

LIBERTY BAPTIST THEOLOGICAL SEMINARY

A STRATEGY OF THE WORSHIP RENEWAL
FOR THE KOREAN CHURCH IN POSTMODERN TIMES

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LIBERTY BAPTIST THEOLOGICAL SEMINARY

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ABSTRACT

A STRATEGY OF A WORSHIP RENEWAL FOR THE KOREAN CHURCH IN POSTMODERN TIMES

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Liberty Baptist Theological Seminary, 2004

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This project examines the worship in Korean churches in the postmodern era, and presents the most suitable worship model for the congregation. The Korean church is acknowledged for accomplishing one of the greatest church growths within the shortest period of time. Currently they are going through a transitional era of crisis and chaos. The worship field has not changed enough, since Christianity was introduced to this country one hundred years ago. Instead, they have had conflict between traditional and contemporary styles, unable to find the right solution. This project studied specific suggestions for implementing a strategic task, along with field research of selected Korean churches, and produced a specific worship model as a result. The primary goal of this study is to reach a consensus on healthy worship practices for the local church based on theological, biblical foundation, and historical perspectives.

Abstract length: 141 words.

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CHAPTER 1

INTRODUCTION

Presently the main issues churches are faced with are that how could church efficiently evangelize the people who live in modern culture, and how could we let the people who came to church have an experience the presence of God. First of all, the worship has two important meanings for the modern people. First, it is a regularly faithful act for those who already have a Christian faith. It could make believer's heart into strong faith gradually. Second, simultaneously, it is so effective ceremony for non believer or unchurched people that they could have an experience the core of Christian belief during the worship service.

However, at the road into the 20 centuries, church has got a challenge that is unusual for postmodern church. The secular culture has dealt Korean church a mortal blow. As a result, the gap between church and secular world has gone deeply. Many worship service in Korean church has have not vitality anymore, and has gone into out of habit. Therefore it is time that church has to grope wisely for countermeasure; on the one hand, maintaining the core of the faith, on the other hand, reorganizing the structure and culture which formed the framework of the faith. This thesis is written on the subject of worship renewal of the Korean church in postmodern times.

Many do not even realize that we live in a postmodern society. Even though they do not want to enter this new complex era, postmodern times have already arrived, and are affecting our lifestyle deeply. David S. Dockery said:

The modern world was characterized by scientific thinking and Common Sense philosophy. The pre-modern and modern periods agreed that objective reality existed independently of any personal apprehension of it. However, postmodernism not only differs from pre-modern and modern viewpoints but also has various perspectives within the movement itself.¹

Postmodernism affects every dimension of our lifestyle; it has brought a new paradigm of thinking, a scientific revolution, a philosophy revolution, and a communication revolution.² It is making the world become more complicate and spiritual. The western world has been changed gradually as three stages; sacred, secular and spiritual area. George G. Hunter described the transition of western world;

Western nations, who historically sent missionaries to the rest of the earth, are now mission fields themselves once again. The West was lost when the “Christendom” arrangement disintegrated. Geoffrey's world no longer exists; it is scarcely a memory. The cause of Christendom's disintegration was the massive “secularization” process within western history in the last five or six centuries, a process that continues today.³

Postmodernism is totally different with past transition. In postmodernism, there is no absolute truth, but everything is relative. This kind of new stream has changed our society and created more complexity, diversity and individuality. Postmodern thought,

1 David S. Dockery, *The Challenge of Postmodernism* (Grand Rapids, Michigan: Baker Academic, 2001) 14ff.

2 More detail in Robert E. Webber, *Ancient-Future Faith* (Grand Rapids, Michigan: Baker Books, 1999), chapter 2, “From a Modern to a Postmodern Paradigm.”

3 George G. Hunter III, *How to Reach Secular People* (Nashville: Abingdon Press, 1992), p. 25, In this book (pp. 26-28), Hunter reveals the 'six watershed events' for the causes of Christendom's decline and the secularization of the West; the Renaissance, the Protestant Reformation, the rise of Nationalism, and the rise of Science, the Enlightenment and Urbanization.

which is spreading over the western world, has also spread into Korea. Recently, according to the ills of this, Korean society is getting spoiled.

On the other hand, the twenty first century is a totally new period for the church in this world. The church has encountered so many new situations and dimensions. Worship, in particular, has shown a lot of change. This change started around 30 years ago in North America. Elmer Towns wrote that he has witnessed the following changes in worship since World War II.

Christians are experiencing a growing thirst for God. Christians are experiencing a growing thirst for worship. Christians are allowing increasing spontaneity in worship. The Holy Spirit is inspiring and releasing wholehearted worship in people of all expressions. There is a growing emphasis on the work of the Holy Spirit. Worship is becoming more a celebration than a program. Worship is flowing from the total person (intellect, emotion, and will). Worship is becoming more demonstrative, and the atmospheric presence of God is increasingly felt in worship.⁴

The direction of worship renewal in the Korean church is even more complex. It could be summarized through two propositions. First, it is a renewal of the false worship perspective, which has penetrated the Korean church through religious traditions, and is rooted, deeply in Korean society. This is an “inordinate mammonism” that is the result of national rebuilding after the Korean War of the 1950’s.

Another trend is a new wind of worship renewal in the Korean church since the middle of the 1980s. It is a renewal from traditional and exclusive liturgy. This change is a lithosphere diastrophism that could be enough to shake the paradigm of traditional

⁴ Elmer Towns, *Putting an End to Worship Wars* (Nashville: Broadman & Holman Publishers, 1997), pp. 140-143.

worship, which has been the custom for the last 100 years. It is a big conversion of perception that is transferring the recognition of praise and worship music as a background to worship into the awareness of it as worship itself. This new stream has changed lifestyles, has created a new vocabulary⁵ and has formed a certain amount of Christian music business in Korea.

Worship is becoming a new wind in the global church. True worship results in life change and church renewal, because men meet God in worship. Jack W. Hayford affirmed that, “the reformation in worship is in progress. It’s already begun, and its fruit has been tested and proven worthy in sufficient numbers of situations to show we are not simply dealing with a fad.”⁶

Statement of the Problem

According to Donald P. Hustad, worship is one of the most divisive issues in churches today. In fact, virtually all communions except the Orthodox are arguing bitterly about worship's form and style.⁷ For the past several centuries, worship has been changing, and has needed to change. A. W. Tozer wrote many years ago, "Worship is the missing jewel of the evangelical church!"⁸ This writer agrees with this statement. Webber also said,

⁵ Praise minister for example means a Christian artist.

⁶ Jack Hayford, *Worship His Majesty* (Ventura, CA: Regal Books, A Division of Gospel Light, 2000), 22.

⁷ Donald P. Hustad, *True Worship*, pp. 7, 20.

⁸ A. W. Tozer, *Worship: The Missing Jewel of the Evangelical Church* (Harrisburg, PA: Christian Publications, 1900, 1992), 7.

We are living in a time when almost every major denomination has been affected by renewed interest in the history, theology, and practice of worship. Landmark books published by liturgical scholars have affected renewal in the Roman Catholic, Episcopal, Presbyterian, Lutheran, Methodist, and Congregational churches, to name a few. In the meantime, many evangelical churches have remained virtually untouched by this vast amount of research and the application of it to worship renewal in the local congregations.⁹

This means that the churches in North America are in the midst of a confrontation in worship renewal. In the 1960's in America, a great worship renewal happened in several areas:

1) Renewal of liturgy in Roman Catholic church, 2) Experiential Movement in Pentecostal and Charismatic denomination, 3) Praise and worship movement in the new generation, which featured intimacy and emotion in worship. Nowadays, churches in America are confronting a convergence of the liturgy and experiential.¹⁰

The problem is that this renewal of worship has been accompanied with imbalance and ignorance. There is an increasing discontent with the attempt to entertain; a concern over the packaging of worship; and a restlessness with an overemphasis on appeal either to the mind or the emotions.¹¹

The biggest responsibility for ignorance needs to be given to pastors and theological seminaries. Seminaries need to teach about worship. Pastors need to study about worship. Webber addresses this issue:

9 Robert E. Webber, *Worship, Old and New* (Grand Rapids: Zondervan Publishing House, 1982 ed.), 11.

10 Robert E. Webber, quote from speech in his introduction for the conference Evangelism & Nurture Mission of the Church held October.5-8. 2001 at Northern Baptist Seminary.

11 See David R. Mains, *Full Circle: The Creative Church for Today's Society* (Waco: Word, 1971); James L. Christensen, *Don't Waste Your Time in Worship* (Old Tappan: Revell, 1978), chaps. 1, 2, quoted in Robert Webber, *Worship, Old and New*, 12.

While biblical students have labored over the Hebrew and Greek to interpret the Scriptures in their original language and historical setting, little attention has been paid to the language of worship in the Scriptures. While students of Scripture have examined the development of biblical thought concerning God's initiative in revelation and redemption, few have been interested in the response of the people in worship. Seminary students have graduated and become pastors who direct the attention of the congregation in the worship of God.¹²

This is also almost the same situation in Korea. We have also had a great revival in worship during the last 20 years. There are many evidences that worship renewal is one of the powerful methods to change a new generation. In 1986, some young people started a praise and worship service every Thursday with a totally different music style. This new movement spread all over the nation, and Korean churches have encountered so many new situations and new dimensions. But, there have also occurred a lot of problems and disputations. An extreme confrontation has arisen during the last two decades between old people who prefer the traditional style and young people who like the contemporary style. The problem is that the Korean church does not present the alternative proposal, which is based on biblical, theological and practical foundations.

Statement of Purpose

The purpose of this thesis is fourfold. First, there are tremendous needs for worship renewal in the Korean church in this postmodern period. Even though we have a great amount of information and many landmark books about worship, most Korean churches do not know the merit of these materials. Therefore, a strategy for worship renewal will be presented in this thesis. The second purpose is to provide a biblical and

¹² Webber, *Worship, Old and New*, 17.

historical study of worship renewal. The biblical foundation is the most powerful basis for renewal in worship. Also, we have a great heritage in church history to study. We could gain valuable theological insights about worship out of this study. The third purpose is to analyze the view of public worship of Korean churches in United States and in South Korea. Fourth, on the basis of the information gained from the above investigations, this thesis will develop a strategy for worship renewal of the Korean church in this postmodern society.

Statement of Methodology

First, this thesis will review various books on worship and worship renewal, focusing especially on various opinions of writers in the evangelical camp. Second, several theses, which are related to the subject, will be examined. It is tantalizing that even though there are many theses concerning worship renewal of the Korean church, none have been found that show a strategy of worship renewal with an approach to the culture and contemporary worship.

Third, this thesis will interact with interviews conducted with worship leaders, music pastors from many churches, and with the leaders of seminars and ministries. Fourth, this thesis will integrate information from the worship and church growth classes in Liberty Baptist Theological Seminary, and the worship classes in Northern Baptist Theological Seminary taken during the last three years.

Fifth, a "Survey for Sense of Worship in Korean Church" which was taken in twenty Korean churches in the United States and South Korea will be used as an

important field resource. Sixth, information from Internet sources will be used as an important resource for this thesis.

Biblical and Theological Basis

The biblical teachings related to worship are contained throughout the Bible. The word “worship” appears one hundred eighty eight times in the Old and New Testaments.¹³ Interestingly, there were important turning points in biblical history that are correlated with the teaching about principle, criterion and method of worship.

In other words, there was a change of paradigm in worship. The paradigm of the Old Testament era differs from the one of the New Testament. Even the paradigms of worship differ among the patriarchal age, the wilderness age, and the monarchic age within the Old Testament. Likewise, there was a fundamental change of the paradigm of worship before and after Jesus Christ.

The difference and connection of worship between the New Testament and Old Testament is generally confirmed. Nevertheless, those who constantly resist obstinately to the older paradigms without recognizing this change cannot help experiencing retrogression and failure instead of growth.

A theology of worship has developed in the western church. Four theological themes in this thesis will examine this theology: First, “what is worship?” will deal with a biblical principle of worship. Second, “why do we worship?” We worship because of God’s behavior toward us as a Trinity. Worship of the Father is characterized by the transcendence of God. Worship of the Son is characterized by narrative. Worship of the

¹³ King James Version

Spirit is presented as Eucharist. Third, “how do we worship?” The structures of corporate worship have four categories; (1) gathering, the ascent into God’s presence, (2) Word, listening to God’s Word, (3) thanksgiving and response, to give thanks to the Lord, and (4) go forth or dismissal.¹⁴

Statement of Scope and Limitations

Nowadays there are tremendous efforts in worship renewal in both churches and seminaries. However, the problem is the loss of balance. It is hard to figure out what kind of approach should be taken for a balanced renewal of worship. We need to accept that we have some problems to solve in the worship environment in church, even though there is much evidence of worship renewal. Webber shows us the reason well:

First, the imbalance of worship lies in it’s over identification with rationalism, emotionalism, or entertainment. Second, the anti-historical bias of many Evangelicals has led to a prideful rejection of the past among some pastors and leaders. Third, there is the loss of balance: a failure to give adequate attention to each aspect of the life of the church in the world.¹⁵

The primary limitations confronting this project are that it will only deal with the public worship service. This thesis will not deal with the lifestyle worship. Second, the limitation of the renewal worship is for both of the Korean church and Korean American church. As a cultural side most of the Korean churches have spread all over the world adjust some what the situation of the country that the church is. However the pastoral ministry system is almost same with the system of the Korean church in home country.

¹⁴ Most theologians seem to agree with this fourfold structure.

¹⁵ See more detailed description in Robert E. Webber, *Worship, Old and New* (Grand Rapids: Zondervan Publishing, House, 1982), 12ff.

The last limitation is that the application will not focus on details of methodology, but more on strategy and structure for public worship service.

Summary of Literature Review

A number of research sources will be used to prepare a working bibliography. An abundance of books on the general topics of worship and church growth will be used for this thesis. Several dissertations on the subject of this thesis will be used. The author will use some of data from the class notes he took in the Doctor of Ministry courses at Liberty Baptist Theological Seminary and Northern Baptist Theological Seminary.

PART I

WORSHIP OF THE CHURCH IN GENERAL

CHAPTER 2

WORSHIP IN A CHANGING WORLD

1. The Church in the Postmodern Context

Today is the time of transition. Everything is changing fast. Old thing has gone and new one has come. It makes change not only substance, matter and circumstances, but also thought, paradigm and a stand of value. Robert Webber described;

Transitions from one paradigm to another are complex and include the breakdown of the old and the development of new ideas that eventually culminate in a new paradigm. Western history is now in a time of transition from the modern to an uncertain postmodern period.¹

We live in changing world. Everything is changing so quickly. LaMar Boschman stated that in the past ten years global convulsions have been happening.

The collapse of the Berlin Wall, disintegration of the Soviet Union, free elections in South Africa and the dismantling of apartheid, global increase of terrorism (Lockerbie, Oklahoma City, World Trade Center), pro-democracy occupation of Tiananmen Square; government killings, Pope John Paul II's visit to Cuba, public disgrace of high-profile ministries, global migration threatening to destabilize nations, DNA "fingerprinting" becomes admissible as evidence in criminal cases, development and expansion of the Internet, currency crashes, year 2000 computer problem (Y2K), and cloning of animals. All of these turning points contain simultaneous death and birth exchanges.²

¹ Webber, *Ancient-Future Faith*, 34f.

² LaMar Boschman, *Future Worship* (Ventura, CA: Renew books, A Division of Gospel Light,

The cycle of this change is getting faster, and now our generation comes to a new kind of change. This change is fundamentally different from the past. It is huge transformations like diastrophism³ that affects both cultural and social structures during the past centuries. A worldview has been altered, the concept of truth has changed, and even methodology of science has been shifted. It is the fundamental change of a whole life style, which includes arts and literature, and the pattern of production and consumption.

This is called “postmodernism” and it affects the changes of life style, worldview, industries, arts and most aspect of the culture. Postmodernism is the new way of viewing the world. In describing the transition of culture in the United States, Boschman stated a significant thing when he said that there is no religious center in America. “Yet many evangelical Christians are still trying to recapture, through politics, protest and debate, the Christian culture that once represented America.”⁴

Alan Roxburgh also showed us how the role of the church is changing in this world, using an impressive word, “marginalization”, relating the American church in modern society. The notion of marginalization assumes a certain set of presuppositions and relationships. That Christianity once held the center ground in Western culture but now does not hold such a center.⁵ Easily say, marginalization is a transition of the role of

1999), 66.

³ “The process by which the earth’s surfaces reshaped through rock movements and displacements.” Webster’s New World, College Dictionary, fourth Edition, Foster City, CA, IDG Books Worldwide, Inc.

⁴ Boschman, 67ff

⁵ Alan J. Roxburgh, *The Missionary Congregation, Leadership & Liminality*, (Harrisburg, PA:

the church; from high church in main stream to one of the institution among the society in the cutting edge. The Christian church of the past no longer exists. Roxburgh said this in a convincing manner.

For over three hundred years Christianity has been progressively shifted from its place of public prominence at the center of Western culture to an increasingly privatized location. This has gradually come to be interpreted as Christian life at the edges of the culture.⁶

The influence of marginalization has come into our Christian community, and given serious changes in Christian culture. One of the typical features is the decline of the number of Christians. According to the CUNY American Religious Identification Survey for 2001.⁷

Christian population in North America drops from 86.2 percent in 1990 to 76.6 percent in 2001. One of the most striking 1990-2001 comparisons is the more than doubling of adult population identifying with no religion, from 14.3 million (8 percent) in 1990 to the current 29.4 million (14.1 percent). We can get the conclusion from this survey that there are around 100,000,000 non-Christian adult people.⁸

Many Christian leaders worry about this because the number of secular people has increased so much. Some believe that secular people have totally erased religious consciousness from their mind. But this is not so. In North America, one of the surprises that confront a Christian who has become serious about communicating his faith is the discovery that he must often deal with "religion" rather than irreligion.⁹

Trinity Press International, 1997), 6.

6 Ibid., 7

7 This was released by the Graduate Center of the City University of New York (CUNY). See, <http://www.gc.cuny.edu/studies/introduction.htm>

8 It is the population that contain Catholics.

9 Kenneth L. Chafin, *The Reluctant Witness* (Nashville: Broadman Press, 1970), 75.

The problem is that most of the people who deal with religion have too much religion, or the wrong kind of religion, or a warped and inadequate view of religion. As Ken Chafin observed, Western culture is much like ancient Athens where, in Acts 17:22-31, Paul reasoned with people influenced by a range of religions and philosophies--from Epicureanism and Stoicism, to various Gnostic and Mystery religions, to the cult of the Emperor.¹⁰ Likewise in our secular world, there is also extensive evidence that people are incurably "religious," though some people feast from a growing menu of religious options that the Church no longer controls.¹¹

Marginalization is one of the creatures of the postmodern times. The reason is that marginalization has dismantled the social position of the church in modern society. Due to postmodernism, the church is faced with new challenges. Christians live in a postmodern society. Therefore church is influenced from them. Postmodernism says, "There is no absolute truth," and "everything is relative." David Dockery mentioned it,

The previous generation of church leaders responded to the rationalistic, atheistic challenge of the claim that there is no God. But for postmoderns the question is not "Is there God?" but "Which God?"¹²

So we need to think and study about what kind of religious thought has been spread through out the world, and how we could evangelize this world using acceptable theories of communication.

One of the heralds who debate postmodernism from the evangelical point of view, Greg Oden, claims that postmodernism benefits Christianity. This argument is based on

¹⁰ See Kenneth L. Chafin, *The Reluctant Witness*, chap. 6.

¹¹ George G. Hunter, 42.

¹² David S. Dockery, *The Challenge of Postmodernism*, 9.

the fact that Christianity actually held a better place after the collapse of Illuminism and Humanity, the origin of Modernism. He also believes that a new opportunity is blooming, especially, to the fundamental and conservative Christian faith that was not compromised with Sciences or Humanity. It is because the supernatural Christian faith is taking a higher position in the postmodernism atmosphere, which approves the failure of Sciences or Humanity.¹³

G. Shin helps to understand the postmodernism argument well.

It is not doubted that the main point of the postmodernism argument is the destruction of rational unity or the disorganization of its basis. It is merely the differences between the attitudes towards the collapsing of the foundation; whether it is lamenting or welcoming.¹⁴

In Korea, the spirit of postmodernism is already rooted deeply. Recently a book which analyzes the postmodernism most profoundly and represents a balanced Christian alternative was published in Korea, titled *Postmodernism* and written by Gookwon Shin.¹⁵ To deal with the postmodern generation effectively, G. Shin emphasizes in his book that we have to know it first.

It is easily affirmed that postmodernism has taken an important place in the Korean society, by going to a large bookstore on the main street in Seoul. In a mere five years, more than fifty different books about postmodernism are on display and some have already been bestsellers. This new spiritual movement is remarkably noticeable in the whole society, including politics, economics, architecture, arts, literature, and sciences.

¹³ Gookwon Shin, *Postmodernism: Christian prospect about the ideology and culture in our era.* (Seoul, Korea, IVP, 1999) , 267, Cf. Thomas C. Oden, *After Modernity-What?: Agenda for Theology* (Grand Rapids: Academic Books, 1990)

¹⁴ G. Shin, 26.

¹⁵ Dr. Gookwon Shin, a professor at Chongshin University, is one of practical theologian who have influence on Korean churches.

This change is neither minor in importance nor temporal, but an essential and fundamental change in culture. It has destroyed the frames of life, the foundations of truth, and the rational standards of sciences that were generally approved in the modern society.

The Korean pop culture is generating new trends rapidly. The cycle of trends has shortened more and more, and it is so rapid that the new trends, starting in Seoul, reach all over the Korean Peninsula within a few months, with help from the new technology of media and the Internet. Thereupon the Korean society already has been post-modernized in spite of the fact that it is a recent development. While it used to take several centuries until the thought appeared in the culture at large, as a feature of postmodernism, the speed of influences is rapid.

G. Shin asserts that a different approach from the western argument is necessary, pointing out the flourishing postmodernism movement as an unfortunate event in the not yet modernized society.¹⁶ He seems to be favorably impressed by E. Veith among western theologians.

E. Veith, in his book *Postmodern Times*, compares this postmodernism era to “When the foundations are being destroyed” (Psalm 11:3, NIV). These foundations are the concrete faith in the existing natural rules and laws. Thus, this destroyed faith means the destruction of the foundations of western culture.¹⁷ According to the statistics presented by George Barna, 66% of Americans agree that America is a Christian nation,

¹⁶ G. Shin, 249.

¹⁷ E. Veith, *Postmodern Times*, pp. xii, 20. quoted in G. Shin, 23.

but he also says that 52% of born again people believe that there is no such thing as absolute truth.¹⁸

E. Veith illustrates how Christians truly cope with these unheard-of chaos and challenges. In other words, it is necessary to have wisdom to confront this situation, distinguishing the spirit of the times, rather than being disconcerted. It is felt that Veith's point of view is not an absurd concept but the actual existence in recent Korean society. It is not difficult to confirm through daily newspapers that life's foundations that have surrounded the society in the past centuries are collapsing everyday. The general news pages of newspapers are reporting immoral sociopath and unethical cases every day. These kinds of social phenomenon occur due to an experience-based society in this postmodern era.

These days suicide by leaping from tall buildings or bridges is spreading like an epidemic in Korea. For example, July 4th, Monghun Chung who is the chairman of Hyundai Asian, one of the chief executives in economic circles, suddenly committed suicide by leaping from his office building in Seoul.¹⁹ Another case was on July 17th, a mother in her thirties fell from an apartment building with her three children and all four members of the family died due to the disappointment by her husband's leaving her and the economic distress this caused.²⁰ A discouraged father who was in his forties plunged from the 11th floor of his apartment building²¹, and another case of a young lady who was

18 George Barna, *The Barna Report: What Americans Believe* (Ventura, CA: Regal Books, 1991), pp. 77-85.

19 "Monghun Chung, chairman of Hyundai Asan suddenly suicide by leaping." Chosun Daily News (July 4, 2003).

20 "Mother suicide by leaping with her three kids" Donga Daily News (July, 17, 2003).

21 "For Pessimistic situation, forties patriarch suicide by leaping", YTN (August 10, 2003).

in her twenties leaped from the 15th floor of her apartment building because of the depression related to weight problems and dieting, and so on and so on.²²

According to the statistics of the Police Headquarters in Seoul Korea, there was a total of 6,593 that committed suicide in 1991, but it increased to 13,055 people in 2002.²³ The number of suicidal deaths has doubled in the last decade. It indicates that 36 people per day and 1.5 people per hour had killed themselves.²⁴ It is horrible to say but it is presumed that the suicidal rate this year will be even higher than last year's with the recent economic and social trends.

There had been many reports about suicides; however the recent suicides were committed without a serious cause. In Mr. Chung's case, it is understandable enough that, as a president of one of the representative corporations in Korea, he viewed the corporation's hopeless future and might not be able to bear the pressures given to the fallen CEO in the middle of the political vortex. On the contrary, his solution, as a Christian, contradicted totally the existing Christian values and spirituality that he believed.

The contradiction is also found in case of the mother who abandoned her children's and her own life. It is an incomprehensible and unacceptable as well as unbelievable case under the normal value systems that a mother could kill her own three children for credit card debt and husband's running away. It was nothing to her that the

22 "Diet melancholiac, Twenties woman suicide by leaping", Chosun Daily News (August 8, 2003).

23 Sungkwan Cho, "Suicide syndrome, doubled in the last decade", Chosun Daily News (August 12, 2003).

24 "Could it be stop the suicide society", a leading article, Moodeung Daily News (August 6, 2003).

typical notion about parents, and the established parental model that the parent's life is sacrificed for the children. It is not a better reason to stop a life for the depression caused by dieting or discouragement. These behaviors have been conducted beyond human rational thinking. It is not common-sense. The human dignity and the typical value about a life that is not replaceable have broken down.

As G. Shin points out, it is because the foundation of life has been lost that the extreme individualism appears on the surface of our collapsing society while the contemporary world view, truth and morality are being tumbled. In other words, in postmodernism everyone behaves based on his own rules and laws.²⁵ Therefore, the recent suicidal increase clearly illuminates the characteristics of postmodernism.

Unfortunately the features of postmodernism in Korea are not only limited to suicides.

The influences of postmodernism in pop culture that has grown enormously, especially in the 90s, along with the economical prosperity are now serious. The sensualism, which is prominent in commercial arts or especially in visual media, sexualism, enormity, and commercialization without sacred are wide spreading with the waves of postmodernism. In addition some college students and young scholars are establishing the movement of pluralistic sexual culture that opens up sexuality and even theoretically backs up homosexuality based on postmodernism.²⁶

Now the ghost of postmodern is swaggering down the main street in the bright daylight in Seoul, Korea. This social phenomenon is spreading like a pestilence and it is unpredictable how widely and rapidly it will spread.

In that case, how has Christianity handled the presence of postmodernism? In general Korean churches have shown indifference and pessimism. We are living in the

25 G. Shin, 26.

26 Ibid., 248.

middle of the world where even churches are influenced by the postmodern culture regardless of our intension. Perhaps this phenomenon would get deepened and the consequences to churches would grow outrageously unless something unusual happened.

As Shin emphasized, the contemporary Christians must maintain non-postmodernism attitudes even while living in the postmodern world. They also have to be Christians who could judge this generation and could manifest God's will even while living in this chaotic world. In order to accomplish the above goals, this generation must be studied profoundly. Then churches would be able to create the evangelistic work, ministries, and worship that allow them to communicate with the modern people who are under postmodernism's influences.

2. Worship in a Changing World

This section will concentrate the focus on worship in this postmodern era. Webber told two ways how this postmodern world is fertile ground for Christian worship.

First, postmodern people are turning away from their faith in reason to recognize the mysterious nature of the world in which we live. Second, the postmodern shift in communications from the verbal to the symbolic allows evangelicals to recover the classical Christian approach to communication and to creatively apply it to worship renewal.²⁷

One of the characteristics of our generation is that we depend more on emotions than rationality and more on visual images than the printed or sound mediums. This generation is deeply influenced by the mass media, television, movies, and the Internet. Only Christianity can offer a mysterious experience as a feeling of awe to a transcendental existence, an emotional touch through worship music, a feeling of the

²⁷ Webber, *Ancient-Future Faith*, 94.

presence of the Holy Spirit through participating in a worship service, or an illumination from the Holy Spirit and this could very well be an advantage to the postmodern generation.

But two problems must be solved for a real change, as Webber describes.

First is the problem of the postmodern commitment to the relativity of all metanarratives. Every culture in the world has its own metanarrative rooted in its own religion. According to postmodernism all these metanarratives are of equal value and no one metanarrative can claim universality. Therefore, the idea that the Christian metanarrative is one of many equally valid metanarratives (pluralism) is not acceptable to evangelicals. In this matter evangelicals will need to stand against postmodern relativism.

Second problem has to do with the communication of our metanarratives. Postmodern theories of communication have shifted to the centrality of symbolic communication through an immersed participation in the event: from a print-oriented society to an audiovisual society. So evangelicals will remain steadfast in affirming the universal nature of the Christian metanarrative, but will need to draw from the well of symbolic forms of communication.²⁸

In a postmodern society, Christianity is only one of many pursuits of truth.

Therefore, a Christian worship experience is only one of many religious experiences that people of postmodern society can enjoy. It is an important assignment for a worship leader or a pastor to always consider how we can exhibit the uniqueness of typical Christianity in our worship.

Korean churches are already confronted with two different views of worship during the pasts twenty years. The first view welcomes the idea of a seeker-sensitive model such as worship with pop and contemporary music, dialogic worship, or seeker service, which is opened to non-Christians. It advocates that a more effective communication is possible when we approach with a level of receptive person, culture and language.

²⁸ Ibid., 95ff.

The other view opposes, ignores or refuses the above view by claiming its potential danger such as invasion of worldly culture into churches, or a dilution of the gospel. One of the questions this thesis seeks to answer is, what is a healthy worship based on the Bible, history, and theology in this postmodern society?

3. Rising New Wind of Worship

Nobody could deny the facts that a new worship renewal movement has been occurring in our time. It has already been verified that there are so many evidences of renewal in the modern church and worship field.

Needless to say, there are many Korean and American mainline churches that have tended to hold a tradition and cold-hearted worship. Leonard Sweet says, “The mainline church went to sleep in a modern world governed by the gods of reason and observation.”²⁹ Regardless of these trends, it is a fact that many churches have been revived through the new worship renewal movement. The following four categories are the main features of the worship renewal movement.³⁰

1. From rational to experiential

Our society in this postmodern era is experience-based. Leonard Sweet said,

The postmodern economy is an experience-based economy. In my life time we have transitioned from an industrial economy (which manufactured widgets) to an information economy (which generated information) to an experience economy (which traffics in experiences).³¹

29 Leonard Sweet, *A New Reformation, Experience God in Worship*, (Loveland, CO: Group Publishing Inc, 2000) 173.

30 Ibid., pp. 173-189. Leonard Sweet defines it very well in this book.

31 Ibid., 174.

He also described,

In postmodern culture, the experience is the message. Postmoderns literally “feel” their way through life. If postmodern worship can’t make people furiously feel and think, it can’t show them how God’s Word transforms the way we “feel”.³²

It is right. The phenomenon of the recent suicides in Korea, which were committed without a serious cause, explains about “feeling”. The reason that they decide to commit suicide is not “thinking” but “feeling”.

It will not be easy for mainline Protestant churches to make this transition to experience-based worship. However, if the church wants to approach effectively the people who live in postmodern era, they have to adjust to this new trend.

2. From representative to participatory

Postmoderns are going to be a participative society. Leonard Sweet said,

A choice culture is by definition a participatory culture. Postmoderns don’t give their undivided attention to much of anything without it being interactive. In fact, the more digital the culture becomes, the more participatory it gets.³³

It is interesting that the more people surf the internet, the more people want to surf the real thing. They want to participate in a real program and have a real experience. Recently two of the most successful TV broadcast companies in the United States is MTV and Strike. These TV programs have been trying to create highly participative

³² Ibid., 177.

³³ Ibid., 178.

programs during the last decade. Of course MTV has a moral problem; however, the emphasis in this chapter is “participation”.

Leonard Sweet pointed out, “Naturally this shift in culture also applies in worship. Postmoderns want interactive, immersive, in-your-face participation in mystery of God.”³⁴

3. From word-based to image-driven

Our society is changing from word-based to image-driven. This trend affects every dimension of the human lifestyle. Therefore it is a natural phenomenon that the church culture faces this same situation. Leonard Sweet describes it in three categories.

First, humans think in images, not words. In a visualholic culture like postmodernity it is difficult not to believe that using metaphorical “pictures” would make worship more meaningful. But our “image-driven” lifestyle isn’t distinctive to postmodern culture but to the human mind itself. Second, postmodern spirituality is image-based. Third, worship is not about style; it’s about spirit. If the “spirit” isn’t right, presentation means little -- no matter how contemporary or high-tech.³⁵

Therefore the worship renewal movement provides an image-driven program.

4. From individual to communal

The most important thing for Gen-X is not style but experience and embodiment. In 1968, the big issue on the Wheaton campus was "what is the Christian perspective?" Today, it is changed, "how does the one person and his/her community embody the kingdom of God?" The postmodern's major issues are not the style but the reality,

³⁴ Ibid., 179.

³⁵ Ibid., 180ff.

genuineness, communion etc.³⁶ Leonard Sweet said, “Postmoderns are disillusioned with the hyper-individualism of modern society.”³⁷

According to the Postmodernism, there are lot of the social phenomenon happened; paradigm shift, change of the criterion, cultural shock, and transition of the perspective. It has affected church environment directly and indirectly. The biggest feature of the Postmodernism is the movement that destroys the order of existing value system, and pursues the new paradigm. Today people interests spiritual reality more than rational thought. They pursue the spiritual experience and interactive response. Hence worship in church is also changing naturally in the changing world.

36 From classroom notes in Webber’s lecture, “Current Practices of Worship and Spirituality ”

37 Ibid.

CHAPTER 3

WORSHIP IN CHURCH HISTORY

This chapter will concentrate, as a characteristic of this thesis, on important facts and the paradigm changes related to worship renewal rather than dealing with every single historical fact.

The worship services in the Old Testament era were extremely strict ceremonies that were offered merely at one place at the scheduled time by an authorized person. The ordinary people could not meet God in person so the high priest managed the whole event as a representative.

On the other hand, in the New Testament era, anyone who believes in Jesus Christ is able to meet God one-to-one without being restricted by time and place because of the widened paradigm of worship. "Jesus declared, "Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. . . . Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks" (John 4:21, 23).

Nevertheless, Jesus Christ harshly criticized the Pharisees who had failed to perceive this change of paradigm and had indulged in their vested rights and religious commandments.

Moreover, Paul presented a paradigm of worship that offered one's own life, by declaring, "To offer your bodies as living sacrifices" in Romans 12:1. He also defined that this was the spiritual worship that we ought to give. According to him, not only Sundays but also the rest of the six days each week of our lives was the time for worship. This type of worship, he proposed, was not secular but spiritual worship. This is the paradigm that views a life as worship.

In this way worship has renewed constantly, and its concept has developed in the flows of church history. The tradition that is handed down in history always brings a good inheritance. Robert Webber said, in one of his lectures, "Tradition is the living faith of death. Traditionalism is the dead faith of the living. So tradition is the benefit of the church to go to the future."¹ Then what kind of benefit can we find in tradition? One of the most important things is a historical view: historical perspective, analysis and anticipation.

According to Richard Foster, Christian has many spiritual heritages from the huge stream of the Spirit. But each of them was isolated.

Over the centuries some precious teaching or vital experience is neglected until, at the appropriate moment, a person or movement arises to correct the omission... This phenomenon has been repeated many times through the centuries. The result is that various streams of life -- good streams, important streams -- have been cut off from the rest of the Christian community, depriving us all of a balanced vision of life and faith.²

¹ 1 Robert Webber's class, "Current Practices of Worship and Spirituality", which was held in Northern Baptist Seminary, September, 2001.

² 2 Richard Foster's *Streams of Living Water* is one of the greatest books written from a historical

We have gotten so many heritages from our former generation and ancestors in the past. There should be a lot of other treasures in traditional faith; especially many liturgical elements in worship.

LaMar Boschman showed us the metamorphosis of worship throughout history in the following quote.

The development of Davidic worship in 2000 B.C., the Incarnation of the Word, the death and resurrection of Christ, the coming of Holy Spirit (Upper Room), persecution of A.D. 250-261 (martyrs and confessors), Constantinian worship reform, Martin Luther's reform (A.D. 1512), translation of the Bible from Greek to German, Great Awakenings (1802-1867), the Pentecostal revival of 1901 in Los Angeles, California and Topeka, Kansas, latter rain visitation in Saskatchewan and in the U.S. (1940s), Charismatic movement (1960-70s), Argentina Revival (1985), Convergence Movement (1990), and Toronto and Pensacola Revivals (1995). Each of these events and movements represented a monumental paradigm shift, which created a whole new culture of worship.³

Recently the cycle has shortened in Korea, where everybody is accustomed to finish everything extremely hastily and rapidly. The paradigm has switched from the Holy Spirit Movement in the 60s, to the Disciples Movement in the mid 70s to 80s, to the Praise Movement in the late 80s to 90s. Then what is next in the 2000s? Many scholars view the characteristics of 21st century churches as “worship”. The worship reformation movement, with three elements, Holy Spirit, Word, and Praise, is consistent with and is to be the main stream of future church ministries.

Those living in the 21st century have to confront the change, and church leaders have to be a change agency. Also church leaders need discretion and ingenious identity

view point in the Christian camp.

³ LaMar Boschman, 75.

for the new paradigm rather than a perspective of persistence of tradition. It is an important lesson that we could learn from history.

All these sections need not be treated; therefore, we will only select some important parts: worship in Hebrew culture, worship in the early church (3rd century), worship in the Reformation and the modern church, and worship in the postmodern church.

1. Worship in Hebrew Culture

In general, the way of understanding human beings for Hebrews is holistic. Andrew Hill, an Old Testament theologian, addresses it well, as writes about the ancient Hebrews understood a human being as an indivisible totality.⁴

He viewed that an important characteristic of interactive worship is participation. The Hebrews had an integrated view when seeking to understand humans. Therefore, when worshipping God, they emphasized the importance of participation with one's whole personality rather than a worship of spirit and soul. The people of Israel experienced a very interactive worship through all the services of the Old Testament era. They chose their own offering of sacrifice and carried it over their shoulders to the place of service. They personally killed the offering of sacrifice. While a priest was burning the offering of sacrifice, they experienced a cleansing of their sins by smelling the reek of the burning sacrifice.

Patrick Miller comments that the three phases -- heart, soul, and strength --express a totality. "The most important word, therefore, in its character as a demand that shapes

4 cf. Andrew E. Hill, *Enter His Courts with Praise* (Grand Rapids: Baker Books, 1993), 110.

our identity is, Love the Lord your God wholeheartedly, with your whole self, with all your capacity.”⁵ So we could apply it into our worship service. If synthetic approach is right, the elements of our worship must be changed.

2. Worship in Early Church

Few literary sources of information exist concerning the development of Christian worship in the early centuries.⁶ But it is still possible to determine the broad strokes of historical development in order to gain insight into the various ways these principles of worship have been developed or disregarded.⁷ Worship in the third century has especially important meanings.

The worship of the 3rd century, which was before Christianity became the official religion of this nation, grew appropriately. The characteristic of the worship at the time was as follows.

First, the lay believers participated directly in the worship. This was the same as in early churches, the worship was based on words (Bible) and the Eucharist, and focused on Jesus Christ. Although church leaders carried out most of the parts of the service, a characteristic worth noting is that a lay believer participated in parts of the service such as reading of scripture, prayer, drama, and offering.

Second, worship had a more relevant form. According to Webber,

⁵ Patrick D. Miller, *Deuteronomy* (Interpretation) (Louisville: W/JKP, 1990), p. 103, quoted in Andrew E. Hill, *Enter His Courts with Praise*, 110.

⁶ Franklin M. Segler, *Understanding, Preparing for, and Practicing Christian Worship*, 2nd ed. (Nashville: Broadman & Holman Publishers, 1996), 29.

⁷ Webber, *Worship, Old and New*, 59.

A comparison of the above service of worship with that provided by Justin one hundred years earlier shows no essential change (1) in the structure of Word and sacrament, (2) in the Christ-centered nature of worship, or (3) in the sense of enactment. However some ceremonial additions had also been made: salutation, Sanctus, Lord's Prayer etc. The reading of gospel and the bringing forth of the bread and wine were among the most significant actions of the worshipping community. The chief efficient of worship was either the bishop or the minister or ministers. The deacons were also highly involved in worship. The people were also involved. They assisted in the readings and played their part in the drama with responses, prayers, and alms.⁸

Excepting certain parts of service, there was nevertheless a great deal of freedom.⁹

Third, the evangelism that resulted in rapid the spread of Christianity in the first three centuries is connected with public worship service. The feature of the third century evangelism is a process. The main source of this model in the early church is *The Apostolic Tradition*,¹⁰ written by Hippolytus, a bishop in Rome around A. D. 215. He represents this process by four phases: (1) a time for Christian inquiry known as the *seeker* period. (2) A time of instruction when the converting person was known as a *hearer*. (3) An intense spiritual preparation for baptism when the candidate was known as a *kneeler*. (4) A time after baptism for incorporating the new Christian into the full life of the church when the newly baptized person was known as *faithful*.¹¹ These four periods

⁸ For a good description of this era is provided by Alexander Schmemmann, Introduction to Liturgical Theology (Bangor: American Orthodox, 1967), chap. 3, quoted in Robert E. Webber, *Worship, Old and New*, 62.

⁹ See, Webber, *Ibid.*, 60ff

¹⁰ See Burton Scott Easton, translator and editor, *The Apostolic Tradition of Hippolytus* (Cambridge: Cambridge University Press, 1934; reprint, Hamden, Conn.: Archon Books, 1962). For a more critical introduction, see Gregory Dix and Henry Chadwick, *The Treatise on the Apostolic Tradition of St. Hippolytus of Rome* (Ridgefield: Morehouse Publishing, 1992), quoted in Robert E. Webber, *Journey to Jesus* (Abingdon Press, Nashville, TN, 2001) p. 11.

¹¹ *Ibid.*

in the process of faith development gave a new paradigm of thinking for the progress of the faith journey.

There is one more thing to consider from ancient Christianity. That is “Celtic Christianity” in the late fourth century. According to Hunter’s study,

Their feature of evangelism is ‘Evangelized as a Team’ – by relating to the people of settlement; identifying with the people; engaging in friendship, conversation, ministry, and witness – with the goal of rising up a church in a measurable time. It showed us significant contrast to contemporary Christianity’s well known evangelism approaches, as like one-to-one evangelism, confrontational evangelism, and the public preaching crusade.¹²

Hunter also mentioned,

The Celtic understanding that you help people find faith and the way by bringing them into Christian community, and into the ministry of conversation, has been strongly validated in the field of the Sociology of Knowledge.¹³

Especially they have communicative power by using poetry, story, and the visual arts. So many churches have experienced the power of Celtic spirituality.

3. Worship in Reformation Era

The torch of religious reform was lifted by Martin Luther. He was a scholar who had a deeper understanding than we do now about worship. If one blade of his religious reform was the revival of words, the other blade was the revival of worship. Leonard W. Bacon attests to this.

The two great works of Martin Luther were those by which he gave to the common people a vernacular Bible and vernacular worship, that through the one, God might speak directly to the people; and in the other, the people might speak directly to God. Luther's Bible and Luther's Hymns gave life not only to the

¹² George G. Hunter III, *The Celtic Way of Evangelism* (Nashville: Abingdon Press, 2000), p. 47, also gives a useful perspective in chapter 5, “How Celtic Christianity Communicated the Gospel”.

¹³ Ibid., 99.

churches of the Reformation, but to German nationality and the German language.¹⁴

During thousands of years during medieval times, the lay believers were not allowed to sing praises or read Bibles. However, Luther's reform spirit brought a frontal attack on these issues. That is, the lay believers could receive words directly from God and at the same time, they could respond to God by praising Him directly. This was an inconceivable reform movement during the medieval Catholic times when the authority of churches was skyrocketing. More specifically, Luther, compared to other reformers, did not restrict any emotional and musical expressions during worship. Paul Grime said,

Other reformers during his time tried to confine and limit expressions of worship. Zwingli banned the playing of organs because he rejected the use of instrumental music in Christian worship. Calvin saw music as a gift from God only for the secular realm. He considered instrumental music "senseless and absurd," forbidding the playing of harmonies. Only unison singing of the Psalms was permitted.¹⁵

But Luther thundered his response, "I am not of the opinion that all arts are to be cast down and destroyed on account of the gospel, as some fanatics protest!"¹⁶ Martin Luther and congregational hymns had special significance in worship during the Reformation era. The main themes in this movement were "returning the Word to the people", and "returning worship to the people".

Every great religious movement has been accompanied by songs, which, in a sense, have been a protest against authority, and against the long-established reputation

¹⁴ Dr. Martin Luther's "Deutsche Geistliche Lieder"(The Hymns of Martin Luther), Set To Their Original Melodies With An English Version, Edited by Leonard W. Bacon, (Charles Scribner's Sons, New York, 1883, Published in Commemoration of the four hundredth Anniversary of Luther's Birthday, November 10, 1483) online, Internet, April, 2001

¹⁵ Paul J. Grime, "Changing the Tempo of Worship," *Christian History*, vol. 12, no. 3, issue 39 (1993), p. 16, quoted in LaMar Boschman, *Future Worship*, 113f

¹⁶ Ibid.

and the widely accepted norm of religious musical expression.¹⁷ It can be expressed as “from clergy to congregation”

At the time of Luther, the practice of music in the Catholic Church was dominated by the clergy with the congregation as spectators and listeners rather than participants.¹⁸ The chants intoned by the priest, the chorals rendered by the choir, and hymns sung by the congregation. But Luther set himself to revise all three.¹⁹ The same conviction, which motivated Luther's translation of the Bible into the vernacular of the people, also produced the desire for congregational song in the language of the common man.²⁰ Every ordinary Christians could join in singing praise to God. He knew how to compose and arrange simple melodies to harmonize. The following words have often been quoted from Samuel Taylor Coleridge:

Luther did as much for the Reformation by his hymns as by his translation of the Bible. As a result, in Germany the hymns are known by heart by every peasant; they advise, they argue from the hymns, and every soul in the church praises God like a Christian, with words which are natural and yet sacred to his mind.²¹

Therefore the significance of the Reformation worship is “returning worship to the people.”

¹⁷ James Sallee, *A History of Evangelistic Hymnody* (Grand Rapids: Baker Book House, 1978), 9.

¹⁸ William Jensen Reynolds, *A Survey of Christian Hymnody* (NY: Holt, Rinehart and Winston Inc. 1963), 17

¹⁹ Roland H. Bainton, *Here I stand: A Life of Martin Luther*, (Nashville: Abingdon Press, 1950), 340.

²⁰ Reynolds, 17.

²¹ quoted by Leonard W. Bacon (New York: Charles Scribner's Sons, 1883, Published in Commemoration of the four hundredth Anniversary of Luther's Birthday, November 10, 1483) online, April, 2001

4. Worship in Modern and Postmodern Culture

Worship has developed and changed throughout church history, especially during last four hundreds years. Webber wrote,

In the 17th and 18th centuries the local church was seen as a school, and worship was primarily aimed at educating the mind. With the 19th-century shift introduced by the rise of mass evangelism, the local church became an "evangelistic tent," and worship became the means of calling sinners to repentance and faith. Currently there is a growing awareness that worship is the central ministry of the Church.²²

The Reformation returned Word and worship to the lay people, or the congregation. But, most of the evangelical church leaders took worship back to the clergy, and now pastors do everything. They made worship a word-centered service, and a pastor-centered service. So it is necessary to return worship to the congregation once more.

Webber described it well,

The Reformers insisted on a form of worship that was distinctly congregational, a worship done by the people. It seems very strange to me that the biblical principle of the priesthood of all believers, which was the hallmark of Reformation Christianity, has now been lost in so much of our Protestant worship.²³

Then what is the main point of worship in postmodern culture? The church in the postmodern culture needs to recreate the service where the gifts of all God's people are expressed. Especially, the feature of postmodern culture is interactive experience.

Interestingly, today's young generation has a new kind of conservative attitude. They like to worship with a blended style. The more important thing for Gen-X is not

²² Robert E. Webber, *Planning Blended Worship* (Nashville: Abingdon Press, 1998), 29.

²³ Robert Webber, *Worship is a Verb: Eight Principles for Transforming Worship*, 2d ed. (Peabody, MS: Hendrickson, 1992), 133.

style but experience. It is not "what is the Christian perspective?", but "how does one person and his/her community embody the kingdom of God?" The postmoderns' issues are not the style but things like reality, genuineness, and communion.²⁴

Today's church has already passed through the audiovisual period and come into the Internet period. The Internet is not one-way communication, people can choose what they want anytime, and they also can participate where they want. It is two-way communication. It is called interactive communication. They just do not look, read, hear, but they do something and have an experience. Worship has to change from passive participation into positive interaction.

Perhaps for that reason, America is changing. In the old days, if a Christian moved into a neighborhood, he/she would seek a church with good preaching. These days, however, a Christian would seek a church with good worship. It started in the 1960's that worship, rather than a sermon, became the center of service. Robert Webber said,

The Christian world has witnessed the rise of two worship renewal movements: the Liturgical worship renewal and the new approach of contemporary worship. Liturgical renewal began in the Roman Catholic Church, called "liturgical renewal."²⁵

This liturgical renewal movement made an impact on Protestant worship. Since then, the worship renewal movement in Protestant churches has begun, and the effort to restore the lost inheritance also has begun.

²⁴ Ibid. and "Current Practices of Worship and Spirituality" class notes.

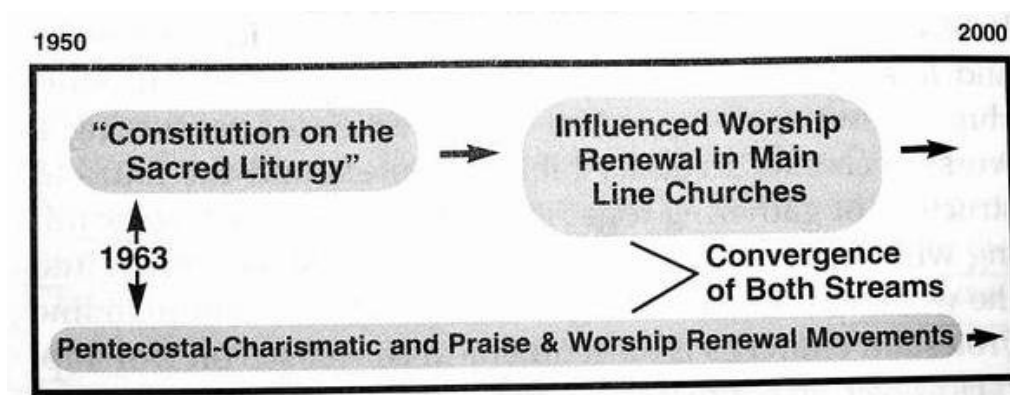
²⁵ It began with the promulgation of the Constitutions on the Sacred Liturgy in 1963. This worship renewal subsequently made a decisive impact on Protestant mainline churches. Cf. Robert E. Webber, *Planning Blended Worship*, (Nashville: Abingdon Press, 1998), 15.

Protestant worship renewal has moved in the direction of recovering worship characterized by biblical content and fourfold structure of gathering together, hearing the Word, responding with thanksgiving, and being commissioned forth into the world.²⁶

Meanwhile a totally new aspect of worship renewal movement has begun; the Pentecostal, charismatic, and praise and worship tradition. Webber stated that their concern was to recover the more subjective and experiential side of worship. Congregations became more involved in worship.²⁷ The worship renewal movement in this camp was under way until about 1990. However, a new phenomenon that nobody expected suddenly appeared. Webber described it, “The two movements of worship renewal, both liturgical and contemporary began to develop with a form of blended or convergence worship.”²⁸

TABLE 1

TWENTIETH-CENTURY ROOTS OF WORSHIP RENEWAL²⁹



²⁶ Ibid.

²⁷ Ibid. 16.

²⁸ Ibid.

²⁹ Ibid.

Then what is the form of blended worship? “Blended worship is characterized by synthesizing substance and relevance, traditional and contemporary forms.”³⁰

Nowadays, over 40 percent of American church worship as a blended worship style. Over the past decade, a great amount of attention has been given to the rise of contemporary worship music in the church. However, according to the latest Your Church poll in an 8-year series of surveys³¹ the biggest change in church worship music is not the contemporary style, but the blended style.

According to this survey, the predominant worship style in American churches is now a blended style as shown next: traditional (24%), blended (43%), and contemporary (22%).³² Here is more detail information;

More American churchgoers prefer attending blended worship services to purely contemporary or traditional ones, the survey revealed. Though the average worship attendance for a contemporary music church is 80% greater than the average blended music church (505 vs. 282, respectively), approximately 2.8 million more people attend a blended worship service each week than a contemporary one (36.4 million vs. 33.6 million, respectively). This is due to the fact that there are nearly twice as many blended music churches as contemporary churches. Just 20 percent of churchgoers attend a traditional church, even though these churches represent 35 percent of all churches. Lower worship attendance averaging 166 explains this discrepancy among traditional churches.³³

30 Ibid.

31 In each of the triennial studies (1993, 1996, and 1999), *YOUR CHURCH* mailed approximately 1,000 surveys to a random selection of U.S. churches. In 1993, 286 surveys were returned, for a response rate of 30 percent. In 1996, 547 surveys were returned, for a response rate of 55 percent. In 1999, 417 were returned, for a response rate of 42 percent. With these samples, results are considered accurate to within plus or minus 6 and 4 percentage points. <http://www.christianitytoday.com/yc/9y6/9y6080.html>

32 *8 Years of Studies Show Blended Music Is Winning the Worship War*, by guest columnist John C. LaRue, Jr. Sep. 26, 2001. <http://www.christianitytoday.com/leaders/newsletter/2001/cln10926.html>

33 Ibid.

CHAPTER 4

THEOLOGY OF WORSHIP

Theology is an important study that strengthens our faith. The faith with a theological basis is obvious and makes a healthy Christian lifestyle. The church based on healthy theology grows healthy. Worship is the same. The worship based on right theology presents right worship. Franklin M. Segler discussed the relationship of theology and worship.

Worship without theology is sentimental and weak; theology without worship is cold and dead. Worship and theology together combine to motivate a strong Christian faith and to empower a fruitful Christian life.¹

What is Worship? - Biblical Principle of Worship

True worship results in life change, because humankind meets God in worship. Here are several definitions of worship. What is worship? Jack W. Hayford said, “Worship is an opportunity for man to invite God’s power and presence to move among those who worship Him.”² Franklin M. Segler said, “Christian worship is man’s loving

¹ Franklin M. Segler, *Christian Worship, It’s Theology and Practice* (Nashville: Broadman Press, 1967) 57.

² Hayford, 60.

response in personal faith to God's personal revelation of himself in Jesus Christ."³

Ronald Allen wrote, "Worship is an active response to God whereby we declare His worth. Worship is not passive, but is participative. Worship is not simply a mood; it is a response. Worship is not just a feeling; it is a declaration."⁴

Warren W. Wiersbe wrote, "Worship is the believer's response of all that he is -- mind, emotions, will, and body -- to all that God is and says and does."⁵ Evelyn Underhill defined worship as "the total adoring response of man to the one Eternal God self-revealed in time."⁶

All the definitions talk about an experience of meeting with God. The meeting with a great person affects great influence on a person's life. The experience of meeting with God affects great influence on the holistic being and eternal life. God is a transcendental being. But also He is right now here as an immanent being in our land and us. The fellowship with God in worship can give great impact to us. Ralph P. Martin mentioned, "Our fellowship with God in worship is not in servile fear, but in filial fear which leads to a holy boldness and adoring love, but which never forgets who God is and what we are in His sight."⁷

3 Segler, *A Theology of Church and Ministry*, 195.

4 Ronald Allen and Gordon Borrer, *Worship, Rediscovering the Missing Jewel* (Portland, OR: Multnomah Press, 1977), 16.

5 Warren W. Wiersbe, *Real Worship* (Nashville: Thomas Nelson Publishers, 1986), 27.

6 Evelyn Underhill, *Worship* (London: Nisbet and Co., Ltd, 1936), p. 61, quoted in Warren W. Wiersbe, 21.

7 Ralph P. Martin, *Worship in the Early Church* (Grand Rapids: WM. B. Eerdmans Publishing Co., 1974), 15.

The term “Worship” comes from the Anglo-Saxon *weorthscipe*. This developed finally into *worship*. It simply means, “worth-ship”, we worship that which is worthy. In *Webster’s New World Dictionary*⁸, Worship is a) reverence or devotion for a deity; religious homage or veneration, b) extreme devotion or intense love or admiration of any kind.

Then what is the Biblical meaning of the worship. Old Testament talks to us closer sense. However there is no general term for “worship” in Hebrew Scriptures. According to the book of the Biblical Foundation of Christian Worship, expressions associated with worship in Old Testament may be divided with eight major categories;

(a) General expressions for worship, (b) words for assemblies and festivals, (c) terms of movement and gesture, (d) words for expressions of praise and acclamation, (e) terms of declaration and meditation, (f) musical terms, (g) words for offering and sacrifice, and (h) terms for the place of worship. Some of these terms apply to activities of all worshipers of Yahweh, while others apply more specifically to the activities of priests, who perform the service (*‘vadah*, Neh. 10:32) of the house of God and minister (*sheret*, Deut. 10:8; 1 Chron. 16:4; Neh. 10:39; Ps. 101:6) before the Lord as representatives of the covenant community. Words are power in both ancients and today.⁹

According to the notion of worship was revealed not by specific word but by various terms, the concept of the worship in Old Testament seemed to be understood not by unified sense but by various response which is expressed through mind and body.

The most widely used term in Old Testament translated “worship” is *šHH* (*shāhā*). English Bible understand the expression in variety of way, including: bow down (low or

⁸ *Webster’s New World, College Dictionary*, fourth edition (IDG Books Worldwide Inc. 2000), 1651.

⁹ Richard C. Leonard, “Old Testament Vocabulary of Worship”, Robert E. Webber, Editor, *The Complete Library of Christian Worship; The Biblical Foundation of Christian Worship*, (Peabody, Massachusetts, Hendrickson Publishers Inc.1993) p. 3.

deeply, Gen. 18:2; 47:31), prostrate oneself or do homage (Isa. 49:7), or worship (Gen. 24:26; Exod. 12:37)¹⁰. Franklin M. Segler said,

The Old Testament idea conveyed in this term and other similar terms is the reverential attitude of mind or body or both, combines with the notions of “religious adoration, obedience, and service.”¹¹

Hence the meaning of worship in Old Testament has a holistic perspective.

Andrew E. Hill addressed,

The power and authority of the divine word in Old Testament are rooted in the very person of Yahweh and as such are the reflection of the totality of his divine nature, character, and attributes. Just as our speech reveals motive, personality, and character, so too understanding the nature of Hebrew ritual. The words of worship used by the biblical writers reveal several important aspects of Israelite religious belief and practice.¹²

The Hebrews in the Old Testament had a nuance of holistic personality. The ‘worship’ that we are studying also has the same nuance. According to Hill’s study,

The Hebrew root *DRŠ* (*dārash*) may be rendered “worship” in English (Ezra 4:2, 6:21 RSV), but more often the term is translated “seek” or “inquire” (Ps. 24:5; 69:32; Isa. 11:10). The word has singular implications for worship in Old Testament since it addresses the issue of personal desire and heartfelt intent on the part of the suppliant.¹³

According to Richard C. Leonard, like the Old Testament, the New Testament contains many terms that refer to acts or features of worship. But there is less specific worship material, proportionately, in the New Testament.¹⁴ The Greek term most often

10 Andrew E. Hill, *Enter His Courts with Praise: Old Testament Worship for New Testament Church*, (Grand Rapids, Michigan: Baker Books, 1993) p. 6.

11 Segler, *A Theology of Church and Ministry*, 5.

12 Hill, 2

13 Ibid., 2ff

14 Leonard, 10

indicating worship in New Testament is *προσκυνέω* (John 4:24), meaning literally to “kiss the hand towards one” or to “prostrate oneself” before another in reverence.¹⁵

Authentic worship, namely, should be a natural desire to flow out of the depths of our holistic personality. Worship renewal movement starts from right there.

Why Do We Worship?

1. God Centered Worship

The theological side of Robert E. Webber is placed in the liturgical camp. But he said, “We need to survey and to examine every theological viewpoint, because theology is so much connected with our life.”¹⁶

Facts do not change, but the paradigm does change. Fact is truth. Worship does not begin with the Bible, but with Jesus. Believers must journey to the center of faith, Jesus. Jesus is true. Therefore, worship and truth goes together. It is very important that Christians should understand the truth of the Trinity. The weak point of contemporary worship music seems to be ignorance about the Trinity.

2. Worship of the Father: Transcendence of God’s Mystery

The presence of God is perfect light, and is incomprehensible for every human being. But many have brought God down to our level. We are making God overly intimate, and removing the transcendence of God. Somebody said, “I live the Christian

¹⁵ Segler, 5.

¹⁶ Dialogue from Robert Webber’s class.

life by putting my Jesus in my pocket.”¹⁷ John Wimber defines worship as, "worship is making love to God." Willow Creek's expression is another lowering of God to our level, "Be cool with God."¹⁸ But Webber does not accept this, because this makes God too intimate to adore. Where in these popular intimate ideas of God is the language of mystery?

3. Worship of the Son: Narrative

Worship is the thankful praise of remembering God's activity in history through the Son's redeeming work. We know God because He acts for us in history. There are so many ways to present Jesus Christ's cross ministry. With this, there is a tendency to emphasize His human side.

According to the church history, ‘belief’ has been a print thing. But nowadays, it is changing into a media thing. We need to approach people with a narrative style. So how should we shape our worship? We could design worship in a narrative form with life and cross of Jesus by using drama, music, and media technology and presentation.

4. Worship of Spirit: Eucharist

Holy Spirit is always connected with context. Jesus promised to us, "Holy Spirit will be with us forever." Sometimes the Chief Executive Officer (CEO) model rules over the ministries of Holy Spirit in the church. We are one in Jesus Christ, and Holy Spirit

¹⁷ One of the classmate said it in Robert Webber's class.

¹⁸ Ibid., Robert Webber's class.

can make it possible. John said, in John 4:23, to "worship with Spirit and truth". So we need to worship with Holy Spirit.

How do we worship with Holy Spirit? Theology is so much connected with life. Every time we design the worship, this theological structure will give us very important insight to create a balanced worship.

These three questions, "where is the Language of Mystery?" "How could we worship with the narrative form about Jesus Christ?" "How we worship with Holy Spirit?" also should be great question for worship design.

How Do We Worship? - The Structure of Worship

How do we worship? In order to deal with this question, we must concentrate on the structure in the public worship service. We can find many Biblical resources about a fourfold structure. The first place that we can find out the fourfold structure is in Exodus 24:1-8.

1. To gather

God told Moses to gather the people on the mountain with the leaders. "Come up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel. You are to worship at a distance, but Moses alone is to approach the LORD; the others must not come near. And the people may not come up with him". (v. 1, 2)

2. Word

They were to hear the word of the Lord. “When Moses went and told the people all the LORD'S words and laws.” (v. 3)

3. To respond

Following the hearing of the Word, they responded to God. “They responded with one voice, ‘Everything the LORD has said we will do.’” (v. 3)

4. To go forth

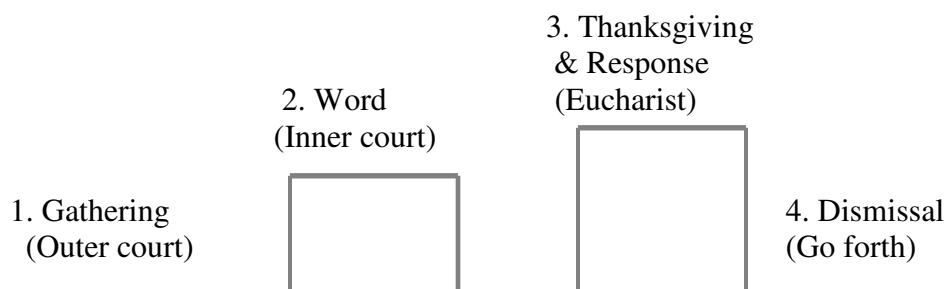
Then they went forth into the world to live out this relationship. “Moses then took the blood, sprinkled it on the people and said, “This is the blood of the covenant that the LORD has made with you in accordance with all these words.” (v. 8)

The fourfold structure is rich tradition in the church history. Gathering is the ascent into God’s presence. Word is the listening God’s word. Thanksgiving (Eucharist) is the response upon the word, Communion and celebration the resurrection of Jesus Christ. Go Forth (dismissal) is sending to the world to serve the Lord and to love the people. This fourfold structure could be applied to worship as both of traditional and contemporary side.

Robert E. Webber summarizes four typical essential theological elements of worship through the Bible and history as follows:¹⁹

¹⁹ This subject is referred to the class note, “Current Practices of Worship and Spirituality”.

TABLE 2
 WORSHIP MODEL – FOURFOLD STRUCTURE



(1) Gathering: The Ascent into God's Presence

“For where two or three come together in my name, there am I with them” (Matthew 18:20 NIV). Like in this scripture, we ought to believe that Lord exists whenever we gather by Jesus Christ's name. We must know that gathering is never based on human intention or benefits but it is God's commands. A worship leader or worshiper is never able to manipulate the existence of God. Rather, God called a man before His heavenly throne. Thus, it must be avoided that we invite God and wait for His presence in the gathering stage. The gathering merely is a visible form of the obedience to God's calling.

This stage consists of external process and internal experience. The external processes include proceeding to God, participating in worshiping community, experiencing God's transcendence, perceiving and confessing our sins to God, and listening to the Words about God's forgiveness. Also, the internal experience understands who God is and who I am in front of God. Worship leaders must select songs and design a program carefully considering these elements and their meanings, for examples prelude

(organ, worship album, piano, instrument etc), call to worship, praise and worship music, and pastoral prayer.

(2) Word: Listening to God's Word

This part is generally the time of listening sermon. While gathering is *coming* to the presence of God, word is the step of *being* or *remaining* in the presence. Historically this step consists of two factors, Proclaim and Response, in general. Examples of this could include responsive reading, reverential reading, silence, Psalms of praise, sermon, drama, and response praise.

(3) Thanksgiving and Response: Eucharist

This is the weakest part in the current Korean churches. It seems, especially, that the Protestantism excessively limits the Communion.

The Eucharist is one of the liturgical ceremonies that has to be restored by the church. In the medieval ages, it was welcomed that reformers brandished a sword of reformat to cut out the corrupt theology, un-biblical remnants and wrong traditions in the Catholic Church. However, the extent of the Reformation was much too strong, therefore there were some areas that ignored the valuable inheritance of Christian history. One of the areas was the Eucharist.

John Calvin, who was in the middle of the Reformation, had an affirmative viewpoint about the Eucharist. He admonished that the Eucharist should be celebrated whenever Christians gathered for worship. But Zwingli, who was one of the most extreme Reformers, wanted to restrict Holy Communion. He insisted that the number of

the Eucharist should only be served four times in a year. The administrators of Geneva who had great respect for him fully accepted his extreme opinion, and they formulated it as a city rule that every church in Geneva should followed it. The ministry of the Eucharist in Protestantism is strongly influenced by this historical background.

But the Bible definitely says, “And He took bread, gave thanks and broke it, and gave it to them, saying, ‘This is My body which is given for you; do this in remembrance of Me.’” (Luke 22:19, NKJV). The Eucharist should be rediscovered in our churches. Nobody can overemphasize the value of the rediscovery of the Eucharist.

(4) Dismissal: Go Forth

This is the step that is sending the people of God to the secular world as His army. This step is a holistic time when the people are sent out into the secular world by the God they met in their worship. Under the current service program, ‘benediction’ would correspond to this step. However, this is considered as blessing rather than a dismissal. It is frustrating that there is not a dynamic ceremony in our current service that sends people out to the world as God’s army. This is one of weak points among the Korean churches.

CHAPTER 5

REFORMATION OF WORSHIP

It is important to understand the meaning of paradigm as a structure of reformation. Reformation is a paradigm change.

Webster's Dictionary defines "paradigm" as an overall concept accepted by most people in an intellectual community: model, pattern." This is not a visual sense, but points of view of perception, understanding and interpretation. It is each person's viewpoint of what he sees in an object, events, materials, principles, and truth. According to the worldview one lives with, his holistic life could have totally different results.

Worship can change our paradigm. Worship can make the transformation of our points of view from secular values to the new heavenly value system so that we actually live by the transformed heavenly values. This is lifestyle worship. Yet our responses and attitudes towards what we face and what happens to us in our daily lives are most likely based on the secular value system.

If the believers have the same paradigm as non-believers, it is because our lives are separated from our faiths. In the Old Testament era, faith and life were conceptualized as a single factor. It was defined that one's faith and trust on God was indeed his or her devoting the holistic life to God. However, faith has become two-fold without realizing

its origin. Faith has drowned into formalism and its culture. The worship in truth renews us, and revives our crooked, wounded, and perplexed paradigm.

Paradigm Shift of Worship

The paradigm of worship has changed significantly from the Old Testament period to today. However, the people who did not recognize the paradigm change and held onto the traditional style have experienced retrogression and are falling behind. We can find many references to changes in worship in the Bible. Worship in the Old Testament was a rigid ritual that only chosen people, like the high priest, could lead in a fixed place and time.

However, in the New Testament, the paradigm of worship was expanded; everyone who personally believed in Jesus Christ could worship God person to person, irrespective of the place and time. Jesus declared:

Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks (John 4:21-23)

However, Pharisees were criticized severely by Jesus Christ, because they could not perceive this change of paradigm in worship, but also gave themselves up to religious vested rights and Law.

Furthermore, Paul represented the new paradigm of worship as lifestyle. He stated in Romans 12:1, “Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God, this is your spiritual act of worship.” The real worship with our life and whole person is not only Sunday worship, but also

ordinary lifestyle during weekdays. We have to pay special attention to the nuance of Paul's word: Worship, as lifestyle is not merely worship, but spiritual worship we ought to do.

1. Paradigm of Communication

There have been several paradigm shifts in communication history.

TABLE 3

COMMUNICATION PARADIGM SHIFT MODEL

Oral/Visual Communication	Print Communication	Broadcast Communication	Internet Communication
Worship is show cultural transmission	Print media Seeing	Radio/TV, ear Hearing	Interactive

Every category of communication was formed by a procedure of convergence. According to Hegel's theory, history is advanced by synthesis. It is the unified whole in which opposites (thesis and antithesis) are reconciled. A student said to Dr. Webber,¹ "today there are new movements in art, such as invocation art and experience art." Those arts are differing from modern arts. The former has sight, reading procedure; the latter has experiential, participant procedure.

This table is base on the book of "The Millennium Matrix".² The writer, Rex Miller divides the history of Christian worship into four eras. Each of the categories is

¹ This was a conversation between a student and Robert E. Webber in the classroom on July 2001.

² Rex Miller, "*The Millennium Matrix: Progressions of change*", from a proposed book, chapter 4.

defined by the pre-eminence modes of communication of their time, and each having a great impact on Christian society.

He said how each paradigm has been formed,

We can compare the differing paradigms, laying them next to each other, and see a pattern emerging - a pattern that provides insight into the future. There have only been two other periods like this in recoded history; the impact of Guttenberg's invention of movable type and the revolution surrounding the television and broadcast media. These divide history into three distinct era's - an oral period, a print or typographic period and our current electronic or broadcast period.³

In former days our society was product-centered industry, but in the middle of the twentieth century the concept of industry was changed from sale product to sale experience.⁴ Education is also changing from transmission to experience.

Now apply this change to the church. What's about our worship? Does our paradigm of worship have the same shift of experience? Answer is "yes!" In the Internet communication category, liturgy is experience. Therefore, church should make the same changes, from church as a product to church as an experience.

a. Oral/Visual Era

In the oral/visual era, communication was accomplished by languages, symbols and image. This era lasted from the first church to the fifteenth century. The Good News was spread by means of oral and visual images, such as story telling, picture paintings, mural paintings, and stained glass. Thus, the worship style of this era was characterized

³ Ibid.

⁴ See in detail, James H. Gilmore, *The Experience Economy*, (Harvard Business School Press, Boston, 1999), this is a significant book in the business area.

as Catholic liturgical worship and monotonous Gregorian chants. Worship had liturgical structure.

b. Print Era

The communication paradigm switched from grouping to individualization in this era because of the printing technologies invented in the fifteenth century. The worship style changed from ceremonial to catechism, which is the style of teaching printed religious questions and answers with words. This is the traditional worship style that is adapted by most Korean churches.

The sermon became the most important part in worship. The role of church and worship changed from ceremonial into pedagogical. Worship music used complex polyphonic, printed four-part hymns.

c. Broadcast (Audio Visual) Era

A new revolution in communication occurred in the 1950s. A new era was begun by inventing new electrical devices that resulted in the invention of numerous audio-visual media and made possible the accessing of vast amounts of information. It tremendously affected churches. Christians began to experience new effects in all parts of their lives. Also, the educational paradigm from print media changed to more of an experiential and participant paradigm. The faith was no longer an inheritance by knowledgeable education, but it was obtained by participating in Christian communities through experiences. Therefore, the structure of worship was distinguished by designed events for special purposes or by festive characteristic (contemporary praise & worship

service). The worship music emphasized choruses and repetition, and while the melody became simpler, rhythm had become more complex. It started to become a performance and use electronic sound as in band music.

d. Internet (interactive) Era

The structure of communication in Internet is sending and receiving. It is called interactive communication, and it characterizes the postmodern society. This socio-cultural syndrome has already penetrated into the society we live. People merely received the one-way signaled information in the Broadcast era. On the contrary the “two-way communication” is the term of the Internet era. The paradigm has changed the culture. In other words, the sent information is responded to simultaneously and the information is even being received selectively. In this culture people are acquiring a new behavioral pattern not only limited to hearing, seeing, and reading but expanded to doing and experiencing. The change seems to be small because this transformation is still in progress.

This type of worship could be called, “Postmodern Worship”. The Korean churches have not yet adapted to this type. This is worship where worshipers gather altogether, give and take, and experience worship together. The musical characteristics are the usage of all kinds of music, including praise concerts, fusion, hymns, modern worship, chorus, classic and chants. In other words, all types of music that are preferable and that please each participant can be used. This is the most similar to the blended worship.

TABLE 4
THE MILLENNIUM MATRIX⁵

Categories	Oral/Visual	Print	Broadcast	Internet
Type	Liturgical Catholic	Traditional Protestant	Contemporary Praise & worship	Postmodern Worship
Structure	Ceremonial Scripted drama High level Culture	Meeting Great preacher Presenting truth	Event/Celebration Programmatic Designed by Motivation	Gathering Interactive Christian - Woodstock
Musical Style	Chant Monophonic	Hymns Printed book Complex melodies and harmonies (Polyphonic)	Chorus Simple melody but complex rhythms Performance Electronic sound	Fusion Praise concerts Mixing hymns, Chorus, and chant All kind of Music
Focus	Transcendence Father	Word (Sermon) Christ	Praise (music) Spirit	Journey (process) Trinity
Nature of Truth	Embody Eucharist	Propositional Proclaimed	Personal Existential	Discovery in the Journey
Nature of relationship with God	Trust	Belief Rational basic	Meaning	Faithful Skepticism

5 Table from "The Millennium Matrix: Progressions of change"

2. Paradigm of Style: Conservative, Contemporary, and Blended

Struggle with stylistic changes in worship are a consistent part of Christian history, as Kent R. Hunter mentioned,

Such as what happened in the early 1800s when George Webber, music director at Mainz Cathedral said, "that new song is vulgar mischief," referring to the classic we call "Silent Night." The truth of the faith should never change. The delivery system (worship styles) must change if the gospel is to remain relevant to each generation.⁶

Worship has always been controversial. Only thing we can do is to identify and understand the areas of tension within biblical principle, and develop worship styles appropriate for each target group.

Here is an important issue that most of worship leaders recently confronted. It is the issue of the content, structure and style. Robert Webber said,

The content of Christian worship is unabashedly Trinitarian. The structure of worship most highly recommended is the fourfold pattern, which is rooted in Scripture and history, particularly the first six centuries of the church. Yet while the content of worship (the gospel) is non-negotiable and the fourfold pattern of worship is strongly recommended, but the style of worship is subject to considerable variety.⁷

It is impossible to have only one style of worship, which must be suitable to all ages, at all times, and in all cultures. Instead, the style of worship will differ according to time and place relative to the changing patterns of culture.⁸

6 Elmer Towns & Warren Bird, *Into the Future* (Fleming H. Revell, Grand Rapids, Michigan, 2000), p. 147, quoted in Kent R. Hunter, *Move Your Church to Action* (Abingdon Press, Nashville, TN, 2000)

7 Webber, *Planning Blended Worship*, 20ff

8 Ibid.

In many cases, the most serious problem that arose among pastors in Korea concerning the worship ministry was the weak knowledge of the cultural relevance. In essence, the contemporary worship movement has its origin from the west. The musical instruments and the style of worship music mostly came from western culture. Today's young generation in Korea has been influenced greatly by this culture. The young generation has no problem with this style of music. But many church leaders are older and not familiar with it, and the preconception of rock music gives them lot of negative memories. They are more comfortable at a traditional music service. This is the essential problem. In the meantime, most of the Korean churches have a conflict experience. However, several young and growing churches show totally different strategies and perspective in church ministry.

An example, the Light Global Mission Church, one of the sample churches for the survey in this thesis, has no conflict about worship music, because the top leaders are early forties in age, and they understand most of pop music.⁹ Even though two thirds of the church members prefer contemporary worship service; it is an unusual phenomenon in Korean churches.

⁹ LGMC has three different adult worship services on Sunday morning. 594 people attended the service on January 11, 2004. First service at 8:30am attended 83, second at 10:00am attended 140, and third service at 11:30am attended 421 people. 2nd service is traditional style. 1st and 3rd service are contemporary service. It is interesting that 76.4% church members attended contemporary service in Korean church.

Reformation of Worship

Many Christian leaders call the worship renewal a second reformation.¹⁰ Jack

Hayford said,

The reformation in worship is in progress. It's already begun, and its fruit has been tested and proven worthy in a sufficient number of situations to show we are not simply dealing with a fad.¹¹

Fortunately we, as Christians living in this postmodern period, can get many great books on worship. Those are the heritage of church. Through this heritage, we can realize what the real worship is, where the worship goes relevantly, and how do we worship authentically. The next five categories will be a basic structure to build a strategy of renewal worship.

1. Worship Wars

Today's most agonizing battles are over worship!¹² The reason is that the diversity of worship expression is easy to connect with postmodern society. So knowledge of various expressions for worship is helpful to understand future worship, and to create a strategy for worship reformation.

Elmer Towns mentioned in his book, Putting An End To Worship Wars, six different expressions of worship in North America; (1) the Evangelistic Church, which focuses on winning the lost; (2) the Bible Expositional Church, which emphasizes teaching the word of God; (3) the Renewal Church, which focuses on excitement, revival

¹⁰ See Jack Hayford, *Worship His Majesty*, chapter 1; LaMar Borschman, *Future Worship*, chapter 8; and Robert Webber, *Planning Blended Worship*, Introduction.

¹¹ Hayford, 22.

¹² Towns, *Putting an End to Worship Wars*, 47.

and touching God; (4) the Body Life Church, which focuses on fellowship, relationships, and small group; (5) the Liturgical Church, which centers on serving and glorifying God through worship; and (6) the Congregational Church, which has a balanced approach to worship, expressed by the lay people.¹³ Dr. Towns said,

Each of these six styles of worship has a dominant manifestation of a different serving gift. This means that a specific spiritual gift is the glue that holds the worship and ministry together.¹⁴

Interestingly, each expression of worship “tends to reflect a dominant spiritual gift.”¹⁵ When a church has many people with the same dominant spiritual gift, then those who possess that gift control the worship and ministry of that congregation.

The Evangelistic Church – Gift of Evangelism: gospel songs, testimonies.

The Bible Expositional Church – Gift of Teaching: Bible.

The Renewal Church – Gift of Exhortation: praise music, testimony.

The Body Life Church – Gift of Mercy-Showing: Bible.

The Liturgical Church – Gift of Help/Ministry: hymns, scriptural reading.

The Congregational Church – Gift of Administration: sing the words of Scripture.¹⁶

Nobody should judge others, because every Christian is different. Just as each Christian has his unique spiritual gift, calling and cultural background, so each local

¹³ Ibid., 13-18

¹⁴ Ibid., 20.

¹⁵ Elmer Towns, *Ten of Today's Most Innovative Churches* (Regal Books, Ventura, California, 1990), 207.

¹⁶ Towns, *Worship Wars*, pp. 38-39.

church is an expression of the total gifts in that body.¹⁷ “*God has arranged the parts in the body, every one of them, just as he wanted them to be*” (I Cor. 12:8, NIV).

However, there are still battles about worship. Some disagreement may result from theology, but most disagreement is over methods. A method is defined as the application of a principle to culture. The differences in worship deal with method, not principle. The principle of singing (Col. 3:16) is a biblical principle, but the method of singing may change from culture to culture.¹⁸

2. Worship Evangelism

“Worship Evangelism” is one of the profound concepts evangelicals have discovered. Hayford affirmed, “I am totally persuaded that worship is the key to evangelism as well as to the edification of the church.”¹⁹

Worship Evangelism: Inviting Unbelievers into the Presence of God, is one of the best books about worship and evangelism. What is worship evangelism? Can worship and evangelism go together? Morgenthaler shows deep insight into worship and cultural relevance. Actually this book does not talk about methodology, but shows the paradigm shift. The key principle is “worship drives evangelism.”

Morgenthaler wrote,

Worship as the number-one function of the church seems to conflict with what we as evangelicals have always been taught. Isn't evangelism the main occupation and purpose of the church? How do we deal with the Great Commission in Matthew 28:18? We are right to take Jesus' words very seriously-evangelism is not a suggestion; it is an imperative. However, it is significant that in John 4:23,

¹⁷ Ibid., 40.

¹⁸ Ibid., pp. 52-53, If you want to see in detail; “Six Areas of Tension”(pp. 54-61) will help.

¹⁹ Hayford, 63.

Jesus did not say that God is seeking evangelists. He said that God is seeking worshipers. The answer is that “The biblical goal of evangelism is to produce more and better worshiper, not just to save the lost from the fires of hell or to enlist more recruits.”²⁰

As D. Martin Lloyd Jones contends, “The supreme object of the work of evangelism is to glorify God, not to save souls.”²¹ Although evangelism is one of the central tasks of the church, it is worship that drives evangelism, not vice-versa.²² This is the real meaning of worship driven evangelism. A lot of evangelical churches do not worship God wholeheartedly; and this should be changed!

3. Interactive Worship

In so many cases, worship is merely one-way communication. Most of worship services in evangelical church are boring, there is no vitality, and nobody can feel the presence of God. Sally Morgenthaler wrote,

Christian worship is the spirit and truth interaction between God and God's people. It is an exchange." "Without the give and take of relationship, without interaction between God and God's people, spirit and truth cannot be expressed." "Worship is not a one-way street. Worship is two-way communication between believers and God, a dialogue of response involving both actions and speech. God reveals His presence; we response in thanksgiving and praise. God speaks through the Word; we are convicted and repent. God extends mercy through Jesus Christ; we respond with adoration. In other words, real worship provides opportunities for God and God's people to express their love for each other." "That is the primary difference between a public Christian event and Christian worship."²³

20 Ibid., 39. This quote is taken from this source. For more detail writing, see, 39-42ff

21 Ibid., 40, quoted in D. Martin Lloyd Jones, *The Presentation of the Gospel* (London: Inter-Varsity Fellowship, 1949), 6f.

22 Ibid., 41.

23 Sally Morgenthaler, *Worship Evangelism*, (Zondervan Publishing House, Grand Rapids, Michigan, 1999) 47f.

Morgenthaler presented us with a very profound understanding. Hayford also defined it well,

A worship service is convened (1) to serve God with our praise and (2) to serve people's need with His sufficiency." This simple statement gave him a new insight into the classic definition of human purpose so frequently quoted from the Westminster Shorter Catechism (1647): "Man's chief end is to glorify God and to enjoy him forever."²⁴

Hayford realized that, "this classical statement declares the same dual truth. First, God is to be the focus of our praise; second, He had always planned that in worship we would find joy, blessing, fulfillment and purpose".²⁵

Morgenthaler has developed the meaning of interactive well;

Worship that is interactive, both vertically and horizontally, is biblical worship. It is worship that impacts people at profound levels. Interactive worship not only provides pathways of contact with a holy and loving God, but avenues of nurturing, uplifting relationships with those who are called in God's name.²⁶

Corporate worship, as in a public service, is not only the communication between people and the Triune God, but also some kind of relationship with the people who are called by God. Therefore, the primary focus of two-way communication is not the style and order, but the relationship and reality. But generally traditional worship service or word-centered worship seems to be one-way communication. It should be changed.

The interesting thing is that a significant part of an interactive culture is rather similar to a paradigm of the early church's worship. That was an interactive worship.

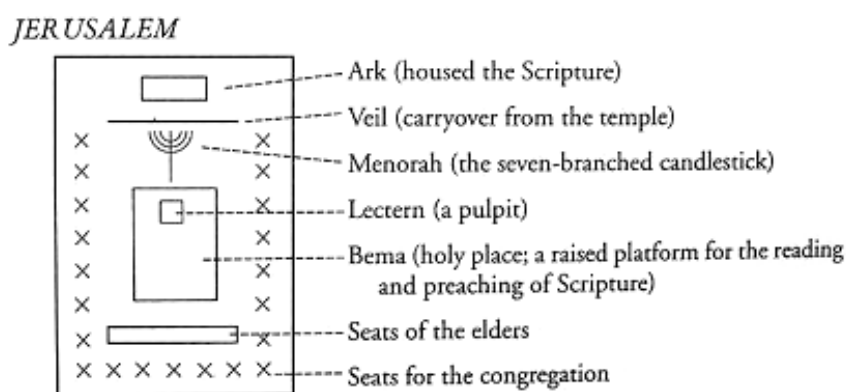
²⁴ Hayford, 48.

²⁵ Ibid.

²⁶ Morgenthaler, 123.

The characteristic of the early churches up until the third century also reveals that the lay believers were not spectators. They participated in important parts of the service and also played important roles in worship. The structures of church were either u-shaped or a shape of semi-circle that promoted the participation and interaction of people rather than a structure that divided believers and priests.²⁷ The music they played was also familiar to people of all ages and genders.

FIGURE 1
SYNAGOGUE²⁸



4. Leadership Matter

The biggest issue in our churches recently is leadership. When the author was serving Baltimore Korean church in 1999, the Sunday worship service was the old traditional style, because most of the elders were too old to understand and appreciate the newer contemporary style of worship. Therefore, most of the young people in that church did not like the worship services. One time, the author suggested changing an early

²⁷ Webber, *Worship Old and New*, 139.

²⁸ Ibid.

morning service into a contemporary service. However, the elders rejected it and said that the new music style was not fit to worship God. Many young people left to find another church where they could worship with the contemporary style.

In Korea, there are many debates about the problem of worship in churches, especially between older and younger generations. Most of the leadership are older and prefer the older traditional way. They do not want to change anything. They like tradition and convenience. This is the problem of leadership. The Christian leader is not the person who reigns, but the person who serves. Dr. Towns write on this subject,

Pastor must realize that the church belongs to the people, for it is the body of Christ on earth. If the worship service is dull and nonproductive, it is the pastor's responsibility to revitalize the worship experience.²⁹

Another issue of leadership is nurturing. The most important thing in nurturing is to help members to understand that real worship is to enter the presence of God. Towns gave four questions. "Both leader and worshiper face difficult questions; 'what do you do in worship?', 'how do you worship?', what motivates you to worship?', and 'what are the results of worship?'."³⁰

Towns gave us the measure for true worship. True worship is always measured by the response of the believer's heart to God, by the transformation of worshipers because they have been in the presence of God, by repentance because worshipers have faced their sins and asked forgiveness, and by new insights about God that deepen their daily walk with God.

²⁹ Elmer Towns, *Worship Wars*, 32.

³⁰ Ibid.

The key of real worship is not outer style and form, but inner mind and content. Jesus said, "Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks." (John 4:23)

Strategy of Reformation

In 1997 the Christian Reformed Church in North America studied what is an authentic worship in postmodern times. The book, Authentic Worship in a Changing Culture³¹ came out as a result. Emily R. Brink who is 'Music and Liturgy' editor in CRC Publications said, this book "reflects the dedicated efforts of a seven-member Worship Study Committee that prepared a report for the 1997 Synod of the Christian Reformed Church. That report forms the core of this study edition."³²

This book began as a study report in this denomination, but the issues dealt with are familiar to many Christians in many different denominations. It especially focuses on the reformation of worship. Seven ideas of the strategy for the reformation from this book have been selected.

1. Christian Worship and the Trinity - God the Father, God the son, and God the Holy Spirit are all vitally involved in Christian worship.

2. Narrative Quality of Worship - All of this is to say that Christian worship is highly narrative and dramatic: church year-Advent, Christmas, Epiphany, Lent,

³¹ *Authentic Worship in a Changing Culture*, CRC Publications, 1997.

³² Ibid., from the preface of this book.

Eastertide, Pentecost, sacrament, Baptism, Holy Communion the broad story of Christian worship

3. Sacraments, and Sacramental Worship –There is a need to reemphasize the sacramental nature of worship. John Calvin actually favored a weekly celebration of the Lord’s Supper as noted by his admonition “the Lord’s Table should have been spread at least once a week for the assembly of Christians.”³³

4. An Enduring Structure to Worship – Fourfold. A study of Christian worship throughout the history of the church and in many cultures reveals a striking, recurring pattern in the structure of Christian worship. This historic pattern is simple: Gathering for worship, Proclaiming the Word, Celebrating the Lord’s Supper, Going Out to Serve

5. Musical Contexts are Always Changing - a. The church must continue to sing its own songs and sing them with power and passion. b. The church must not fear changes in musical expression and in fact must embrace change-carefully, integratively, and pastorally.

6. Worship and Evangelism - Communal Christian worship is primarily the activity of believers. We must expect some of Christian worship to seem strange, even unintelligible, to people who do not know Christ. Churches must seek to be as visitor friendly and seeker friendly as possible. Changes in worship should be organic, from the inside out, not imposed, from the outside in.

7. Congregational Singing - A conviction that congregational singing is at the heart of worship music, integrated into every part of worship, and a corresponding

³³ Calvin’s *Institutes of the Christian Religion*, Book IV, xvii, 46; quoted in *Authentic Worship in a Changing Culture*,

caution that congregational singing should not be minimized and/or swallowed up by other forms of worship music.

These seven strategic principles for authentic worship look simple and common. However, if we look at these well-defined principles more carefully, we would realize their immense effect for the church in the future.

PART II

WORSHIP IN THE KOREAN CHURCH

CHAPTER 6

STRATEGY FOR WORSHIP RENEWAL IN THE KOREAN CHURCH

We have seen the biblical, historical and theological considerations about worship. The goal in this chapter is to develop a strategy for worship renewal in the Korean church.

Korean churches have had an incredible church growth during the last thirty years. Christianity has increased to one fourth of our population; it is almost 12 million. But since 1990s, the growth of the amount of new believers has stopped. Since then it has been slightly declining. According to the Bureau of Statistics in Korea in 1996 the population of Christians was 8,818,964. This was 19.8 percent of the population.

Nowadays a great many cults have grown in Korea; however, most of the population belongs to Shamanism, the traditional religion. Recently, the author visited in Korea, and was surprised that there were so many prognosticator and fortune telling places. The Internet especially helps the expansion of these groups in cyber space.

Recently, the leaders of Korean churches feel that the worship in church is confronting a serious crisis. Many young people who did not experience God in Protestant worship left the churches and turned to the Catholic Church. Namjoon Kim points out in his book, Touching the Heart in Worship, that one of the biggest problems Korean churches face is a formalized worship. Strictly speaking, he is giving us the

warning light that the issue of formalism is not one of the problems the church confronted, but the origin of the all the problem.¹

Kim indicates that the members in the Korean churches understand worship as a religious responsibility that requires endurance. Members seem to use various methods to endure worship. The hardest part was enduring the sermons. The ‘Strolling thinkers’ merely gaze at the pulpit while thinking of something else. The ‘Note takers’ studied a weekly bulletin underlining and proof-reading. The ‘sleep worshipers’ snooze while worshipping. Time savers’ check the watches frequently. The ‘Jotting talker’ talks with the neighbor by jotting down notes. The ‘Meeting planner’ plans for the meetings after service. The ‘Utilitarian’ spends time reading the Bible, and so on and on.² What is this telling us? The worship time that is to meet God simply became a religious and ceremonial procedure that is too tedious and boring. The Korean church is confronted with the need of worship reformation.

The direction for the worship renewal in the Korean church is complex. First, renewal of worship is needed to rid the church of practices from the native Korean religions that have crept into Christian worship. Korea has been in a cultural restoration movement as a nation since the Korea War in 1950, and this has included traditional Korean religions like Shamanism.

The second is a new wind of worship renewal that has been in the Korean church since the middle of the 1980s. It is a renewal from the traditional and exclusive liturgy. This change is a fluctuation of lithosphere that could be enough to change the traditional

1 Namjoon Kim, *Touching the Heart in Worship*, (Seoul, Korea: Kyujang Press, 1997), 15.

2 Ibid., 49.

worship, which has not changed for the last 100 years. This big change of perception about praise and worship music has moved it from an assistant position to the sermon, which is the main part of worship to an awareness of praise and worship music as worship. This new stream has changed the young people,³ their lifestyle,⁴ has created a new vocabulary (CCM, praise minister⁵), and has developed a certain amount of Christian music business in Korea.

However, lamentably, the leaders of this movement were not the leaders of churches but the young worshipers. Consequently, the movement was not accepted in the churches. Mission is the main concern of groups like Duranno Praise and Worship and YWAM, the exemplary worship and praise teams. While the young worshipers outside churches are pressing for worship renewal, and the special music groups are also outside the churches pressing for renewal; the worship inside churches is not changing much.

Brief History of Worship Movement in Korean Church

Here is a brief historical background of the Praise and Worship Movement in Korea. From the Korean War to the present, most church music has been hymns and choir music. For example, every choir in every church in Korea probably had sung "Gloria" once in their existence. The classical style has been dominating in church music in Korea. However, some contemporary church music was introduced during this era. In

3 The 2/3 of freshmen expressed their vision of a worship leader or a cultural minister at the entrance interview at Chongshin University in 1998.

4 Since late in the 1980s, regular 'Praise and Worship' services have been conducted every Thursday or Friday night in every middle size or large church in Korea.

5 CCM' is a common abbreviation for Contemporary Christian Music. Another new phrase is praise minister which has been used since middle of 1980s..

the 1960s, Rev. Jang Hwan Kim introduced American gospel songs that were popular in the 1950's and 1960's through a mission organization called "Youth for Christ". In 1971, Billy Graham had his record-breaking crusade which gathered over three million people in Seoul. In that gathering, popular singer, Young Nam Cho sang gospel songs playing a guitar. Through these kinds of events, a debate developed among many churches and gospel music started to play a major role in church music. YWAM was at the frontier of bringing American gospel music to Korea.

In the 1980's, a new worship movement arose. Duranno Praise and Worship Ministry especially stood out spreading the Contemporary Worship Music (CWM) style in Korea. Duranno Ministry translated and introduced English and American CWM through worship gatherings on every Thursday night. They also made and distributed CWM albums. This new movement spread through the nation. It was not until the 1990's, that Korean Christian songwriters started to write CWM and Contemporary Christian Music (CCM). But many worship songs were written by Koreans in the 1990's.

However, like the American history of CWM, there are still many critical issues in Korea. We have some critics in Korea. But they are not fully educated in this area. Nevertheless their influences in the Korean church are immense. As a view of ministry, some church leadership allows CWM because of its usefulness. But from a theological aspect, most of them do not have any peace with this new music. Basically Korean theologians have not attempted to prove its propriety with biblical and theological support.

Today there are many churches which have missed real worship in their normal worship service. In the Korean church many of the young people are leaving now. Many of the young people are converting to the Catholic Church, because the Catholic ritual

seems to be more mythic and occult. This movement gives the Korean church a big challenge. The Korean church does have a lot of worship services: Sunday morning service, Sunday evening service, Friday night prayer service, dawn prayer meeting, and cell group service. But often these services do not provide the worship that God wants, but just human's habit or custom.

The Korean church really needs a reformation of worship. The Christians in Korea are a diligent people who have a deep passion for God. A reformation of worship could be an enthusiastic movement to lead to a great revival in Korea.

Now the author will look at the immigrant Korean churches in America. As author once described, the pastoral ministry system is almost same between Korean church and Korean American church. Therefore the style and form of worship service in Korean American church has followed suit the home country, but there is somewhat different situation which is culture the church is faced. The following are five cultural complications.

First of all, there exists a fundamental racial discrimination in American society. Americans consider you people of color unless you are white. In this society, by principle, discrimination is illegal, but in reality it comes naturally. The white people immigrated from Europe can easily become Americans even if they could not speak English because they are white. Koreans, on the other hand, cannot easily become Americans even if they lived in the United States for thirty or more years.

Second, there exists a cultural isolation. Most of the first Korean-American generation living in America is isolated from the American culture. Therefore, they

become cultural wanderers. They see Korean dramas, they read Korean newspapers, and they eat Korean foods.

Third, there exists a conflict that the second generation experience. The second generation experiences alienation and a sense of distance in homes and churches. In school, they experience racial discrimination. At home, they feel a sense of distance from parents due to language barriers, and in church they face a conflict with first generation leaders that do not understand their culture. These kinds of conflicts will not be resolved unless they personally become acquainted with God.

Fourth, there exists a specific characteristic of church members. What is an immigrant's reason for attending a church? There could very well be a spiritual need; however, the main factor for them is a psychological deficiency. It is estimated that about thirty percent of Korean church members attend church to fill a yearning for Korean people and to fill social and psychological deficiency that immigrants often experience. Therefore, immigrant churches should take these factors into account when planning worship. That is, worship in immigrant churches should consist of characteristics of seekers' worship or open worship.⁶

Lastly, there exists a lack of theological training with respect to worship. This is true for most of the Korean pastors in Korea. That is, they are well aware of the need for worship revival. However, we could hardly find a seminary which presents theological principles of worship. The most frustrating thing is that numerous immigrant churches do not know about the tremendous amount of studies done with respect to worship and are not currently utilizing these studies by applying them to their worship services. The issue

6 Accurate definition and understanding of this term is needed.

of worship that theologians raised twenty years ago regarding American seminaries is precisely applied to Korean seminaries at this time.

Survey of the Consciousness of Worship in Korean Church⁷

These are the criteria that were used to select churches for this survey.

First, Korean churches in the United States and Korea which were recently growing with a healthy ministry viewpoint, regardless of size.

Second, they had two different worship services, both traditional and contemporary service together in one church.

Third, the churches that had a blended worship⁸ or that were in a transitional period trying a contemporary worship service.

Fourth, the churches those serve God with just one style of worship service.

The following churches are representative sample churches: in Korea: Sarang Church (Rev. Hanheum Ok), Hasanna Church in Busan (Rev. Hongjoon Choi), New Central Church in Pyongchon (Rev. Joongsik Park), Ilsan Grace Church (Rev. Kyungmin Kang); and in United States: Fellowship Covenant Church in Maryland (Rev. Wonki Kim), The Light Global Mission Church in Virginia (Rev. Sekyu Chang), The Korean American Church of Philippi in Baltimore (Rev. Yungsup Song), Saehan Presbyterian Church in Atlanta (Rev. Sangchul Song). A total of thirteen churches participated.

⁷ This survey was conducted mostly by emailing and general mailings due to the locations; most churches were located at a distance. The probable error may have occurred while calculating the exact return rate on respondents' answers because the surveyor himself was unable to control the situation. Nevertheless this result is highly estimated that it contains statistical value, despite of the low reliability due to the reason stated above, because this survey was conducted and handled the total of fourteen churches as a whole. The total of 720 sets of returned questionnaire was utilized for the statistical manipulation.

⁸ Mixed with traditional and contemporary worship service.

The methodology used for the survey. Fourteen different churches in Korea and America were sent the survey from March to August in 2002. The chosen churches were growing and healthy churches that ranged in size from under one hundred to over eight thousand in attendance.

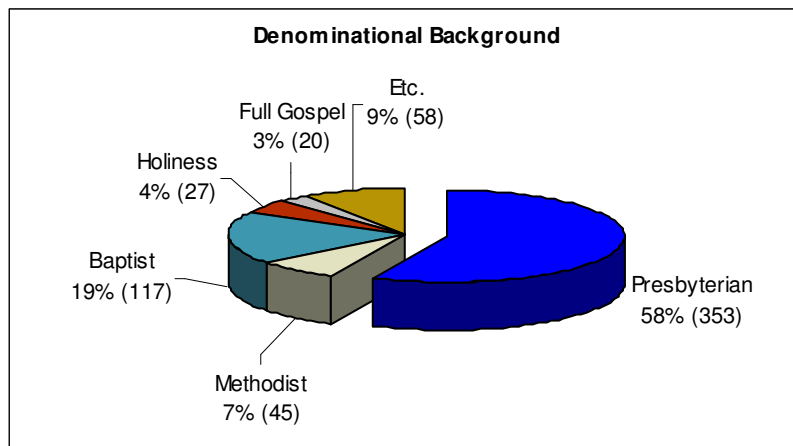
TABLE 5
CHURCHES PARTICIPATING IN SURVEY

No	Church Name	Male	Female	Total
1	Sarang Church Seoul, Korea	2	96	98
2	Bethany Presbyterian Church Gaithersburg, MD	16	22	38
3	New Covenant Fellowship Church Germantown, MD	48	68	116
4	Blacksburg Korean Baptist Church Blacksburg, VA	28	27	56
5	Nashville Lamb of God Church Nashville, IL	5	9	14
6	Nashville Calvary Church Nashville, IL	14	11	25
7	Young Saeng Korean Presbyterian Church Centreville, VA	19	21	40
8	Jacksonville Hope Presbyterian Church Jacksonville, Florida	10	10	20
9	Light Global Mission Church Vienna, VA	31	27	58
10	Pyung Chon New Central Church Pyungchon, Korea	1	49	50
11	Pusan Hosanna Church Busan, Korea	37	50	87
12	Ilsan Grace Church Ilsan, Korea	11	53	64
13	Bora First Baptist Church Yong In, Korea	16	21	37
Total		238	464	702

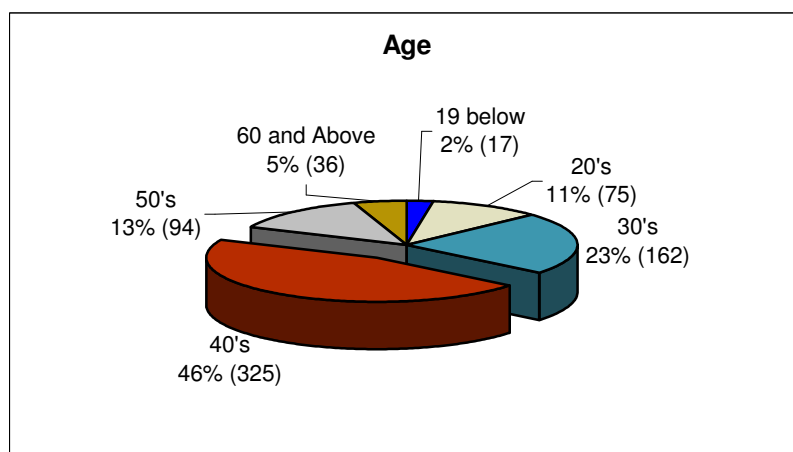
Comments from Each Group

1. General Information: 1-5

According to general information, dominant denomination in Korea church is the Presbyterian Church.



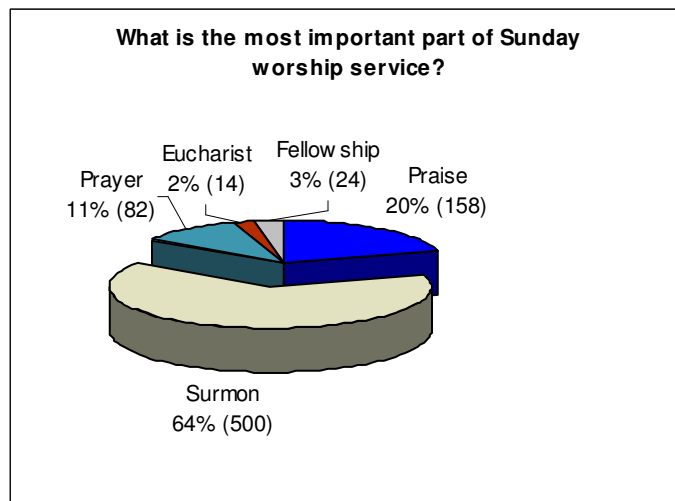
Sixty-nine percent of the age group in this survey were thirty to forty-nine years of age. Sixty-eight percent of the responders have become Christians in the past ten years. Ninety-four percent had made a confession of faith and were saved.



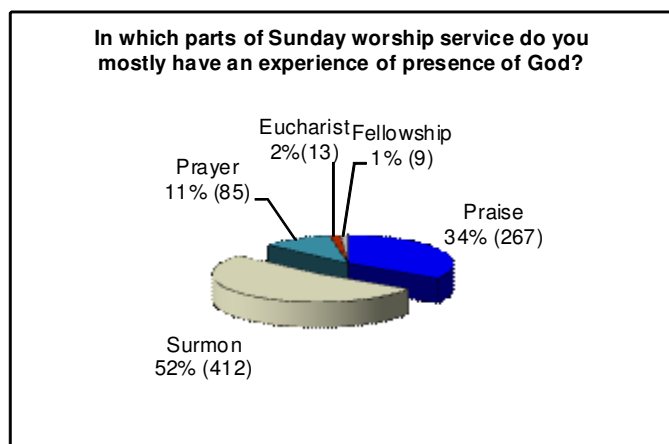
This shows that this is sample data collected from the ordinary middle aged group in the Korean church. Almost all the responders were lay believers.

2. Formal Worship: 1-9

As was anticipated, the most important part of Sunday worship service is the sermon (64%). The sermon is the core value at traditional service in Korean church. Musical is also important but not as important (34%).

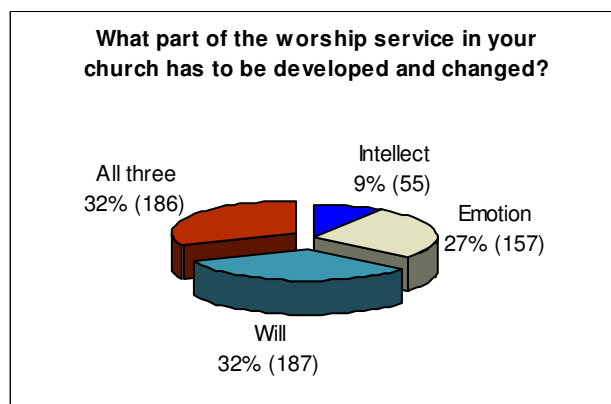


Interestingly, there is some what difference between the perception and experience.

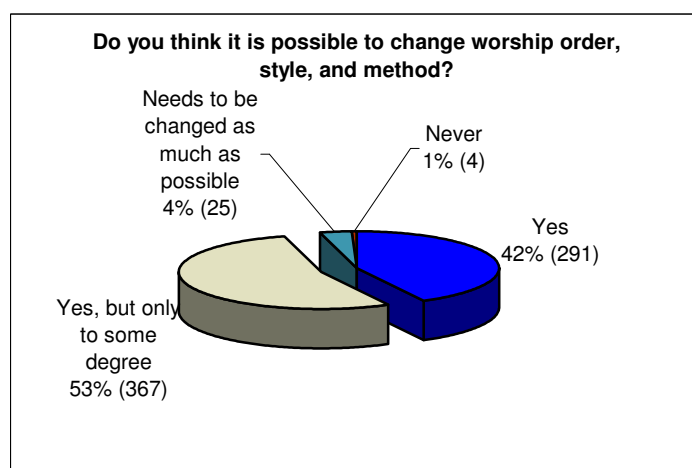


The majority of Korean church members agree that all of the knowledge, emotion, and will are important in a worship service. The personalities that should be developed in

worship service are will (32%) and emotion (27%). The lowest graded is intellect (9%). It is great evidence that the worship service in Korean church has been too much focused on intellect.

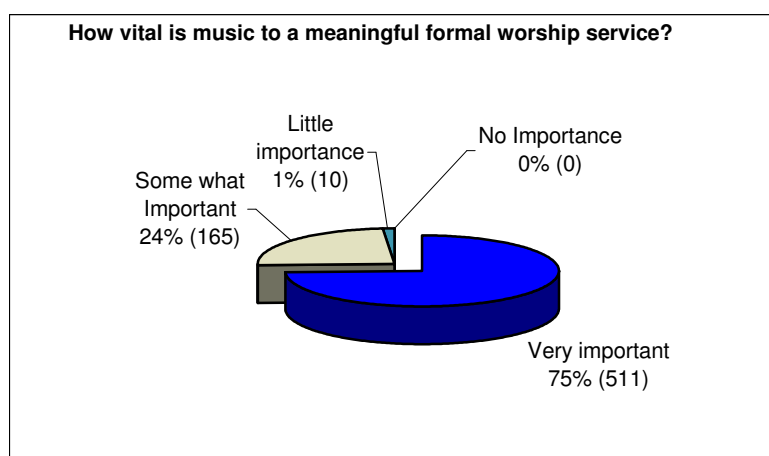


Most of the traditional services in Korea are one-way communication style. However, majority think their services are an interactive service. The worship in healthy churches is interactive. The typical problem of worship services in Korean churches is the unchangeable order and musical style. Order and traditional music style are like holy commandments. But most of the respondents (95%) agree that it is possible to change worship order, style, and even method. The lay believers' thoughts are now changing.

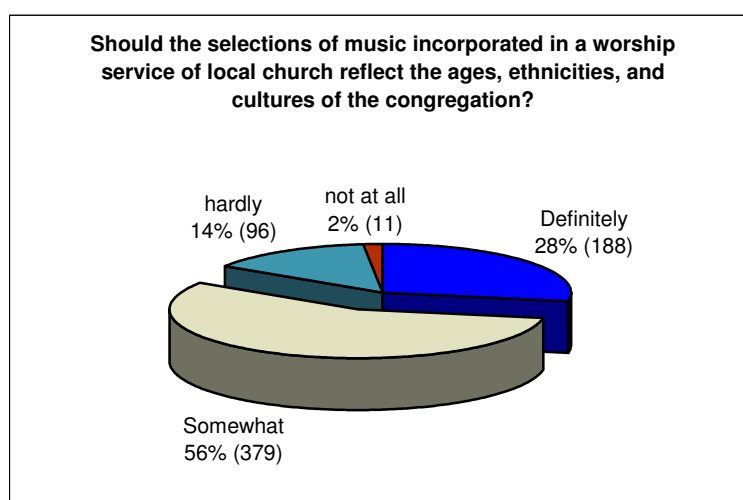


3. Music in Worship: 1-5

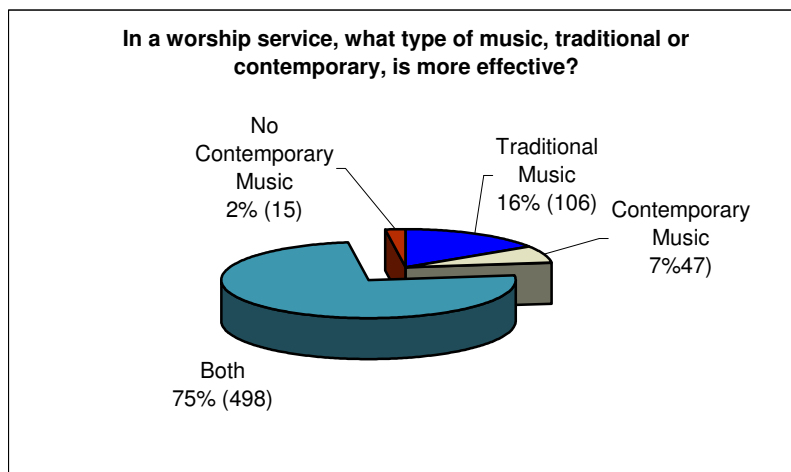
The majority of respondent (99%) agree that music is very important in worship service. It was encouraging that 75% responded “very important”.



Most (84%) respondents agree that the various selections of music (classical, pop, jazz, country and traditional) could be incorporated in a worship service to reflect the ages, ethnicities, and cultures of the congregation. It means that, amazingly, most of the lay believers are widely open to musical style.



Also in worship service, they agree (75%) that both type of music (classical and contemporary) are effective.



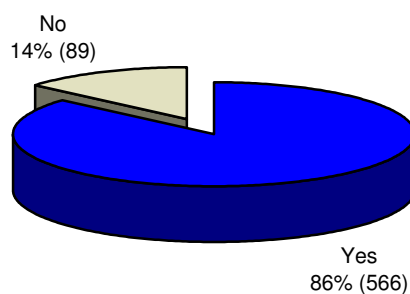
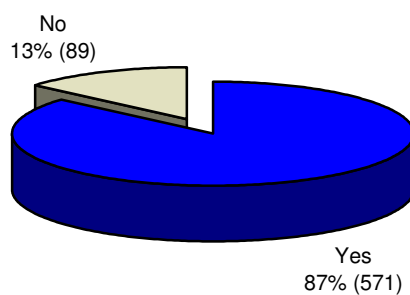
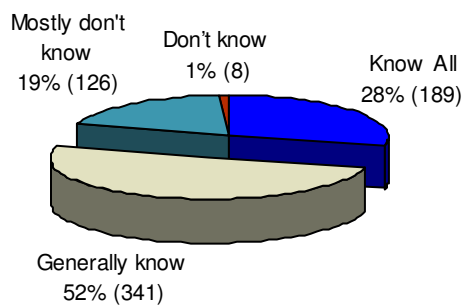
When asked about using a new song in service, 75% responded that it should be selectively accepted.

Now church leadership in Korea has to realize and accept that majority of the laity want to use contemporary music style in worship service.

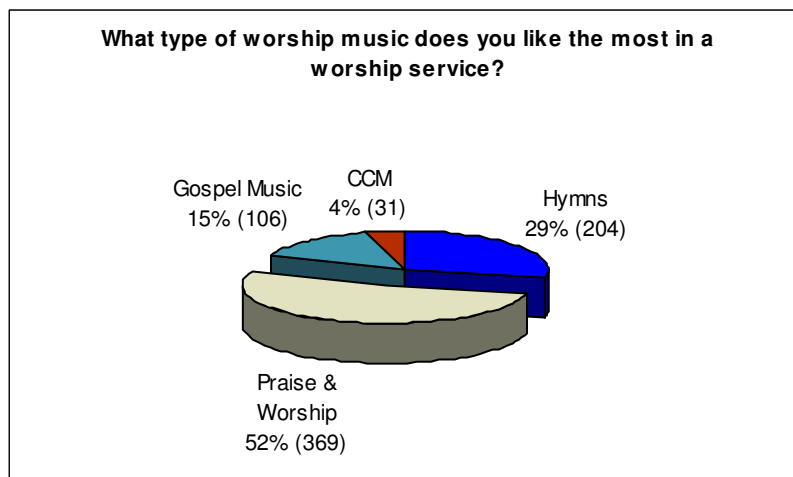
The author also knows that the few dissenters could a problem: never accept (1%) the new songs, contemporary music should not be used for worship (2%), music is of little important in worship service (1%), selections of various musical style (classical, pop, jazz, country and traditional) should not be used at all (2%), or rarely (14%).

4. Praise and Worship: 1-4

Most of the sample churches have a contemporary worship service (86%), or/and a blended worship service (87%). Also a majority of the lay people know contemporary worship songs well (80%). They prefer praise and worship music (52%), rather than hymns (29%).

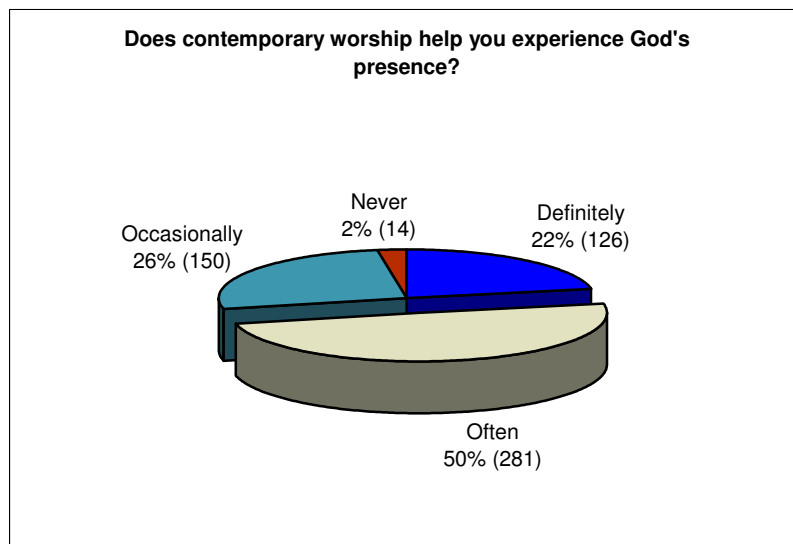
Does your church have contemporary worship?**Does your church have blended worship?****How well do you know the contemporary worship songs incorporated in your service?**

Healthy and growing churches like to have a contemporary or blended worship service and sing the praise and worship songs.

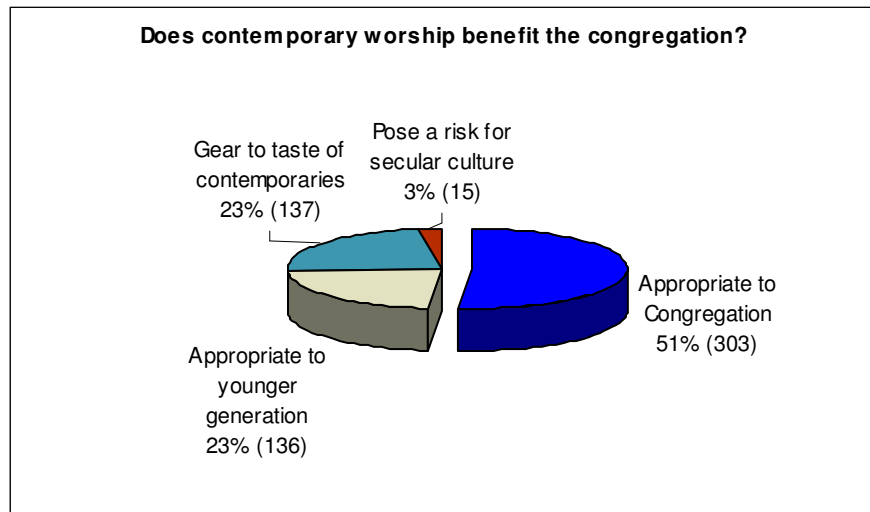


5. Contemporary Music: 5-7

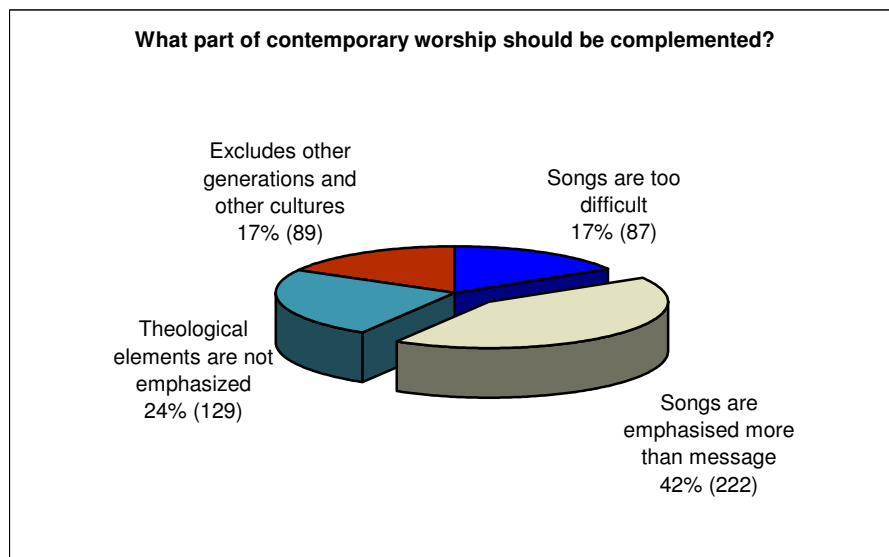
According to this survey, contemporary worship services help the people to experience God's presence (72%).



Contemporary worship is the most appropriate worship style to the congregation living in a rapidly changing culture (51%), and it is the most appropriate worship to the younger generation (23%).

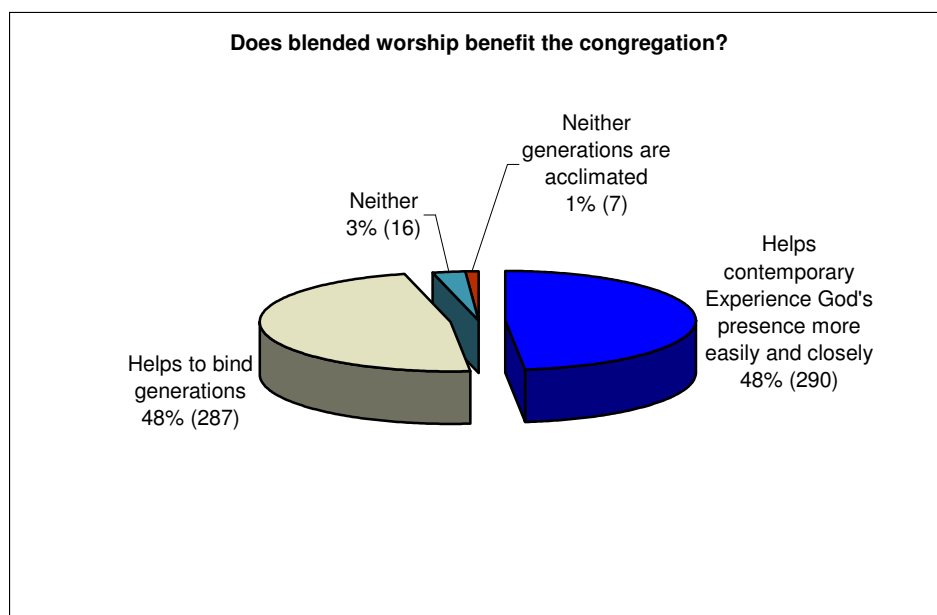


Here are important messages the worship leader has to listen to carefully that are the complement of contemporary worship: the songs are emphasized more than the message (42%), the theological elements are weak (24%), and it excludes other generations and other cultures (17%).

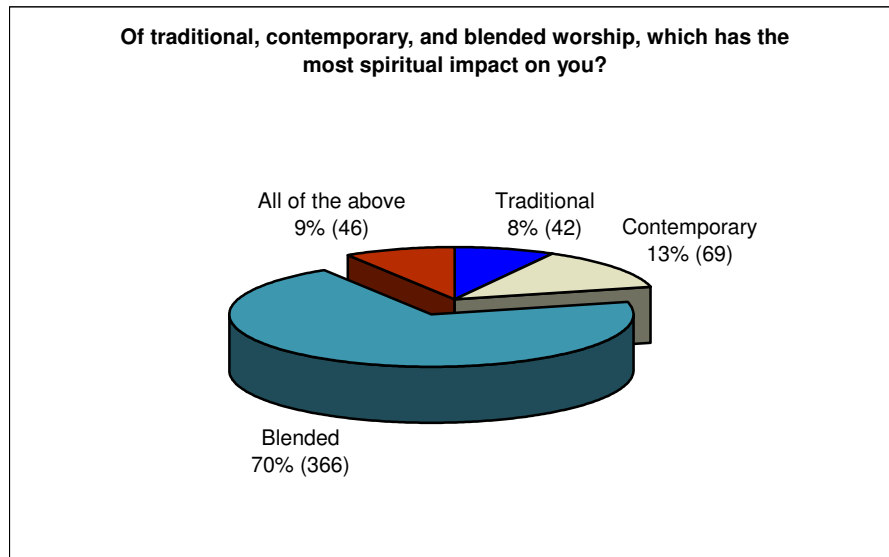


6. Blended Worship: 8-14

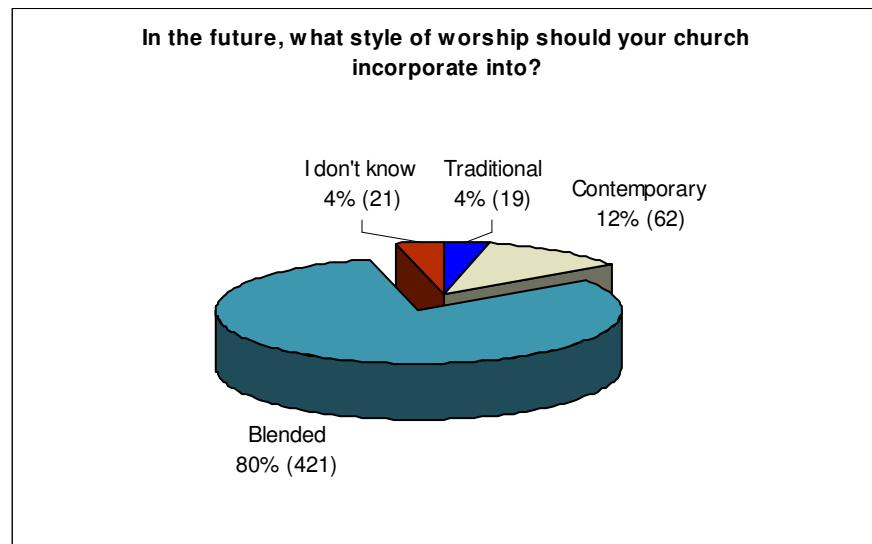
The popularity of blended worship has also continued. Blended worship helps them to experience God's presence more easily and closer (48%), it helps to bind different generations (young and old) together (48%).



The majority of lay believers agree that blended worship has the most spiritual impact on them (70%). Interestingly, contemporary music (13%) is higher than traditional music (8%). However, the church leadership must know that 'blended worship' is much higher than 'contemporary worship'.



Interestingly it was almost the same situation with American churches. As author once described, more than forty percent of American churches use a “blended style.” They believe it is the relevant way for the church in postmodern culture. The only difference between Korean churches and American churches is that seventy percent in the Korean church is just expectation, and forty three percent in American churches is the real phenomenon in present ministry field.

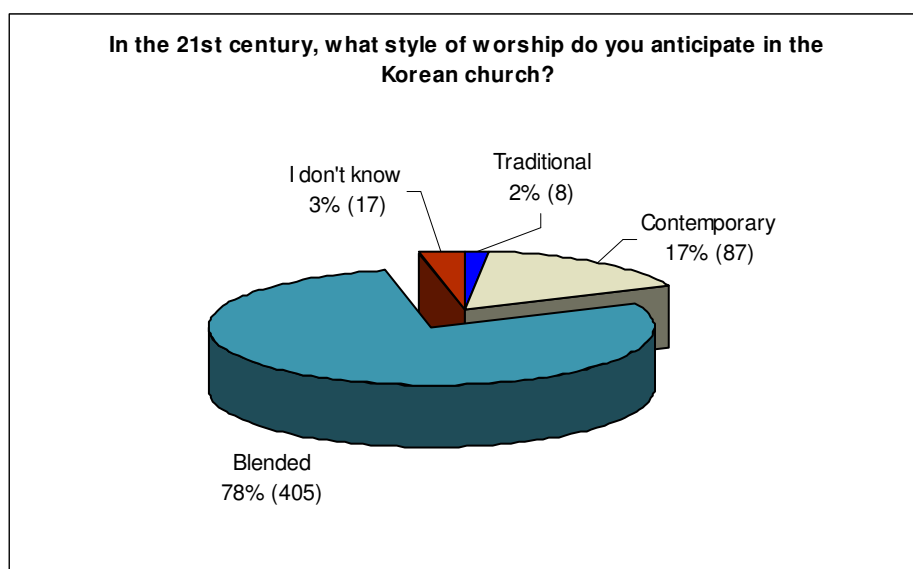


God has a proper plan that the Korean church will be changed for His glory within ten years, as the survey show. The responders said that the blended style of worship should be incorporated into the church in the future (80%).

Conclusions of Survey

It is a transitional time for Korean churches. The conclusion of this survey can be summarized in two categories. The one is the lay believers are open to change. They are so hungry for worship experiences. They know what they need. They know the danger of worship that does not experience God. They seek the presence of God in worship service. They don't want just follow because of what the ancients did. They need a new worship concept, a new structure, a new form and even new style.

Second conclusion is about Blended Worship. The majority of the Korean believers prefer blended worship. What is blended worship? The answer is a balance between traditional and contemporary styles. The author has a confident that, within this century, the dominant worship style in Korean church will be blended worship.



CHAPTER 7

WORSHIP RENEWAL IN LOCAL CHURCH

The real worship for the postmodern church, as has been demonstrated in the preceding chapters, is Blended Worship. It is hard to give an exact meaning of Blended Worship, because there are so many factors that effect the worship environment. Does it mean merely a blend of old and new style of worship order, music, and drama? Then what is Blended Worship? Blended Worship is worship in a relevant way in contemporary times with all the heritage God has given us.

With this definition, we can design worship with much freedom. It would be CWM based, and tradition based, or Blended based. However, the spirit of worship would be much wider, deeper and higher. The resources for worship will be more abundant.

Model Church: The Light Global Mission Church

In this chapter the Light Global Mission Church¹ (LGMC) in Washington D. C. will be used as a model. This church started in December 1996, and now has grown to

¹ This church is a member of Southern Baptist Convention since 1997. Hence, LGMC.

almost six hundred people every week in worship services.² The worship service of the LGMC is contemporary based. However, they use hymns, they have a choir, they use wood wind instruments, and they prefer performance rather than free-flowing worship. But they focus on a Seeker-Sensitive Worship experience.

The direction of the worship ministries in LGMC was already established when it was started as a new church in Northern Virginia. Already there were over two hundred Korean churches there. However, God gave Sekyu Chang, senior pastor, a new vision that was focused on non-believers. The mission statement of LGMC is; "To build up non-believer into disciple of Jesus Christ who is wholly devoted."

Therefore, the feature of the LGMC worship is 'seeker sensitive service'. For seven years, God has blessed this church and worship ministry, and recently it has created a new name, called UntoU Worship Ministries. UntoU has the responsibility to manage all the programs, which are connected to the weekly worship services and event on the stage. The author has been the program director for UntoU for one and half years. The written purpose for the UntoU ministries is given below.

“UntoU will serve the worship ministries to help the more than five thousand Korean people in northern Virginia to worship and have an experience with the presence of God. However, the vision of UntoU is not just serving a local church. Within several years, UntoU will develop an excellent worship ministries model that is relevant to today's culture, and will serve not only the local churches, but also other Korean churches around the world. Further, UntoU will provide worship leaders the opportunity of training in worship with a worship institute and specialty school, and send well-trained worship leaders to the end of the world in order to fulfill the Great Commission of Jesus Christ.”³

² The attendances number recorded at weekly church board on January 2004: adult 594, youth group 122.

³ “UntoU Manual.”

Targeting the People: Non-Believers

LGMC was founded to strategically focus on non-believers. One of the most important communications between God and audience in church is worship. Worship is the key to reducing the gap between the older generation and the younger one. Many traditional churches are afraid of the style of worship for the young generation. But according to imperative demand from John 4:23-24, it is not the style but the content. Elmer Towns wrote about this in his book, Putting an End to Worship Wars,

The unchanging nature of worship doesn't mean we never change our forms of worship, nor does it mean we never rearrange the order of service. Because worship is a response to God - and He never changes - then there are certain 'self-evident truths' in worship that cannot be manipulated. It is imperative that we worship God in truth (John 4:23), which is the substance of worship. It is not imperative whether methods of communicating truth are a Bible expositional sermon, an evangelistic presentation of the gospel, or a pastor's exhortation to godliness. It is imperative that we worship Him in spirit (John 4:23), which is the sincere expression of our hearts. It is not imperative whether we express it with reverently bowed heads, raised hands of praise, or shouts of 'Hallelujah!'⁴

The older generation in Korea tends view worship as a methodology or liturgy. But the Bible said, "An hour is coming when neither in this mountain, nor in Jerusalem, shall you worship the Father" (John 4:21, NASV) and "worship the Father in spirit and truth" (John 4:23, NKJV).

Goal of UntoU Ministries – Four Elements

UntoU concentrates their resources and efforts in creative worship design, leadership development, media evangelism, spirituality disciplines, and art training in

⁴ Elmer Towns, *Putting an End to Worship War* (Nashville: Broadman & Holman Publishers, 1996), 5.

order to accomplish this mission. These goals are also the function of UntoU that must be performed.

1. Creative Worship Design

God is the creator and men were created in His own image. Therefore, we were given creativity by God. God is pleased when we use our creativity given by Him. Thus, UntoU is doing our best to design creative worship and lead people to experience God's abundant existence.

2. Leadership Development

Leadership is an important element, even in worship ministry. The worship leader is a person who leads numerous people who have different spiritual, social, and emotional background to worship God. Therefore, it is required that the leaders serving God and men have an understanding of men's differences, regards relationship with other people with care, and possesses the passion of Christ. Thus, UntoU is doing their best to find dedicated worship leaders and develop the leadership.

3. Media Evangelism

The Good News is shared with non-believers by understanding and learning their culture in order to guide those who are accustomed not to the typical Christian environment but with the secular culture. Occasionally, a variety of creative methods from the non-Christian culture are used to break down the walls between churches and non-believers. So we want to build a team that is organized with the professionals who

introduce the Good News utilizing the cutting-edge culture and media, including sound, video, multimedia, drama, and recordings.

4. Spirituality Disciplines

Worship ministry is a ministry that serves God and the congregation at the same time. The paradigm of worship has changed continuously through time, culture, and environment from the era of Old Testament to the modern society.

Especially, according to the Bible, people who were in charge of worship services were particularly distinct people. The worship leaders had to continually develop their spirituality and practice their specialty. They were to be servants, as the Bible said, “whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave” (Matthew 20:26, 27, NIV).

5. Art Training

We cultivate the professionals with talents in singing and playing instruments, drama, video, sound, lightings, and media. These should also be mature spiritually. The professionals who hold Christianity in one hand and artistic talent in another are found and trained.

Strategy for Worship Design: Six Principles

These categories are the main principles of UntoU Worship Ministries. They could also be important strategies for worship renewal for everybody.

1. Celebration-Centered Worship

The main worship service at LGMC is the celebration-centered worship where all the cell groups get together to worship God. It is a joyful service. This kind of worship service should have deep emotion and jubilation. In order for a service to be celebration centered, the worship should not be merely seeing and listening, but participation with congregational praise. The celebration-centered worship is successfully accomplished when the congregation participates in singing praises which are designed to naturally express deep emotions and jubilation. Therefore, the music style of UntoU worship is the contemporary congregational music.

2. Evangelism-Centered: Seeker Sensitive Worship

LGMC, from the very beginning, was founded to strategically focus on non-believers. Therefore, they try their best to make worship culture and language as friendly and easy as possible for non-believers, who do not know God when they come to church. By having worship which is not remote from the culture, it is possible to effectively lead the non-believers to God. In order to do this, drama and contemporary musical elements, which are familiar to men of today, are widely used.

3. Presence-Centered Worship

It is important that the congregation experience the presence of God in the worship service. Bible said, “Yet you are enthroned as the Holy One; you are the praise of Israel” (Psalm 22:3). Churches that conduct worship services without acknowledging the presence of God are wrong. To Christians, the most frequent cycle of faith is the

worship service. Christians can meet the living God in worship service. When they praise God and listen to the preaching, the Holy Spirit will touch the heart, mind and spirit. Therefore, presence-centered worship helps everybody in the worship service to meet the living God.

4. Holistic Personality-Centered Worship

True worship is given when we give it holistically. This would include intelligence, emotion, and will. Jesus teaches us to love God with all our hearts. “Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind” (Matthew 22:37, NIV).

The same principle can be applied to worship. Intelligence is word, emotion is music (praise and worship), and will is repentance, determination, and devotion. UntoU encourages a worship design that is balanced with those three areas. First, the passionate worship, musical style and culture should fit with the people today. Second, a relevant sermon from Old or New Testaments need to be focused at the real life of the people today. Third, the devotional response dealing with repentance, determination and devotion are expected due to the work of the Holy Spirit.

5. Transcendence and Immanence-Balanced Worship

The God we believe in is omnipotent and created the universe. He rules over all people and all creatures in heaven and earth. Our God is a transcendent God who is the Almighty, the Creator, the Ruler, the Omniscience and Omnipotence. Also, He is a immanent God who came to earth, stayed with us, gave himself to us, and is immanent in

us. The reason that traditional worship service generally uses hymns and choral music is to represent a transcendent God because the congregation has not had an experience with the intimate God who comes to us personally. On the other hand, contemporary worship service has too much immanent aspect. So God is too close to see the glory and power and give respect. The problem is not which one we have to prefer, but how to make a balance because both of the elements are necessary.

6. Performance-Centered: Authentic Perform, Pursuit of Excellence

UntoU understands that an excellent performance is important in the worship service. All the elements of worship service are wholeheartedly prepared and well rehearsed. First of all, the Bible requires superiority. The writer of Psalm said, “Sing to him a new songs; play skillfully, and shout for joy” (Psalm 33:3, NIV). “Play skillfully” means a musical superiority. Some argue about performance vs. worship service. If performance is emphasized the worship weakens, and vice versa. This is the dilemma that performers face. Nevertheless, this is not a matter of choosing one of the alternatives but a matter of obtaining wisdom and moderation. Therefore, in the worship service that looks upon God we can please Him by expressing our best in musical and dramatic efforts.

Second, the Bible commands that worship should be orderly. Paul said, “Everything should be done in a fitting and orderly way” (I Corinthians 14:40, NIV). First of all, let’s consider the worship leader. Is it really possible that the Holy Spirit wishes to follow the lead of a frail human being leading thirty to forty minutes of praise and worship? Is it really possible that the Holy Spirit can entrust the day’s worship

program or selection of worship programs all year round? Certainly, this kind of talent may be given to an exceptionally anointed worship leader by God. Yet, it is an exceptional case, and most of musicians and worship leaders serving in local churches are merely ordinary Christians. Most performers practice in between their busy schedules. If the free flowing worship service is required of all the performers, they must be master musicians who are capable of performing thousands of worship pieces, at any time and in any circumstances, and in any key or any tempo without strain. However, most ordinary performers feel stress when the program is not known, and they stand in front of God and congregation with a great burden.

Next, let's consider it from the audience aspect. There are many different preferences in music in the typical congregation at a service. Some of them may be very musically sensitive. One of characteristics of a free flowing service is that it may be musically unnatural in the connection of songs or arrangements because the service is conducted without a musical rehearsal. Music is literally music rather than spirituality. If the music is unnatural, it is inevitable that the human emotion reacts unnaturally. However, it is ignorance of the order of Common Grace, if the music emphasizes merely spirituality. Particular Grace is allowed thanks to Common Grace. The worship leader should strive to see that no member of the congregation feels uncomfortable due to the unrehearsed musical unnaturalness.

Application: 4 Types of Worship Service

UntoU is providing a variety of worship services for the church membership.

1. Personal Worship

First of all Christians should be involved in “Personal Worship”. We worship God incessantly throughout our personal lives. LGMC urges that each one of the church members personally worship and praise God. For example, church members should offer personal worship that allows them to personally meet God through Quiet Time, to speak to God through prayers, to listen to God’s voice through contemplation of God’s words, and to dedicate their lives daily to God.

2. Family Worship.

Second, Christians should participate in “Family Worship”. The family is the foundation of our lives. Therefore, our worship life must include family worship. It is a basis for our worship lives that the family worships together regularly with the husband, as head of household, who is the spiritual head, leading the worship. It is recommended that all the family members gather together and worship God at least once a week, if not everyday.

3. Cell Group Worship.

A third form of worship is “Cell Group Worship”. LGMC has started several cell churches. In the cell group church the religious community provides concrete sharing of how God’s Word is applied to each life and religious discipline. In the cell group church there is serving and taking care of one another. The primary object of cell churches is worshiping, which is the primary object of churches. At the cell church meetings, they stand before God and praise His name.

4. Public Worship.

“Public Worship” is the fourth form of worship. There are two types of public worship programs at LGMC: Sunday Service and Believer’s Service. The Sunday service at LGMC is the main service for public worship. All cell churches and family members of LGMC are expected to be present and worship God at Sunday Service. When the believer’s service is activated, the Sunday service will be transformed to a Seeker-Sensitive Service focusing on non-believers. The services on weekdays focus on believers who seek spiritual growth. In other words, it is called a Believer’s Service.

This church has another worship service on Sunday morning called the traditional service. This is a typical worship service for a Korean church and more conventional for the older people.

Another type of Believer’s Service will be offered on a weekday when a team dedicated to this service is trained and resources are made available. This is happening in many churches overseas. But it is not easy to set apart another day besides Sundays and the weekly meetings of cell churches. Nevertheless, LGMC is planning another Believer’s Service and it will begin when it is the time.

The LGMC has an innovative church structure that is totally different than the traditional church structure in Korea. The strength of LGMC is that the ministry philosophy and the mission, vision, and core values are applicable to the structure, system and management of church totally. All the ministry departments are lead by a team

ministry system so that conflict is minimized. LGMC will be one of the great models of worship ministry among the postmodern churches within several years.

CHAPTER 8

CONCLUSION

It is strange that there is new Christian who devotes his heart to God and there is nothing to change in his life. If we met the living God, our life will be vital. If we met the Holy Lord, our life will be holy. So if we have new life in Christ, we worship Him in spirit and in truth. And our lifestyle will be living sacrifices to worship God. We need renewal our daily worship. We need to worship that God please, because our Father seeks the true worshipers, who worship the Lord in spirit and truth.

Today's church in the postmodern world is struggling. Let's take a look at the Western church which stands face to face with the postmodern society. Postmodernism has already rooted itself in their lives and has had effect in all aspects including personal sense of values, art, philosophy, science, culture, and even religion. But it seems like the majority of modern churches has not come to this realization. The church that has once been the center of society has now been pushed to the sidelines, and this transformation is taking place rapidly. The influence of postmodernism has likewise affected Christians' form of life and their sense of values.

Stanley J. Grenz emphasizes the postmodern condition as the occasion for a renewal of biblical Christianity with four practical aspects;

A postmodern church (1) ministers to the whole person, (2) celebrates diversity, (3) acknowledges the insufficiency of the individual and the importance of being in relationships, (4) understands its task as that of fostering spirituality.¹

This change naturally affected the worship method, and led to the renewal movement where participation and reaction were important. Northern American churches are finally showing growth and maturity after around forty years of trial and error.

Though the spread of postmodernism in Korean society may fall slightly behind, the results have been grave due to its complex society. The influence has brought great amount of change across the board in Korean society. Postmodernism influence was evident even from the beginning where people began to commit suicide by leaping from tall buildings. The Korean church, existing in a chaotic world, had lost its power in being a positive influence as it had once been in the early days. This can happen once a church loses its essence. Many church leaders are also pointing out the gradual demise of their most typical ritual: the worship service.

Christians are merely acting out meaningless religious rituals in monotonous and rigid worship without the presence of God. The problem of the Korean church is, above all, absence of the theology of worship. The worship service is affected with fault influence from a mentality of national religion, traditional culture and Shamanism, and theological background of the first missionaries.² Though such rituals are being ignored

¹ Stanley J. Grenz's lecture, "*Postmodern Spiritual Formation: The Missional Church in a Postmodern World*", Northern Baptist Seminary, November, 2001.

² Kim, Jae Ho. "*Renewal of Worship through Biblical Worship Education: with Special*

by the younger generation, fortunately, a renewal of worship is taking place with aspirations of young people to shine upon a bright future of Korean church.

There clearly exists a distinct feature of worship renewal centered on younger generation. That is the change from pastor centered worship to a worship in which the lay people can participate. However this only has been yet an unavoidable phenomenon related to the church growth because there is great need from a new generation. A true renewal should have its foundations in the Bible, theology of worship, sociology, and history.

Therefore the author looked around the transition of worship at PART I, through Old and New Testament Era, Early Church, Reformation Era, Modern and Postmodern church as historical approach. Then author arranged the principles of the worship, theological emphasis, and four structures of the worship as theological approach. Thereafter author adjusted the foundation of worship renewal with a concept of the communication-paradigm shift, and he reached the seven strategies of worship renewal through dealing with several concepts for reformation of worship, that is, 'worship war', 'worship evangelism', 'interactive worship' and 'leadership matters'.

At PART II, author described specifically the worship renewal movement arose around the Korean church, also he studied cultural environment of Korean American churches in United States. Then author took the survey of the consciousness of worship from thirteen different Korean churches in Korea and America. From those churches, he

got total 702 respondents' answers, and analyzed the consciousness of worship in Korean church. The results are that, likewise the author expected, the lay people are woken, their viewpoint of worship is up-to-date, they do not evade new culture and new generation, and they have a great willing to renew current worship style. As a result, author shows that the direction of worship renewal for Korean church is blended worship, a combination of both traditional and contemporary style.

The Light Global Mission Church, the author has served, has an innovative structure of pastoral ministry, effective system of worship ministry which can be introduced as a model of worship renewal. Therefore author tried to introduce their six principles of worship, mission of worship ministry, vision, purpose, and its application.

Today's worship service in church is transforming. Korean church in postmodern times could have all of the heritages that the Christian history has given us. Therefore we could make synthesis all kind of great traditional heritage for today and for the next generation: The author names it "Blended Worship". Author wants to introduce the appropriate features of blended worship in postmodern church. Here are several elements came from this thesis; Participation, Interaction, Spiritual experience, Community, Relationship, Inter-generational, Inter-cultural, Aliveness, Authentic, Narrative (Journey, Progress of faith, Story), Symbol, Transformation, Sensory, and Diversity / Pluralism.

Then, what is our strategy for the worship renewal for the Korean church in postmodern times? Author already introduced six principles of worship ministry at chapter 7. It could be a great strategies for local church; Celebration-Centered Worship, Evangelism-Centered: Seeker Sensitive Worship, Presence-Centered Worship, Holistic

Personality-Centered Worship, Transcendence and Immanence-Balanced Worship,
and Performance-Centered: Pursuit of Excellence.

The centuries that the great awakening occurred were 3rd, 16th, 18th, and 19th. Our century also need the great revival. Therefore the worshiper has to seek to understand the times for the sake of the advancement of the gospel.³

Finally, author wants to quit this paper with the comment of R. F. Lovelace,

"Christianity is like a fire which periodically develops a vigorous blaze but is each time covered with increasing quantities of green wood which must dry out before they can be ignited. We may be near the point in history when virtually all of the available wood on the planet is about to be put on the fire. The outcome of this situation could be terminal apostasy and great tribulation, or it could be terminal awakening of the church and a new era embracing the splendor of a purified Christian movement confronted by new counter-movements of opposition."⁴

3 Ibid.

4 R. F. Lovelace, *Dynamics of Spiritual Life: An Evangelical Theology of Renewal*, (Downers Grove, Illinois, Inter-Varsity Press, 1979) 427.

APPENDIX - I

SURVEY FOR SENSE OF WORSHIP IN KOREAN CHURCH

Greeting to your church in Jesus Christ. This Survey will be used to create better balanced worship in Korean churches. Please check the appropriate answer honestly, and please check (√) only one choice per one question.

Liberty Baptist Theological Seminary

DMIN

Spring of 2002

Justin Yoojung Lee

I. General Information

1. Sex

① Male

② Female

2. Age

① Under 19

② 20-29

③ 30-39

④ 40-49

⑤ Over 50

3. Confession of Faith

① I have accepted Jesus as my personal Savior, and have an assurance of salvation.

② I have accepted Jesus as my personal Savior, but do not have an assurance of salvation.

③ I know about God, but have not accepted Jesus as my personal Savior.

④ I do not know Christianity and God well, but have come here to learn more about it.

4. Attendance in current church

① Less than 1 year

② 1-5 years

③ 6-10 years

④ 11-20years

⑤ over 20

years

5. Denominational Background

① Presbyterian

② Methodist

③ Baptist

④ Holiness

⑤ Full Gospel

⑥ Etc.

II. Formal Worship

1. Do you have an experience of the presence of God in normal worship service every week?

- ① Almost always ② Open ③ Sometimes ④ Hardly

2. What is the most important part of Sunday worship service?

- ① Praise ② Word ③ Prayer ④ Eucharist ⑤ Fellowship

3. In which parts of Sunday worship service do you mostly have an experience of presence of God.

- ① Praise ② Word ③ Prayer ④ Eucharist ⑤ Fellowship

4. In order to worship God, which part of the holistic character (knowledge, emotion and will) of human is the most important?

- ① Knowledge ② Emotion ③ Will ④ All of these

5. In the Old Testament, the congregation worship always served not only one-way service in which one hears, sees, and reads, but also served interactive service in which one response, does, and experiences. What about your Sunday Service?

- ① One way-service ② Interactive Service

6. What part of the worship service in your church has to be developed and changed?

- ① intellect ② emotion ③ will ④ all three

7. The Gospel never changes. The Message will not change either. But culture, which is the transitional method of Gospel, has been changed variously as time, situation, language and generation has changed. Gospel shows the principle of worship, but culture decides the style of worship. Do you think it is possible to change worship order, style, and method?

- ① Yes, it could be changed. ② Yes, but only to some degree
③ Needs to be changed as much as possible ④ Never can be changed

8. Which one is more important between formal worship service(ex: Sunday worship service) and worship in your whole life (Roman 12:1, Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God-this is your spiritual act of worship)?

- ① Formal worship service ② worship in your whole life ③ both

9. Do the other six days of the week reflect the same reverence and spiritual importance as Sunday?

- ① Yes, my entire week is Spirit-filled ② Yes to some degree
③ Hardly at all

III. Music in Worship

1. How vital is music to a meaningful formal worship service?

- ① Very important ② Somewhat important
③ Little importance ④ No importance

2. Should the selections of music (classical, pop, jazz, country, traditional) incorporated in a worship service of local church reflect the ages, ethnicities, and cultures of the congregation?

- ① Definitely ② Somewhat ③ Hardly ④ Not at all

3. In a worship service, what type of music, classical or contemporary, is more effective?

- ① Classical music is the more effective
② Contemporary music is more effective
③ Both are effective
④ Contemporary music should not be used for worship

4. What do you think about recently composed worship songs?

- ① It should be openly accepted ② it should be selectively accepted
③ It should be accepted with great caution ④ It should never be accepted

5. In order to renew and to vitalize worship in local churches, should a music pastor or music director be one who has been theologically trained?

- ① Definitely ② Somewhat ③ Maybe? Not yet ④ Not at all

IV. Praise and Worship

1. Does your church have contemporary worship? (Ex: "Praise and Worship service", or "Seeker Service" etc)

- ① Yes ② No

2. Does your church have blended worship? (For example, does your traditional worship incorporate skits, praise and worship, multimedia, bands, etc?)

- ① Yes ② No

3. How well do you know the contemporary worship songs incorporated in your service?

- ① I know nearly all of them
 ② I generally know them
 ③ There are more songs I don't know than I know
 ④ I do not know most of them

4. What type of worship music does you like the most in a worship service?

- ① Hymns ② Praise & Worship ③ Gospel music ④ Contemporary Christian Music

V. Contemporary Music

5. Does contemporary worship help you experience God's presence? (Please answer only if you have a contemporary worship in your service)

- ① Definitely ② Often ③ Occasionally ④ Never

6. Does contemporary worship benefit the congregation?

- ① It is mostly appropriate worship to the congregation living in a rapidly changing culture
 ② It is mostly appropriate worship to the younger generation
 ③ It is a compromised form of worship geared to the tastes of contemporaries
 ④ It poses a risk for the secular culture to penetrate into the church

7. What part of contemporary worship should be complemented?

- ① The songs are too difficult
 ② The songs are emphasized more than the message
 ③ In the order of worship service, the theological elements are not emphasized (or weak)
 ④ It excludes other generations and other cultures

VI. Blended Worship

8. Does blended worship help you experience God's presence? (Please answer only if you have blended worship in your service)

- ① Definitely ② Often ③ Occasionally ④ Never

9. Does blended worship benefit the congregation?

- ① It helps the contemporaries experience God's presence more easily and closely
 ② It helps to bind different generations (young and old) together
 ③ It neither benefits or hurts the service
 ④ Neither generation is acclimated with it and therefore does not benefit

10. How would you evaluate blended worship?

- ① It best fits the worship model of future church
 ② It helps bridge the barriers between different generations
 ③ It could weaken the importance of tradition and should be carefully considered.
 ④ It is harmful service for congregation, because it has danger that secular culture could infiltrate into worship.

11. What do you think about skits, body worship, and multimedia in a worship service?

- ① They should definitely be used ② They have some positive effects.
 ③ They have some negative effects ④ They should definitely not be used

12. Of traditional, contemporary, and blended worship, which has the most spiritual impact on you?

- ① Traditional ② Contemporary ③ Blended ④ All of the above

13. In the future, what style of worship should your church incorporate into?

- ① Traditional ② Contemporary ③ Blended ④ I don't know

14. In the 21st century, what style of worship, traditional, contemporary, or blended, do you anticipate in the Korean church?

- ① Traditional ② Contemporary ③ Blended ④ I don't know

* Thank you for taking the time to fill out this questionnaire. The results will be used valuably to renewal worship services not only for your church, but also for many other Korean churches. Shalom!

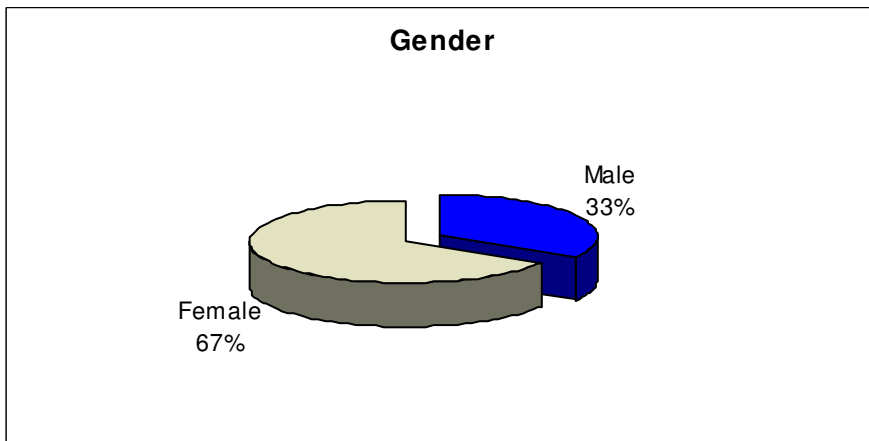
APPENDIX II

* The following charts give general information about the combined churches.

1. Gender

① Male 239

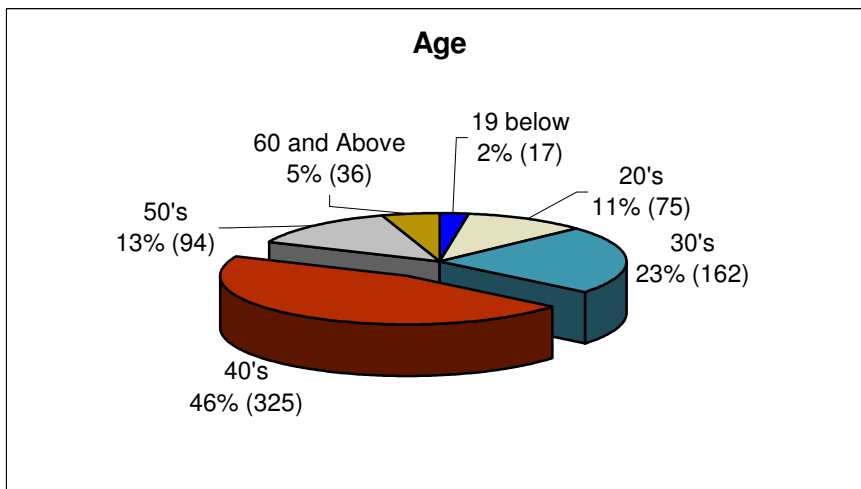
② Female 481



2. Age

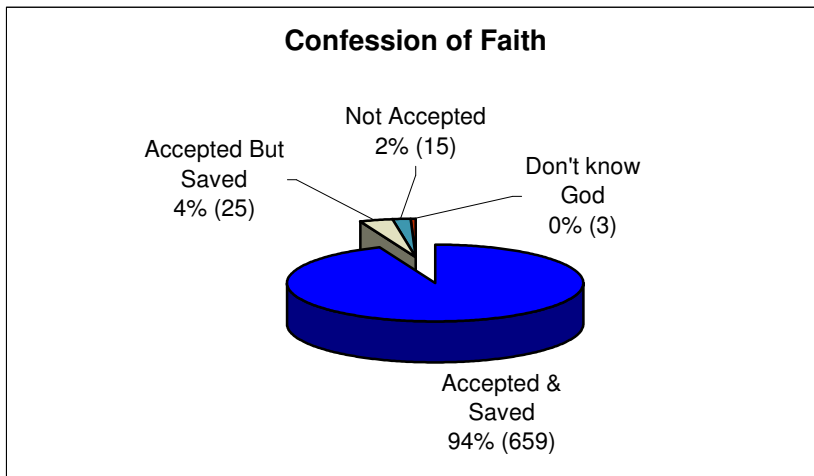
① Under 19 (17) ② 20-29 (75) ③ 30-39 (162)

④ 40-49 (325) ⑤ Over 50 (94)



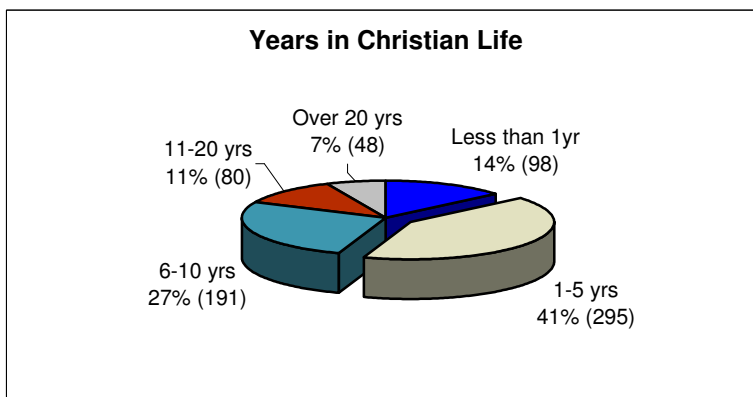
3. Confession of Faith

- ① I have accepted Jesus as my personal Savior, and have an assurance of salvation.
- ② I have accepted Jesus as my personal Savior, but do not have an assurance of salvation.
- ③ I know about God, but have not accepted Jesus as my personal Savior.
- ④ I do not know Christianity and God well, but have come here to learn more about it.



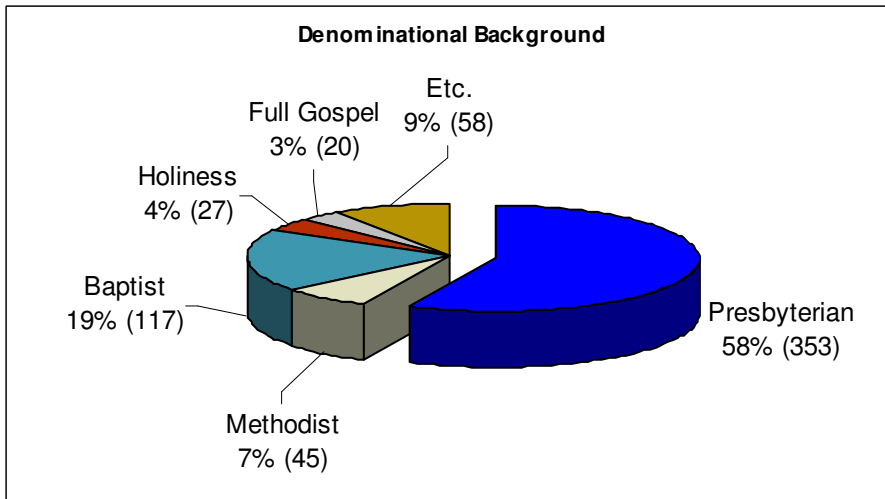
4. Attendance in current church

- ① Less than 1 year
- ② 1-5 years
- ③ 6-10 years
- ④ 11-20 years
- ⑤ over 20 years



5. Denominational Background

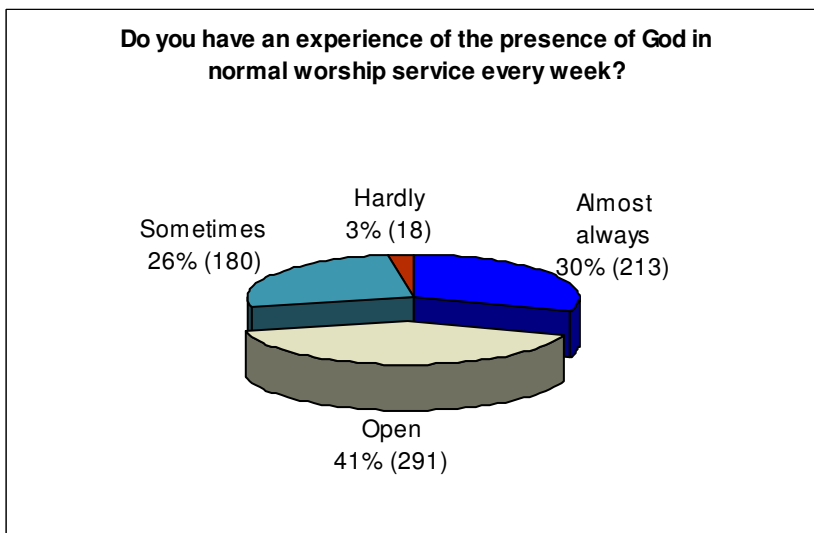
① Presbyterian ② Methodist ③ Baptist ④ Holiness ⑤ Full Gospel ⑥ Etc.



Formal Worship

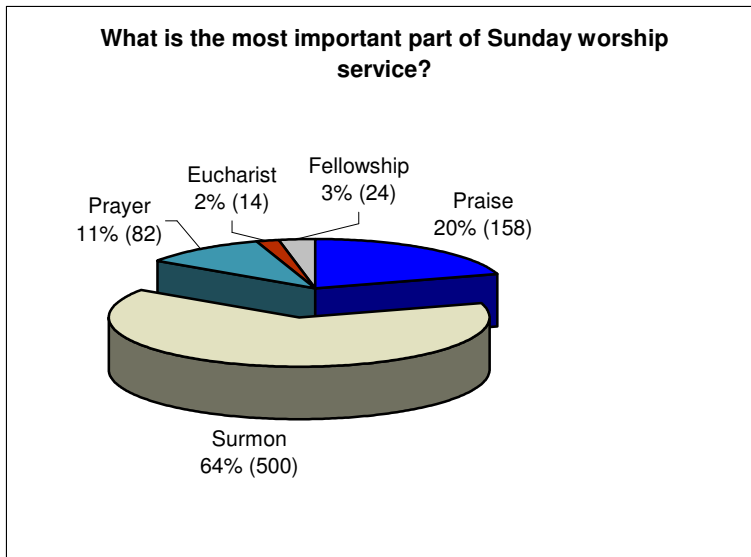
1. Do you have an experience of the presence of God in normal worship service every week?

① Almost always ② Open ③ Sometimes ④ Hardly



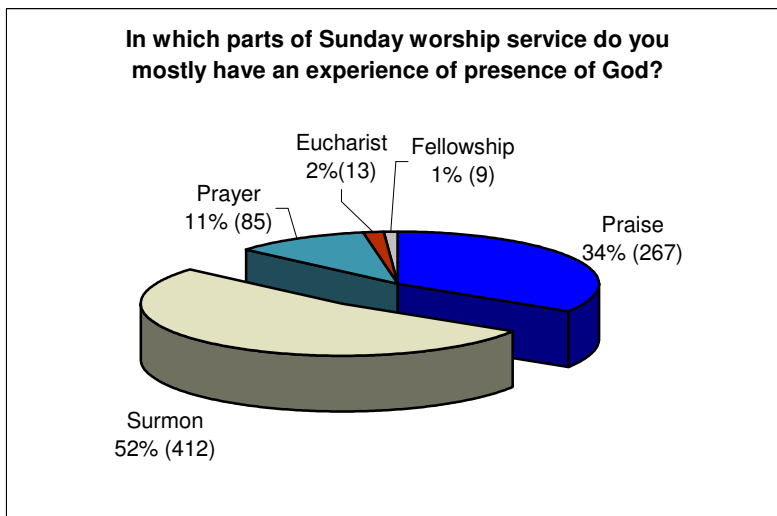
2. What is the most important part of Sunday worship service?

- ① Praise ② Word ③ Prayer ④ Eucharist ⑤ Fellowship



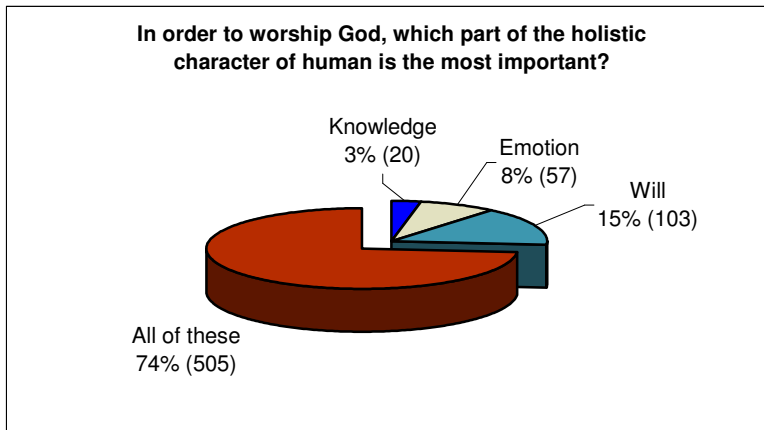
3. In which parts of Sunday worship service do you mostly have an experience of presence of God?

- ① Praise ② Word ③ Prayer ④ Eucharist ⑤ Fellowship



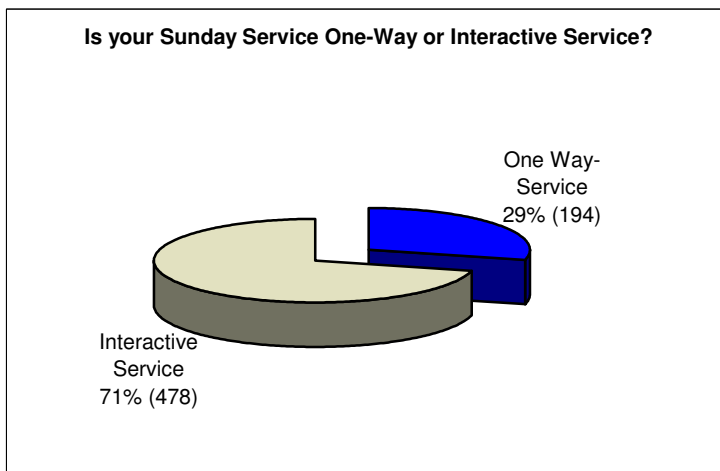
4. In order to worship God, which part of the holistic character (knowledge, emotion and will) of human is the most important?

- ① Knowledge ② Emotion ③ Will ④ All of these



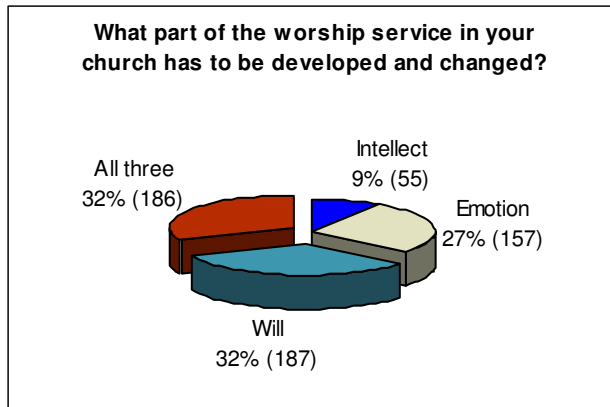
5. In the Old Testament, the congregation worship always served not only one-way service in which one hears, sees, and reads, but also served interactive service in which one response, does, and experiences. What about your Sunday Service?

- ① One way-service ② Interactive Service



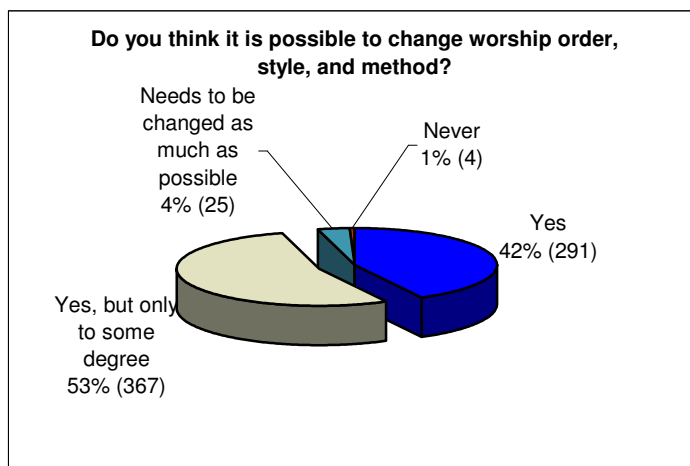
6. What part of the worship service in your church has to be developed and changed?

- ① intellect ② emotion ③ will ④ all three



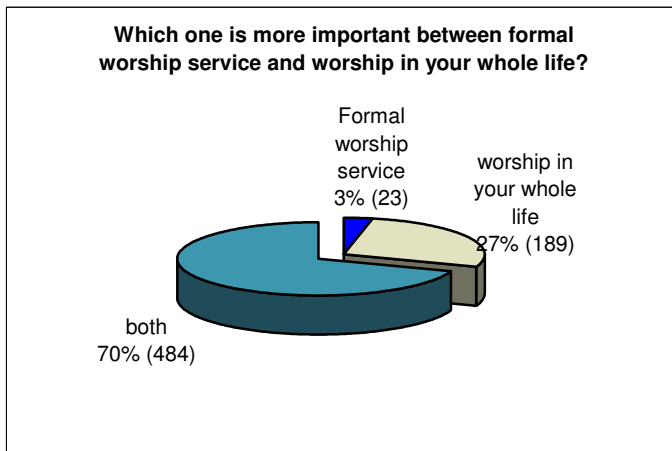
7. The Gospel never changes. The Message will not change either. But culture, which is the transitional method of Gospel, has been changed variously as time, situation, language and generation has changed. Gospel shows the principle of worship, but culture decides the style of worship. Do you think it is possible to change worship order, style, and method?

- ① Yes, it could be changed. ② Yes, but only to some degree
 ③ Needs to be changed as much as possible ④ Never can be changed



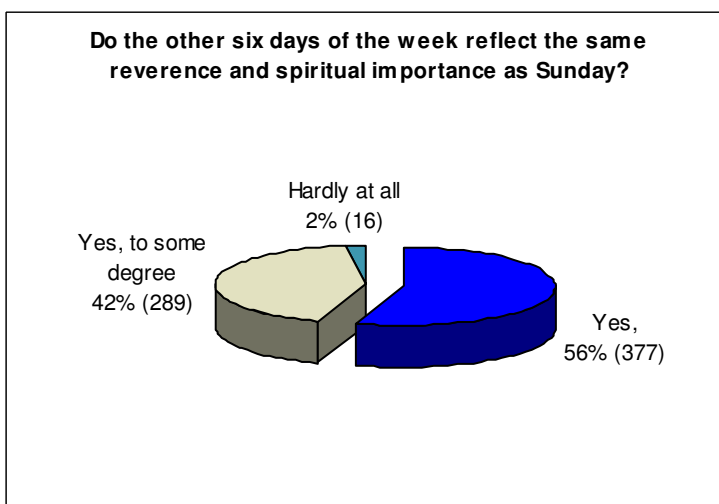
8. Which one is more important between formal worship service(ex: Sunday worship service) and worship in your whole life (Roman 12:1, Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God-this is your spiritual act of worship)?

- ① Formal worship service ② worship in your whole life ③ both



9. Do the other six days of the week reflect the same reverence and spiritual importance as Sunday? ① Yes, my entire week is Spirit-filled

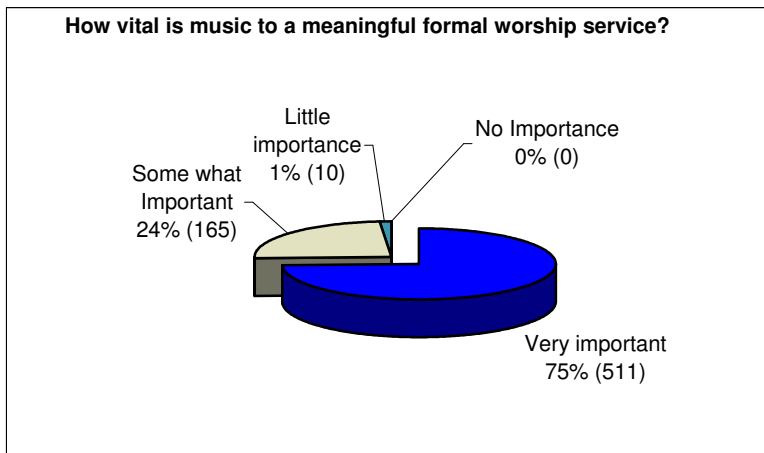
- ② Yes to some degree ③ Hardly at all



Music in Worship

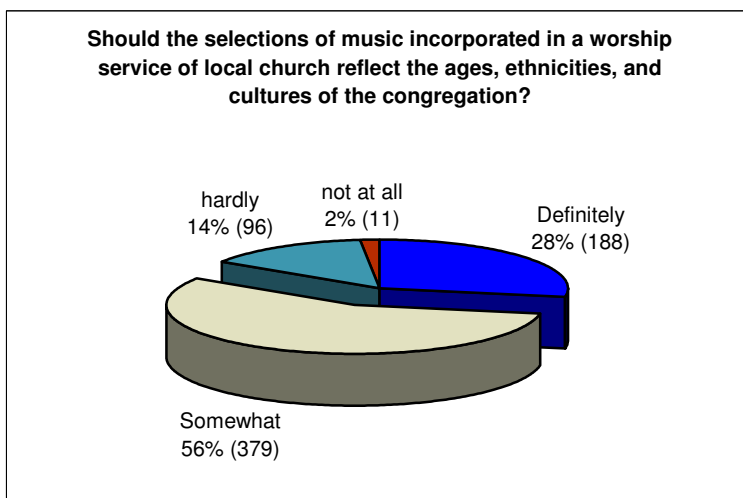
1. How vital is music to a meaningful formal worship service?

① Very important ② Somewhat important ③ Little importance ④ No importance



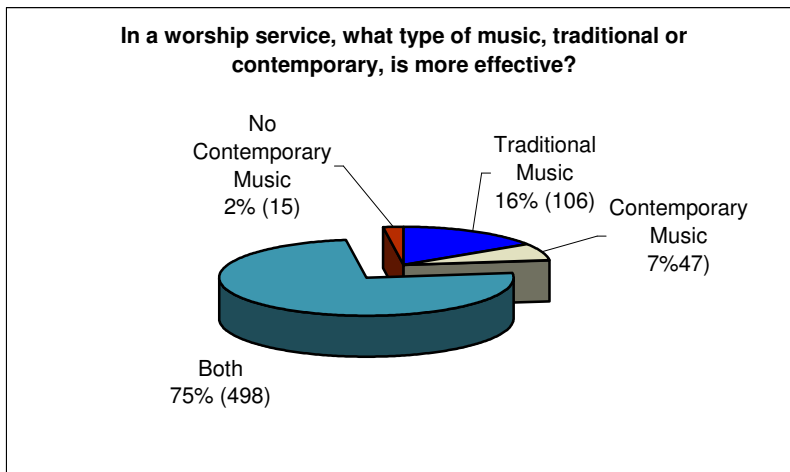
2. Should the selections of music (classical, pop, jazz, country, traditional) incorporated in a worship service of local church reflect the ages, ethnicities, and cultures of the congregation?

① Definitely ② Somewhat ③ Hardly ④ Not at all



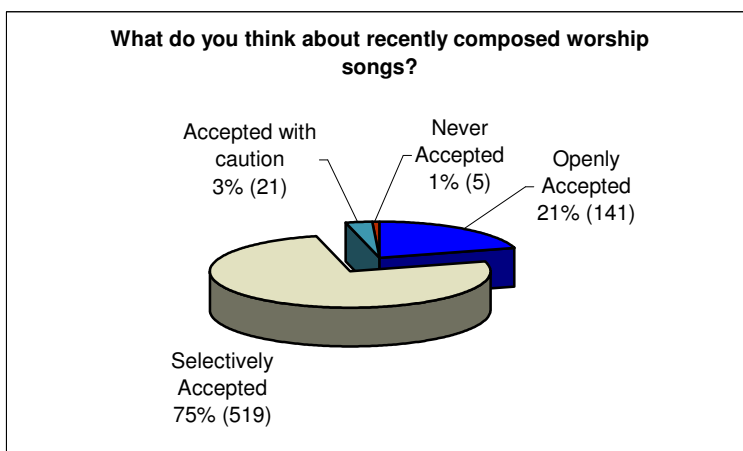
3. In a worship service, what type of music, classical or contemporary, is more effective?

- ① Classical music is the more effective
 ② Contemporary music is more effective ③ Both are effective
 ④ Contemporary music should not be used for worship



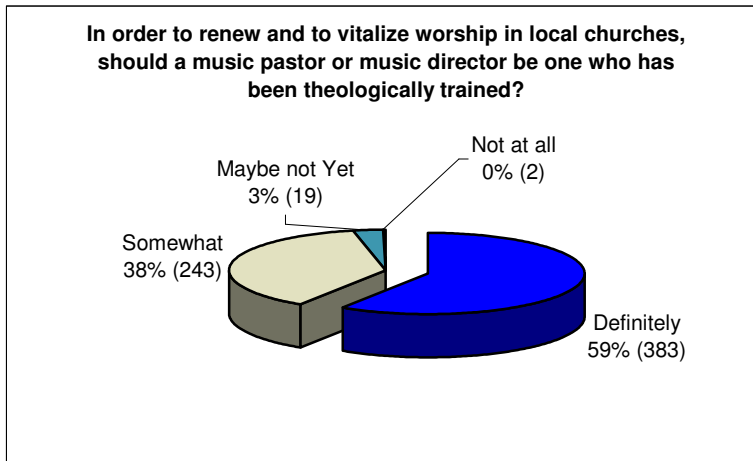
4. What do you think about recently composed worship songs?

- ① It should be openly accepted ② It should be selectively accepted
 ③ It should be accepted with great caution ④ It should never be accepted



5. In order to renew and to vitalize worship in local churches, should a music pastor or music director be one who has been theologically trained?

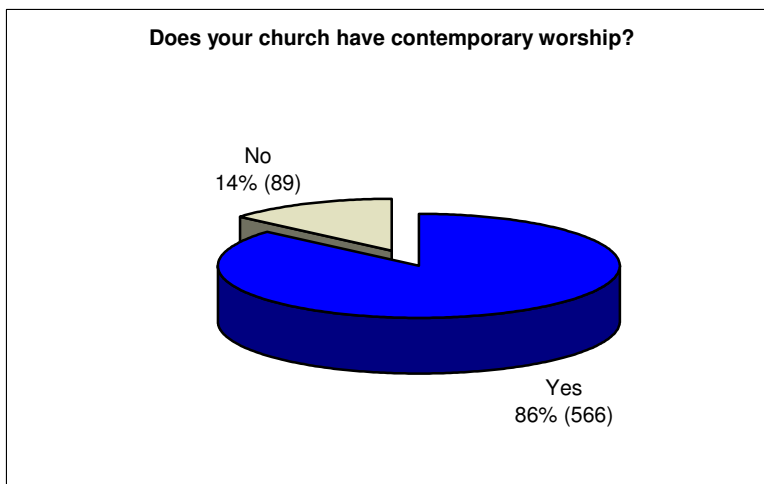
- ① Definitely ② Somewhat ③ Maybe? Not yet ④ Not at all



Praise and Worship

1. Does your church have contemporary worship? (Ex: "Praise and Worship service", or "Seeker Service" etc)

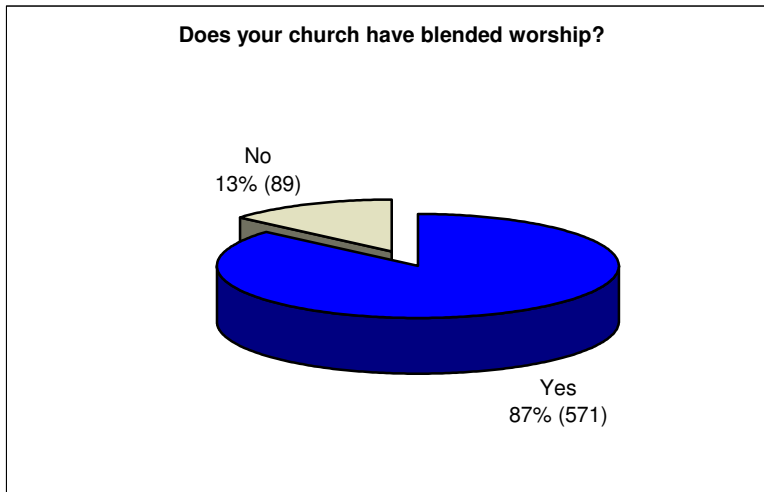
- ① Yes ② No



2. Does your church have blended worship? (For example, does your traditional worship incorporate skits, praise and worship, multimedia, bands, etc?) ①

Yes

② No

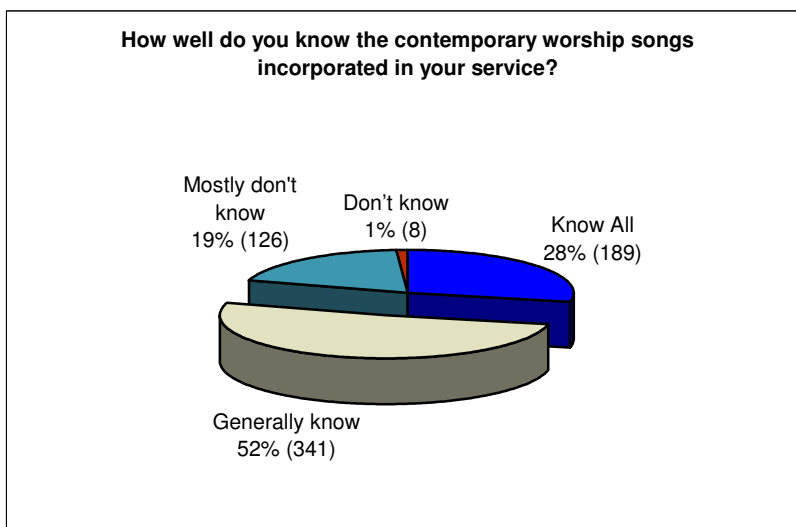


3. How well do you know the contemporary worship songs incorporated in your service?

① I know nearly all of them ② I generally know them

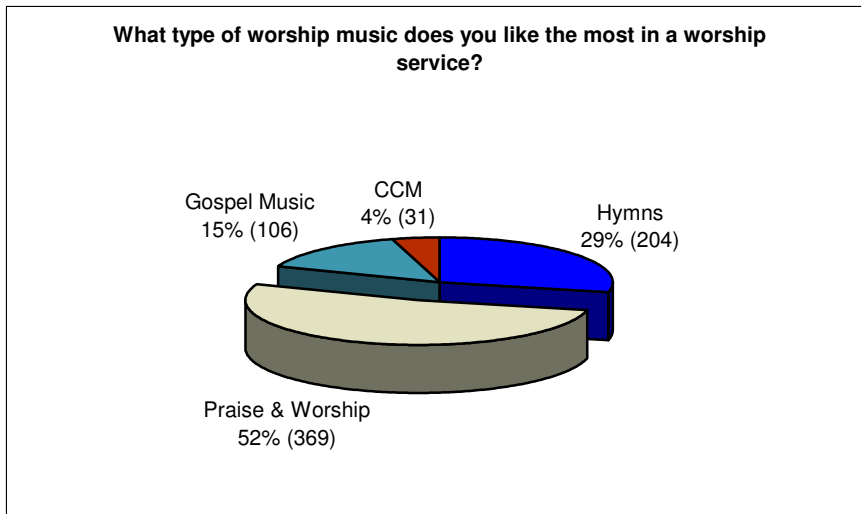
③ There are more songs I don't know than I know

④ I do not know most of them



4. What type of worship music does you like the most in a worship service?

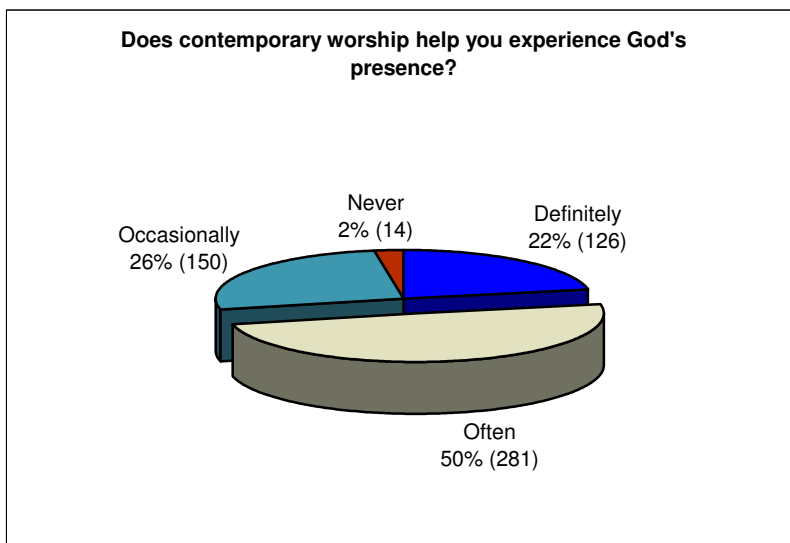
① Hymns ② Praise & Worship ③ Gospel music ④ Contemporary Music



Contemporary Music

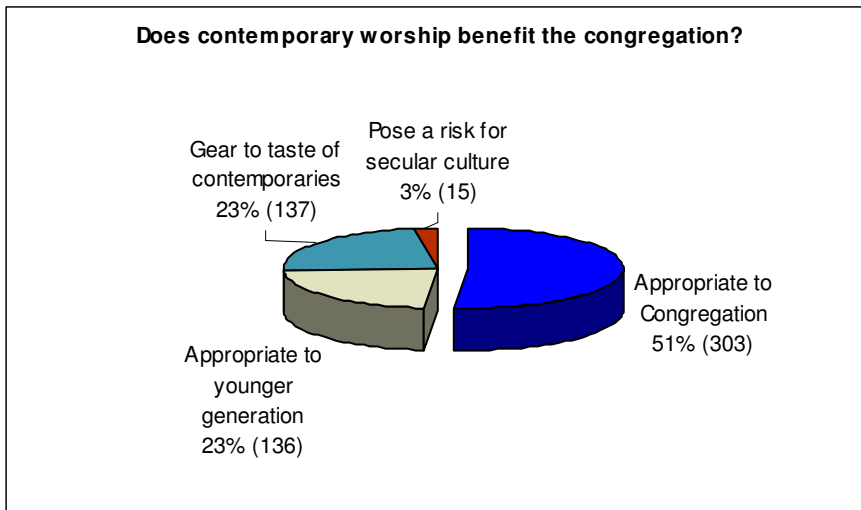
5. Does contemporary worship help you experience God's presence? (Please answer only if you have a contemporary worship in your service)

① Definitely ② Often ③ Occasionally ④ Never



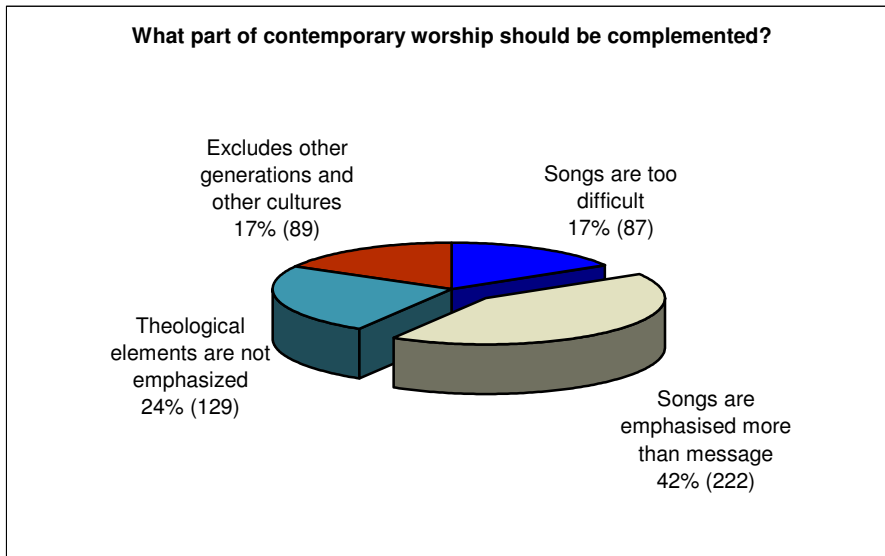
6. Does contemporary worship benefit the congregation?

- ① It is mostly appropriate worship to the congregation living in a rapidly changing culture
- ② It is mostly appropriate worship to the younger generation
- ③ It is a compromised form of worship geared to the tastes of contemporaries
- ④ It poses a risk for the secular culture to penetrate into the church



7. What part of contemporary worship should be complemented?

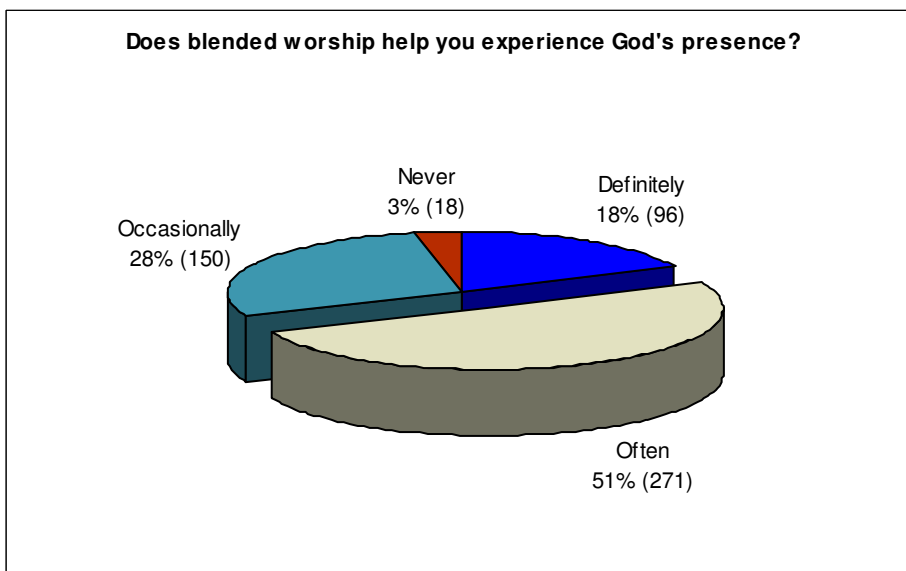
- ① The songs are too difficult ② The songs are emphasized more than the message
- ③ In the order of worship service, the theological elements are not emphasized (or weak)
- ④ It excludes other generations and other cultures



Blended Worship

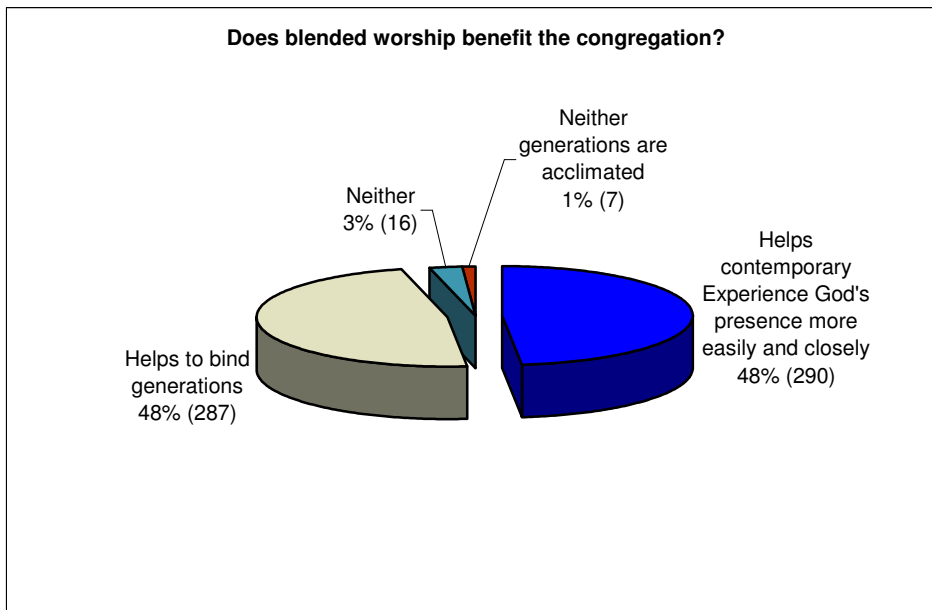
8. Does blended worship help you experience God's presence? (Please answer only if you have blended worship in your service)

① Definitely ② Often ③ Occasionally ④ Never



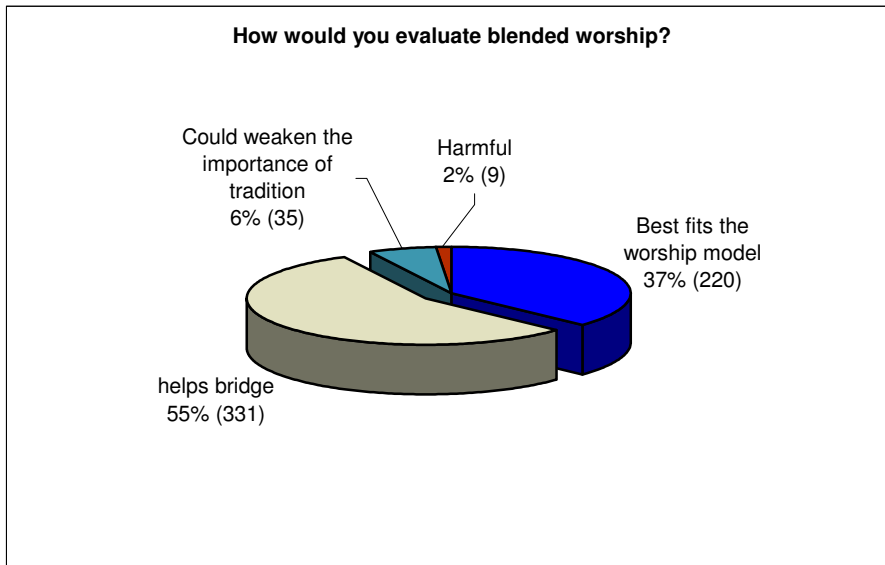
9. Does blended worship benefit the congregation?

- ① It helps the contemporaries experience God's presence more easily and closely
- ② It helps to bind different generations together
- ③ It neither benefits or hurts the service
- ④ Neither generation is acclimated with it and therefore does not benefit



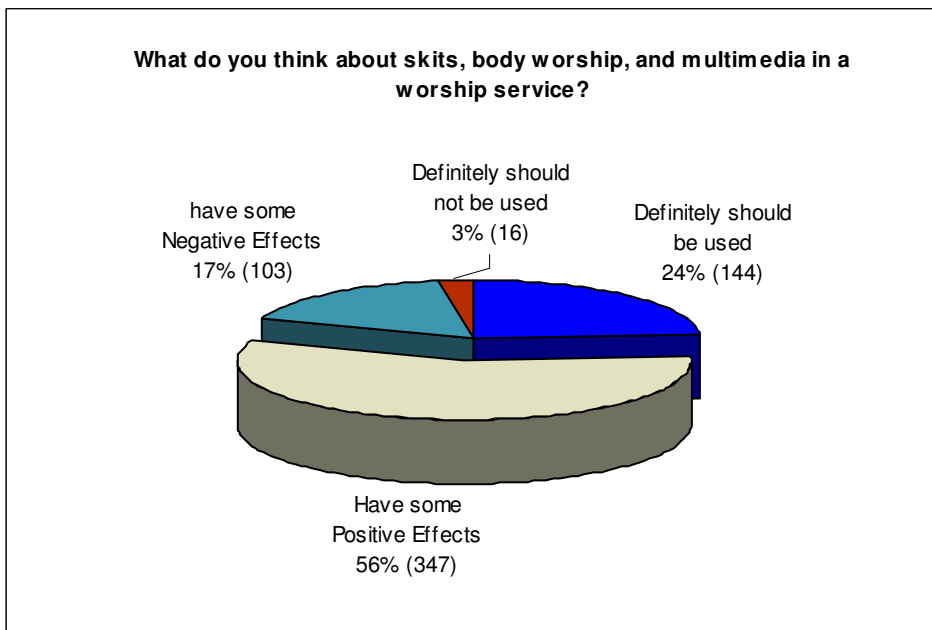
10. How would you evaluate blended worship?

- ① It best fits the worship model of future church
- ② It helps bridge the barriers between different generations
- ③ It could weaken the importance of tradition and should be carefully considered.
- ④ It is harmful service for congregation, because it has danger that secular culture could infiltrate into worship.



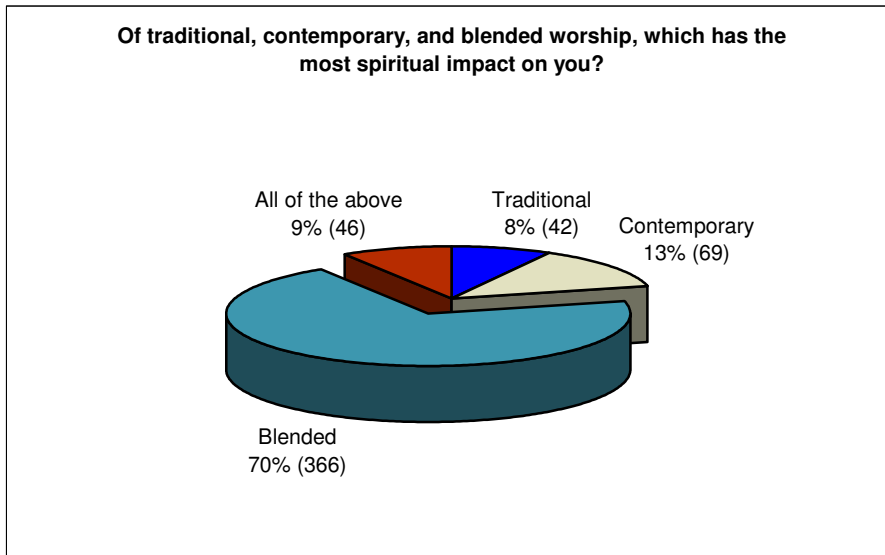
11. What do you think about skits, body worship, and multimedia in a worship service?

- ① They should definitely be used ② They have some positive effects.
 ③ They have some negative effects ④ They should definitely not be used



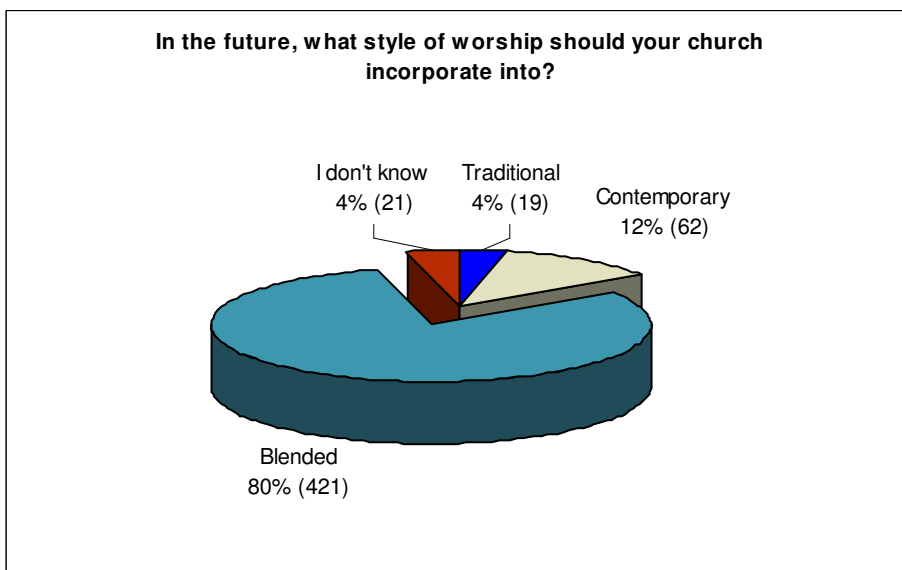
12. Of traditional, contemporary, and blended worship, which has the most spiritual impact on you?

- ① Traditional ② Contemporary ③ Blended ④ All of the above



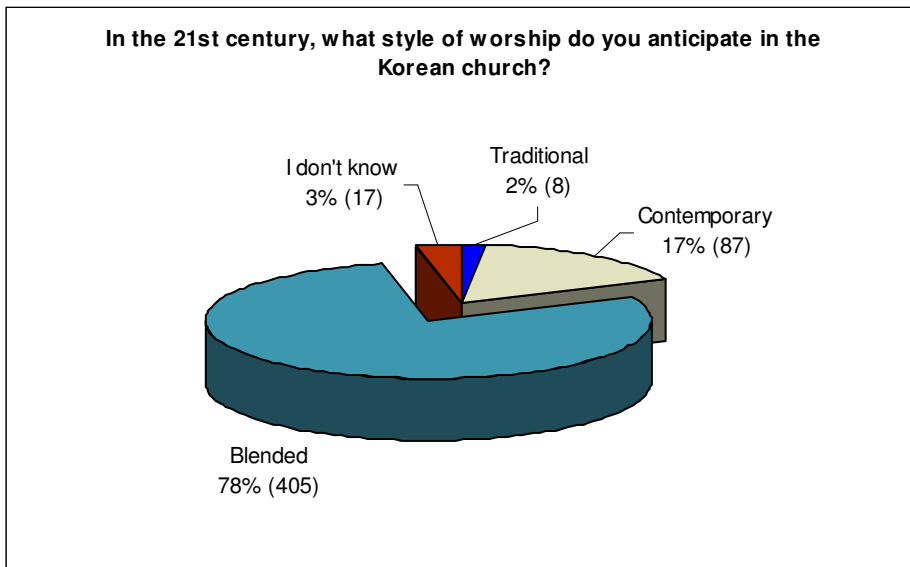
13. In the future, what style of worship should your church incorporate into?

- ① Traditional ② Contemporary ③ Blended ④ I don't know



14. In the 21st century, what style of worship, traditional, contemporary, or blended, do you anticipate in the Korean church?

- ① Traditional ② Contemporary ③ Blended ④ I don't know



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