print books and pamphlets and spread them throughout Western Europe to create the infrastructure for the literary and intellectual activities of the post-Middle Ages and the Renaissance. As for the importation of firecrackers and particularly gunpowder from the East, they allowed Europeans to use guns in the post-Crusades warfare that contributed to the European imperial invasions and colonial expansion. About the same period Christopher Columbus (1451–1506), using the navigation skills learned from Marco Polo (1254–1324), crossed the Atlantic Ocean to land on the American continent. It is no accident that all of these developments together played major roles in ushering in the modern world.

Meanwhile, the seed of enlightenment had been planted in the rich soil of European universities beginning in the 9th century in the University of Paris and University of Bologna. The number of European universities grew between the 11th and mid-12th centuries; and by the time of Martin Luther’s Reformation movement, there were already 81 centers of higher learning—33 of which were papal-chartered, 15 government institutions, 20 that were a combination of both, and 13 with neither affiliation. Universities that helped to nurture European intellectual life were the learning public squares where rhetoric, logic, Aristotelian philosophy, Greek, Hebrew, and Latin as well as Roman law and medicine were taught and discussed. The first European medieval universities were occupied by young students 18 to 25 years old. In short, the universities were the hotbed of the Renaissance, the revival of the Greek and Roman culture of the West.

What is most relevant for the focus of this book is that most of the Protestant reformers were products of the European universities. A century before Professor Martin Luther’s Ninety-five Theses were nailed on the chapel door of Wittenberg University in Germany there was John Wycliffe of Oxford University in England and Jan Hus (1369–1415), a professor and president of the University of Prague in Bohemia, both of whom were the first martyrs of the Reformation. Contemporaries of Martin Luther were Desiderius Erasmus (1466–1536) from the Netherlands, who came from the Paris High School, and Philipp Melanchton (1497–1560), a German colleague of Luther’s at Wittenberg who studied in Heidelberg and Tübingen. Another contemporary of Luther’s in Germany was Thomas Muntzer (1490–1525), known as a
radical reformer, who studied at the University of Leipzig. In addition, there were the well-known Swiss reformers, such as Ulrich Zwingli (1484–1531), who studied at the University of Basel, and John Calvin (1509–1561), a student at the Sorbonne in Paris.

Moreover, among the reformers in England were William Tyndale (1494–1536), who translated the Old and New Testaments into English from the original Hebrew and Greek, from Oxford as was John Fox (1517–1587), the author of the Biographies of the Martyrs. Later there were the 17th century British reformers—John Milton (1606–1674), who studied at Cambridge University, and John Bunyan (1628–1688), the author of The Pilgrim’s Progress, who came from Edinburgh University.

This overview is to indicate that the Protestant reformers in 16th and 17th century Europe were university intellectuals and that the Reformation was committed to the theological and political movements of the “knowledge-based” collective intelligence of the time. Moreover, they represent the Zeitgeist, the spirit of the times, of 16th and 17th century Europe following the Renaissance period. “Renaissance” means revival and the renewal of classical learning and the humanities, namely, classical language and literature, ancient history, and Greek and Roman philosophy and arts. We can also recall the High Renaissance artists, such as Leonardo da Vinci (1452–1519), Michelangelo (1475–1564), and Raphael (1483–1520), all who worked for the beautification of the cathedrals of Rome.

Based on this foundation of higher learning, the Protestant reformers of this era, in short, exhibited a number of common characteristics below that defined their work.

1. Most of them criticized and opposed the Roman Church’s abuse of power as well as its moral and political corruption; and because of their prophetic outburst to the Church and political authorities, some became Protestant martyrs.

2. They translated the Bible into the native language commonly used by their people, and most of them lectured and preached about the Bible in their own native languages, not in Latin, the lingua franca of the Middle Ages.

3. They advocated for freedom of conscience and religion against the Church and the oppression of secular governments. They argued too for the separation of the Church and the State.

4. Most of them preached that all human beings are equal in the sight of God, thus laying the foundation for modern democratic movements.

5. Most of them stressed the importance of education, especially education for the general public, in order to reduce people’s illiteracy, for about 90 percent of the European population at that time could not read or write in Latin or even in their own native language.

6. The reformers’ movement was a critical response against religious and political power. It was a responsible Christian action of faith against the critical religious and social context of the time; it was a movement for a total transformation of the
cultural and political context. It was not just a movement to stop the selling of indulgences by the pope.

The Reform Movement of Luther and Calvin

I would like to highlight two of the most well-known and important reformers of the time, namely, Martin Luther (1483–1546) and his contemporary John Calvin. Luther’s theology is most often discussed when we talk today about the Reformation because of his brave scholarly action to publicly nail his Ninety-Five Theses on the door of the church in Wittenberg and to critically condemn the Roman Catholic Church’s commercialization of the Christian faith by selling indulgences.

First of all, Luther urged Christians, both religious leaders as well as lay people, to use commonsense and reason about their faith. He accused the Roman Church of selling indulgences as a way to promote superstition, not the Christian faith, and he tried to “secularize” religion; for in the language of Dietrich Bonhoeffer, Luther endeavored to undertake a non-religious interpretation of the Christian Gospel. Luther advocated very powerfully and passionately three solas: Sola Fide, Sola Gratia, and Sola Scriptura, i.e., only through faith, only by grace, and only by and through the Word of God—the Scriptures—may we be saved, not by works or money and power.

Secondly, Luther challenged the authority of the Church, namely, the priests and the pope, and advocated for the “priesthood of all believers.” A Christian believer does not have to have a relationship with God through priests, according to Luther, but can establish this relationships directly by faith and by the grace of God and through the Word of God that is written in the Holy Scriptures and spoken through the mouth of preachers. Therefore, in order to have a direct connection with God, one must read the Bible or hear the Bible read; and to nurture this capacity of the common believers, the minjung, the common people, the first thing Luther did was to translate the Bible into German. This importance placed on the written Word of God in the Bible and the spoken words of God through the mouth of preachers became the tradition of Protestant Christianity as Karl Barth has emphasized (Barth added in his theology of the Word that Jesus Christ is the most important incarnate Word of God according to the Gospel of John).

The implication and influence of Luther’s challenges cannot be overstated. His assertion on the “priesthood of all believers” broke down the absolute power of the church authorities. This significant change in thinking and perception means that all believers are equal and free in the sight of God. In terms of political ideology, this understanding is the beginning of the democratic idea that all citizens are equal under the law, the breakdown of class and caste, kings, aristocrats, slaves and slave owners—the entire medieval feudal social system.

Thirdly, Luther’s theological and political pronouncement that all people are free and equal in the sight of God encouraged the participation of common, ordinary people in the Church and politics. Luther not only translated and published the German-language Bible so that ordinary churchgoers can read but also so that they can hear the spoken words of God in their own language. Furthermore, Luther simplified church liturgies, and he composed hymns in German in order for the congregation to
Luther’s “democratization” of the Church went further to push the local and national governments to open public schools for the education of children. From the revolutionary theological idea of the “priesthood of all believers,” he advocated general education for all citizens. Most of all, Luther emphasized the participation of the people, the common people, making them the subject and “master” of the Church. This position raised the people’s “democratic consciousness” in the ensuing centuries of the Enlightenment and modernity.

With regard to John Calvin, I will focus here only on his life and teachings related to his role as a forerunner of, and even “the father” of, capitalism in light of Max Weber’s famous book *The Protestant Ethic and the Spirit of Capitalism* that was first published in 1904 in German. Calvin stressed, as did Luther, that a job or work is a vocation, a calling of God. Calvin’s ethic was a work ethic, first of all, and his work ethic was related to obedience to God. He taught that a human vocation is God’s gift to humanity. Therefore, he emphasized strict and diligent and disciplined work. His work ethic may be summarized as hard and honest work, asceticism, a thrifty lifestyle, and the saving of one’s earnings so as to amass and accumulate wealth. Calvin made a connection between his theology of predestination and his work ethic. To state it simply, a sign or proof that one is saved by God is one’s clean life and hard work that enables one to become rich. Calvin himself was a hard-working man: he slept only two or three hours, and he had one—only one—meal a day. Calvin led his life as if he was a monk in a monastery. In his Protestant ethic, he secularized the monastic life, as it were. Calvin pressed his ascetic, monastic life upon the lives of the ordinary people in Geneva with brutal dictatorial power; and for that, he was once chased out of Geneva by the people.

However, Max Weber warned already in his time that capital wealth that is not based on Calvin’s Protestant work ethic shall be condemned as “pariah capitalism,” ethically low and even immoral ways of accumulating money. Capitalism may become corrupt when and if it blindly follows only human greed with no ethical or moral control. In our postmodern world and the age of neo-liberal capitalism, can we bring back Calvin’s “monastic capitalism” and try to recover the strong connection between the Protestant ethic and capitalism?

**YMCA Mission in the Spirit of the Reformation**

The history of the YMCA begins with the story of George Williams, the legendary founder of the London YMCA in 1844. Williams was a businessman, a clerk in a drapery factory. As was Martin Luther’s era, the time of George Williams was also a revolutionary period. The time span of the Protestant Reformation was from the 15th century to the 18th century, and the following centuries came to be regarded as the Age of Reason and the Enlightenment. George Williams ran his drapery factory in the middle of the Industrial Revolution, which may be dated from about 1760 through 1870. The Industrial Revolution began with the discovery of the steam engine, which revolutionized the means of transportation—iron-made steam engines pulled trains on iron rails and iron-made boats and ships transported raw materials from the recently
occupied colonies and manufactured goods to colonial buyers, such as America and India.

The Industrial Revolution changed the method of production from human labor to machines with manufacturing through mass production. Karl Marx (1818–1883) observed this change as “an alienation” of the worker, that is, a laborer is no longer the master of production but is only a small component in the production process through operating a machine, selling their labor as a commodity. It is appropriate to mention here that in 1848 Marx published *The Communist Manifesto*, a call for the solidarity of all workers around the world to struggle against this form of production, i.e., industrial capitalism.

Sociologically, the new factories were built in the cities, which led to urbanization around the industrial centers so that the rural agricultural communities rapidly became desolate. The newly rising industrialists and business people were forming a new middle class while the old regime of nobility and gentry were fading away.

The time in which George Williams lived also witnessed the rise of colonialism as the Industrial Revolution needed more iron ore and raw materials from outside of Great Britain and Europe. At the same time, these industrializing powers needed new markets to sell their products. Consequently, the Europeans set sail to other continents to conquer the land and its people with their new and powerful weapons: the Industrial Revolution pushed the expansion of the Western colonial powers.

In spite of the fact that this period is known as the Industrial Revolution, the period was also known as the Age of Reason and the Enlightenment. It was the era of the growth of Western modern philosophy by Descartes (1596–1650), Spinoza (1632–1677), Leibnitz (1646–1716) and Kant (1724–1804) in continental Europe between the 16th and 19th centuries and Bacon (1561–1626), Locke (1632–1704), Hume (1711–1776), etc., in Great Britain. Their philosophies of knowledge and politics have revolutionized the human way of thinking and have laid the foundations for science and modernity.

While George Williams was responding to the effects of the Industrial Revolution on the lives of its workers in the 1840s, it must be remembered that the French Revolution of 1789 was still impacting life in France and Charles Darwin (1809–1882) published *On the Origin of Species* in 1859 in which he pronounced the theory of evolution over against God’s creation of the natural world that rocked the views of Western Christendom. Furthermore, even before the biologist Darwin, Isaac Newton (1642–1727) launched the new world of physics and mathematics with his law of universal gravitation. This period, moreover, saw the most creative production of classical music by Haydn (1732–1804), Mozart (1756–1791), Beethoven (1770–1791), and Schubert (1797–1829), just to mention a few.

During the time of George Williams, it was also the Age of Queen Victoria when human creativity in the arts and letters was bursting out—writers like the Romantic poet Wordsworth (1831–1894) and Charles Dickens (1812–1870), who is famous for his short stories “A Christmas Carol” and “Hard Times,” a writer for the poor workers, and feminist writers, such as Charlotte Bronte (1816–1855), the author of *Jane Eyre*,
and her young sister Emily Bronte (1818–1848), the author of *Wuthering Heights* in England. We should not leave out the great Russian author Dostoyevsky (1821–1881) and such American writers as Herman Melville (1879–1891), the author of *Moby Dick*, and the poet Edgar Allen Poe (1809–1849).

From the time of the Protestant Reformation to the Age of Reason and the Enlightenment, Europeans advocated almost in unison for religious freedom, individual liberty, tolerance, fraternity, and progress. But these modern and democratic values were only for the Europeans. Betraying their own belief systems and against their values, they invaded the “other world” and destroyed the people and the land as well as non-Western civilization with their weapons and gunboats; for while humanity was making so much progress in so many realms of life in Europe, it was also a time of brutal, savage, and bloody destructive invasions by Western armies into the rest of the world—Asia, Africa, and Latin America. For example, Great Britain officially colonized India in 1817; and in China, the First Opium War broke out in 1839 and lasted for more than three years.

The most historical irony of all is that Christian missionaries came to Asia along with the colonizers, practically on their gunboats, to spread the Gospel of Jesus of love and peace. The YMCA of Australia, the first in the Pacific, was founded in 1851 with YMCAs being founded shortly thereafter in the Indian city of Calcutta in 1854, in New Zealand in 1855, in Pakistan in 1876, in Japan in 1880, in Sri Lanka in 1882, in the Chinese city of Fuzhou in 1885, in Burma in 1897, and in the Philippines in 1898.

**The YMCA Movement as the Second Reformation**

In this *Zeitgeist*, the spirit of the time, a London businessman, George Williams, began a Bible study class with some 12 young factory workers. With the commemoration in 2017 of the 500th anniversary of Luther’s Reformation, we have come to realize the historical fact that the YMCA movement has been a continuation of the religious reformation movement at large. I would like to propose that the YMCA movement was, and has been, the second religious movement.

First of all, the first YMCA movement begun by George Williams was a Christian response to the challenging times of the Industrial Revolution as Luther’s religious reform action was initiated to meet the crises of the Roman Church and to respond to the changing epoch of the Renaissance. In short, the YMCA movement was a reaction to the world of the Industrial Revolution and the Age of Reason and the Enlightenment.

The second important characteristic of the YMCA movement is that it was predominantly a movement of laypeople and volunteers. Martin Luther and other reformers were mainly highly educated theologians, priests, and scholars, but George Williams and other YMCA leaders who came to draft the Paris Basis in 1855 were lay Christians. Martin Luther’s slogan of the “priesthood of all believers” became a reality in the YMCA movement, for the YMCA was from the beginning a movement: it was outside the structure of the Church as well as its control. If one insists that it is a Christian church, it is an invisible one according to the categories that John Calvin put forward.
Thirdly, George Williams began his work with young workers by starting a Bible study. The YMCA movement is thus firmly rooted in the Protestant principle of *sola scriptura*. The YMCA movement was based on the Word of God: its Christian identity is based on the Bible and according to the Bible. Now may be a good time to recite the Paris Basis:

“The Young Men’s Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Savior, according to the Holy Scriptures, desire to be his disciples in their faith and in their life and to associate their efforts for the extension of his Kingdom amongst young men.”

Fourthly, the YMCA movement is Christ-centered as indicated in the Paris Basis, but it is a movement that seeks to put faith into action, that is, to follow the path of Jesus as his disciples. The most important part, and a departure from the first Protestant reformers, is the YMCA’s extension of Christian faith in action. The first Protestant reformers tried to reform the Church; the YMCA movement came out from the church compound and worked in the world—a world of tumultuous social and political transition in revolutionary times. To put it simply and forcefully, the YMCA movement was not of the Church, but of the world, and for the transformation of cultural, social, and political realities. The YMCA movement is not for individual souls, but for human communities.

Fifthly, the YMCA movement strives to establish and extend the Kingdom of God, not in the other world, but “amongst young men,” that is, the mission and purpose of the YMCA is to realize God’s Kingdom on earth and among the young people in the world. Luther talked about Two Kingdoms, but he did not go far enough to talk about Jesus’ proclamation of God’s Reign in the world at hand. The YMCA is a political movement for the Kingdom of God to protest against injustice, oppression, and exploitation and to promote a just, fair, and free human community of peace and harmony.

Sixthly, it is important to highlight the ecumenical nature of the YMCA movement—a major reason why it can be said that the movement may well be called the Second Reformation. The Reformation was a Protestant Reformation to become separate from the Roman Catholic Church. From the beginning of the YMCA movement, however, there was no question about the denominational affiliation of the founders, whether they were Lutherans, Presbyterians, Anglicans, Methodists, members of the Reformed tradition, Quakers, Baptists, etc. Moreover, since the 1905 World Alliance Assembly, Catholics and Orthodox Christians have become full YMCA members. Furthermore, in South and Southeast Asia, Buddhists, Muslims, and Hindu Dalits have been admitted to the membership of YMCAs. The YMCA movement is color blind, and there is no discrimination according to race, sex, class, and religion.

Finally, the lifestyle of the YMCA, as an organization and as individual members, is what John Calvin’s work ethic has promoted, that is, honest and hard-working people with a well-disciplined and healthy body, mind, and spirit. If there is an educational goal of the YMCA, it is the education of the whole person. If one has an image of an ideal person, it is to emulate Jesus, a human for others.
Challenge 21

Personally speaking, it is a great pleasure and honor to have lived long enough to be able to write about the YMCA mission statement Challenge 21 because it was one of the most important accomplishments of mine as president of the World Alliance of YMCAs from 1994 to 1998. Drafting the document took some eight years since I was appointed as the chairman of the drafting committee right after the 1991 World Assembly in Seoul. The international drafting committee worked very hard: the committee members came from all six continents, young and old, men and women, lay and clergy, Catholics and Protestants—all with different tongues speaking in different English accents.

The contemporary YMCA movement adopted Challenge 21 as its mission statement unanimously in 1998 in Germany at the 14th World Assembly. It reads as follows:

“Affirming the Paris Basis adopted in 1855 as the ongoing foundation statement of the mission of the YMCA, at the threshold of the third millennium, we declare that the YMCA is a worldwide, Christian, ecumenical, voluntary movement for women and men with special emphasis on and the genuine involvement of young people and that it seeks to share the Christian ideal of building a human community of justice with love, peace, and reconciliation for the fullness of life for all creation.”

I would dare to propose that if the Paris Basis of 1855 was the pronouncement of the Second Reformation then Challenge 21 is the statement of the Third Reformation:

“Each member YMCA is therefore called to focus on certain challenges which will be prioritized according to its own context. These challenges, which are an evolution of the Kampala Principles (of 1947), are:

- sharing the good news of Jesus Christ and striving for spiritual, intellectual, and physical well-being of individuals and wholeness of communities;
- empowering all, especially young people and women, to take increased responsibilities and assume leadership at all levels and working towards an equitable society;
- advocating for and promoting the rights of women and upholding the rights of children;
- fostering dialogue and partnership between people of different faiths and ideologies and recognizing the cultural identities of people and promoting cultural renewal;
- committing to work in solidarity with the poor, dispossessed, uprooted people and oppressed racial, religious, and ethnic minorities;
seeking to be mediators and reconcilers in situations of conflict and working for meaningful participation and advancement of people for their own self-determination; and

- defending God’s Creation against all that would destroy it and preserving and protecting the earth’s resources for coming generations.

“To face these challenges, the YMCA will develop patterns of cooperation at all levels that enable self-sustenance and self-determination.”

**References**

1. This chapter is a presentation given to the members of the executive committee of the Asia and Pacific Alliance of YMCAs (APAY) at a meeting held from March 7 to 9, 2017, in Hong Kong.

2. The materials and books I have consulted with are many, but I would like to mention the resources below.

**Korean Materials**

For valuable information on dates, historical facts, and names, I am indebted to Wikipedia at <www.daum.net>.

The lecture notes and papers given at the monthly lecture series on the 500 Years of Luther’s Reformation, which was organized by the HyeAhm Institute of Theological Studies, between March and December 2016, provided an important source of information.


**English Materials**

