***The Spirit Moves West: Korean Missionaries in America,*** by Rebecca Kim. New York: Oxford University Press, 2015. 239 pp., US$ 24.95, ISBN: 978019994212 (paperback)

American missionaries transplanted Protestantism to Korea at the end of the nineteenth century. However, about 85 years later, Korean missionaries moved to the United States for reverse missionary activities. *The Spirit Moves West: Korean Missionaries in America* by Rebecca Kim examines University Bible Fellowship's missionary activities in the United States between 1970 and 2008. University Bible Fellowship (hereafter, UBF) is a major non-denominational missionary group in Korea. The book focuses on its missions focusing on white American college students.

For this book, Kim conducted 108 personal interviews and 186 online surveys with missionaries, leaders, past/present members of UBF in the United States, and UBF chapter leaders and staff members in South Korea between 2008 and 2011. She also made participant observations at the two largest U.S. chapters of UBF (Chicago and Los Angeles) and the UBF headquarters in Seoul. Her participant observations included taking part in worship services, small-group fellowships and prayer meetings, visiting people's homes, attending weddings and funerals, and participating in various conferences. She also used a content analysis of UBF documents. Finally, the author pointed out that her parents' connections in UBF, particularly those of her father, enabled her to gain entrée into UBF. Without a doubt, her parents' connections in UBF must have provided her with a lot of first-hand information and motivation to start this book project, which involved thorough and complicated data collection. Using multiple data sources is definitely a strength of the book.

Chapter 1 provides a summary and statistical data on the development and growth of Protestantism in Korea and Korean Protestants' global missionary activities between 1960 and 2006, including UBF's missionary activities in the United States. Chapters 2, 3, 4, and 5 are key chapters of the book that examined the UBF's movement to the United States in the early 1970s and elaborated on the "soldier spirit" of pioneer UBF leaders, "theology of sacrifice," and targeting white college students for missionary activities. She provided many fascinating and unexpected stories about the UBF missionary leaders. For example, she said that, unable to bring money from a poor country, UBF missionaries engaged in "self-supporting missions" (pp. 42-

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44), making money in the marketplace, to sustain their missionary activities. According to her, "The majority of early UBF missionaries to the United States in the 1970s were doctors, nurses and pharmacists…" (p. 44).

Kim reported that the pioneering UBF missionaries targeted the U.S., a predominantly Christian nation, for missionary activities in the 1970s because "America has lost its spiritual fire with growing materialism, consumerism, humanism, and sexual immorality" (p. 58). They focused on converting white Americans, who in their view "have been the dominant history makers" (p. 63). Kim used the term "soldier spirit" to characterize the ethos of the pioneering UBF leaders because they believed in the absolute truth of the Bible and emphasized absolute obedience in the "mission-oriented military system." To overcome the difficulty in proselytizing white Americans, the UBF leaders emphasized the "theology of sacrifice," which includes suffering, self-denial, service, and the universal language of love.

In Chapter 6, Kim discussed the backlash and criticisms UBF encountered because of its authoritarian, demanding and hierarchical organization and its clashes with the white American culture that emphasizes a "more easy-going, democratic, and individual-centered way of believing, practicing and organizing" (p. 123). But she also provided informants' comments that reflect their experiences with racial discrimination by white critics. Kim devoted the last chapter to examining the major changes UBF had gone through to make it similar to more easygoing, individualistic, and materialistic American evangelical churches. She said that the death of the charismatic leader, Samuel Lee, in 2002 was the turning point at which UBF began to change to adopt white American evangelical models for guidance. As a result of the change, it has now become part of established white American evangelical organizations. Kim said: "The overall worship, Bible studies, and the look and structure of meetings have also become more relaxed and informal" (p. 143). Kim's survey data indicated that the second generation of UBF missionaries show lower levels of religious faith and devotion to teaching the Bible and raising disciples than their parents. She pointed out that Protestant churches and evangelical organizations in South Korea have gone through similar changes. "Today's Korean missionaries are unwilling to suffer like the previous generation of missionaries UBF sent out in the 1970s and early 1980s" (p. 159).

This is without a doubt the most significant book that has provided a full picture of the 45-year history and recent changes not only in UBF's missionary

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activities in the United States, but also in those of Protestant churches and evangelical organizations in South Korea. Kim's personal-interview data make the book chapters interesting by adding depth and personal experiences that quantitative data alone could not communicate. Kim has effectively used several catchy phrases or concepts, such as "hyper-Korean evangelicals," "rice Christians," and "soldier spirit" to capture the ethos of UBF's pioneering missionary leaders. This is a must-read book for those interested in contemporary Korean evangelical missionary activities or reverse missionary activities in general.

Despite its comprehensive coverage of UBF's missionary activities targeting white American college students, the book fails to address and is inaccurate about certain aspects of UBF and other South Korean missionary organizations' unique characteristics and their changes during recent years. For example, Table 1.7 (p. 35) shows that there were 86 UBF chapters and 596 UBF Korean missionaries in the U.S. in 2006. However, the book does not specify what metropolitan areas these chapters were located in. I have never heard of any UBF chapter in the New York-New Jersey area, although I have heard of some college missionary students from Korea affiliated with Korean immigrant churches in the area. Given that about one-third of the Korean medical professional immigrants in the late 1960s and the early 1970s arrived in the New York-New Jersey area, it is surprising that there was no UBF chapter in the area.

Kim considered Confucian-influenced hierarchical organization as one of the major characteristics of Korean evangelical Protestantism (pp. 40-44). To further this point, she emphasized that Korean Protestant churches are overly pastor-centered and that they have authoritarian leadership. However, she did not indicate that the process of establishing eldership and the greater power, authority, and respect that elders hold in all denominations of Korean Protestant churches compared to American churches are also major outcomes of Confucian influence. I wonder if UBF chapters in the United States had eldership, similar to that in Korean Protestant churches. In addition, under the influence of Confucianism, most Korean Protestant denominations had not allowed women to be ordained as pastors or elders until recently. I wonder what level of gender hierarchy UBF chapters in the United States maintained in their organization when first-wave UBF missionaries were active.

Kim showed based on results of her survey that second-generation members of UBF are much less devoted than first-generation Korean missionaries. I wonder if second-generation members include only the

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children of UBF missionaries or if they also include children of post-1965 non-missionary Korean Protestants. When comparing Korean Protestant immigrants and their second-generation children, the latter are as religious as or in some aspects even more religious than the former. In my opinion, if some children of Korean Protestant immigrants in Chicago and LA participate in UBF chapters, the latter are likely to be very devoted.

Kim describes Korean Protestants as very nationalistic, emphasizing their important role in the independence movement. However, Korean Protestants have been much less nationalistic in their organizational activities and theology than the other two major religious groups in Korea, Catholics and Buddhists, especially during recent years. Evangelical Korean Protestants are strongly anti-communist and pro-American. Because of their conservative political ideology, they have clashed with Korean nationalists many times during recent years.

Kim claims that Protestant missionaries in Korea have gone through changes in their "hyper-Korean evangelical 'soldier spirit' and the theology of sacrifice" during recent years, similar to changes that have occurred to children of Korean UBF immigrant missionaries in the United States. However, some of her claims conflict with the reality of the current situation. No doubt, contemporary Korean missionaries have replaced "self-supporting missions" with "aid missions," as many Korean mega churches have enough financial resources for foreign missionary activities. But I wonder if their "theology of sacrifice" and "soldier spirit" have been noticeably diluted. In the 1970s and 1980s, Korean Protestants included many liberals in their theology and political ideology, when "*minjung* theology" (a people's theology that emerged in South Korea in the 1970s) was popular. Some of them even fought against the military dictatorship in South Korea. However, Korean Protestantism has become increasingly more conservative and evangelical since the early 1990s. The number of Korean missionaries has continuously increased in the twenty-first century while South Korea has been achieving increasing economic development and democratic political system. Given this, Kim's depiction of "Changes in the Motherland" (pp.151-62) seems to be somewhat inaccurate. Because of their heavily evangelical orientation and lack of social concerns, Protestant churches in South Korea have come under heavy criticism in recent years.

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