**Introduction**

My theological journey began when our family immigrated to Canada from Korea. Along with many other Korean immingrants, we needed resources, friends, and a community, which the church provided along with a place of worship. . That is why our family started attending church and converted to Christianity. The Korean church became our extended family where we attended each other’s celebrations such as weddings, birthdays, and anniversaries. The Korean church became an important place for learnings and community. As I attended church, I always had a nagging question: “Who is Jesus?” I wanted to know more and more about this man who was called the son of God. The more I studied at seminary and during my Ph.D. program at the University of St. Michael’s College of the University of Toronto, the less I knew.

As I struggled to discover more, I fell in love with the notion of Sophia Jesus -- a feminine dimension of Jesus that helped me overcome the long-embedded sexism that I experienced in the church, community, and home. However, with the rapid rate of immigration, it soon became important for me to live in community with people from around the world.

I recognized the importance of interfaith dialogue as it helps us to welcome the stranger and befriend those who are different from us. In this context, Jesus became problematic as many religions do not accept Jesus as the son of God. This became a barrier to becoming friends and community.

When I began teaching seminary students, I came across Spirit which became a life changing moment. It has helped me become a better Christian and overcome some of the patriarchal notions of Christology and the doctrine of God. This book, *Spirit Life,* shares a bit of the journey of my overcoming racism, sexism, colonialism, white nationalism to a theology of Spirit Chi.

The study of theology has been steeped in the white male European consciousness for the past 2000 years. As theology today becomes challenged and liberated by the onset of digital innovation and globalization, it is essential to exhibit the pivotal voices of those who have been relegated to the margins and invisible silos of our society

*Spirit Life* shares an Asian American theology which is centered on the Spirit as an avenue to better understand God in our culture and time. The Spirit is present in the Old Testament as *ruach* and in the New Testament as *pneuma*. When theology was prominently German, theologians used the word *geist* to talk about the Spirit. As an Asian American theologian, it is important to retrieve and disseminate Asian words and religious symbols into the mainstream discourse to better the accessibility and global understanding of God today. One important Asian concept is Chi, which is translated as wind, breath, spirit, or energy, much like *ruach, pneuma* and *geist*. Chi is a helpful term to understand God as Spirit as it conveys the understanding of the presence of God within the world and within us. This is not easily conveyed through the traditional words for Spirit. As such, we can move towards a nondualist world of theology which provides abundant space to everyone, including the marginalized and the subordinated, paving a path towards liberation and radical community.

Chapter one, “My Hybrid Location.” examines how theology is biography and biography is theology. This chapter describes my social location as an immigrant Asian American woman living in a White Nationalist context. Chapter two, “Chi.” studiesthe Asian concept of Chi, which is similar to the Christian notion of the Holy Spirit. As theology is never pure but syncretistic and hybrid, a Chi-Spirit pneumatological understanding is helpful to Asians and the Asian diaspora. The final chapter, “Chi-Spirit Theology“ explores how we seek God’s presence in the world and in our lives. As we search for God’s presence in the world, a Chi-Spirit understanding of God becomes helpful and liberative.