The Design of Convergence Curriculum, the Historical Case of Medical Mission and the Research Initiative Outcome of Medicine and Theology*

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─────────────── Abstract ───────────────

This study focuses on the vulnerability of our society and environment under the Covid-19 pandemic. The medical descriptions about severe acute respiratory syndrome coronavirus disease 2019 provide the serious manifestation of the SARS-CoV-2 virus and a new resilient hope of its vaccination. Moreover, with the perspective of feminist practical theology, the author explores a resilient possibility to reconstitute an ecological relationship between our society and environment. In addition, many people's depression in the time of Covid-19 is understood in the meaningful narrative of the relationship between integrity and despair to be stressed by Erikson in the perspective of Loder. Especially, this study focuses on the main stream of designing the convergence curriculum of medicine and theology to move toward the life wellbeing of community members, overcoming their difficult circumstances such as Covid-19.

《 Keywords 》

Covid-19 pandemic, vulnerability, resilient hope, ecological relationship, convergence curriculum

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I. Introduction: Covid-19 and Its Initiative Outcome of Medicine and Theology

A new type of coronavirus to be confirmed at Wuhan Jin Yin-tan Hospital in Wuhan, Hubei Province, China on 30 December, 2019 has arisen very huge and transformative changes in our world(Horton, 2020, 1). Scientists had already some experiences to encounter similar coronaviruses in the 2003 outbreak of SARS(severe acute respiratory syndrome) and MERS(Middle East respiratory syndrome) in 2012(Scudellari, 2020, 252). However, the Wuhan outbreak coronavirus showed serious and significant spreading traces in the world. Thus, scientists gave a new name as SARS-CoV-2 to occur severe acute respiratory syndrome coronavirus disease 2019(Covid-19) to be confirmed by a test called real-time reverse transcriptase polymerase chain reaction(Barton et al., 2020, 725; Horton, 2020, 1). Scientists reported that the new coronavirus spike protein of SARS-CoV-2 is at least ten times stronger tightly than preexisting SARS-CoV does, binding to a protein of human cell receptor called angiotensin-converting enzyme 2(ACE2) (Scudellari, 2020, 254). Such viral distinction of SARS-CoV-2 was considered as a main reason to describe the global phenomena of pandemic spread.

The molecular shell structure of SARS-CoV-2 is covered in each spike made of three identical proteins and the binding domain between the tip of the spike and the human ACE2 receptor describes a main reason to infect the host cell by the SARS-CoV-2 virus. Especially, drops of carbohydrates on the surface of the spike protein disturb the active operation of the immune system for the host cell(Scudellari, 2020, 253).

The symptoms of patients with Covid-19 are diverse and

different from asymptomatic experience to mind symptoms such as fever, dry cough, and shortness of breath. But the significant cause of human mortality with Covid-19 is the link with "acute respiratory distress syndrome"(ARDS) due to "diffuse alveolar damage"(DAD) having the pathologic distinction of "hyaline membrane formation in the alveoli in the acute stage"(Barton et al., 2020, 726). The "diffuse alveolar damage in the acute stage" in the lungs of a patient who died of coronavirus disease 2019(Covid-19) directs to "hyaline membranes"(Barton et al. 2020, 729). The existence of hyaline membranes attached in the alveolar walls is based on the disease manifestation of "acute respiratory distress syndrome"(ARDS) associated with diffuse alveolar damage(DAD) in regard to "noncardiogenic pulmonary edema" such as acute lung injury(ALI)(Kumar, Abbas & Aster, 2015, 672).
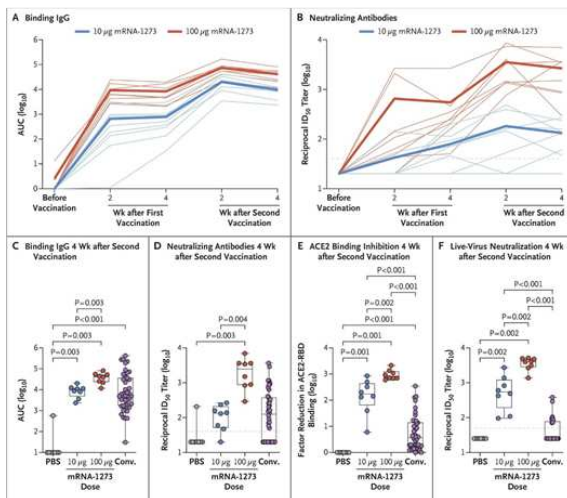
[Figure 1] ACE2 Binding Inhibition(Corbett et al., 2020, 1547)

The effect of vaccines to prevent Covid-19 relates to inducing antibody responses against binding between the trimetric SARS-CoV-2 spike protein and the human ACE2 receptor. Here, antibody responses mean the formation of molecules made by the immune system to neutralize the robust activity of SARS-CoV-2 viral replication(Corbett et al., 2020, 1544-1545). The figure 1 shows the effect of vaccination induced by the mRNA-1273 vaccine candidates called COVID-19 Vaccine Moderna to evaluate in nonhuman primates against forming "virus-cell-membrane fusion" to bind the SARS-CoV-2 spike protein and the human ACE2 receptor(Corbett et al., 2020, 1545). The distinction of antibody levels about ACE2 binding inhibition between two groups of nonhuman primates called Rhesus Macaques with 10 μg or 100 μg of mRNA-1273 is clear(Fig. 1). Here, phosphate-buffered saline(PBS) means a group of nonhuman primates not to induce vaccine as the control group and the letters of "Conv." means the antibody level of human convalescent-phase serum specimens to have a history of confirmed SARS-CoV-2 infection 1 to 2 months ago(Corbett et al., 2020, 1545-1546). The meaningful consequence of this study is that antibody levels to inhibit the receptor-binding domain in serum from the 10-μg dose group and the 100-μg dose group exceed that in serum from the control group as "PBS" and that in human convalescent-phase serum as "Conv." Moreover, that study reported that the rate of ACE2 binding inhibition in serum from the 100-μg dose group was 938 times as high as that in serum from the control group and 348 times as high as that in human convalescent-phase serum(Corbett et al., 2020, 1548).

In depth of the Covid-19 pandemic, our society may encounter the significant transformation. The economists predict

that the decline from the Covid-19 crisis would be the largest annual drop since the Second World War and then such change after the pandemic relates to the way of the massive government spending(Hanna, Xu, & Victor, 2020, 179). If the opportunity of this recovery is not carefully considered, it may be a severe cause of social, political, and environmental fractures. Richard Horton, Editor-in-Chief of medical journal The Lancet, warned the impacts of quarantine by the pandemic spread of Covid-19:

> Isolation can cause post-traumatic stress, confusion, fear, anger, frustration and, of course, boredom. Some of these effects will be long-lasting. They recommended that periods of isolation should be as short as possible. Working from home might be a welcome pleasure at first. But it also carries the seeds of sometimes severe mental trauma(Horton, 2020, 18).

Moreover, the long-term extension of isolation due to the unexpected expansion of Covid-19 disproportionately affected marginal groups in our society such as colored people, migrants, women and children. Devakumar et al.'s study points out higher risk of infectious diseases in ethnic minority group or lower socioeconomic group due to "limited health-care access, or work in precarious jobs"(2020, 1194). As of the January 9, 2021, the World Health Organization(WHO) reported 86,436,449 confirmed cases of Covid-19 worldwide, including 1,884,341 deaths. Even though one year went after the wake of the Covid-19 pandemic, its seriousness remains in much worse condition and tends to produce isolated and discriminatory responses to vulnerable groups in our society due to the absence of "social inclusion, justice, and solidarity" (Devakumar et al., 2020, 1194).

Joyce Ann Mercer focuses on a relationship between "Christian soteriological beliefs" in the crucifixion and resurrection of Jesus Christ and the vulnerability of abused and oppressed groups of "children, women, persons living in poverty" with feminist theological perspectives(2005, 27, 112). With a valuable service of feminist theological critiques, she suggested a new opportunity of feminist hermeneutics to "reform, reshape, and reimage" unjust power relations embedded in the subordination of women and children(Mercer, 2005, 124-125). I have an idea that that human infection by SARS-CoV-2 encourages the vulnerability of human society in the world. And this vulnerable status of human society relates to the reckless human expansion into the natural landscape. Here we come to know that a relationship between the spread of new diseases and increased encounters of human and wildlife in undeveloped area due to the expansion of deforestation is not unrelated, recognizing the wildlife trade in China as the first coronavirus infections(Tollefson, 2020, 176). Likewise, the vulnerability of human being and nonhuman creatures in threat of Covid-19 is comprehensive in our everyday lives.

Fortunately, feminist practical theology carefully considers a relationship between the human and nonhuman creation in the experience of interrelatedness and inter-reliance(Mercer, 2017, 304-305). In the perspective of feminist practical theology to criticize the reproduction of oppressive power relations between the human and nonhuman creation, I see a new possibility to reconstruct the ecological resilience of our society and environment(Mercer, 2014, 108; Ayres, 2020, 24). In the standpoint of feminist practical theology, the Jesus story to carefully consider vulnerable groups such "children, women, and the frail elderly" in the Bible newly works as a "counter-

narrative" to transform oppressed discourses in our society and environment(Mercer, 2005, 45, 48). We can easily relate the historical life and exclusive bodily resurrection of Jesus Christ as original resources to "validate and authenticate" the "divine authority" to women in the Bible(Suh, 2003, 7-8). Our risen Lord comes in this world through a woman's body: "a woman gave birth to him"(Galatians 4:4). With a new resilient hope of feminist practical theology, my study will focus on reconstituting the vulnerable fragility of our society and environment under the Covid-19 pandemic.

II. The Convergence Case of Medical Mission for Older People's Depression and Christian Hope

Older people's depression in the time of Covid-19 is understood in the meaningful narrative of the relationship between integrity and despair to be stressed by Erikson in the perspective of James Loder(1998, 320). Loder understands the reason of older people's depression in the apprehension of their approaching death. On the contrary, we can find the possibility of Christian hope in older person in the integrity of life. In order to figure out the meaning of life depression, the following "Geriatric Depression Scale"(Miller, 2019, 299) may be helpful:

  1. Are you basically satisfied with your life? Yes or No.
  2. Have you dropped many of your activities and interests? Yes or No.
  3. Do you feel that your life is empty? Yes or No.

4. Do you often get bored? Yes or No.
5. Are you in good spirits most of the time? Yes or No.
6. Are you afraid that something bad is going to happen to you? Yes or No.
7. Do you feel happy most of the time? Yes or No.
8. Do you often feel helpless? Yes or No.
9. Do you prefer to stay at home rather than go out or do new things? Yes or No.
10. Do you feel you have more problems with memory than most? Yes or No.
11. Do you think it is wonderful to be alive now? Yes or No.
12. Do you feel pretty worthless the way you are now? Yes or No.
13. Do you feel full or energy? Yes or No.
14. Do you feel that your situation is hopeless? Yes or No.
15. Do you think that most people are better off than you are? Yes or No.

The total value of depression is 15 points. Since he questions of 1, 5, 7, 11, 13 are positive, the response of 'No' can be calculated as the scale of depression. Other questions is 'Yes.' Usually the points of 3 ± 2 can be regarded as "normal," 7 ± 3 "mildly depression," and 12 ± 2 "very depressed" (Miller, 2019, 299). This scale is very helpful for approaching the real meaning of depression.

In the perspective of Loder, the integrity of life can be understood in the decentering and transformation of "ego" (Loder's term) or the self. Here the decentering of ego or the self is to embrace the even death. And Loder understands that such embrace links to the "decentered ego" in Christ(1998, 326). He describes its moment as that the human spirit encounters with the "centeredness in the Divine Presence" and "Restored centeredness," that is, the "ultimate love of God" in the "fuller

expression in the world"(1998, 326).

III. The Design of Curriculum of
   ## Religious Education for Research Initiative

James Cameron's Avatar as an American epic science film provides the meaningful insight in religious education curriculum for adult learners. Originally, the aim of educational curriculum can be defined in the relationship between adult learners in any community and their environment. Therefore, the main stream of designing any curriculum moves toward the life wellbeing of community members in their circumstances. Especially, Stanford University's educational curriculum designer Professor Elliot W. Eisner emphasizes the main principle and some "relationship" between the "content" of curriculum materials and the "aim" in the process of "curriculum development"(2002, 136-137). Here the designer of curriculum development seriously considers the relationship between organism and environment. And then when do we consider the design of curriculum? That is the transformative and changing position in both organism and environment. A curriculum developer Dr. J. Abner Peddiwell in the background of the Stone Age with a creative imagination describes the process to construct a curriculum for the education of any clan members. The activities such as "fish-grabbling-with- the-bare-hands" and "saber- tooth-tiger-scaring-with-fire" construct the main curriculum for their life(2004, p. 29). Likewise, the selection of the content in curriculum development depends on the survival of any organism in some environment. And the educational aim also is based on such relationship.

In the film of Avatar we can read the similar climate. The Na'vi tribe's female warrior Naytiri constructs the educational curriculum for the membership of American marine Jake in the Na'vi tribe. Her education for Jake starts from teaching the language of Na'vi tribe. And she teaches how to feel the spirit of plants, animals, and natural environments. And she teaches how to shot arrows as the basic process of the Na'vi tribe's hunter. The falling and climbing is very important process for the know-how of hunting. And then as the basic process of the Na'vi tribe's warrior, Naytiri puts Jake into the adventure to choose his ikran. Finishing the process of flying in the sky with ikran, Naytiri introduces the heroic story of Toruk Macto who chooses the Na'vi tribe's brave warrior. And she teaches the story of the Na'vi tribe's old story. After the special liturgy in the tree of Souls, the Na'vi tribe recognizes that Jake is part of the People of the Na'vi. And then Naytiri guides Jake to the trees of Utraya Mokri. These trees are the place of prayers and the holy place of the Na'vi tribe. There Naytiri and Jake hear the tree of voices, that is, the voices of ancestors. And there Naytiri believes that Jake is Omaticaya. The final membership ceremony is that Jake makes his bow from the wood of Home tree. Finally, marriage is the climax of ceremony that Jake is a part of Na'vi, that is, Omaticaya.

In the film of Avatar the teaching scenes for American marine Jake by Na'vi tribe's female warrior Naytiri provide meaningful insight for constructing religious education curriculum. Naytiri's teaching of the language of the Na'vi tribe, feeling spirits of plants, animals, and natural environments before hunting, and choosing the ikran as a basic process of the Na'vi tribe's warrior construct some basic contents for the essential life in the Na'vi tribe. Most of all, these contents are

generated by the relationship between organism and environment. The gravity of the planet Pandora for the Na'vi tribe is very lighter than that of the Earth. So, the falling and climbing and flying in the sky with ikran constitute of the basic contents of educational curriculum for the hunter and warrior of the Na'vi tribe. And these contents can be organized by the principle of aims or goals for living in the planet Pandora and the membership of the Na'vi tribe. American curriculum designer and professor of Stanford University Elliot Eisner describes the definition of curriculum such as the following:

> A curriculum is a series of planned events. This implies that there will be more than one event planned, and this is typically the case, although theoretically one could have a single event constituting curriculum(but that likelihood is small). A second feature of the conception is that curricula are planned; someone must do something that has some aim, some purpose, some goal or objective, even though it might be highly diffuse or general. A third feature is that the intention be educational in character. Now this qualification, I readily admit, need not be a part of the definition of curriculum; one could formulate a curriculum designed to train bigots, burglars, or murderers, but within the context of this book and my purposes the qualification that the consequences are intended to be educational is important. A fourth feature of this concept deals with the term consequences. Educational events or activities do much more than what is intended; they influence people in a wide variety of ways.(Eisner, 2002, 31-32).

Eisner's definition of curriculum provides very meaningful foundation for understanding its educational activities for adult learners. In Naytiri's teaching curriculum for Jake Sully, we recognize the first and second features of curriculum. For ex-

ample, a series of planned events such as learning the language of the Na'vi tribe, hunting the environment of the planet Pandora, and flying the sky with ikran intend the aim or goal for living in the planet Pandora and to be hunter and warrior of the Na'vi tribe. And then the third feature of curriculum emphasizes the morality of educational activities and the fourth feature makes the place for educational creativity in defining curriculum.

The relationality with religious education curriculum in this film can be found in Naytiri's story telling about the heroic story of Toruk Macto which chooses the Na'vi tribe's bravest warrior and the story of the Na'vi tribe's old story. And there is the scene of special liturgy that Jake Sully makes his bow from the wood of Home tree. This membership ceremony is the liturgy that the Na'vi tribe officially recognizes that Jake is part of the People of the Na'vi. And then Naytiri guides Jake to the trees of Utraya Mokri. These trees are the place of prayers and the holy place of the Na'vi tribe. There Naytiri and Jake hear the tree of voices, that is, the voices of ancestors. And there Naytiri believes that Jake is Omaticaya. For Naytiri it is recognized as the moment that Jake has the real and existential membership of the Na'vi tribe. Here we can find the nearness of religious education curriculum in order to essentially or existentially participate in the membership of any community. The United Kingdom's religious educators Gert Biesta and Patricia Hannam suggest the terms of "existential awareness" or "existential possibilities" as a new and different way of religious educator(2016, 241-242). These terms emphasize a new identity of religious teachers to lead some existential inspiration in adult learners' life and work through the transformative educational activities within in the Christian

tradition.

The Bible and Christian tradition have very important factors to link any faithful community and their members in the time of Covid-19. These faith narratives constitute students' beliefs about God in our challenging circumstances. Through these stories they would participate in "a living relationship of trust in God whose faithfulness has been revealed in Jesus Christ" (Osmer, 1992, 27). Usually, our ideas and beliefs about God depend on our knowledge and its understanding in the Bible and the Christian tradition and determine the relationship between God and us (Osmer, 1992, 25). Furthermore, such faithful narratives can be influential factor of "personal identity narrative" for people to make and decision and choose any option in everyday life(Osmer, 1992, 110). Christian educator Maria Harris defines the meaning of community as the wholeness of activities to share a "common heritage, belief, and way of life" (1989, 76). Therefore, Christian adult learners can find "wholeness, unity, and union" of any Christian community in liturgical ceremony such as worship and prayer (Harris, 1989, 79). This means that our participation itself in any community leads learning activities for the membership of that community in the time of Covid-19.

IV. The Historical Approaching the MOOC of Calvin in the Holy Trinity for the Untack and Virtual Generations of Covid-19 Pandemic

The Massive Open Online Course of Calvin – Historie et réception d'une Réforme(the MOOC of Calvin) by the University

of Geneva is the educational environment to do religious education for the untack and virtual generations in the time of Covid-19. In the digital culture, the role of teacher can be transformed from "a gatekeeper or dispenser of knowledge" to a guide to judge or interpret the online information(Zsupan-Jerome, 2014, 16). It will be important guideline of the MOOC of Calvin to form effective social communication with this type of digital media. In other words, it focuses on how the MOOC of Calvin provides some education environment for enhancing learners' potentiality. It means the contribution of the MOOC of Calvin for Christian faithful development and transformation. The Holy Trinity constitutes the essence of our knowledge and information of God the Father, God the Son, and the Holy Spirit, since our knowledge about God determines our relation with God(Osmer, 1992, 25). If we construct God's image as horror or dangerous resources such as punishment and judgement, the distance between God and us would be sensed as a little cool and unusual relationship. However, if our beliefs about God is near to lovely and careful God, our intimacy toward God would help us to enter into more deeply relationship between God and us. Likewise, how we consist of our knowledge and information about God is very important for more intimate relationship between God and us.

The Holy Trinity construct the important contents of the Christian faith as a curriculum of religious education. So, generally religious educators consider with which knowledge and information they construct the theological meanings of the Holy Trinity. And the educational contents to be chosen as curriculum of the Holy Trinity reflect the goals or aims of religious educator. In the educational curriculum of the Holy

Trinity, we are able to experience a new change or trans-
formation in our Christian faith. Such curricular process of the
Holy Trinity stimulates our learners' faith development and
transformation. Therefore, we need to explore "some relation-
ship between the content and the aim" in the MOOC of Calvin
with the perspective of curriculum of religious educa-
tion(Eisner, 2002, 137). That is important framework to analyze
the educational practices of the MOOC of Calvin. Without the
educational imagination, we do not analyze the relationship
between the contents and the aims critically. Eisner(2002) em-
phasizes that the educational imagination leads learners' devel-
opment and transformation in the dynamic between the con-
tents and the aims(2002, 138).

1. The Goodness of God

The MOOC of Calvin provides the theological resources to
shape personal faithful identity in the Trinitarian under-
standing of God the Father, God the Son, and the Holy Spirit.
The interpretive process to understand God the Father in our
personal life is the "interpretive keys" to our own faithful
identity(Osmer, 1992, 114). Here the concept of identity can
be understood as the meaning framework to see the self, oth-
ers, and the world. In other words, our interpretive key to un-
derstand God the Father in our own life used to decide the
way to understand our self, others, and the world. Therefore,
the interpretive keys to understand the Trinitarian God will be
"the narrative mode of thought" to transform "the individual's
consciousness and the social reality"(Moore, 1998, 139-140).
For example, in his lecture "The Goodness of God" of the
MOOC of Calvin, Christophe Chalamet(2016a) understands the

goodness of God in the closeness between "the power of God" and "the will of God." The will of God can be naturally actualized in our self, others, and the world through the power of God. In the process of such actualization, we are able to perceive the goodness of God. And such interpretive keys to understand God the Father are the influential factors to shape the thinking, feeling, and willing of our own life and to lead the innovative transformation of our social reality.

Chalamet(2016a) describes Calvin's concept of "sense of deity/divinity" as the interpretive keys to emphasize the relationship between human being and God the Father. He focuses on that Calvin recognizes human sense to perceive the existence of God. According to Chalamet(2016a), Calvin expressed such human sense as "sensus divinitatis(sense of deity/divinity)" to be a "seed of religion" nourishing human potentiality. In this theological frame, it is possible to realize the goodness of God in personal spirituality or congregational life as the "human response" such as "piety and gratitude." Furthermore Chalamet (2016a) argues that the goodness of God is realized in "God's act of creation" and then God's continuous maintenance for His creatures. In other words, "God's act of creation" and "the continuous quality of this creation" are formed as the lineal pattern of both relationship in Calvin's thought(Chalamet, 2016a). He emphasizes that Calvin focuses on the goodness of God to naturally realize God's act of creation and the continuous quality of this creation in personal spirituality and the world through the will of God. The MOOC of Calvin understands his word of "trust" as a "firm and certain knowledge of God's favor towards of us"(Chalamet, 2016a). Here the word of trust means "faith." James W. Fowler, who was Professor of Christian education at Emory University, understands "faith" as

the "centers of value and powers" to organize our own lives and names it as "an ultimate environment"(1995, 24). In our personality such faith is working as the "dynamic process" and "ethical consideration" to generate the interaction of our experiences having with self, others, and the world(Fowler, 1995, 25; Grumme, 2020, 61). Therefore, the goodness of God as the interpretive key to understand Calvin's thought can be regarded as the basic condition to constitute "a truthful account of human existence" and "God's reality" in our own lives (Johnson, 1990, 129). In other words, the goodness of God to be naturally realized in our personality and the world through the will of God can be the guiding principle to determine our "Christian spiritual life"(Johnson, 1990, 134).

In addition, we need to turn our interest into the problem of evil in the MOOC of Calvin. Chalamet(2016a) repeats Calvin's sentences about that problem: "Thus we must hold, that while by means of the wicked God performs what he had secretly decreed, they are not excusable as if they were obeying his precept, which of set purpose violate according to their lust." It is very surprising to include the wicked itself in God's providence. However, the problem of evil has some distance with the goodness of God to be naturally expressed in personal spirituality and the world through the will of God. We need to notice that the origin of evil is the lust of the wicked. Thus, Calvin emphasized their responsibility about the evil. We never find the responsibility in the goodness of God, but their lust of the wicked. Chalamet(2016a) emphasizes Calvin's intention to nullify all activities of the wicked to turn their responsibility into God in his understanding of the goodness of God.

2. Jesus Christ as the True Human and the True God

The MOOC of Calvin depicts Jesus Christ as the Redeemer. In his lecture "Christ the Reconciler" of the MOOC of Calvin, Christophe Chalamet(2016b) suggests that understanding of Jesus Christ as the Mediator is Calvin's key concept to describe the being and the acts of Jesus Christ. The incarnation for God to become flesh describes Jesus Christ as the Mediator for the communication between God and His creatures. Chalamet(2016b) emphasizes that Calvin clearly rejects any confusion "between Christ's humanity and his identity as Son of God." In other words, he recognizes the qualitative difference between Christ's divinity and humanity. It means that the divine identity as Christ and his personal character as a human are discerned in Calvin's thought. Thus, Chalamet's theological discourse about Jesus Christ maintains the equal principle between Christ's divinity and humanity, between "the Son of God and the historical person of Jesus of Nazareth," and between "God's descent" as incarnation and Jesus' ascension toward heaven(Chalamet, 2016b). This frame of Christian theology provides the interpretive meaning of God's "power" and "divinity" more clearly appeared in "God's basement and weakness"(Chalamet, 2015, 333). Furthermore, the equal principle between divinity and humanity in Jesus Christ can be understood in the frame of relational complexity of the self.

In our minds Christian self can be usually experienced as the course of human development through interaction with people having other selves. Therefore, the dynamics of divinity and humanity in Jesus Christ may be understood as the normative frame to generate the gradual transformation in our spiritual development(Johnson, 1989, 109). James E. Loder de-

scribes the relationship between humanity and divinity in Jesus Christ as an "indissoluble differentiation," "inseparable unity," and "indestructible order"(1998, 33). His description emphasizes that the dynamic structure of Christ's humanity and his divine properties is the foundational way to realize "our true nature as creatures of God"(Johnson, 1989, 113). In addition, the MOOC of Calvin stresses on the role of the faith in order to participate in Christian character of Jesus Christ. Chalamet (2016b) describes the "Christian life, the life of faith" as "a life of communion with Christ, of intimate union with him, and of participation in his life." It means that the dynamic relationship between divinity and humanity of Jesus Christ is able to work as an ultimate environment to create a "sacred inner space" in human mind(Johnson, 1989, 114).

3. The Holy Spirit as our Community

In some lecture about the Holy Spirit, the MOOC of Calvin transforms the topic of narrative from individual to community. The divinity and humanity in Jesus Christ have certainly relation to human mind in an individual people. However, the Holy Spirit focuses on the Church, the community. This lecture describes the role of the Holy Spirit as the agent to enable us to participate in the work of God. And in congregational life, the Holy Spirit is the foundational actor to help congregational members accept the Word of God as the words for themselves and receive the sacraments as the experiences for themselves. Especially, this lecture introduces the importance of the epiclesis as "the prayer of invocation of the Holy Spirit"(Chalamet & Rordorf, 2016). The place for epiclesis in the worship structure helps congregational members

participate in "the living presence of God"(Chalamet & Rordorf, 2016). This universal distinction of the Holy Spirit clearly shows its shape in Calvin's predestination and the doctrine of the Church. The predestination emphasizes the holy identity of the Christian community as a few persons elected by God. And Calvin understands this Christian community as "the result of a divine decision"(Chalamet, 2016c). Therefore, he emphasizes the universality of one Church as "the body of Christ"(Chalamet, 2016d). However, Calvin recognizes the limitation of the church through the difference between God and the Church, even though he focuses on the importance of the Church for the Gospel to be announced and for the sacraments to be soundly administrated.

V. Conclusion: Toward a New Morality of Christian Education in the Time of Covid-19

The moral issue in Christian education in the time of Covid-19 is very important. So, Kim(2006) places the main goal and purpose of religious education on moral "solutions for this moral confusion" in recent society(453). She presents "complex, multicultural and multireligious world" as the main distinctions of modern society(2006, 453). And the main goal and purpose of Christian education in the challenging issues of Covid-19 is to provide modern people with "substantive norms or moral principles" in order to sustain their personal identity(Kim, 2006, 453). That is the background story of religious education and worldview(Ter Avest, 2020, 9). I have interested in the working role of religious education between morality and Christian faith. Kim presents three distinctions of

personal identity as such working role of Christian education. The first is a relational identity, the second is an equal identity, and the third is an open identity. The relational identity focuses on "both freedom and interdependence"(Kim, 2006, 454). Freedom and interdependence have each counter direction of moral value and characteristics in the time of Covid-19. For example, many peoples hope to realize individual freedom rather than interdependence. So, the moral value of interdependence is near to traditional society rather than postconventional society. Therefore, a new morality of Christian education calls for the moral value and attitude of relationality and interdependence to individualized people in the time of Covid-19. Secondly, the equal identity is related to equal "faithful response to God in love in nonecclesial and ecclesial contexts"(Kim, 2006, 454). Thirdly, the open identity means the hospitable recognition of various moral values and beliefs. In this narrative, the close relationship between moral growth and faithful development is very important presupposition.

Harold Horell, who is Professor of Religious Education at Fordham University, also delivers the meaningful narrative between morality and religious education. Especially, he thinks that religious education in any faithful community contributes to generating and understanding of "the dynamics of moral awareness"(Horell, 2014, 424). He says, "Morality is a constitutive dimension of faith"(Horell, 2014, 424). For example, when we read the Biblical scripture of "Love your neighbors as much as you love yourself" in the story of the Good Samaritan in the New Testament(Luke 10:27), we are naturally able to recognize moral awareness in our mind. For at least many Christian educators, it is very natural that "a Christian vision" of "the fuller realization of the Reign of God" and the ultimate

of moral life coexist(Horell, 2014, 425). He argues that reli-
gious education may be the main channel for many people to
see "moral issues in the light of their faith conviction"(Horell,
2014, 425). In the challenging time of Covid-19, the main
point is that such moral awareness expands from Christianity
to other religious traditions and other neighbors. However, I
have interested in our "moral and religious outlooks in the
unique revelation of God in Jesus Christ"(Horell, 2014, 427).
We have the certainty that the life and ministry of Jesus Christ
transforms the moral awareness in the church and the school
in the time of Covid-19. And we believe that such moral and
religious outlooks in the church and the school has the har-
monious relationship with their neighbors in "common values
and a shared outlook" in the difficult times of Covid-19(Horell,
2014, 428). The main topic of Christian religious education is
to take Christian faith tradition into the learning context.
Thus, many Christian educators have interested in the mem-
bership process of their religious communities. And the moral
issues of religious education will be helpful for forming
Christian character in public discourse and everyday lives in
the world. In other words, the topic of moral awareness con-
tributes to bridging the gap between faith community and the
world in the time of Covid-19.

If my first interest is the relationship between religious edu-
cation and moral awareness, my second concern is the con-
cept of hermeneutics. Here, I do not deal with deeply the top-
ic of hermeneutics. My interest is when Christian educators
use this concept, that is, hermeneutics. Most of all, Kim(2009)
uses the concept or meaning of "hermeneutical engagement,"
when she explores "the interdisciplinary relationship between
theology and human sciences"(244). Therefore, the hermeneut-

ical-praxis and "spiritual role" of religious education is closely related to educational activities to understand and discern "God's will" in our concrete situation of Covid-19(Kim, 2009, 244; Lee, 2020, 81). Especially, she focuses on a "dialectical understanding" between "theological traditions and educational practices" in our challenging context such as Covid-19(2009, 245). I think that her idea provides a good framework to understand the nature of religious education or Christian education, that is, the hermeneutical engagement of religious education or Christian education. And I think that Groome's perspective is a good example to discern the meaning of religious education in some context.

In that paper, firstly, Thomas Groome(2007) uses the word of "holiness of life"(362). This concept is related to the faithfulness in "discipleship to Jesus Christ"(Groome, 2007, 362). It means "our own care of soul" in "the help of God's grace" (Groome, 2007, 363). Secondly, the purpose of religious education is to realize "the reign of God" in this world(Groome, 2007, 363). That is the way to become disciples of Jesus Christ and means our efforts to honor "the biblical sense of knowledge and knowing"(Groome, 2007, 364). Thirdly, the nature of religious education is to help learners root in their religious tradition and is to expand God's love into their neighbors in the aspect of "universality"(Groome, 2007, 364). Fourthly, religious educators need to have the theological understanding about human condition(Groome, 2007, 365). That is to become the foundation to honor our learners. Fifthly, it is very important to learn and teach the religious tradition in their religious community(Groome, 2020, 37). We do not think to separate some religious tradition and their religious community. It means that religious education presupposes any religious com-

munity. Sixthly, the nature of religious education focuses on the close relationship between faith tradition and their everyday lives. The last point of religious education is to maintain the balance between our efforts and God's grace in our difficult time of Covid-19.

In conclusion, we need to focus on our concern Kim's remarks emphasizing the equality in a neo-liberal world where the ultimate value of human dignity and the transformation of human self might be disregarded as a means or a profit for any purpose "in the name of efficiency and accountability" (Kim, 2015, 481; Son, 2020, 123). We are able to assume the meaning and purpose of religious education to move toward the ideal growth of personality in our public society to encounter the Covid-19 pandemic:

> We must also provide an educational environment in which students can dedicate themselves to their faith in God and at the same time participate in decision making for their own lives as well as for the sake of the society in which they live(Kim, 2015, 282).

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──────────   　 한글 초록 　 ──────────

의학과 신학의 융합 교육과정 개발, 의료선교의
역사적 사례, 연구개발 성과에 관한 연구

손문 (연세대학교/강사)

이 연구는 코로나-19 펜데믹의 상황 속에서 우리 사회의 취약성에 주목한다. 중증호흡기증후군 코로나바이러스 2019는 사스-코비드-2 바이러스의 심각성을 파생하고 그것의 의학적 치료 속에서 새로운 회복 탄력성의 희망을 제공한다. 이에 더하여, 기독교 여성실천신학의 생태적 관계 속에서 사회와 환경의 지속가능한 회복 가능성을 제공한다. 연구자는 코로나-19 시대의 침체와 우울감을 절망과 통합의 기독교교육적 내러티브 속에서 해석학적 대안으로 제안한다. 특히 의학과 신학의 융합교육 과정 개발은 노인세대를 위한 의료선교와 코로나-19 시대의 새로운 교육적 모형으로 제네바대학교가 제공하는 역사적 사례로서 칼빈의 MOOC 강좌를 사례를 통해 제공된다. 이와 같은 의학과 신학의 융합 교육과 연구의 개발 성과는 코로나-19의 심각성을 극복하며 신앙공동체의 새로운 회복과 복지를 위한 기독교교육의 도덕적 함의를 제공함으로 의미 있는 공헌을 하게 된다.