

Liberty University

The Impact of Marriage Immigrants on Worship in the Baptist Church in Korea

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Doctor of Philosophy in Christian Worship

by

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Disclaimer Page

I declare that no portion of the work referred to in this dissertation has been submitted in support of an application for another degree or qualification of this or any other university. I remain solely responsible for the content of this thesis.

Dedication

“In their hearts humans plan their course, but the LORD establishes their steps.”

Proverbs 16:9, NIV

It started with a simple desire and curiosity to wear a pretty doctorate regalia. But God was painting a bigger picture.

“For it is God who works in you to will and to act in order to fulfill his good purpose.”

Philippians 2:13, NIV

God called me and gave me the courage to apply to Liberty University at the 9th Asia Pacific Baptist Congress 2017.

Countless days of sleep-deprived nights and sometimes fluctuating emotions with the desire to give up, but the last six years have been a journey of experiencing moments of being led by God, transforming my planned and dreamed endeavors step by step into His plan, allowing me to walk in His guidance.

I look forward to how God will work in me to will and to act in order to fulfill his good purpose here and after.

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It takes a village to raise a child.

-an African Proverb-

Indeed, it took the glovill (global village) to take me thus far. Thank you for your love, support, hard work, and most of all patience.

I am grateful to every faculty member and classmate I had at Liberty University for their perspective and understanding. I am honored to have met them on this journey for their teachings, nurturing, and support.

I still remember from our first Zoom meeting when Dr. Scott Connell, my dissertation advisor, said to the class, “I know you all want to make a difference in the world, but you also want to graduate.” I am grateful for his commitment to excellence and advocacy. He may have had as many sleepless nights these last couple of weeks as I have. I thank him for his time, insight, perspective, and direction, and for helping me articulate my thoughts.

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Thank you for all you’ve done

& I thank God for you.

Abstract

This study was designed to investigate the impact of marriage immigrants on the worship of Korean Baptist churches. This study aims to explore how the Korean church, tasked with proclaiming eternal truths in a rapidly changing world, perceives and responds to societal shifts, focusing on demographic changes over almost two decades. Mix-methods research with a Biblical worldview as the comprehensive framework was conducted to examine Korean Baptist churches' response to demographic shifts in the surrounding locales as well as the worship experiences and expectations of marriage immigrants, who are pointed out as the main factors of this demographic shift. The quantitative approach consists of an online/mobile survey utilized to collect information from the member churches of the Korea Baptist Convention.

Phenomenological qualitative research, one of the descriptive-interpretive studies, was employed to understand the world from the marriage immigrants' perspectives and gain insights into their lived experiences, with a specific focus on their worship experience. The results of the study reveal that Korean churches are premature in their readiness for the shift toward multiculturalization in worship, and marriage immigrants' preference for individualization and characterization over unification and integration in worship practices.

Keywords: Multicultural Worship, Intercultural Marriage, Marriage Immigrants, Multicultural Families

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Chapter 1

Introduction

People are often averse to changes in life. Some changes are consciously initiated by humans, while others occur without awareness, such as shifts in the environment or climate around them. Despite this, humans also inherently seek change. However, certain sought-after changes can also bring discomfort.

In the last century, the Republic of Korea has undergone significant transformations, known as the “era of turbulence.” Many dynasties spanning thousands of years have faded into history, and the nation endured the hardship of losing its sovereignty during Japanese colonial rule (1910–1945). Moreover, *Joseon* [Great Joseon State or Kingdom of Joseon],¹ divided by the ideological wars of great powers and human greed, was devastated by the Korean War and eventually became the sole divided nation in the human race due to an unresolved conflict. Nevertheless, the Republic of Korea, which has become a liberal democracy, has achieved rapid economic growth and development. This phenomenon is often referred to as the “Miracle of the Han River,” occurring over 70 years after the war as the nation progressively matured into a democratic society. Along with rapid political and economic growth, Koreans' social and especially spiritual (religious) demographics have changed greatly. Korea—where Buddhism, Confucianism, and Shamanism have dominated for centuries—has seen an increase in the number of Christian churches and believers to the point where crosses can be seen on every city

¹ The last dynastic kingdom of Korea, later replaced by the Korean Empire in 1897, then to the Republic of Korea in 1945.

corner a little less than 140 years after first encountering the gospel. And Korea has become one of the three top countries in the world that send the most missionaries globally.

Christianity has been the fastest-growing religion in Korea for the past several decades, according to Gallup Korea's Report, ranking at the top in terms of both number and growth.² An increase in the number of Christians should bring changes in the world, at the same time, the church should also be aware of the changes in the world. As Michael Walters writes, the church should be responding to the current climate of change largely by determining its immediate health and its vitality within the culture, not reacting (conforming).³ Among the challenges facing the rapidly growing church in a rapidly changing society, this study focused on the phenomena of demographic shifts and their aftereffects.

Personal Background

The researcher was born and raised in a fourth-generation-Christian family. Her father was in the ministry before she was born and still is serving the Lord sincerely and passionately. Due to her father's profession, the researcher's family moved many times, including spending a few years of the researcher's adolescence in Canada (8th grade through half of the 10th grade) before moving back to Korea for the rest of her high school years. Then she moved to the United States. Her first experience living in the States began in the deep South, home sweet home, Alabama. Since Alabama was at the heart of the Civil Rights Movement, she has been exposed to a unique environment where people were cautious about racial discrimination. Yet, often the

² "Religion and Religious Consciousness of Koreans 1984-2021[한국인의 종교 1984-2021 종교에 대한 인식]," Gallup Korea, May 20, 2021, <https://www.gallup.co.kr/gallupdb/reportContent.asp?seqNo=1209>.

³ J. Michael Walters, *Can't Wait for Sunday: Leading Your Congregation in Authentic Worship* (Indianapolis, IN: Wesleyan Pub. House, 2006), 17.

topic was brought up by her African American classmates. The churches in the South are still segregated by the color of their skin, not by the law, but by the lingering effects of discrimination. While in college, the church she went to was primarily a white church except for a few people, including herself. She has been to an African American Church for observation with her mom for her class assignment (Her mother was in graduate school while the researcher was in college, working on her master's degree). She has also been a part of a Korean church in the States where Korean culture and American culture co-existed as first- and second-generation immigrants and students from Korea worshiped together. Many of the emotions and situations she has experienced got her to think about serving foreigners at home. Living in the States has given her the opportunity to meet many people from many different backgrounds.

Intercultural marriages between Korean women and American men differ from those seen in Korea—marriages between Korean men and non-Korean women. They often move to the States for a profession or are married for some time before moving to the States. They adjust themselves to American culture in the United States. The children of intercultural marriages are raised as Americans who are fully adapted to the culture. Whereas in Korea, children of intercultural marriages have difficulty adjusting as Koreans, even though they were born and raised in Korea. It may result from a Korean mother's passionate academic enthusiasm, but it may also indicate an American's maturity to accept and embrace outsiders, or maybe both. However, many intercultural marriage migrants have difficulty adjusting to Korean culture, and the number of these immigrants is increasing.

The church holds a social and biblical responsibility to love and serve them as God has commanded. As a foreigner herself living in the States, the researcher has seen and felt the need that these people now represent in her own country.

Research Title

The Impact of Marriage Immigrants on Worship in the Baptist Church in Korea

Statement of the Problem

The Republic of Korea (a.k.a. South Korea) is a country in East Asia, constituting the southern part of the Korean Peninsula. South Korea has become an island country by sharing a land border with North Korea (Democratic People's Republic of Korea; DPRK) and by having been at war since 1950. As an insular country located in far East Asia, air travel is almost the only way into the country, limiting the cultural exchange. In a land area of 100,363 km² (= 38,750 sq mi), a little smaller than that of the U.S. state of Kentucky (104,749 km²), live 51,829,136 people.⁴ South Korea is considered one of the most ethnically homogeneous societies in the world, with ethnic Koreans representing approximately 95.1% of the total population.⁵ As a racially homogeneous country and the only country speaking the Korean language, these terminologies such as *migrants*, *immigrants*, and *multiculturalism* seemed irrelevant to the Korean people until the turn of the century. At the turn of the century, Korean society joined the international discussion on multiculturalism, reflecting the rapid increase in the number of foreign migrant workers and marriage migrant women as the government shifted policies from foreign workforce utilization to immigration.⁶ As the scale and speed of transnational migration and mobility have increased, the level of social diversity in Korean society has also increased,

⁴“Key Population Indicators,” KOSIS, last modified July 29, 2021, <https://tinyurl.com/mrmfbp8w>.

⁵ Ji-min Hong, “Foreign Population in Korea Tops 2.5 Million,” Korea Times, last modified February 24, 2020, http://www.koreatimes.co.kr/www/nation/2020/07/742_283632.html.

⁶ Namil Kim, “Direction of Foreign Policy for Realizing an Open Society,” *Korean Journal of Sociology* (June 2007) 9; quoted in Sungho Kim, “Supporting the Head, Heart, Hands and Feet: Foreign Residents’ Perceptions of South Korean Churches’ Immigrant Ministries,” (PhD diss., Biola University, 2020), 16.

leading to growing interest and debate about the ways and means of dealing with cultural differences.⁷

The Bible records the time when the Davidic dynasty was founded: “From Issachar, men who understood the times and knew what Israel should do—200 chiefs, with all their relatives under their command” (1 Chronicles 12:32, New International Version). Of the many armed for battle who came to David at Hebron to turn Saul’s kingdom over to him, 200 middle-of-the-pack leaders were the people who understood the times and knew what Israel should do. Just as the leadership of Israel intentionally appointed wise men to guide the people through seasons of great change, the church today should also read the times and know what to do to show good influence in the world. The world is changing, and the environmental climate is changing.

The church in Korea needs to read the changes in its surroundings to fulfill the Great Commission in response to radically new changes related to marriages. To respond to the migration-diversity landscape and dynamics, and the trend in religious demographics in the Korean context, simultaneous attention is required from political and social perspectives from a Biblical worldview.

Theoretical Framework

The intent of this study is not to affirm or challenge any specific theoretical framework. The basis of this study is a Biblical worldview. A worldview encompasses a fundamental orientation of the heart, rooted in one’s understanding of the “really real,” with behavior and

⁷ Mi-hye Chang et al., *Policies for Making a Transition into Multicultural Society in Korea: Policy Recommendations for Improving Multicultural Competency by Exploring Present Conditions and Future Objects*, vol. II (Seoul, Korea: Korean Women’s Development Institute, 2008), 321.

narrative comprehension playing significant roles in its determination.⁸ A Biblical worldview is a comprehensive framework through which individuals interpret and understand the world based on the teachings and principles found in the Bible. It is based on the firm belief that the Bible is the word of God, written by people with divine inspiration, and holds supreme authority in all matters of faith and conduct. This study is conducted through the lens of a Biblical worldview.

Multicultural worship matters not just because one sees the changes in their social demographics but also because God intends it and demonstrates it in his word. When God created the heavens and the earth and created Adam and Eve, His intention was for His creatures to worship Him. When God chose Abraham and his descendants to be His people, He wanted them to worship Him individually and as a group, a nation. God has sent his one and only son, Jesus, to die on the cross and open the door for all who believe to be His people. He expects all believers to worship him individually but also as the church, the body of Christ.

In Matthew 28, Jesus says to go make disciples of all nations. Evangelism saves the lost, and spiritual growth fosters the saved to be fruitful according to His divine purpose. Jesus tells his disciples, “Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing” (John 15:4–5). The subtle but definite purpose in John 15 is for us to remain in Christ so that we may re-enter our everlasting relationship with God.

Worshiping God is not only the purpose of creation but also the means of invitation for all believers to remain in God through Jesus Christ and become one body with other believers. It

⁸ James W. Sire, *Naming the Elephant: Worldview as a Concept*, 2nd ed. (Downers Grove, IL: InterVarsity Press, 2015), 14.

is a calling as well as a gift. Therefore, careful attention should be given to sharing the gospel with these new people: marriage migrants, international students, and workers. Embracing and accepting them in the church as the body of Christ is not only the church's mandated reaction to the change but also a mission.

Christians are all followers of Christ—the body of Christ—whatever the language they speak or whatever their cultural background is. They are one body with Jesus Christ as the head. Therefore, the church should be a place where all Christians are welcome and can worship God authentically. *Multiculturalizing* should not be a goal for all churches; however, with the changes happening around Korea, the Korean Church should move towards facilitating multicultural worship by accepting the differences and integrating different cultures—making everyone feel welcome in the church so they can worship God together. That is what this researcher is seeing in her city and church: a growing number of non-Korean and mixed Korean cultures due to intercultural marriages where both spouses attend church together.

Worship matters. And in such a diverse society, multicultural worship is something that must be considered given the changes observed and experienced now and also for the future.

Purpose of the Study

This study seeks to bring attention to an impactful yet potentially overlooked challenge by assessing the position of select Korean churches in response to the demographic changes that Korea is currently undergoing and anticipates in the near future. The objective of this study is to examine the phenomena and viewpoints concerning the influence of marriage immigrants on Christian worship in the Baptist churches in the Republic of Korea. Additionally, the research delves into the personal worship encounters of marriage immigrants residing in Korea as

foreigners, along with the difficulties they face and their expectations from worship. By examining the response of the Korean church to the intercultural phenomenon, this study seeks to pose inquiries for future investigation.

Research Questions and Methodology

This study was completed using a mixed-methods approach to evaluate where Korean churches stand amidst the demographic changes and to gather information on the practical issues faced by the changes. Data was gathered through surveys of the churches in the areas where the marriage immigrant population has increased by more than 100 percent (doubling the number) in the past two decades, and interviews were conducted with the wives of the multicultural marriages attending Suwon Central Baptist Church Foreign Language Worship Services.

The Korean Baptist Church must be prepared to incorporate the approaching waves of increasingly intercultural/cross-cultural marriages into its worship. This study is conducted seeking to answer the following Research Questions:

Key Question 1: What is the impact of marriage-immigrants on worship in the Baptist church in Korea?

- (1) What demographic changes are found in Korean society due to the marriage-immigrants?
- (2) How much are Korean Baptist Churches aware of the need for multicultural worship?
- (3) How should the Korean Baptist Church prepare for this surge of the increasing number of intercultural marriages and families?

Key Question 2: What is the actual worship experience of the marriage immigrants?:

- (4) What are the difficulties faced by the wives of multicultural marriages in worship?
- (5) What do the migrant/immigrant wives of multicultural marriages expect in worship from the church?

It is hoped that the survey and interview participation raises interest in the changes taking place in Korean society and help prepare the Korean church to respond.

Rationale for the Study

Quantitative and qualitative research methodologies were employed in combination. An online survey was implemented to gather data from the local Baptist churches, primarily aiming at identifying two aspects: (1) status quo and (2) countermeasures. The purpose of the qualitative study is to better understand the worship experiences of marriage immigrants and to find out the difficulties and expectations marriage immigrants have of the church. As phenomenological qualitative research relies on participants' subjective experiences by exploring and understanding the world from the participants' perspectives, it can gain insights into their lived experiences.⁹ Descriptive research utilizing a phenomenological study with a deductive approach was used.

Significance of the Study

This research aims to observe the phenomena and perspectives regarding the impact of marriage immigrants on Christian worship in the Republic of Korea by investigating the church's perception and response to the demographic changes occurring in the area where the church is

⁹ "Data Analysis in Phenomenological Qualitative Research," SPEAK AI, January 23, 2023, <https://tinyurl.com/2uywbrnh>.

situated. It seeks to understand how the church comprehends these changes and how it is reacting to them. Also, by exploring marriage immigrants' personal worship experiences and examining their expectations, the phenomenon can be explained from their perspective.

As marriage and fertility rates decline and the number of marriage migrants rises in Korean society, there is an emerging interest in discussions about multicultural families and multiculturalization. However, it is also true that there has been limited research or discussion on this topic thus far. Nevertheless, the ongoing phenomenon in Korean society cannot be ignored, prompting consideration of how the church acknowledges and prepares for it. This study proposes that collective consideration be given to the matter by all who read it.

Definitions of Key Terms

Worship—Worship is the purpose of one's existence. Worship is the adoring contemplation as well as an act of paying honor and reverence to God who revealed himself.¹⁰

Worship Service—Robert E. Webber explains the gathering of Christians as follows: “Assembling of the people represents the call of God and the response of the people, whereby their singing and responding to God, the church, which is Christ's body, actually and truly come into being.”¹¹ In this study, the term *worship service* refers to the gathering of people for a religious act.

Multiculturalism—In the absence of social consensus on multiculturalism, any potential agreement might resemble pseudo-multiculturalism, essentially serving as an assimilation

¹⁰ J Oswald Sanders, “Prayer: Worship & Adoration,” *Knowing & Doing: A Teaching Quarterly for Discipleship of Heart and Mind*, (Spring 2004): 1–3, 2.

¹¹ Robert E. Webber, *Worship Old & New* (Grand Rapids, MI: Zondervan, 1994), 153.

policy.¹² In this study, *multiculturalism* is defined according to its dictionary meaning, encompassing both the state or condition of multiculturalism and the policy of preserving the diversity of national culture within a community.

Marriage Immigrant—Marriage immigrants refer to individuals who migrated to another country as a result of marriage to a citizen or permanent resident of that country. The target group of this study is foreign-native women married to Korean males; therefore the term is used operationally to refer to non-native Korean wives of native Korean males.

Intercultural/Cross-Cultural Marriage—Both terms are used interchangeably in the study to define marriages between two people from different cultures, mainly two different countries.

Multicultural Family—A multicultural or intercultural family or relationship is characterized by diverse traditions, religions, language usage, ethnicities, and all cultural aspects that shape an individual's identity, extending beyond mere differences in passports.¹³ This study operationally refers to the marriage of Korean men and non-native Korean women and a family composed of their children.

Limitations & Delimitations of the Study

This study has the following limitations. First, this study focuses on the impact of marriage immigrants on worship in the Baptist Church in Korea. There are many reasons for the demographic changes in Korea, such as immigration, international students (studying abroad),

¹² Yong Seung Lee, "Discussion on Multiculturalism in Korea: The Origin of Lack of Opposition to Multiculturalism," *OMNES* 5, no. 2 (2015): 85, <https://doi.org/10.15685/omnes.2015.01.5.2.85>.

¹³ "What It Means to Be a Multicultural Family: Definitions & Examples," Bilingual Kidspot, October 18, 2023, <https://bilingualkidspot.com/2020/03/27/multicultural-family-meaning/>.

and foreign workforces. Also, the changes experienced by Korean churches due to this population shift are not limited to the target group—marriage immigrants. This is the reason for step two in the research process: Listing the 5 administrative districts with the greatest increase in the numbers of intercultural marriages that define the limited scope of this research, which is processed at the beginning of the survey procedure.

Another limitation is that the survey was done in the churches registered with the Korea Baptist Convention that were willing to participate in this study. Therefore, the participation rate affected the probability of the data and the resulting understanding of the current circumstances. For this reason, the importance of encouraging and persuading participation in the survey emerged. Also, the distribution map of Baptist Churches differed from the demographics of marriage immigrants, by which the research shows its weakness in generalizing the phenomena. Also, multicultural worship is a new concept in Korean churches, and there are few examples or studies of it.

This study's parameters include select districts representing the biggest increase in the marriage immigrant population, as well as individual experiences of marriage immigrants from a church in the study area. As such, the investigation is comprehensive only inasmuch as it is specifically represented by this population.

Despite this study's limitations, Korean society is changing rapidly, and the church should be prepared and anticipate the changes. The focus of this study is to evaluate where the Korean church is on the subject. The specifics of how the church responds to these changes in society and how to facilitate multicultural worship for these intercultural married families need to be further discussed and studied.

Organization of the Remainder of the Study

The subsequent chapters of this dissertation are organized to thoroughly investigate the impact of marriage immigrants on worship in the Baptist church in Korea.

Chapter 2 provides a comprehensive review of the relevant literature concerning multiculturalism in Korean society, intercultural marriages, the role of the church in responding to demographic changes, and worship in the Korean context.

Chapter 3 explains the research methodology employed in this study. It is described in detail, including the rationale for selecting a mixed-methods approach and the procedures for data collection and analysis.

Chapter 4 presents the findings of the study, including both quantitative survey results of church leaders and qualitative insights gathered from interviews with participants. These findings are then analyzed by reflecting on the research questions.

Chapter 5 concludes the study by summarizing the research and its implications and drawing conclusions from its results. Finally, it offers recommendations for future studies.

In conclusion, chapter 1 sets the stage for the subsequent exploration into the impact of marriage immigrants on worship in the Baptist church in Korea, laying the foundation for the comprehensive analysis that follows.

Chapter 2: Literature Review

Introduction

This study focuses on changes and reactions within the Korean Baptist Church, and this literature review is conducted with a primary focus on research within Christianity. As the changes in society due to the increase in migrants did not occur overnight, academia and government policy research institutes have been interested in phenomena, transitions, and responses.

The direction and results of the study are primarily divided into two parts. The first part is about the demographic changes that Korean society is experiencing, and the other considers the reactions of the church to these changes.

The Phenomena & Statistics

It has been a little over 70 years since the establishment of the Republic of Korea as a democratic government following its 5,000 years of civilization history previously. Before establishing a democratic government, a small Korean peninsula country suffered numerous invasions and wars over decades. After the Japanese colonial period and the war in line with the battle over the ideology of the communists and democrats, South Korea is the only divided country in the world under a ceasefire as of the time of this study. It has not been long since Korea opened its doors for these historical backgrounds and geopolitical reasons. Discussions on the need for immigration departments have also come to the fore under the government led by the Yoon Suk-Yeol Administration since it took office in 2022. However, the pace of Korea's multiculturalization in the past thirty years shows that racial and religious conflicts can quickly arise.

Table 1. Number of Registered Foreigners¹

Year	Total Number	Male	Female	Difference in Number and (the % Rate) Compared to the Previous Year
1992	36,175	29,498	65,673	
1993	76,374	42,332	34,042	10,701 (16.3)
1994	95,778	54,917	40,861	19,404 (25.4)
1995	123,881	70,755	53,126	28,103 (29.3)
1996	167,664	99,813	67,851	43,783 (35.3)
1997	201,186	122,798	78,388	33,522 (20.0)
1998	182,788	107,980	74,808	-18,398 (-9.1)
1999	206,895	121,135	85,760	24,107 (13.2)
2000	244,172	143,177	100,995	37,277 (18.0)
2001	267,630	153,449	114,181	23,458 (9.6)
2002	287,923	159,356	128,567	20,293 (7.6)
2003	437,014	257,628	179,386	149,091 (51.8)
2004	469,183	278,377	190,806	32,169 (7.4)
2005	485,477	283,998	201,479	16,294 (3.5)
2006	632,490	370,728	261,762	147,013 (30.3)
2007	765,429	438,660	326,769	132,939 (21.0)
2008	854,007	480,136	373,871	88,578 (11.6)
2009	870,636	485,806	384,830	16,629 (1.9)
2010	918,917			
2011	982,461			
2012	932,983			
2013	985,923			
2014	1,091,531			
2015	1,143,087			
2016	1,161,677			
2017	1,171,762			
2018	1,246,626			
2019	1,271,807			
2020	1,145,540			
2021	1,093,891			

After the liberation in 1945, until the 1980s, the issuance of passports for travel purposes by civilians was prohibited in Korea. In 1983, citizens aged 50 and over could get a single passport with a two million *won* deposit (equivalent to \$2,611.65) when the GDP per person was 1.67 million *won* (\$2180.50) and only after the '86 Asian Games and '88 Seoul Olympics did the

¹ "Number of Registered Foreigners," Korean Statistical Information Service (KOSIS), last modified June 30, 2021, <https://tinyurl.com/yakzhe2s>.

government accept the increased demand for overseas travel. Full liberalization of overseas travel took place in 1989.² One of the factors that enabled the increase in the number of foreigners entering the country at the same time as the opening of the door of travel was the establishment of diplomatic relations with China. The total number of registered foreigners in 1992 was less than 36,175, but in 1997, the number increased to 201,186 and then to 287,923 in 2002.³ The number has increased by 696% over a decade. In 2003, the number of registered foreigners drastically increased to 437,014.

Table 2. Number of Marriage Immigrants⁴

Year	Total Number	Male	Female	The difference in Number and (the % Rate) Compared to the Previous Year
2010	141,654	18,561	123,093	
2011	144,214	19,630	124,584	2,560 (1.8)
2012	147,591	20,887	126,704	3,377 (2.3)
2013	149,764	21,953	127,811	2,173 (1.5)
2014	149,165	22,632	126,533	-599 (-0.4)
2015	149,872	23,107	126,765	707 (0.5)
2016	150,605	23,682	126,923	733 (0.5)
2017	153,649	25,064	128,585	3,044 (2.0)
2018	157,418	26,676	130,742	3,769 (2.5)
2019	164,059	28,771	135,288	6,641 (4.2)

Until the COVID-19 era, there was never a year when the number of foreigners did not increase. Labor forces mark the highest increase of these flourishing incoming foreigners. Most categories of the different visa types issued by the government show a higher number of males than

² “Full Liberation of the Overseas Travel,” 기록으로 만나는 대한민국>생활>해외여행 자유화 (National Archives Portal Service), <https://theme.archives.go.kr/next/koreaOfRecord/globalTravel.do>.

³ “Number of Registered Foreigners,” Korean Statistical Information Service (KOSIS), last modified August 22, 2022, <https://tinyurl.com/25jzzbbd>.

⁴ “Number of Marriage Immigrants,” Korean Statistical Information Service (KOSIS).

females, with a few exceptions. But as seen in table 2, the proportion of female marriage immigrants is much higher than that of males.

Table 3 shows that before the liberation of overseas travel, the number of intercultural marriages between Korean and foreign nationals is seen in both sexes, male and female, with little difference. However, the rural-to-urban migration craze (younger Korean people leaving their rural hometowns to look for jobs in the cities) and the government's excessive birth control combined with the traditional idea of having a son to maintain a family (family name) caused a gender imbalance in Korean society. The advance of the "Match Making" services, connecting Korean males to women of relatively underdeveloped countries in Southeast Asia, which was initially facilitated by the Korean government, and over the years, for-profit marriage agencies and brokers, as a solution to the gender imbalance increased female intercultural marriage migrants. Intercultural marriages were less than 2% of the total number of marriages occurring in Korea before 2004, but between 2004 and 2010, over 10% of marriages were intercultural marriages. Not only has the number of marriages increased, but the fertility rate is also high in intercultural marriages.

South Korea is considered one of the most ethnically homogeneous societies in the world. But with the pace of the demographic changes happening in Korea, it is clear that Korea is becoming a more diverse and multicultural society.

Table 3. Number of Intercultural Marriages by Sex⁵

Year	Korean Male + Foreign Female	Korean Female + Foreign Male	Total Number of Marriage	Intercultural Marriage % Rate
1993	3,109	3,436	402,593	1.625711326
1994	3,072	3,544	393,121	1.682942402
1995	10,365	3,128	398,484	3.386083256
1996	12,647	3,300	434,911	3.666727215
1997	9,276	3,197	388,960	3.206756479
1998	7,744	3,848	373,500	3.339491299
1999	5,370	4,453	360,407	2.725529748
2000	6,945	4,660	332,090	4.373212081
2001	9,684	4,839	318,407	4.561143442
2002	10,698	4,504	304,877	4.986273153
2003	18,750	6,025	302,503	8.190001421
2004	25,105	9,535	308,598	11.22495933
2005	30,719	11,637	314,304	13.47612503
2006	29,665	9,094	330,634	11.72262986
2007	28,580	8,980	343,559	10.93262002
2008	28,163	8,041	327,715	11.04740399
2009	25,142	8,158	309,759	10.75029297
2010	26,274	7,961	326,104	10.49818463
2011	22,265	7,497	329,087	9.043809084
2012	20,637	7,688	327,073	8.660146206
2013	18,307	7,656	322,807	8.042886307
2014	16,152	7,164	305,507	7.631903688
2015	14,677	6,597	302,828	7.025109963
2016	14,822	5,769	281,635	7.311236174
2017	14,869	5,966	264,455	7.878467036
2018	16,608	6,090	257,622	8.810582947
2019	17,687	5,956	239,159	9.885891813
2020	11,100	4,241	213,502	7.185412783
2021	8,985	4,117	192,507	6.805986276

General Response to Multiculturalism

The British Dictionary defines *multiculturalism* as (1) the state or condition of being multicultural; (2) the policy of maintaining a diversity of ethnic cultures within a community.⁶ It

⁵ “Intercultural Marriages,” Korean Statistical Information Service (KOSIS), last modified March 03, 2022, <https://tinyurl.com/2xpzzcr3>.

⁶ *Dictionary.com*, s.v. “Multiculturalism (n.),” accessed November 4, 2022, <https://www.dictionary.com/browse/multiculturalism>.

is a doctrine that the members of a society can uphold their own cultural identities and at the same time, have a sense of belonging to the society.⁷ Peter McLaren, one of the leading architects of critical pedagogy, and known for his scholarly writings on critical literacy, the sociology of education, cultural studies, critical ethnography, and Marxist theory, explains that by and large there are at least four types of multiculturalism.⁸ Kyoungwan Park summarizes different *multiculturalisms* that McLaren explains in the following table.

Table 4. Different Multiculturalisms⁹

	Conservative multiculturalism	Liberal multiculturalism	Left-liberal multiculturalism	Critical multiculturalism
Basic thoughts	Humanism; Nationalism; Colonialism	Cultural pluralism; Communitarianism	Cultural relativism; Personalism	Poststructuralism; Postcolonialism
Attitude to cultural difference	Normativity of hegemonic culture	Cultural commonality	Incommensurable cultural difference	Social construction of cultural normativity
Principal interests	Human development and progress	Democracy, equality, and human rights	Recognition of difference	Power relations and the production of culture
Examples of actual practices	Segregation or assimilationist colonial education	Intentional representation of ethnic theme parks	Criticism on the westernization of local culture	Deconstruction of the politics of multiculturalism

Conservative multiculturalism hierarchically sees different cultures with *noble* white men on the top and inferior *ignoble* colored minorities who should become civilized by transforming their minor cultures into the hegemonic white culture. The idea of superiority and inferiority in

⁷ Kyoungwan Park, "The Multicultural Society without Multiculturalism: Theoretical Implications for Sustainably Reglobalizing the Jeju Special Self-Governing Province," *Journal of Korean Urban Geographical Society* 9, no. 3 (2006): 69–78, 70.

⁸ Park, "Multicultural Society," 71.

⁹ Park, "Multicultural Society," 72.

cultures results in segregation and assimilation. Liberal multiculturalism emphasizes *natural equality*, the essential commonality of human beings. But it neglects unequal power relations between different cultures and heterogeneous histories for the sake of *common, universal* humanism. Left-liberal multiculturalism focuses on cultural *differences* relying on the politics of difference and opposing universality among different cultures and arguing about admitting other worlds of cultures. Therefore, a communitarian vision could not be provided. Critical multiculturalism deconstructs existing ideas to challenge the term *multiculturalism* by focusing on transforming the social, cultural, and institutional relations in which meanings are generated. Hence, it helps reveal how specific power relations produce cultural differences and how commensurable and sustainable cultural relations can be molded.¹⁰ Multiculturalism has evolved over time through various trials and errors. Where does Korean society stand and how is Korean society responding and adapting in terms of multiculturalism with demographic changes addressed previously?

The term 다문화 [da-mun-hwa], which means *multicultural*, was first introduced in Korea by the media through a newspaper article on October 24, 1964, explaining how the UN was at a turning point with the rise of the Middle East as a powerful force with which to reckon.¹¹ This was also in response to how the international political landscape was changing as the traditional allies of the United States were riding on the multicultural wave to have a more independent say in diplomatic relations.¹² For almost 20 years, there had not been any mention of

¹⁰ Park, "Multicultural Society," 72.

¹¹ "The UN at a Turning Point, Its Change in the Face of the Rise of the Middle East [전환점에 설 UN, 성격 변질과 중동의 진출]," *Kyunghyangshinmun* [경향신문] October 24, 1964): 4.

¹² Eungi Kim, "Korean Multiculturalism: The Genealogy of the Concept, Shifting Meanings, Issues and Implications," *Journal of Asiatic Studies* 53, no. 2 (2010):104–5.

multiculturalism until the article in 1983 describing ancient Jerusalem. The concept of multiculturalism began from an unfamiliar word, but it quickly began to permeate the base of Korean society.

A lot of trial and error is bound to follow when recognizing, adapting, and responding to these changes in the composition of the population. There is no social consensus on multiculturalism in Korea. However, if there had been one, *pseudo-multiculturalism* would be the assimilation policy,¹³ just as in the saying, “When in Rome, do as the Romans do.” Koreans’ strong sense of homogeneity has fostered the idea that *other things = wrong things* and has fostered exclusivity against heterogeneous practices and prejudice and bigotry against minorities.¹⁴ With a short history of co-existing with ethnic minorities or migrants, Korean society seems to lack the impetus to adapt or facilitate multiculturalism when compared to other countries.

Countermeasures to Multiculturalism: Governmental & Christianity

Christine Bennett advocates for a curricular approach in which both ethnic minority and mainstream students can learn and understand cultural differences, history, and contributions to society by integrating multiracial and pan-national perspectives into the traditional curriculum.¹⁵ However, governmental efforts in the transition to a multicultural society are on how immigrants

¹³ Yong Seung Lee, “Discussion on Multiculturalism in Korea: The Origin of Lack of Opposition to Multiculturalism,” *OMNES* 5, no. 2 (2015): 85, <https://doi.org/10.15685/omnes.2015.01.5.2.85>.

¹⁴ In-Jin Yoon, “The Development and Characteristics of Multiculturalism in South Korea with a Focus on the Relationship of the State and Civil Society,” *Journal of Korean Sociological Association* 42, no.2 (2008): 75.

¹⁵ Christine I. Bennett, *Comprehensive Multicultural Education Theory and Practice* (Boston, MA: Allyn & Bacon, 1986), 14; quoted in Mi-hye Chang et al., *Policies for Making a Transition into Multicultural Society in Korea: Policy Recommendations for Improving Multicultural Competency by Exploring Present Conditions and Future Objects* (Seoul, Korea: Korean Women’s Development Institute, 2008), 141.

and intercultural families can adapt and settle down in Korean society. In the case of foreign Koreans, policies have been implemented that focus on (1) supporting the formation of the [한민족네트워크] *Korean National Network* in an effort to resolve discrimination against *Joseonjok* (Korean-Chinese) and *Goryeoin* (Korean-Soviet compatriots) and (2) social integration through adaptation support in Korean society for foreign residents and second-generation immigrants.¹⁶ As the policies focus on the non-Korean natives, assimilation takes precedence over diversity which is against the idea of being *multicultural*. In 2006, the Korean government announced support measures for the social integration of female marriage-immigrant families with seven main Policy Tasks: (1) Prevention of illegal marriage brokerage and protection of the parties concerned; (2) Support for stable stay; (3) Support for early adaptation and settlement; (4) Support for children's adaptation to school life; (5) Creation of a stable living environment; (6) Improvement of social awareness and education of persons in charge; and (7) Establishment of the promotion system.¹⁷ In 2008, The Multicultural Family Support Act was enacted and implemented. Not only do governmental policies focus on assimilation, but the educational approach also has the goal of helping non-Koreans to settle well in Korea. These characteristics are identified due to the different histories of immigration between Western countries and of Korea. In the West, immigration happens as family units pursue the “American Dream” and form an immigrant community in an effort to maintain their own folk cultures. However, most of the

¹⁶ Namil Kim, “Foreign Policy Direction for the Realization of an Open Society,” *Sociological Conference Proceedings*, (2007): 9.

¹⁷ Boksoon Park et al., [*International Marriage Support Project*] *Gender-Specific Impact Assessment* (Seoul, Korea: Korean Women's Development Institute, 2020), 24.

migrants in Korea are the result of individual migration through intercultural marriage, thus being required to pursue active assimilation into Korean society.¹⁸

¹⁸ Jae-Boon Lee, Soon-Won Kang, and Hyewon Kim, *A Research on the Educational Status about the Children of Multicultural Family - Based on the Families of International Marriage* (Seoul, Korea: Korean Educational Development Institute, 2008), 159.

<p>다문화가족지원법</p> <p>◇제정이유 결혼이민자 및 그 자녀 등으로 구성되는 다문화가족은 언어 및 문화적 차이로 인하여 사회부적응과 가족구성원 간 갈등 및 자녀교육에 어려움을 겪고 있음에 따라, 다문화가족의 구성원이 우리 사회의 구성원으로 손조롭게 통합되어 안정적인 가족생활을 영위할 수 있도록 하기 위한 가족상담·부부교육·부모교육 및 가족생활교육 등을 추진하고, 문화의 차이 등을 고려한 언어통역, 법률상담 및 행정지원 등의 전문적인 서비스를 제공하도록 하는 등 다문화가족에 대한 지원정책의 제도적인 틀을 마련하려는 것임.</p> <p>◇주요내용 가. 평등한 가족관계의 유지(법 제7조) 국가와 지방자치단체는 다문화가족이 민주적이고 양성평등한 가족관계를 누릴 수 있도록 가족상담, 부부교육, 부모교육, 가족생활교육 등을 추진하고, 문화의 차이 등을 고려한 전문적인 서비스가 제공될 수 있도록 노력하여야 함. 나. 가정폭력 피해자 보호·지원(법 제8조) 국가와 지방자치단체는 결혼이민자 등이 가정폭력으로 혼인관계를 종료하는 경우 의견진술 및 사실확인 등에 있어서 언어통역, 법률상담 및 행정지원 등 필요한 서비스를 제공할 수 있음. 다. 다국어에 의한 서비스 제공(법 제11조) 국가와 지방자치단체는 다문화가족에 대한 지원정책을 추진함에 있어 결혼이민자 등의 의사소통의 어려움을 해소하고 서비스 접근성을 제고하기 위하여 다국어에 의한 서비스 제공이 이루어지도록 노력하여야 함. 라. 다문화가족지원센터의 지정(법 제12조) 여성가족부장관은 다문화가족 지원 정책의 시행을 위하여 필요한 경우에는 다문화가족 지원에 필요한 전문인력과 시설을 갖춘 법인이나 단체를 다문화가족지원센터로 지정할 수 있음.</p>	<p>Multicultural Family Support Act</p> <p>◇ Reason for enactment As multicultural families consisting of marriage immigrants and their children suffer from language and cultural differences, it is necessary to provide multicultural family policies such as language interpretation, legal counseling, and administrative support and services such as family counseling, marital education, and parenting education to ensure that members of multicultural families are integrated into our society.</p> <p>◇Main contents A. Maintaining equal family relations (Article 7 of the Act) The state and local governments should promote family counseling, marital education, parent education, and family life education so that multicultural families can enjoy democratic and gender-equal family relationships, and endeavor to provide professional services considering cultural differences. B. Protection and support for victims of domestic violence (Article 8 of the Act) The State and local governments can provide necessary services, such as language interpretation, legal counseling, and administrative support, in expressing opinions and confirming facts when marriage immigrants, etc. terminate marriage relationships due to domestic violence. C. Providing services in multiple languages (Article 11 of the Act) In promoting support policies for multicultural families, the state and local governments should endeavor to provide multilingual services to resolve communication difficulties such as marriage immigrants, and improve access to services. D. Designation of a Multicultural Family Support Center (Article 12 of the Act) The Minister of Gender Equality and Family may designate a corporation or organization equipped with professional personnel and facilities necessary for supporting multicultural families as a multicultural family support center, if necessary for the implementation of policies for supporting multicultural families.</p>
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Figure 1. Multicultural Family Support Act¹⁹

Studies show that the countermeasure of multiculturalism in Christianity also has a focus on how to evangelize foreigners, including marriage-immigrants, by helping them adapt to Korean society rather than adapting to the changes by adjusting the church and its members.

¹⁹ Multicultural Family Support Act [다문화가족지원법 법률 제8937호], *Legislative Office*, accessed November 20, 2022, <https://www.law.go.kr/LSW/lsInfoP.do?lsiSeq=85988&viewCls=lsRvsDocInfoR#>.

Youngsil Kang acknowledges the conflicts created by the multicultural policies of Korean society and the public's perception that foreigners are recognized as social and economic tools, and a strong tendency to emphasize assimilation into Korean culture rather than respecting diversity yet suggests supporting foreigners to adapt to Korean society by building a *relationship* in the church.²⁰ The Korean church's response to multiculturalism is primarily divided into three categories: (1) a church that supports migrants materialistically, (2) a church that worships with migrants, and (3) a church that supports church within the church.²¹

Materialistic support is a humanitarian approach. Several foreign welfare institutions are operated by churches commissioned by the government. Eighty percent of all immigrant support organizations established by non-governmental organizations belong to Protestant Churches,²² and their services include medical assistance, legal services, and centers for immigrants, creating a mature multicultural society where foreign residents can live happily.²³ These non-governmental organizations also provide services for foreigners in welfare blind spots, such as resources for illegal aliens.²⁴ Accepting foreigners into the Korean church or allowing and supporting foreigners to have their own congregation within the Korean church, which is the most often found worship model among Korean churches, is a missiological approach—

²⁰ Young-Sil Kang, "A Study on the Support Plans of Korean Churches in Supporting the Immigrants' Settlement in the Korean Society," *Journal of Church Social Work* 19 (August 2012): 7–37, 33–34.

²¹ Kyungju Kim, Seil Oh, and Woo-Seon Kim, "Response of the Korean Church to Immigrants: Case Study on the Process of Constructing a Multicultural Church," *Studies in Religion (The Journal of the Korean Association for the History of Religions)* 75, no. 2 (June 2015): 95–133, 108.

²² Jong-Soo Park, "Korean Protestant Churches Understanding of and Responses to Multicultural Phenomena," *Journal of Religion and Culture* 14 (June 2010): 83–110, 85.

²³ "Suwon Migrant Community Service," 수원시외국인복지센터, *센터소개 1 페이지* | 수원시외국인복지센터, https://www.suwonmcs.com/bbs/board.php?bo_table=0105.

²⁴ Kim, Oh, & Kim, "Response of the Korean Church to Immigrants," 123.

evangelicalism. Shinil Choe and Byung-June Hwang explain the need for both the second and the third model as follows:

The target of this service [foreign language worship service] is migrant workers, who prefer to worship in their own culture and language because they live for an average of four years and 10 months as short-term residents, and the biggest reason is the language barrier followed by cultural differences. In the case of marriage-migrant women, it would be effective to worship at Korean churches with their families because they have chosen to live in Korea permanently.²⁵

The church sees these foreigners as the channel of missionary work, a reverse dispatch, for they have families overseas or they will be returning to their countries.

These responses are explained with three theories: (1) Evangelicalism, (2) Humanitarianism, and (3) Utilitarianism.²⁶ Evangelicalism, which is based on Jesus Christ's last words before the accession, that is, the Great Commandment, explains the perspective of conservative theology on migrants. Humanitarianism reveals the perspective of the progressive camp that emphasizes universal social ethics in which religion and humanity are closely linked.²⁷ The humanitarianism approach also has its biblical foundation. (Deut. 10:18–19, 14:29, 16:11, 24:19–21, 26:12, etc.). Utilitarianism is set against the backdrop of religious market theory meeting supply and demand as a survival strategy for the church in the social situation of the society.²⁸ It seeks to accommodate the demographic changes in society.

²⁵ Shinil Choe and Byung-June Hwang, "A Study on Mission for Immigrants in the Korean Church - Current Conditions and Direction for the Korean Church's Immigrant Mission," *Theology and Praxis* 43, no. Spring (2015): 595–622, 613–614.

²⁶ Kim, Oh, & Kim, "Response of the Korean Church to Immigrants," 100.

²⁷ Kim, Oh, & Kim, "Response of the Korean Church to Immigrants," 103–4.

²⁸ Yoo, Kwangseok, "Understanding Religious Market," (Seoul, Korea: Dasan, 2014): 74, quoted in: Kim, Oh, & Kim, "Response of the Korean Church to Immigrants," 105.

These efforts made the church more accessible to non-Christian immigrants. According to the research report on the religious status of immigrants published by the Ministry Data Institute on December 13, 2022, 66% of the immigrants have no religion, 12% are Buddhist, and Christians rank second with 8%.²⁹ Of the 66% of the people without religion, only 11% are willing to have some sort of religion. However, 45% answered they would choose Christianity if they had a religion, which is almost 30% of the total number of immigrants who participated in the survey.

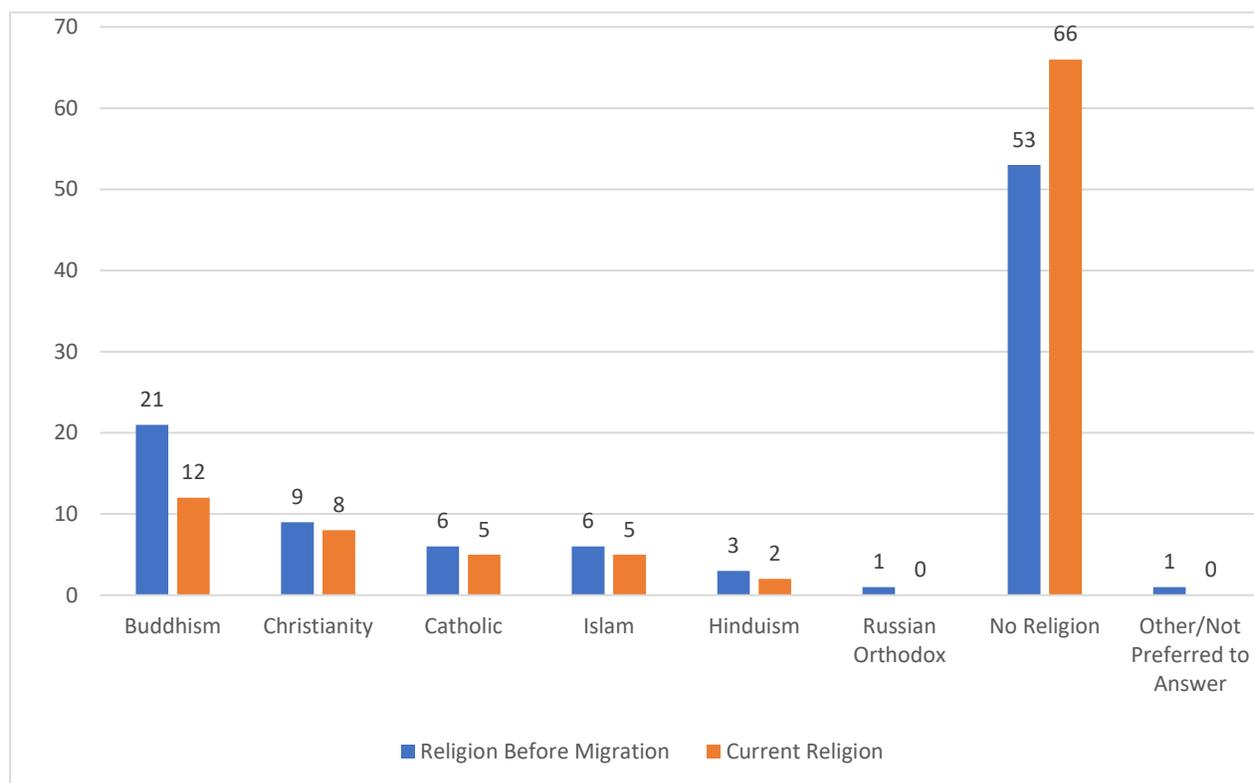


Figure 2. Changes in Religious Status (%)

The survey has been taken in one of the ten cities with the most immigrants and may not represent all other immigrants, but it shows where Korean churches stand generally and what to

²⁹ “Religious Status of Immigrants,” *Numbers* 171 (December 13, 2022): 1–18, https://drive.google.com/viewerng/viewer?url=http://mhdata.or.kr/mailling/Numbers171_221213_Full_Report.pdf, 4.

consider in evangelizing these people. At a time when the number of marriage-immigrants and multicultural families is increasing, the church should worry about not only how to treat *them* but also how to become multicultural.

The Korean Church Context

Brief History

The first Christian missionary to set foot on the Korean Peninsula, then Great Joseon State, was Karl Friedrich August Gützlaff (1803–1851), a German Lutheran missionary. During his expedition to the Yellow Sea, he gave a Chinese Bible to the people of Joseon. In 1866, a Welsh Protestant Christian missionary Robert Jermain Thomas (1840–1866), who served with the London Missionary Society, developed a strong desire to work among the people of Joseon after his first visit a year before and decided to come to Joseon. Thomas took a job as an interpreter on an armed American trading ship, the General Sherman. He persuaded the captain to sail to Pyongyang to establish trade between the United States and Joseon, even though uninvited trade was forbidden. At the time, Joseon was closed to foreigners because of the government's fear of foreign influence. The General Sherman set sail on 9 August 1866 and was first spotted at the mouth of the Taedong River on 16 August. As the ship sailed up the river loaded with cotton goods, tin, and glass, Thomas tossed gospel tracts onto the riverbank. Joseon officials repeatedly ordered the American boat to leave immediately, to which they did not listen, and during this confrontation, Thomas was killed along with thirteen others. One Joseon government official named Pak Yong-Sik took home some of the Bibles thrown onto the riverbank and used them to wallpaper rooms in his house so people were able to read the gospel

there for themselves.³⁰ Thomas is considered to be the first martyr in Korea (Joseon).³¹ Chinese has long been the academic language until the invention of “한글 [Hangul], written language for Korean” by King SeJong in 1443. Studying/writing/reading was restricted to only nobles and Hangul was rejected and resisted for several centuries. With much labor, effort, and dedication, Christianity has taken root in Joseon. John Ross, a Scottish Protestant missionary, met traders from Joseon during his ministry in China and decided to make a Hangul (now Korean) translation of the New Testament which was completed in 1887 and brought to Joseon. Over time the translation has been corrected and adjusted to make more sense. In 1911, the Old Testament translation was completed and 성경전서 (the Bible) was published. As Martin Luther says, “Let God speak to his people through Scripture, let His people respond with the singing of their songs.”³² Once the Scripture was translated, songs were translated for Korean Christians to respond with singing.

The Baptist Church in Korea began on December 8, 1889, with the missionary work of Malcolm C. Fenwick (ca. 1865–ca. 1935), an independent missionary from Canada. He passionately preached the gospel based on his strong spiritual experience without receiving a proper seminary education, later returned to his home country, received theological training, and worked hard to evangelize and cultivate evangelists centered on 원산 [Wonsan]. Fenwick worked

³⁰ David Edward Pike, “The Man Who Brought the Gospel to Korea,” WellDigger, August 8, 2011, <http://daibach-welldigger.blogspot.com/2011/08/man-who-brought-gospel-to-korea.html?q=korea>).

³¹ Myungsoo Park, “한국기독교회사(韓國基督教會史),” 한국민족문화대백과사전 (The Academy of Korean Studies, 2015), <http://encykorea.aks.ac.kr/Contents/Item/E0076228>).

³² Donald Hustad, *Jubilate II: Church Music in Worship and Renewal* (Carol Stream, IL: Hope Publishing, 1993), 186–87.

with Missionary E. C. Pouling from Clarendon Baptist Church, Boston, establishing the first Baptist churches in 공주 [Gongju], 칠산 [Chilsan], and 강경 [Ganggyeong].³³

Worship Practices, Issues, and Quick Fix Solutions

The Baptist Church is characterized by its evangelical beliefs and worship practices. Traditional worship practices in the Baptist Church in Korea consist of liturgy, hymns, and preaching and are deeply rooted in their faith and culture.

³³ “기독교한국침례회총회,” *기독교한국침례회총회 The Korea Baptist Convention*, accessed August 2, 2023, <http://www.koreabaptist.or.kr/Page/Index/20805>.

	Publication Year	Editor(s)	Title	Number of Hymns included	Special features	Denomination(s)
1	1892	G.H. Jones L.C. Rothweiler	찬미가 [ChanMiGah]	27	Contains only lyrics	Methodist
2	1894	H.G. Underwood	찬양가 [ChangYangGah]	117	Polyphonic scores with 7 or 9 Korean lyricists' songs	
3	1895		찬미가 [ChanMiGah]	81	4 Korean lyricists' songs	Methodist
4	1908	Joseon Christian Publication 조선예수교서회	찬송가 [ChanShongGah]	266	5 Korean Traditional Singing Style Music included	Methodist, Presbyterian
5	1931	Methodist-Presbyterian Council 감리교 장로교 연합공의회	신정찬송가 [ShinJeongChanSongGah]	314	7 Korean lyricists' songs, traditional songs excluded	Methodist, Presbyterian
6	1949	Christian Council of Korea 한국기독교연합회	찬송가 (합동) [ChanSongGah: HahpDong]	586	6 Korean lyricists'	Korea Evangelical Holiness, Methodist, Presbyterian
7	1967	Hymn Council 찬송가위원회	찬송가 (개편) [ChanSongGah: GaePyeon]	600	27 Korean lyricists & composers' works	All denominations
8	1983	Christian Hymn Council 한국찬송가공회	찬송가 (통일) [ChanSongGah: TongIl]	558	18 Korean lyricists & composers' works	All denominations

Figure 3. History of Korean Hymn Books³⁴

Figure 3 shows the development of the Korean hymn books which have been a major part of Korean worship music. Classical style or the traditional worship style dominated church music. For a little over two centuries of classical/traditional style of worship, hymns have been the

³⁴ "History of Korean Hymns," *The Hymn Society of Korea 재단법인 한국찬송가공회*, <https://hymnkorea.org/23>.

songs by which Koreans responded to God across all protestant denominations including Presbyterian, Methodist, Pentecostal, and Baptist. The introduction of contemporary church music in the 1960s by Dr. Billy Jang Hwan Kim through YFC (Youth for Christ) and the record-breaking Billy Graham Crusade in 1971, precipitated debates among churches, and gospel music started to play a major role in church music.³⁵ Stylistic changes experienced in worship from traditional to contemporary are explained as the shift from the ritual character of the Old Testament to the adaption of indigenous worship in the mission field of the New Testament.³⁶

In the 21st century, Baptist churches in Korea typically have a contemporary worship style, incorporating a mix of hymns and contemporary Christian songs. Much of the worship is closely related to the language, singing, reading of the words, prayer, and sermon, making it harder for people with language barriers to fully participate in the worship. One solution the church has found is to provide simultaneous translation by the interpreter for English-speaking non-Koreans and English subtitles for the bulletins and lyric/word projections in worship services. However, this effort does not meet the needs of the changing Korean society. As seen in the statistics, an increasing number of foreign populations are from non-English speaking countries, especially most of the marriage immigrants who are from Southeast Asian countries. Another option the churches have taken is to provide different language services for different people groups. These efforts help people of different languages bond together and build their own society creating various congregations within a church. As shown in a study, the language barrier ranks top with over 21% of people in the difficulties faced by marriage immigrants and

³⁵ Yoojung Justin Lee, “A Strategy of the Worship Renewal for the Korean Church in Postmodern Times” (PhD diss., Liberty University, 2004), 74.

³⁶ Sekwang Kim, “Trends in Changes in Church Worship in Korea: Worship War and Worship Blending,” *The Christian Literature Society of Korea 기독교사상* 652 (April 2013): 35–43, 41.

naturalized citizens,³⁷ multicultural families cannot worship together unless one speaks the language of the other thus not being able to belong to the same faith community.

Marriage immigrants are the biggest force in diversifying the cultural fabric of the Korean church. Unlike the foreign labor force or visitors, they are permanent residents. Yet, Korean churches treat them as outsiders.

Multicultural Worship

Multicultural worship is not a product that suddenly occurs one day, nor is it merely an adaptation or subtle response to changing social phenomena. Multicultural worship occurs in the providence of the creator God, and Scripture supports it. God made all the nations from one man, that they should inhabit the whole earth; and he marked out their appointed times in history and the boundaries of their lands. God did this so that they would seek him and perhaps reach out for him and find him though he is not far from anyone (Acts 17:26, paraphrased). Men were originally created to worship God. Isaiah 43:21 says God has chosen people, the people He formed for himself that they may proclaim his praise. Psalms 150:6 says, “Let everything that has breath praise the LORD. Praise the LORD” (NIV). Humanity is created to worship God and sing and proclaim His praise. This is the very purpose. The church is the body of Christ (1 Cor. 12:27). Believers have a common destiny and mission. Regardless of one’s nationality, cultural background, language, or anything else, each member of the church is meant to worship God together as one body. This is well described in Revelation:

After this I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb. They were wearing white robes and were holding palm

³⁷ Yeonsook Seo, “Research on Counterplan of Korean Church as Entering into Multi-Cultural Society,” *Theology and Praxis* 39 (Summer 2014): 481–510, <https://doi.org/10.14387/jkspth.2014.39.481>, 494.

branches in their hands. And they cried out in a loud voice: “Salvation belongs to our God, who sits on the throne, and to the Lamb.” All the angels were standing around the throne and around the elders and the four living creatures. They fell down on their faces before the throne and worshiped God, saying: “Amen! Praise and glory and wisdom and thanks and honor and power and strength be to our God for ever and ever. Amen!” (Revelation 7:9–12).

The demographic changes the Korean churches are experiencing are an opportunity to taste that heavenly worship on earth. Yet, instead of leading people to see the changes and urging Christians to feel the need for multicultural worship, they are moving slowly or not at all as they are now. Lindsey Skinner writes that American churches are embracing these changes by combining maximal inclusiveness in major Sunday worship services with smaller groups meeting during the week to allow members of various ethnic groups to worship in their own languages.³⁸ But the authors of *Against All Odds: The Struggle for Racial Integration in Religious Organizations* point out that outnumbered races still feel separated, and that white-centered worship culture further induces racial conflict.³⁹ In Korea, many of the studies on multiculturalism are focused on demographic changes and the churches’ role from a missional point of view.

The concern for this research is to view the increasing number of marriage immigrants as a social environmental change that existing culture should modify and adjust to, especially for the church to consider how to integrate different cultures (plural) without one culture dominating the interculturally married families. The study is based on Korean–Non-Korean married couples,

³⁸ Lindsey Skinner, “Megachurches Embracing Ethnic Small Groups and Multicultural Services,” *Religion Watch* 30, no. 12 (October 2015), 4.

³⁹ Brad Christerson, Korie L. Edwards, and Michael O. Emerson, *Against All Odds: The Struggle for Racial Integration in Religious Organizations* (New York, NY: New York University Press, 2005), quoted in Kyungju Kim, “Response of the Korean Church to Immigrants: Case Study on the Process of Constructing a Multicultural Church,” 103.

so half of the population is Korean. Still, the other half is not limited to a single culture, nationality, or language. The phenomenon found in Korean churches is that there are very small numbers of people from other cultures, but they are intermingled with the Korean culture as they have been united by marriage. Since marriage is not just a social contract but also a covenant, the union between two different cultures should be considered seriously and treated fairly even though the numbers may be few.

Much research and study should be done to build a worship model for a multicultural

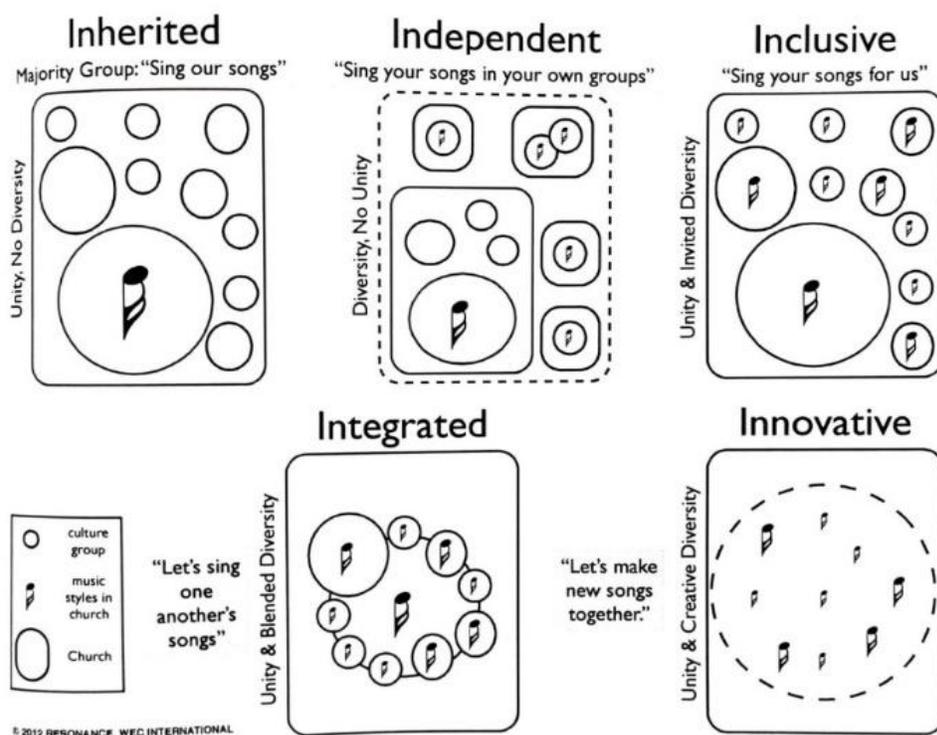


Figure 4. Unity and Diversity

worship service suitable for Korea. Ian Collinge explains five different approaches when moving from monocultural to multicultural worship: (1) Inherited patterns: Unity without diversity, (2) Independent groups: Diversity without unity, (3) Inclusive involvement: Unity with invited diversity, (4) Integrated music: Unity with blended diversity, and (5) Innovative fusion: Unity

with creative diversity.⁴⁰ Figure 4 portrays each approach. Having different language services would be explained as Independent: Sing your songs in your own group. Inclusive would be described as letting them come to “your” worship and have them sing their songs for you. But as the two persons become one in marriage, the church should be Integrated: singing one another’s songs, thus, creating new songs together: Innovative. Within Korean churches, most often Collinge’s *Inherited* and *Independent* models of worship are found. There have been attempts at multi-ethnic worship in English, but with the increasing number of languages (nationalities) and members, the need to form a community by country has emerged, which again led to churches within a church.⁴¹ The effort of the church is limited to the introduction of multilingual or translation services to ensure inclusivity. Multi-ethnic worship or multicultural worship requires deep consideration and as much preparation as all other approaches to worship for it to be a more inclusive and culturally diverse worship experience. The church’s perception of foreigners, especially marriage immigrants who are now a part of Korean society, and its perception of the related changes in society should be transformed. As the number of marriage immigrants increases, the cultural fabric of the church is diversified as they bring with them diverse cultural backgrounds.

José Antonio Rubio gives simple tips in his article “Checklist for Multicultural and Multilingual Worship.”⁴² From his checklist, Rubio emphasizes the importance of the music.

⁴⁰ Ian Collinge, “Moving from Monocultural to Multicultural Worship,” in *Worship and Mission for the Global Church: An Ethnodoxology Handbook*, ed. James R. Krabill, (Pasadena, CA: William Carey Library, 2013), 439.

⁴¹ Kim, Oh, & Kim, “Response of the Korean Church to Immigrants,” 118.

⁴² José Antonio Rubio. “Checklist for Multicultural and Multilingual Worship,” *Liturgy* 14, no. 4 (1998): 23–26.

Table 5. Checklist for Multicultural and Multilingual Worship

- Representatives from the community of each language to be used in the liturgy need to be part of the planning team from the get-go.
- Substantial parts of the service need to be in each language.
- A multilingual liturgy is not the time to experiment, to introduce innovation or to improvise.
- Don't repeat
- All parts of the celebration that are in one language need to make sense and be able to stand alone.
- This is the time to emphasize the nonverbal: gestures, silence, symbols, instrumental music.
- The homily is key; it needs to be well prepared and well delivered.
- Music is key.
- Preparation needs to begin well before the event.
- Always provide a worship aid.
- Rehearse.
- The ministers taking part in the celebration need to be representative of all the cultural groups in the community.
- Have hospitality after the event.
- Evaluate.
- The only perfect liturgy is the Wedding of the lamb.

However, many disagree with taking music as the key in multicultural worship.

John Blacking, a well-known British ethnomusicologist, writes, “The meaning of musical signs is ambiguous; culture-bound, rather than objectively self-evident: people are inclined to perceive and interpret them with reference to their experiences of different cultural systems, as well as according to variations in individual personality.”⁴³

⁴³ John Blacking, “Music, Culture, and Experience,” ed. Reginald Byron (Chicago: Chicago University Press, 1995), 229, quoted in Robin P. Harris, “The Great Misconception: Why Music Is Not a Universal Language,” in *Worship and Mission for the Global Church: An Ethnodoxology Handbook*, ed. James R. Krabill (Pasadena, CA: William Carey Library, 2013), 83.

Music may build a bridge but what common ground each culture lands on must be the Scripture itself. “In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made” (John 1:1–3, NIV). The Word was there before us. God created man in His image and breathed into him bringing him to life. And the Lord God took the man and put him in the Garden of Eden to work it and take care of it. And the Lord God commanded the man, “You are free to eat from any tree in the garden; but you must not eat from any tree of the knowledge of good and evil, for when you eat from it you will certainly die” (Genesis 2:15–17, NIV). God put thoughts and regulations in man by commanding–talking to him with words. The words that God has spoken to Adam and Eve have become the guideline for them. Likewise, the Scriptures must guide the church as the supreme and final authority in understanding and shaping its worship. Ron Man writes in his essay “‘The Bridge’: Worship Between Bible and Culture”:

People change. Times change. Cultures change. Only in the pages of Scripture can we hope to find an unchanging standard for our worship. And with all the debates about worship forms, styles, and practices which continue to rage today, the church of Jesus Christ desperately needs a *unifying* understanding of the unchanging, nonnegotiable foundations of worship—and we must turn to the Scriptures for that purpose.⁴⁴

As Francis A. Schaeffer agonizes about, “how to communicate unchanging truth in a changing world”⁴⁵ a half-century earlier, the church should focus on the Scripture. Julisa Rowe finds a solution for multicultural worship in Scripture. Rowe suggests bringing Scripture to life with

⁴⁴ Ron Man, “‘The Bridge’: Worship Between Bible and Culture,” in *Worship and Mission for the Global Church: An Ethnodoxology Handbook*, ed James R. Krabill et al. (Pasadena, CA: William Carey Library, 2013), 17.

⁴⁵ Francis A. Schaeffer, *Escape from Reason* (Downers Grove, IL: Inter Varsity Press, 1968), 8.

artistic creativity; dramatizing the Scripture; reading it aloud and dividing the Scripture passage according to the voices speaking in the passage.⁴⁶ The word of God is the common feature for any culture, any language, any nation for Christians. And if the story could be made as drama (visual play), anyone could understand the biblical story. There also are accounts of people accepting Jesus to be their Lord after watching open-air Scripture drama.⁴⁷ Multicultural worship may not be started right away, and it may be in a different style than what is often found in traditional churches. But someone should start preparing for the multicultural church to love God better and to love her neighbors more effectively. Much preparation and work need to be done both spiritually and physically.

Conclusion

Korea is at an early stage of a multicultural society. All the spheres of society, including government (politics), economy, education, and culture, should be ready to embrace change. But most of all, the church should be ready for this change. Os Guinness talks about the ideologies that were replaced in the West, referring to them as *the red wave*, *the rainbow wave*, and *the black wave*.⁴⁸ He explains them as (1) Red wave = different forms of Marxism (revolutionary nationalism, classical Marxism (revolutionary socialism), and neo-Marxism (cultural Marxism)); (2) Rainbow wave = LGBTQ Revolution; and (3) Black wave = Islamic radicalism. In many ways, Korea is faced with these waves: a bordering Communist country, which is still at war

⁴⁶ Julisa Rowe, “Bringing Scripture to Life with Artistic Creativity,” in *Worship and Mission for the Global Church: An Ethnodoxology Handbook*, ed. James R. Krabill (Pasadena, CA: William Carey Library, 2013), 465–67.

⁴⁷ Michelle Petersen, “Scripture Relevance Dramas,” in *Worship and Mission for the Global Church: An Ethnodoxology Handbook*, ed. James R. Krabill (Pasadena, CA: William Carey Library, 2013), 473.

⁴⁸ Rick Plasterer, “The Christian Core of the West and the Need for Renewal,” *Juicy Ecumenism*, last modified September 22, 2022, <https://juicyecumenism.com/2022/09/23/the-christian-core-of-the-west-and-the-need-for-renewal/>.

against it, LGBTQ voicing more and more prominent, and a slowly but steadily growing number of Muslim populations. The church should be awake and stay alert.

This literature review provides an overview of the impact of marriage immigrants on worship practices in the Baptist Church in Korea. It is a multifaceted phenomenon that should be overseen. The review synthesizes existing research to highlight the challenges and opportunities that arise from the presence of marriage immigrants, emphasizing the need for cultural sensitivity, inclusivity, and support mechanisms within the church. Understanding and addressing these challenges are crucial for maintaining the unity and vitality of the congregation while embracing the diversity that marriage immigrants bring to the community. The findings of this review can inform church leaders, policymakers, and researchers interested in understanding and addressing the needs of marriage immigrants within religious contexts. Further research is needed to delve deeper into this specific area and provide practical recommendations for fostering a harmonious and inclusive worship environment in the Baptist Church in Korea.

Chapter 3: Methodology

Introduction

The purpose of this study is to observe phenomena and perspectives regarding the impact of marriage immigrants on Christian worship in the Republic of Korea. The study also investigates marriage immigrants' personal worship experiences and expectations as foreigners living in Korea. By pointing out the reality of the Korean church's response to a changing society, this study seeks to answer the research questions and identify questions for further research.

Rationale for Design

A combination of quantitative and qualitative research methodologies is implemented as a mixed-methods approach. The quantitative approach consists of an online/mobile survey utilized to collect information from the member churches of the Korea Baptist Convention (as of March 6, 2023, there were 3,154 churches). The qualitative part of the research consists of interviews with the multicultural families of Suwon Central Baptist Church (SCBC) members, a compelling example of this cultural shift related to intercultural marriage in Korea. Randomly selected immigrant members of the seven different language services (Chinese, Cambodian, English, Mongolian, Nepalese, Russian, and Vietnamese [in Alphabetical order]) were interviewed to discover the needs.

The quantitative procedure is used to answer the following questions:

- (1) What demographic changes are found in Korean society due to the marriage-immigrants?

- (2) How much are Korean Baptist Churches aware of the need for multicultural worship?
- (3) How should the Korean Baptist Church prepare for this surge of the increasing number of intercultural marriages and families?

The qualitative procedure is used to answer the following questions:

- (4) What are the difficulties faced by the wives of multicultural marriages in worship?
- (5) What do the migrant/immigrant wives of multicultural marriages expect in worship from the church?

Quantitative and qualitative research methods are employed to study Korean churches' reality amidst the flourishing multiculturalism created by marriage immigrants. The Descriptive Research Design, encompassing a variety of methodologies that are best suited for examining and trying to make sense of a situation or event as it currently exists in the world,¹ is used to explain the research findings. In particular, one of the descriptive-interpretive² qualitative research methods, the phenomenological study, which attempts to understand people's perceptions and perspectives on specific situations,³ is used. Phenomenological qualitative research is a type of research that relies on participants' subject experiences by exploring and

¹ Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research: Planning and Design*, 12th ed. (New York, NY: Pearson, 2019), 146.

² Robert Elliott and Ladislav Timulak, "Descriptive and Interpretive Approaches to Qualitative Research," essay, in *A Handbook of Research Methods for Clinical and Health Psychology*, vol. 1. (New York, NY: Oxford University Press, 2005), 147–59. Elliot and Timulak explain phenomenological research is one of the 'brand names' of the descriptive-interpretive qualitative research methods which various common elements are mixed and matched according to particular researchers' predilections.

³ Leedy and Ormrod, *Practical Research*, 233.

seeking to understand the world from the participants' perspectives and gain insights into their lived experiences.

The phenomenology this study is focused on is the worshipping experience of the marriage immigrants in Korea as a new neighbor and minority. The interviews provide a rich narrative of the lived experience of those marriage immigrants with a specific focus on their worship experiences. With the procured data, narrative analysis is used to interpret the core narratives. The researcher searched for common themes, threads, and tensions to make sense of the data, especially marriage immigrants' expectations of worship, so that the church can better understand the needs and wants of these new neighbors and anticipate the surge society is experiencing.

Researcher's Role

The researcher was in charge of designing and administering the survey, conducting interviews, interpreting findings, ensuring the validity and reliability of data, and strictly adhering to ethical standards in accordance with the policies of Liberty University.

Population and Sample

The quantitative research participants were selected through several prescreening procedures.

1. Data was collected and analyzed from the Korean Statistical Information Service (KOSIS) for the past two decades on a five-year basis (2006,⁴ 2010, 2015, 2020) of the marriage immigrants.

⁴ In 2006, KOSIS began compiling statistics on marriage immigrants by Administrative Districts.

2. From the analysis of the seventeen Administrative Districts (Seoul, Busan, Daegu, Incheon, Gwangju, Daejeon, Ulsan, Sejong City, Gyeonggi-do, Gangwon-do, Chungcheongbuk-do, Chungcheongnam-do, Jeollabuk-do, Jeollanam-do, Gyeongsangbuk-do, Gyeongsangnam-do, and Jeju-do), 5 districts' (Gwangju, Ulsan, Chungcheongnam-do, Gyeongsangnam-do, and Jeju-do) number of marriage immigrants increased over 100% (double the number) since the statistics compilation began in 2006.
3. The Korea Baptist Convention (KBC) was contacted for information on its member churches in those five Districts.
4. Phone calls were made to collect the electronic mail addresses to send the survey recruitment letters and the survey.
5. Recruitment emails were sent to KBC member churches in those 5 Districts for the survey participation.
6. After implementing the screening process, survey data was collected from the participants who met the established criteria.

The qualitative portion of the research was designed for wives of multicultural families in SCBC to participate in reflecting on how the actual members of the multicultural families feel about their worshiping communities and their place in the Korean church. There were seven different churches within the church by language group: English, Cambodian, Chinese, Mongolian, Nepali, Russian, and Vietnamese. One person from each worshiping community was interviewed to show the varieties and for comparison. The Russian worship service had been dissolved during the pandemic. A former member who had worship experience with the group was contacted to

participate in the interview. There were no marriage immigrants in the Cambodian worship service to participate in the study. A total of six interviews were conducted.

Recruitment Procedures

All Baptist churches registered to the Korean Baptist Convention in the Administrative Districts with a 100% increase in marriage immigrants in the past two decades were contacted to participate in the survey.

To be qualified for the survey, the participants must:

1. Be 18 years of age or older
2. Be a pastor or church staff
3. Have served his/her church for at least 8 months

For the recruitment for the interview participation, a meeting was held with the pastors of the foreign language ministry at Suwon Central Baptist Church. The study was introduced, and the researcher asked permission to introduce the study to the congregation through different language services.

Verbal announcements were made in each worship service asking for study participation, and the contact information was given for a detailed explanation of the study. Meetings were set up for an interview.

The qualifications for the participant in the interview are:

1. Must be 18 years of age or older
2. Must be a female who has been married to a Korean native male for at least three years

3. Must be fluent in Korean and willing to share her worship experience at Suwon Central Baptist Church
4. Must have had worship experiences at Suwon Central Baptist Church at least four times

The recruitment documents for both survey and interview are found in Appendices A and B of this dissertation.

Instrumentation (Survey)

The survey includes fifteen questions which have been approved by the IRB. These questions were developed to consider the following two areas: (1) the church's awareness of the issue of multicultural marriage/immigrants and how it is reflected in the church demographics and (2) what the churches' responses are. Demographic statistic questions were asked to assess how the church is affected by the increase in the number of marriage immigrants and the church's awareness of the surrounding phenomena.

Survey participants were asked about their awareness of the demographic changes in the area where the church is located. They were also asked if they were aware of the difficulties faced by migrants or their children. Then, to see how the demographic is reflected in church, the attendance/existence and size of marriage immigrants among the congregation were measured. As seen in a preliminary study, most of the migrant settlement programs in Korean society are conducted by religious organizations. The respondent's church is examined to see if there are

programs currently being implemented and what they are conducting. The participants were also asked what efforts should be made to accommodate these increasing marriage immigrants.

As a part of the qualitative study, questions about the existence and necessity of multicultural worship/foreign language worship services and the church's awareness of the needs of multicultural families were asked. To compensate for the response bias that may be at work, as the survey relies on self-reported data on behalf of the church, the participants were also asked about participants' foreign living experiences.

Sources of Data (Interviews)

Interviews were conducted to examine the target population, members of multicultural families, especially wives who are marriage immigrants. A verbal announcement was made at each language service for the interview participation with the Kakao Open Chat Link QR code distributed where prospective participants may ask questions regarding the study, through which the consent form is provided. Of the qualified applicants, one-on-one, face-to-face meetings were set up and a consent form was distributed and explained once again at the beginning of the interview for the interviewees to sign and submit. One language service was terminated during the COVID-19 pandemic, but a former member was contacted to participate, and the participant agreed to interview. The Cambodian worship service did not have any married immigrants; thus, no interview was held.

Data Collection & Management

The quantitative portion of the research was administered through an online survey. There are 480 churches registered to the Korea Baptist Convention in the selected five districts with the largest increase in marriage immigrant populations in the past 15 years. Of those KBC churches,

404 churches are physically located in those districts. Of the 404 churches' phone numbers, 114 numbers were out of service and 290 calls were made to collect email addresses for the survey recruitment more than once. Sixty verbal consents were made by providing an email address by the pastor/staff. An email with the survey recruitment letter and the link to the survey was sent to each leader twice to urge their participation. The second email was sent with the note that if they had already participated, they did not have to respond to the email. The survey was open to receive participation for two weeks. Of the 60 verbal consents, 28 ultimately participated in the study. One response was excluded because it was not from one of the five districts; therefore, there are 27 responses represented in this study.

In-person, one-on-one interviews were conducted for the qualitative study. Each interview lasted between 45 to 90 minutes and was audio recorded without any notetaking by the researcher for the full attention to be given to the conversation. Each interview's recordings were transcribed, and if warranted, follow-up questions were asked. The recordings, transcriptions, and notes are kept on the researcher's password-locked computer and stored in a private folder on personal cloud storage that is password protected.

Interview Questions

Eleven interview questions were developed to expand the understanding of the current actual experiences as a foreign national, especially participants' worship experiences as members of a multicultural couple/family, and to assess their sense of belonging in the worshipping community. The interview itself was exploratory. Interviewees were not limited to answering the questions asked. Their feelings, thoughts, and memories were inherently revealed as they relayed their personal stories. The semi-structured interview questions collected qualitative, open-ended

data, and participants were asked to clarify, elaborate, or rephrase their answers if needed. The researcher's semi-structured questions redirected the interviewees to answer the research question. The interview questions are found in Appendix E of this dissertation.

Data Analysis Procedures

The survey, which is part of the quantitative study, was collected using Google Forms, a survey administration software offered by Google. This software allows the researcher to view the responses individually and in summary. The charts were generated by a Word document with the researcher's data input, and the percentages were calculated by the researcher.

The first question of the survey body was the church's location among the 17 administrative districts to ensure the collected data met the criteria for the study. This question was added in the process of acquiring the contact information of the prospective participants to double-check the accuracy of the information obtained from the Korea Baptist Convention. The following seven questions were *Yes* or *No* questions, with follow-up questions dealing with the demographics of the local area and how they were reflected in the church composition. For the next three questions, the survey participants were asked to describe or explain the churches' understanding of marriage immigrants and their receptivity to marriage immigrants in order to procure the qualitative data. Questions were included to find out the possible bias of participants. The thirteenth question was a question that posed a task and also was a collection of information. The last two questions were about the size and attendance of the church represented by the survey respondents. The intention was to find out whether there is a correlation between the size of the church and the participation of married immigrants in worship or the existence of programs for them.

Data analysis in a phenomenological study is more about categorizing and classification. A deductive approach was used to code the qualitative data for this study. The focus of the qualitative study is to find what difficulties the wives of multicultural marriages are facing in worship and what they expect from the church in worship. The interviews were conducted with open-ended questions, allowing the participants to answer freely about their worship experiences. Yet, the semi-structured interview questions were guided by specific topics that may be related to participants' experiences.

While the study primarily examines the worship experiences of marriage immigrants in a foreign language service, it is important to note that each interviewee comes from a unique background and recounts their experiences from different language services. Consequently, factors such as the environment and involvement may vary among participants.

Descriptive phenomenology aims to describe the essential meanings and structures of the phenomena without imposing any preconceptions or interpretations. The transcribed and summarized interviews were dissected into segments, categorized, rearranged, and reassembled to be narrated to elucidate each theme. CLOVA Note, a mobile application utilizing AI technology, was employed to transcribe the recorded interviews. Subsequently, the researcher reviewed the transcriptions while listening to the audio files to ensure comprehension, taking notes for the purposes of categorization. The procedure for this process is depicted in the following figure.

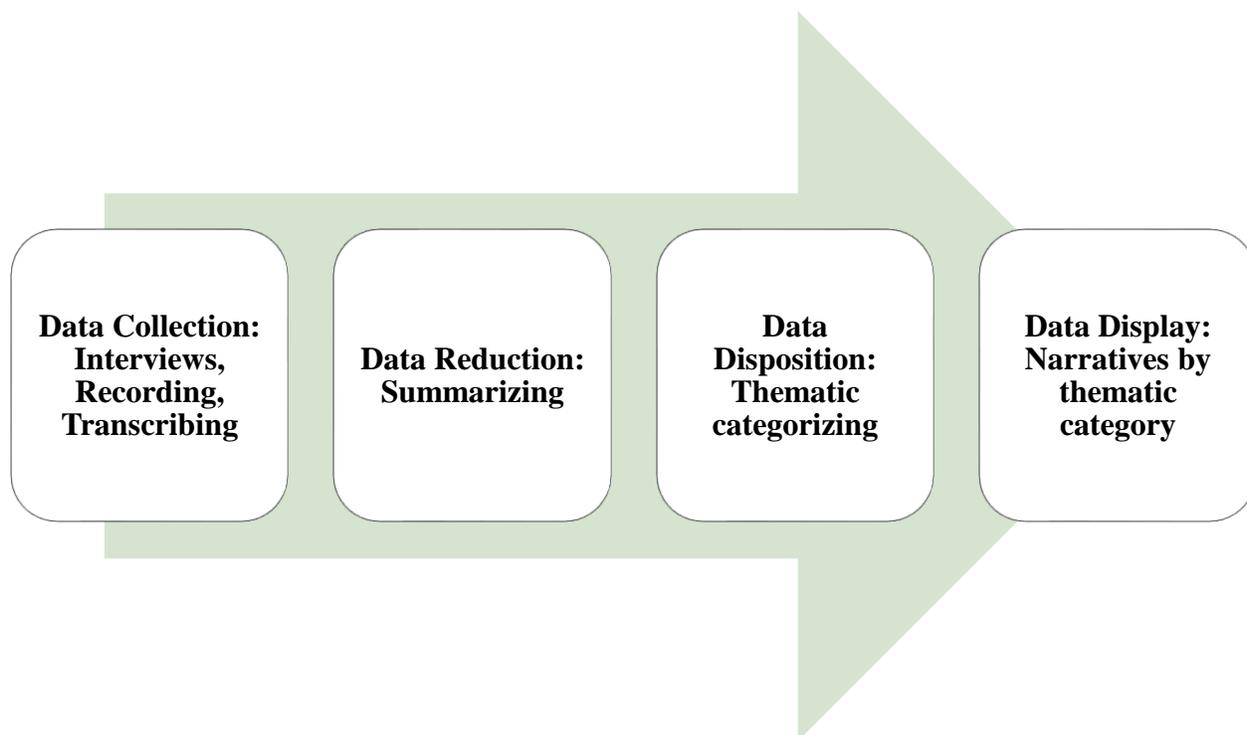


Figure 5. Qualitative Data Processing Procedure

The objective of the study is to understand marriage immigrants' worship experiences and to ask questions for further research by pointing out the reality of the Korean church's response to a changing society. Thus, the utilized coding method is solely anonymizing the data.

The reliance on software for any purpose other than to generate transcripts was avoided to maintain the researcher's proximity to the narratives shared by the participants.

The specifics of this study note that the experiences of marriage immigrants include, but are not limited to, personal encounters with the gospel (such as their relationship with God), their daily spiritual practices (such as prayer and reading the scripture), their participation in worship services, the religious background of their spouses, worship experiences in Korea outside of Suwon Central Baptist Church, the worship experiences of their children (if applicable), and their expectations from Suwon Central Baptist Church.

Validity and Reliability

The research instruments were designed to align closely with the research objectives, aiming to explore the phenomenon of multiculturalization in the context of marriage immigrants in Korea and their impact on worship. By focusing on specific constructs such as the church's awareness, response, and accommodation of marriage immigrants, the study ensures that the data collected are relevant and meaningful in addressing the research questions.

The survey questions were meticulously crafted to encompass various dimensions of the research topic, drawing from a comprehensive review of relevant literature and consultation with experts in the field. The survey questions were structured to depict the status quo of the local church. It is designed to ask questions about the correlation between social phenomena and the church by asking how demographic changes are reflected in the church and what impact it has had on the church's dynamics.

The validity and reliability of the qualitative study, and an explanation of researcher bias will be explained in the limitations and delimitations section below. Also, detailed interview narratives are provided in the next section.

Language Considerations for the Study

The researcher, a Korean native, developed the survey and interview as bilingual instruments, but they are administered in the Korean language as the research is taking place in Korea. The bilingual instruments for the survey and interview are presented in Appendices D and E. The data in this report are exclusively presented in English.

Delimitations of Samples

The quantitative portion of the research is to gather information about the local church and where they are ministering. The survey was conducted anonymously to protect the correspondents, creating a breach. To be objective and accurate and to reduce errors in the participants' understanding of their church in anonymity, screening questions provided in Appendix C were asked. The correspondents must be adults (age 18 or older) and staff/pastors who have served the church they are representing/answering on behalf of for at least eight months. The survey was structured such that respondents were automatically dismissed from the survey if they did not meet the eligibility requirements criteria and/or did not agree to the informed consent.

The qualifications for the qualitative interview participants were: (1) 18 or older, (2) to have been married at least for three years and still married at the time of the interview; (3) who is fluent in Korean or English so that she is available to communicate without an interpreter during the interview and is willing to share her worship experience with the researcher, and (4) to have

attended a worship service at least four times at Suwon Central Baptist Church. The screening to meet this criterion was announced during recruitment.

Protection of Human Subjects

Participants for both the interview and survey were provided with specific directions to determine their eligibility and capacity to complete the survey and associated interviews. All aspects of the research process involving human research subjects were approved by the Institutional Review Board at Liberty University. All survey participants were required to electronically agree that they had read and agreed to the material provided in the informed consent form before proceeding with the survey. Interview participants were also directed to an electronic consent form via the Kakao Open Chat link⁵ offered at study recruitment. A hard copy of the consent form was provided for the interviewees to sign and submit at the beginning of each interview. The bilingual versions of the informed consent documents for both survey and interview participants are provided in Appendices F and G. All data from the survey and interview participants was stored in the researcher's password-protected computer and a private folder on cloud storage that is also password-protected. The participants' names are protected by using aliases in the narratives. All procured data will be deleted and destroyed after three years after the publication.

Limitations and Delimitations

The survey was administered in only five out of the seventeen administrative districts, which had experienced over a 100% increase in the number of marriage immigrants over the past

⁵ Open Chat is a service provided by KAKAO, a mobile messaging app for smartphones operated by Kakao Corporation, where people can share their stories and/or feelings via an Invite link without adding friends.

15 years. The increase of more than 100% is the largest among all districts in Korea, but it does not necessarily reflect the largest increase in the number of marriage immigrants. Additionally, marriage immigrants are not the sole source of multiculturalization for the churches in those districts.

Another challenge was finding contact information for survey participation. Difficulties arose in obtaining accurate information about each church and securing contact details for individuals who could participate on behalf of each church. These challenges are reflected in the number of survey responses.

Interviews were conducted one-on-one and face-to-face. Participants were excited that their stories were able to be told, and above all, they were interested in forming new relationships. In addition to approaching the research process as an interviewee, there was a willingness to form a relationship. Efforts were required to keep the distance for the objective description and analysis of the research findings.

Summary

The influence of the marriage immigrants and their families in Korean society is gradually increasing. The church should be no exception. This study aims to see how marriage immigrants are impacting the worship of Korean churches by surveying pastors/church leaders and asking open-ended questions of the marriage immigrants. There is not just a desire to examine the changes the churches are experiencing, but also how to better serve these new neighbors. This chapter details the rationale for the research design, the researcher's role, and the research process, including recruitment and data collection, instrumentation, validity and reliability, limitations and delimitations, and how the participants are protected. In chapter 4, the

data accumulated from this study is reported and explained to see how marriage immigrants have impacted the worship of the Baptist Churches in Korea.

Chapter 4: Results and Discussion

Introduction

This chapter reviews the results and analysis of the quantitative and qualitative data from the survey and the interviews. The participants in the quantitative portion of the study are pastors or church staff of Baptist churches located in the five districts where the number of marriage immigrants has increased by over 100% in the past 15 years. They have served the church they are representing for over eight months. The qualitative study was conducted through one-on-one, face-to-face interviews. The qualifications of participants are that they are marriage immigrants, namely a non-native Korean female married to a Korean male who has moved to Korea. The data procured from this mixed-methods study was received by the researcher with conviction as well as astonishment. Although it is impossible to represent the universality of the Korean Baptist Church in one study or to generalize the findings for the entire Korean church, it is possible to summarize the larger circumstances from this study's data.

Survey responses appear to confirm the researcher's concern that the local church is largely unaware of the demographic changes in society and does not reflect the social statistics of its surroundings. Though many churches recognize the difficulties faced by foreign labor forces and marriage immigrants, they have not realistically assessed the need for church intervention.

Data procured from the interviews provided the researcher with a surprise. Interviewees were asked eleven questions about their worship experiences at Suwon Central Baptist Church, their backgrounds, how they came to Korea, how they were exposed to the gospel, what their expectations are for their worshiping communities, and their spiritual growth. The biggest concern of the marriage immigrants is the local church's role not only to be a faith community

but also a social community. The surprise was that marriage immigrants are interested in individualization and privatization rather than integration and unification in worship.

Context of the Research

The research for this study was conducted in Korea. The survey aimed to understand the church's perspective on the topic and inquire about the respondents' views on what actions the church should take in response. The importance of understanding the times and knowing what to do is highlighted in 1 Chronicles 12:32, where it mentions men who had *an understanding of the times, to know what Israel ought to do*, and all their brethren were at their commandment when the David dynasty was established.

The researcher analyzed census data from 2006 when the Korean Statistical Information Service¹ began regularly gathering data on marriage immigrants across the 17 administrative districts. Five districts exhibited a 100% increase in the number of marriage immigrants from 2006 to 2020. Most of the churches located in these districts are very small pioneering churches. The certainty of contact information collected from the Korean Baptist Convention was remarkably low, with less than 12% connectivity, even when phone numbers were known. Many respondents found it challenging to participate in the online survey due to their lack of information/technology knowledge.

As discussed in chapters 1 and 2, the causes of gender imbalance are related to cultural and social factors. The districts with the most increase in the number of marriage immigrants may not be comparable to the districts with the highest increased ratio of the population.

¹ “Number of Marriage Immigrants Resident by Administrative District (by Sex),” Korean Statistical Information Service, November 13, 2023, https://gsis.kwdi.re.kr/statHtml/statHtml.do?orgId=338&tblId=DT_5CA0610N&conn_path=I2.

Therefore, even if the ratio has doubled, the actual number still may be small. Recent news reported that in Seoul, the capital of Korea, there are two elementary schools with over 70% of the students from multicultural families.² The trend of marriage immigrants is also changing. But even amidst the changing trends, the fact that marriage immigrants are increasing, and their high birth rates remain unchanged for the time being. This survey has been conducted with these circumstances in mind.

Interviewees were from the Metro-Suwon area, non-native Koreans who have been married to a Korean male for over 3 years, proficient in Korean or able to conduct the interview in English, and have attended Suwon Central Baptist Church foreign language services, specifically their native language services, at least four times. These interviewees exhibit diverse backgrounds, encompassing ethnicity, native languages, educational attainment, social and economic status, how they met their husbands, and their duration of residence in Korea. Despite this diversity, all participants meet the eligibility criteria for the study, contributing various stories and emotions to the discussion.

Survey Findings

The purpose of the survey is to ascertain the perspective of the Korean church in a rapidly multicultural society and its response to and awareness of this transformation. Following the prescreening questions, the initial inquiry ensured that survey participants met the geographical criteria. Since 2006, KOSIS has periodically published demographic analyses reflecting the increase in the number of marriage immigrants across the 17 administrative districts. Over the past 15 years, five districts exhibited a growth of more than 100%, indicating a doubling since

² Yoojung Jung, “서울 초등학교 ‘다문화 학생’ 급증...2곳은 70% 넘어,” *E-Today*, (January 7, 2024).

2006. Churches from these five districts—Gwangju, Ulsan, Chungcheongnam-do, Gyeongsangnam-do, and Jeju-do—were invited to participate in the online survey. Respondents were required to meet the following criteria: (1) be 18 years or older, (2) serve as a pastor or church staff member, and (3) have served at the church they represent for at least 8 months.

The first question aims to exclude respondents who do not belong to the specified geographical locale. One response was excluded from the study. Among the 27 valid responses, 63% of churches were unaware of the significant demographic changes occurring in their region.

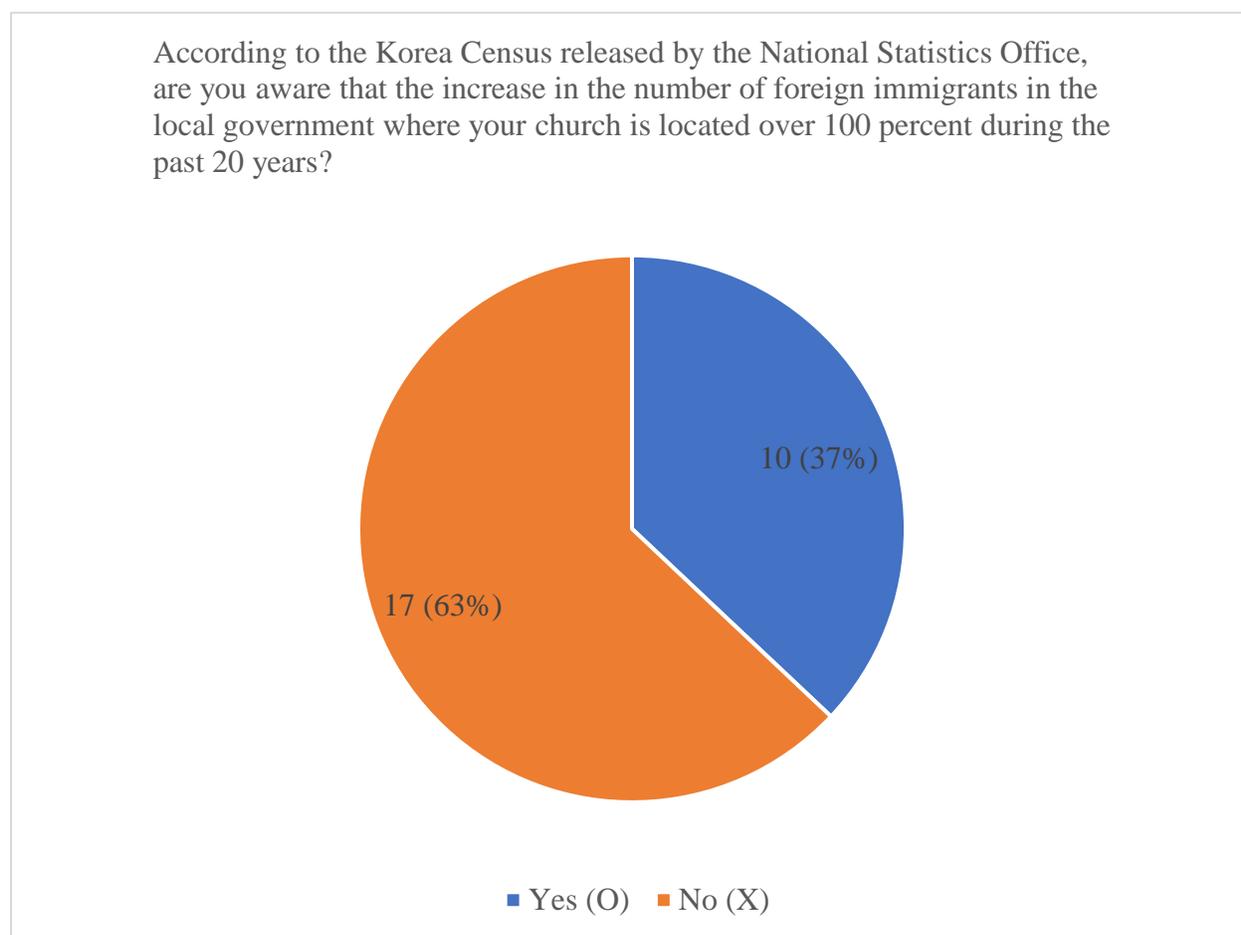


Figure 6. Understanding of the demographic changes

The total number of marriages in Korea in 2020 was 213,502. Among these, there were 15,314 intercultural marriages, representing 7.1% of the total. Although the number may be small, a

study in Germany indicates that the proportion of the influence of demographic factors on the decline in church membership may be over 33%.³ It is noted that despite experiencing over a 100% increase in the number of marriage immigrants, the proportion compared to the entire population is very small: Gwangju (0.25%), Ulsan (0.3%), Chungcheongnam-do (0.41%), Gyeongsangnam-do (0.32%), and Jeju-do (0.41%). The fact that the fertility rate of multicultural families exceeded 6% in 2020 underscores the increasingly multicultural nature of Korean society, making it imperative for the church to take an interest in it. However, the responses show a lack of awareness of this matter.

A little over 40% of the churches had foreigners attending their worship services regularly, which is roughly equivalent to the percentage of the church's awareness of the social demographic changes. However, they are not explicitly aligned. Out of the eleven churches that had foreigners regularly attending worship services, only five churches were aware of the significant increase in the marriage immigrant population.

³ David Gutmann and Fabian Peters, "German Churches in Times of Demographic Change and Declining Affiliation: A Projection to 2060," *Comparative Population Studies* 45 (January 22, 2020): 3–34, <https://doi.org/10.12765/cpos-2020-01>, 27.

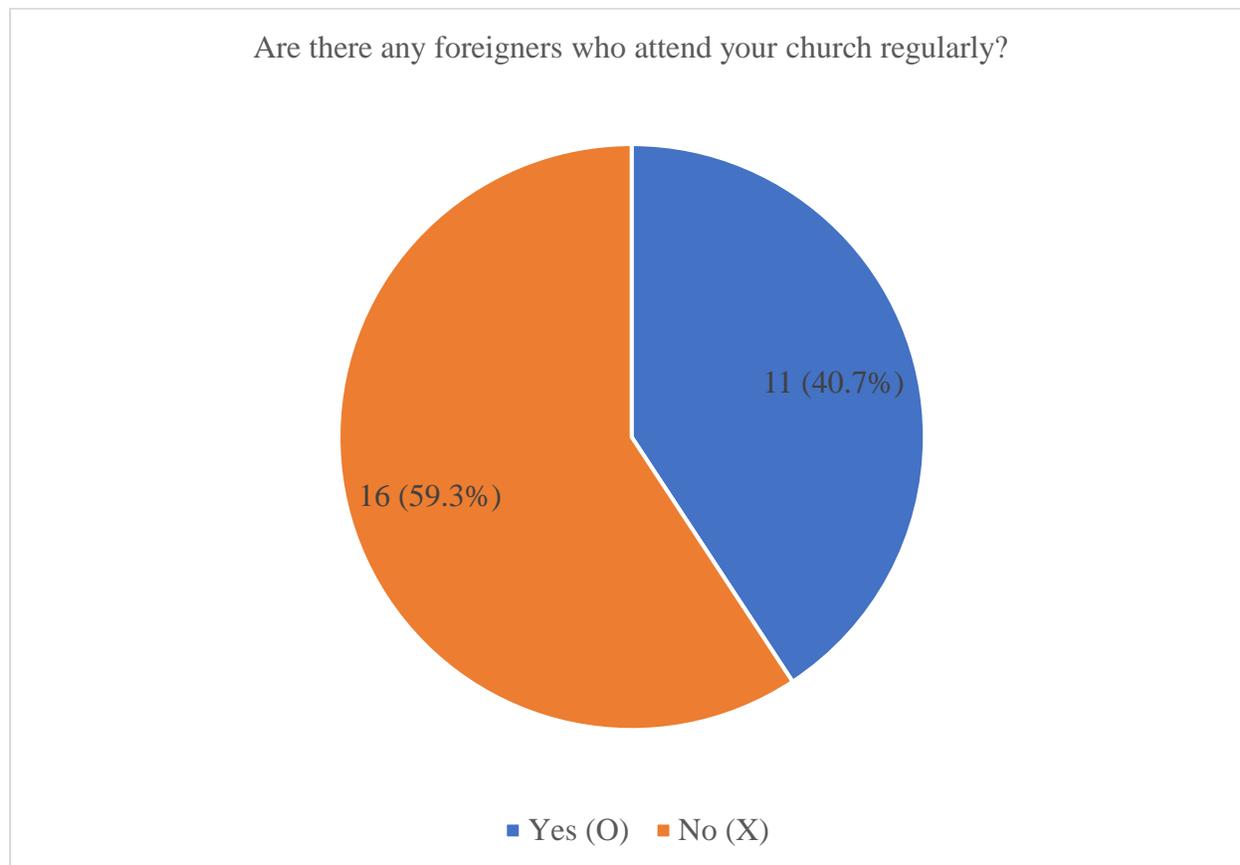


Figure 7. Regularly attending foreigners in church

Of all the churches with regular attendees, regardless of the size of the church, there were less than ten foreigners in each church.

Ten churches were running special programs or services for multicultural families. These include Korean schools (language classes), alternative schools (after-school programs), music classes, and foreign language worship services. Many focus on helping marriage immigrants adapt to mainstream society. Some survey responses demonstrate awareness of the need for programs to help marriage immigrants but claim that they do not have attendees or are having a hard time finding the time to run a program that can meet the needs of prospective participants.

Most of the participants (93%) were aware that marriage immigrants and their child(ren) faced challenges. Of the 93%, 36% have listed *understanding and adapting to Korean culture* as

the biggest difficulty, while 32% said the *language barrier* is the second biggest concern. Reflecting Korea's high educational enthusiasm, 16% listed *children's educational problems*. Another issue stems from *Koreans' perception*. Among those surveyed, 24% cite *difficulties arising from prejudice against physical appearances between ethnicities, such as skin color and eye color*.

Another question asked about the participants' experience living in a foreign country for over six months.

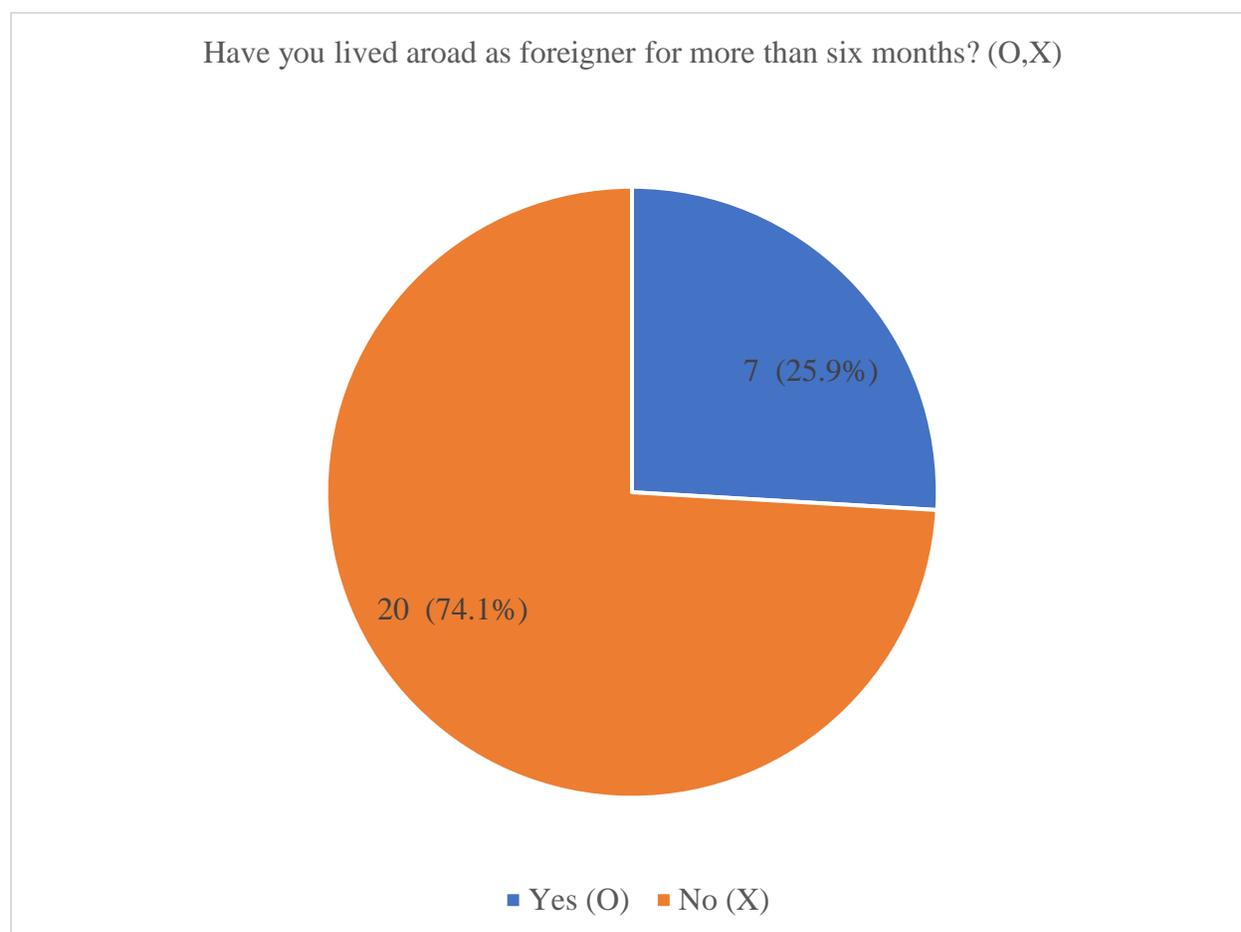


Figure 8. Foreign living experience

Nearly 26% of the participants state they had more than six months of experience living abroad. All these participants respond that the *language barrier* and *adapting to Korean culture* were the biggest difficulties faced by marriage immigrants and their children.

The researcher asked how local churches could help accommodate marriage immigrants. Approximately 4% respond that the first step is to grasp the actual situation regarding marriage immigrants around them. Many opinions (32%) point to improving the perception toward marriage immigrants of existing members of the church as the initial action. Some practical solutions suggested were offering Korean Language Classes and culture classes as an afterschool program at the church. Twelve percent (12%) of the respondents suggest an evangelical/missiological approach. These answers include providing interpretation and Bible studies. Surprisingly, one respondent mentioned considering whether marriage immigrants can be accommodated or not. This participant recognizes that the number of marriage immigrants in the administrative district where the church is located has increased rapidly in the past 15 years. However, in the respondent's church with 51–100 attendees, there are no marriage immigrants. Another response was from one participant who was aware of the demographic changes in the administrative district yet did not know anything about the difficulties of marriage immigrants and just answered simply (X) for what the participant could do to accommodate multicultural families. Survey participants' experiences living abroad influenced their responses to this question, with many focusing on relationship-building.

The last question asked survey participants to reflect on their current situation and consider how they could demonstrate love to their neighbors (marriage immigrants) and share the unchanging gospel in the changing world. This question was added to gather diverse perspectives and ideas on how to effectively engage with and support marriage immigrants

within the community while also considering the broader context of societal change and the enduring message of the gospel. The answers were divided into five big categories: (1) Communication and Understanding, (2) Respect and Empathy, (3) Practical Support, (4) Gospel Sharing (Language Support), and (5) Miscellaneous.

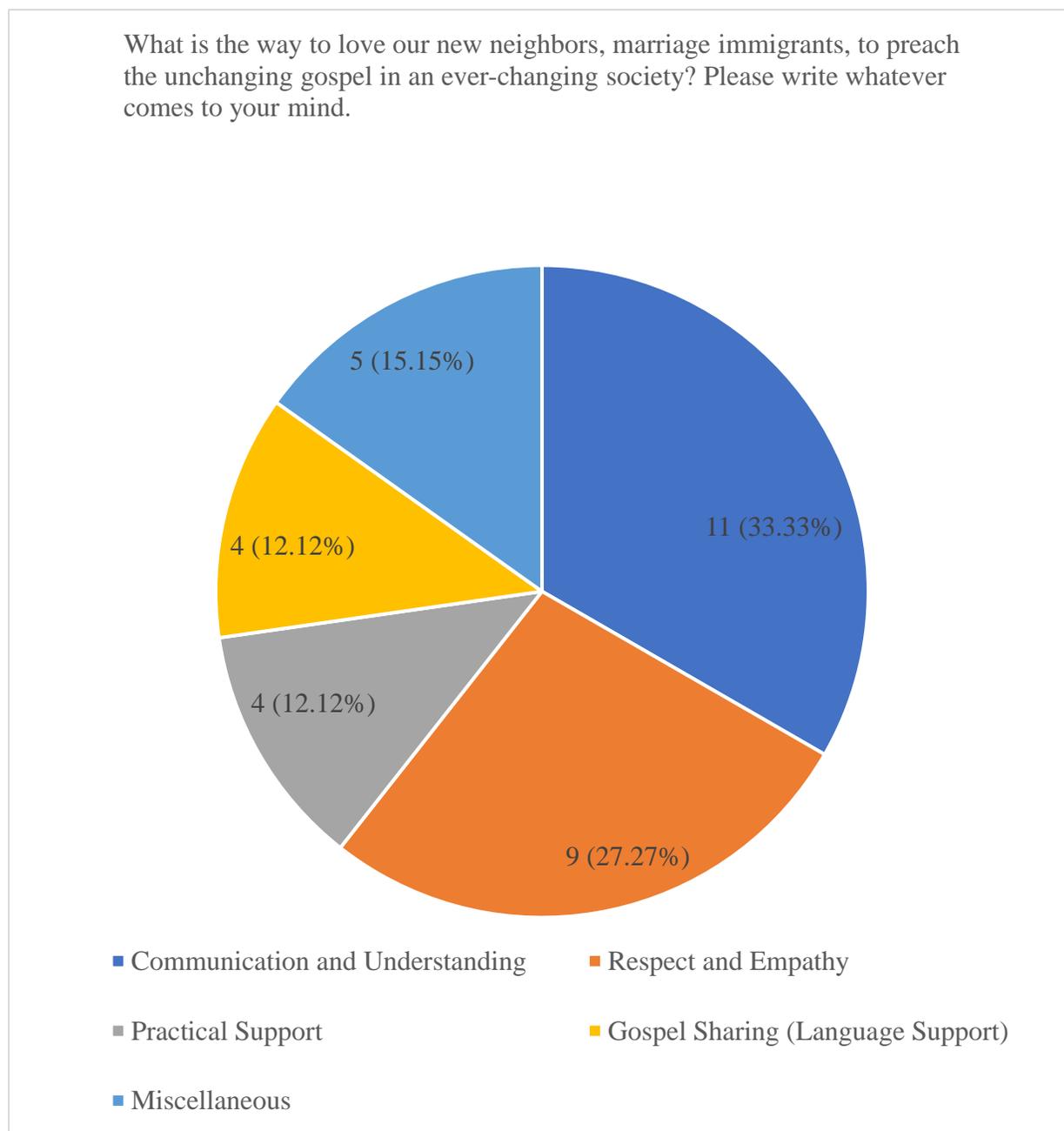


Figure 9. Ways to Love Marriage Immigrants

The category of Communication and Understanding, representing 33.33% of responses, highlighted the significance of establishing effective communication channels, understanding the cultural backgrounds of marriage immigrants, and engaging them with interest and conversation. It underscores the importance of empathy and recognizing cultural differences as key elements in nurturing love and acceptance. Of the respondents, 27.27% responded with answers that fall into Respect and Empathy. These answers highlight the importance of respecting the human rights of marriage immigrants and treating them with dignity and having empathy in building relationships with them. Practical Support was a common answer that 12.12% of the survey participants responded with. They listed the role of the church in providing tangible help such as programs related to language learning, legal assistance, and job support addressing marriage immigrants' specific needs. Additionally, 12.12% responded that the church should endeavor to share the gospel in the native languages of the marriage immigrants. Miscellaneous (15.15%) answers included creating special events to invite these marriage immigrants to church, introducing them to the church and its members, inviting them for a meal for fellowship, establishing various points of contact, celebrating important occasions, and sharing cultural experiences. The former two categories pertain to content needing better perception and thought, while the latter three involve demonstrating love through practical actions.

Summary of Survey Findings

The survey participants come from a variety of backgrounds and pastoral environments. The size of the congregation they serve also varies. Depending on the location and size of each church, the ability to embrace marriage immigrants is also different. However, the communal response shows that despite the increase in the number of marriage immigrants present in the churches, the churches do not appear to be concerned about this matter. As a result, the

difficulties and the needs of these new neighbors are overlooked. This study is particularly concerned with the resultant necessity for churches to consider the growing need for multicultural worship. At the time of this study, the local churches did not seem concerned about facilitating this type of worship accommodation. It appears that they see this concern as premature, at best, and potentially even unwarranted.

Interview Narratives

Interviewees are members of Suwon Central Baptist Church's foreign language worship ministries. Verbal announcements were made in the five language worship services for the study to seek participants. Through prescreening questions, one from each language service was selected for an interview. The Cambodian worship service was omitted because they did not have any marriage immigrants attending the worship service regularly. The pastor personally contacted a member from the Russian worship service to participate in the study because the ministry had been dissolved during COVID-19.

To participate in the interview, a participant must: (1) be 18 years of age or older, (2) be a female who has been married to a Korean native male for at least three years, (3) be fluent in Korean or English (so the interview could be conducted with the researcher without an interpreter) and willing to share their worship experience at Suwon Central Baptist Church, and (4) have experienced worship at least four times at Suwon Central Baptist Church.

Six marriage immigrants were interviewed for about an hour each to learn in-depth insights into their worship experiences and expectations. The interview questions were structured as open-ended questions. Since the list of questions was shown to the interviewees at the beginning of each interview, the interviewees were aware of the questions to be asked, and often, they asked the researcher to ensure they had covered all relevant topics.

Audio-recorded interviews were transcribed using CLOVA Note, a mobile application, and notes were taken by the researcher for review and analysis to identify common themes, threads, and tensions in the data. The interviewees are referred to by aliases to protect their identity, and their home countries are not specified for the same reason.

Interviewee No. 1—Aurora

Aurora came to Korea 15 years ago as a student. She studied fine arts and was enrolled in a master's program in Korea. During her freshman year at university, she encountered the gospel through a Korean missionary and embraced Jesus as her Savior. Just as the excitement of salvation was intense, her passion and training in the word of God were also very intense, even in a country without religious freedom. She had a Bible in her native language, yet her training was through a professional missionary, an English professor at her university from Korea. Reading of the words and teachings were in her native tongue.

When she first came to Korea, she was mesmerized by a church full of people with beautiful organ music—it was her first time seeing such an instrument—and, most of all, freedom to worship without risking life. But amid flamboyant praise, she was surprised and disappointed that no one was moved to tears. Back home, they did not have any instruments to accompany them, yet there was no one singing praises without tears. The worship atmosphere of the church, which initially captivated her, turned into a big disappointment due to the attitude of those who did not fit into the vibrant worship atmosphere. This disappointment led her to stay away from church for a couple of years.

After obtaining her master's degree in Korea, Aurora found employment there and subsequently met her husband, Phillip (also an alias), to whom she had been married for seven years at the time of this research. Her husband is not a Christian yet. Although Aurora had

concerns about marrying someone who wasn't a Christian, it was a marriage that she chose and decided to trust in a good person who did not believe in Jesus rather than a bad person who "believed" in him. However, this choice brought its own set of challenges. Marrying a non-Christian man came with troubles, essentially setting the course of life. She sought to find a breakthrough and began searching for a church for worship to fill her emptiness. She joined the on-campus English ministry near her newlywed house in Suwon. There, she re-started her worshiping life and attended Bible studies, including "Wow, I Get the Bible," "MotherWise," and the "Daily Bible Study." But another trouble came with childbearing. Her mother-in-law, who had been silent when she lived a life of faith alone, began to persecute her when she was pregnant with a child.

Additionally, with the arrival of her first child, Aurora found it increasingly challenging to fully engage in worship services, despite her strong desire to do so. When her second child arrived, this challenge became nearly insurmountable. Aurora felt completely unable to participate fully in worship, as she had to attend to her children during the services. Since her husband had to work on Sundays and did not grasp her predicament, Aurora had to bring her children to church with her. Moreover, because the majority of the congregation consisted of students and professors from the college, there were no childcare services available during worship. As a result, juggling the care of two children while trying to worship became an extremely daunting task for Aurora.

Another challenge Aurora faced was attending church without her husband, feeling left out as other married couples attended together. Consequently, she began seeking a church where she could worship in her native language, which led her to Suwon Central Baptist Church (SCBC). Aurora chose SCBC because she yearned for the comfort of worship in her mother

tongue, eliminating the need for translation during sermons and enabling her to sing praises to God in her native language. She emphasizes, “There is a significant difference in the depth of emotion experienced when worshiping and praising in one's native language.” While Aurora worships, her children attend Sunday School, and her husband now drives them to church every Sunday, although he remains outside during the service. Aurora appreciates his support, stating, “He is doing the best out of all time,” supporting her. Her worship experience at SCBC has been very positive. As her children grow older and attend their own worship services, Aurora is able to actively engage in worship, serving as a praise leader, small group leader, and more.

The difficulty she now finds in their congregation is to find a balance between students studying abroad and immigrants. Despite the widespread regional distribution of church members, the overall population is limited. Consequently, this situation poses a hindrance to organizing small group ministries like prayer meetings or Bible studies during the week, given the significant differences in members' lifestyles and schedules. Aurora's native language worship service does not have a large enough congregation to split into two separate groups. Aurora adopts a missiological approach in her interactions with students from her native country. She engages with them, provides meals, and shares the gospel. However, she faces challenges when these students, after spending time with her and expressing interest in attending church the following week, change their minds after discussing the matter with their families back home. Their families are often hesitant or unwilling to embrace Christianity, and the students feel obligated to honor their families and country. Despite these challenges, Aurora persists in her efforts to reach out to them.

Aurora has never attended the Korean language service at SCBC because her husband is not open to the church. The primary reason Aurora chose to attend SCBC is the availability of

the native language worship service and fellowship. She feels a strong sense of belonging to SCBC.

Interviewee No. 2—Merida

Merida hails from a Christian family in a predominantly Hindu country. Her family's conversion to Christianity began with her brother's inter-caste marriage. Merida herself converted to Christianity at the age of 13 and attended a church where her maternal uncle served as a minister. With over two decades of experience as a Christian, Merida has been baptized, undergone discipleship training, and served as a Sunday school teacher.

Four years ago, Merida came to Korea after marrying a Korean man, the son of a retired pastor, shortly before the onset of the COVID-19 pandemic. Despite her father-in-law's retirement, she still considers the church affiliated with him as her home church in Korea. Merida sought fellowship with people from her native country upon arriving in Korea, and her parents-in-law introduced her to SCBC. Since the population of individuals from her homeland in Korea is quite low, SCBC serves as a primary hub for her contacts from her country.

Merida and her husband, Hiccup (also an alias), attend worship together at their home church in the morning before coming to SCBC together. During worship, her husband looks after their child. Merida engages in reading the Bible in both her native language and Korean to nurture her spiritual growth. While finding it challenging to find time for prayer with her toddler or to join Zoom Bible study sessions, she hopes to become more actively involved in church activities and serve in the future.

Merida holds a master's degree in physical education from her country but is not seeking to find a job in Korea in her field of study. Instead, she desires to lead a women's group and teach Sunday School at church in her native tongue. She expresses gratitude for SCBC's native

language worship services but harbors a fear that these services may be canceled for some reason.

In her neighborhood, there is a large Church of God congregation—a group considered heretical in Korea. Merida describes members of this church as aggressively focused on evangelization. They approach her forcefully, taking her phone to obtain her contact information and invite her to their “Bible study” sessions via calls or texts. Merida feels the need to be more vigilant and passionate about sharing the gospel, particularly with people from her nation.

Interviewee No. 3—Tiana

Tiana married her husband 16 years ago after they met through a match-making service. Her husband traveled to her native country to meet her, they got married, and then they relocated to Korea. One condition of their marriage was that she would convert to Christianity, as insisted by her husband’s family. Prior to marriage, Tiana practiced an indigenous faith.

To fulfill her promise to her mother-in-law, Tiana attended a Korean church despite not speaking the language and there being no translations available. However, a few years later, her understanding and acceptance of Christianity deepened when she encountered a teacher at the Suwon Migrant Community Service Center, operated by the Suwon Central Welfare Foundation⁴ under the consignment of Suwon City. This teacher shared the gospel with Tiana and introduced her to SCBC, where she found a native-language worship service. She became a member of the church in 2014 and has since been dedicated to serving God.

⁴ Suwon Central Welfare Foundation was founded by SCBC to save the souls of the vulnerable by serving them and giving them the opportunity and hope to become self-reliant just as Christ loved the sick, the poor, and the oppressed. There are seven different service centers including the Migrant Community Service Center.

Although her husband accompanies her to SCBC, he attends the Korean worship services instead of the services in her native language. Tiana chose not to teach her children her mother tongue and instead sent them to Korean worship services and Sunday schools.

During the COVID-19 pandemic, church attendance was halted nationwide by law, including for Tiana's family. Her husband became accustomed to staying at home and no longer attends church. Their older child, now a teenager, attends a church where his school friends go, while the younger child refuses to accompany Tiana to church and stays home with their father.

The COVID-19 pandemic also impacted foreign language worship at SCBC. The foreign population experienced a significant decline, posing challenges in finding a native pastor for Tiana's language worship service. The previous pastor serving her community had to leave the country. Currently, a Korean pastor who previously served as a missionary in Tiana's neighboring country has assumed the role. However, he does not speak Tiana's language, necessitating Tiana to serve as a translator/consecutive interpreter. To fulfill this duty, she must receive the passage and transcript beforehand and study them thoroughly.

During the interview, Tiana contemplated attending seminary to become a pastor herself, with the aim of better serving her community and ministering to them. Tiana pursued her college education in Korea, which took longer than usual due to her limited fluency in Korean. However, she has since significantly improved in speaking, writing, and reading Korean. She believes that studying in Korean may now be easier for her than before and entertains the idea of returning to school in the future.

Even contemplating attending seminary demonstrates Tiana's deep love for her church and her people. Approximately half of the congregation comprises marriage immigrants, while the other half consists of foreign labor forces, and they come together for worship and

fellowship. Tiana repeatedly stresses the significance of having a native language worship service, as it facilitates the formation of a strong community where individuals can support and care for each other. Although she initially encountered the gospel in Korean, her faith was nurtured and strengthened in her native language under the guidance of her native pastor. Additionally, she continues to read the Bible in her native language.

Interviewee No. 4—Belle

Belle hails from a country with a strong Catholic influence. She met her husband in a foreign country in the Middle East during the Gulf War. They have been married for over 33 years now, but for most of her life, she has resided in her native country while her husband has moved back and forth while working in Korea. She first came to Korea to live with her husband during a time when there were very few international marriages in the country. This period was also marked by significant prejudice against foreigners and mixed-race individuals, a concern for Belle as her children are of mixed race. To shield her children from such discrimination, she chose to return to her home country and raise them there, a decision fully supported by her husband, for which she remains grateful. Interestingly, her father-in-law opted to follow her and live with them, leaving his wife (Belle's mother-in-law) in Korea. This decision was unconventional during a time when it was customary for children, typically sons, to live with and support their parents upon marriage. The fact that the husband chose to live with his daughter-in-law and grandchildren instead of his wife in Korea was a unique circumstance.

Now that all her children have grown up, she has moved to Korea. Despite living in Korea for over 10 years, she does not speak the language and relies heavily on her husband. One of her children works in Korea, while the other two remain in her home country. Belle's son completed his military service in the Korean army, as is required for all Korean nationals for

national defense purposes. Following his two-year service, he returned to his mother's home country, where he grew up. Before leaving, he expressed his relief to his parents, saying, "I am glad that I would never have to speak Korean again." Belle explains that while this statement may seem like the complaint of a child who struggled with the Korean language, it also reflects the challenges faced by non-Korean-looking individuals in Korean society, even after two decades.

Belle has attended SCBC off and on for quite some time. As one of the older members who attends church regularly and actively serves, she feels a sense of belonging at SCBC. However, most of the other members in her language worship services are short-term visitors or students who come and go. Belle tries to stay engaged with church events and campaigns such as uploading the 5-minute Bible reading audio file on Kakao chat⁵ daily. Nevertheless, she is considering moving back to her country where her two children reside in order to spend more time with her family. Belle is uncertain about when this relocation will happen, but until then, she will continue to worship and serve the Lord at SCBC.

Interviewee No. 5—Jasmine

Jasmine is a working mom employed as an interpreter for a hospital in Korea, primarily assisting patients from her home country. She has been married to her husband for over 22 years, and they have three children together, aged 22, 21, and 6. Originally from a Muslim country, Jasmine is married to a Buddhist man. She was introduced to SCBC by a friend who mentioned meetings for people from her country. Over the past 15 years, SCBC has served as a social gathering place for Jasmine and a source of support while living abroad. It was one of the earliest

⁵ Kakao chat is a mobile messenger service most Koreans use.

gatherings for worship in her native language around the metro-Suwon area. Although her husband, who is Buddhist and does not speak her language, occasionally accompanied her to church for special events like New Year's parties and holiday gatherings to show support, her children used to attend church with her regularly. However, the two older children now attend a church of their own with their friends.

During the COVID-19 pandemic, all church activities shifted to remote sessions via the Internet, including worship services and Bible studies. However, this change did not meet the needs of the congregation, resulting in a dramatic decline in attendance. Eventually, the pastor left Korea to return to his home country. As a consequence, SCBC discontinued offering worship services in Jasmine's native language. Consequently, Jasmine decided to take a break from attending church. Nevertheless, she hopes to return after the church building is reconstructed by the end of 2024. Although she occasionally attended Korean worship services for special events like Full Mobilization Sunday, her primary reason for attending church was socialization. When asked if she considered herself a born-again Christian, Jasmine was unfamiliar with the concept and unsure if she would go to heaven if she passed away on the day of the interview, stating, "I don't attend church nowadays, and I am uncertain about going to heaven."

Interviewee No. 6—Rapunzel

Rapunzel accepted Jesus Christ as her Savior when she was 18 years old in her home country, seven years before moving to Korea. She learned about and studied the Bible from a Korean missionary, but the teachings were in her native tongue. When asked about her decision to move to Korea, instead of mentioning marriage as expected, she replied, "There must have been God's providence." Upon her arrival in Korea in 2000, she informed her husband of her Christian faith and expressed her intention to maintain it despite his lack of religious affiliation.

In Korea, where Confucianism traditionally prevails, she was compelled to participate in ancestral rites, although her husband was receptive to accompanying her to church and supporting her involvement in church activities for some time. After several years, she began to seek worship services in her native language and prayed about it extensively. One day, as she passed by SCBC, she felt a strong urge to inquire about the foreign language worship services, perceiving it as a sign from God. Upon entering SCBC and inquiring about the worship services, she discovered that the church had started offering such services just two months prior. Rapunzel saw this as a remarkable coincidence and decided to join SCBC.

Rapunzel's husband no longer attends church because he has a job that requires him to work on Sundays. He would, from time to time, pray with her, yet still, Rapunzel experiences spiritual warfare within their relationship. While she enjoys attending Korean worship services, particularly appreciating the sermons delivered by the senior pastor, she feels more comfortable worshipping in her native language. This preference is rooted in the fact that she began her Christian journey in her mother tongue. Additionally, Rapunzel mentions friends from her home country who also converted to Christianity and began their Christian journey in the Korean language in their home country but find it more comfortable to practice their faith in Korean, including reading the Bible, listening to sermons, and participating in other religious activities.

Rapunzel is very outspoken about her faith, and her family and friends are aware of her Christian beliefs. She works part-time as a Spanish teacher and does not have any children.

Interview Findings

Migration

Interviewees had different reasons for moving to Korea. All six interviewees live in Korea because they are married to Korean men. Three women married in the 2000s when matchmaking was prevalent, but only one used the service. Four females met their current husbands through the introduction of an acquaintance, and one became a couple from a co-worker. Aurora was the only one who came to Korea to study, while the others moved to Korea because they were married to Korean men.

Conversion

There is a story about a famous Korean baseball player who came to the States for Major League Baseball and went to church for kimchi even though he was a Buddhist because he missed kimchi.⁶ Interviewees did not come for comfort food. Five interviewees claim to be Christian and are very outspoken about it. They accepted Jesus Christ as their Lord and Savior. These women come from countries where Christianity is not strong and some even have no religious freedom, yet they were blessed to hear the gospel and converted. Not only that, but some also even had discipleship training, such as Bible studies. Tiana is from a country where people do not follow any organized religion. She met her husband through a matchmaking service, with the condition that she would convert to Christianity and practice the Christian faith.

⁶ “Song, Seung Jun [송승준],” Namu [나무위키], April 7, 2024, <https://ko.wikipedia.org/wiki/%EC%86%A1%EC%8A%B9%EC%A4%80>.

Daily Walk with God/Life of a Believer

Among the married immigrants interviewed, those who claimed to be “born-again Christians” were making efforts to protect their faith by reading the Bible, and taking time to pray, and some were participating in Bible study. It is noted that the church is an important part of their lives beyond just Sunday Christian life. The next section discusses the important factors for marriage immigrants in choosing a church to participate in.

Why Suwon Central Baptist Church?

Suwon Central Baptist Church facilitates six different language services in addition to a Korean worship service each Sunday as part of the Jesus Project and Joseph Project.⁷ The church endeavors to find pastors or staff from the respective native countries to serve these churches within the church. Each ministry operates independently but is also part of the Mission Ministry of the SCBC. They cooperate and follow a basic framework.

Mother Tongue

The importance of language in communication cannot be overlooked. The incident of the Tower of Babel clearly illustrates this. In the story, humans attempting to build the tower with its top reaching the heavens in order to make a name for themselves had their language confused/divided. As a result, the people were scattered by the language groups across the face of the whole earth (Gen. 11:1–9). Now, marriage immigrants exemplify the significance of “grouping by the language” and the importance of language to humans. Not only can they communicate better, but they can also worship better in their native languages. Interviewees

⁷ Joseph Project is a ministry of service and mercy at SCBC that helps the socially disadvantaged to hold onto their heavenly wishes and live with joy and gratitude.

mention the difference in the depth of involvement and understanding when worshiping in their native language.

The influence of Gutenberg's invention of the movable-type printing press on history is profound not just in the development of printing, but also because it greatly contributed to the spread of the Bible, which until then was the exclusive property of a few upper-class individuals. The leaders of the Reformation based their faith on the supreme authority of the Bible.⁸ Therefore, they emphasized the importance of knowing and interpreting the Bible properly, putting great effort into translating the Scriptures into languages that the general public could read. Attending a worship service in one's native language is akin to having the Bible translated into one's own language.

The reason for marriage immigrants coming to SCBC is that there are worship services in their native languages where they can gather with people from their own country or those who speak their native language. Among the six interviewees, four had previously attended other churches in Korea. Belle's husband was a member of SCBC before she joined him, and for Jasmine, SCBC was her first church experience. Regardless of whether they sought a profound worship service experience or fellowship, all the women who came to worship at SCBC cited the availability of worship services in their native language as the primary reason.

One of the interviewees mentioned that she does not have to struggle to understand or to be understood when she attends her native language worship service. She also does not have to feel apologetic for facing language and cultural barriers. She talked about the advantage of being free from the fatigue of dealing with everyday life as a non-native Korean.

⁸ Protestant Museum, "The Reformers and the Bible: Sola Scriptura," accessed March 11, 2024, <https://museeprotestant.org/en/notice/the-reformation-and-the-bible-sola-scriptura/#:~:text=Like%20all%20Christians%2C%20the%20Reformers,in%20which%20it%20was%20read.>

Churches that worship in the native language of their congregation can enhance the worship experience for marriage immigrants, providing them with a sense of freedom and comfort amidst the language and cultural challenges they encounter daily. For this reason, they look for services in their native languages.

Cultural Homogeneity

Cultural homogeneity is one aspect of national identity—“a sense of pride in one’s culture, nationality, and common background with fellow citizens.”⁹ The church serves not only as a place of worship but also as a social community where people of the same cultural background can have fellowship with each other within familiarity.

Tiana and Aurora mentioned that they had been part of small groups in the Korean church. However, they found that fellowship with other Koreans was limited because they had different lifestyles and faced different concerns and hardships, which were better understood by their fellow marriage immigrants than by the Korean natives. Now that they are with their native people, they feel more secure and comfortable.

Participants in foreign language services frequently engage in social interactions around the table both preceding and following the service. Despite the limited scale, the satisfaction derived from preparing and exchanging traditional cuisine is substantial. During a visit to four worship services to make a recruitment announcement, the researcher observed that participants shared snacks or meals after the worship services. When questioned about the frequency of such practices, many responded affirmatively, stating that they frequently share meals or snacks both before and after worship services as part of church activity. Additionally, they mentioned

⁹ Reza Jamali, “National Identity, Crises of Legitimacy and Penetration of Social Networks,” *Online Arab Spring*, Spring 2015, 11–20, <https://doi.org/10.1016/b978-1-84334-757-6.00002-4>.

celebrating not only the national holidays of their respective countries but also Korean holidays together.

Rapunzel, who has resided in Korea for 23 years, noted that nearly half of her life has been spent in the country. However, she asserts her continued familiarity with the holiday customs of her homeland. According to her, Koreans have a fondness for singing, and it is common for social gatherings to include activities like singing or going to a NoRaeBang, which is essentially a karaoke establishment. In contrast, she notes that in her country, dancing is a more prevalent form of entertainment during holidays. She says her country traditionally does not celebrate Christmas. But last Christmas, the church offered a Christmas Party and asked its members to invite friends, there were over 120 people gathered for the party, a significant increase from the usual 20 regular worship attendees. This serves as an example of how the church functions as a social hub for foreigners, bringing people together for communal celebrations and fostering connections among them.

Holy Matrimony

Three of the six husbands claim to be Christian, and only two of them are currently attending worship services. The two couples have mutual agreements between husband and wife on how their worship lives are practiced. Belle and her husband come to SCBC for foreign language services, and the couple plays a pivotal role in their worship services. This was visible when the researcher participated in the worship service to make the recruitment announcement. Merida's husband is a pastor's kid, and they worship at their home church (Korean worship), where her father-in-law used to serve as senior pastor in the morning before she came to worship at SCBC in the afternoon together with her husband. Merida has a toddler, and her husband cares

for him while she worships at SCBC. The husbands who are not Christians come to church on special occasions to support their wives.

The researcher's initial concern was how married couples could worship together when there are so many barriers between two cultures including language, music, and worship style. For wives with non-Christian husbands, this was not yet a matter of concern. The Christian couples knew the importance of worship, so they supported and participated in each other's worship lives.

The researcher asked the participants what choice they would make if their non-Christian husbands, who don't speak their wives' language, decided to come to church. All four women replied they would go to the Korean language service with their husbands and then to their own language service. This answer again highlights the importance of going to worship where they can participate with full understanding.

The Legacy of Faith—Children of Intercultural Marriage

Five of the six interviewees have at least one child. The mothers had a good understanding of Proverbs 22:6, "Train up a child in the way he should go and when he is old he will not depart from it" (NIV). One of the biggest concerns for the marriage immigrants was to pass down faith to their child(ren). Merida served as a Sunday School teacher for the children's ministry in her country and wished there was Sunday School for her child as well. Aurora sends her two children to Korean Sunday School while she worships in her native language service. Sunday School and worship for the children are offered at 9:00 and 11:00 A.M. Of the six foreign language services, only two are offered during that time. The other four have their worship in the afternoon, which makes it harder for them to send their children to Sunday School. Unless the child is old enough to take public transportation and go to church by himself,

marriage immigrants are not able to manage time spending all day at the church, especially with their husbands not approving. There are not enough resources (not enough teachers nor children) to hold their own Sunday School for foreign language services during the adult worship services.

Interviewees with older children note that their offspring are native Korean speakers who were raised in Korea and have a high level of proficiency in the language, except for Belle, who brought up her children in her home country. Tiana attended a Korean church when her children were young, accompanied by her husband and mother-in-law. While her older child, now in middle school, initially attended church with the family but now attends with friends, her younger child, aged 12, has had limited church exposure due to the three-year duration of the COVID-19 pandemic and does not currently attend. Jasmine's older children were regular churchgoers when they were younger, but now, as adults, they attend church independently with friends. Jasmine expresses concern about her youngest child, aged 6, as they, similar to Tiana's youngest, lack memories of participating in formal worship services or attending church.

These women hope for their children to encounter God personally and to be raised in the Christian community. However, there are many problems to be solved before the environment or resources are available to meet their expectations.

Expectations

There were some common expectations from the married immigrants who participated in the interview. They want their community of worship to be maintained and sustained. While there are other sources where they can socialize with people of their country, having the faith community is essential in their lives both emotionally and spiritually, and they hope it can be retained. All six interview participants said they have a sense of belonging in Suwon Central Baptist Church. However, their small groups of people make them feel part of the church.

Summary of Interview Findings

Most interviewees were very excited to share their stories and were grateful for the opportunity for their voices to be heard. The ways in which they met their husbands varied, whether it was love at first sight, a blind date, or an arranged marriage. Most of them have chosen to leave their home country and come to Korea. Two women are naturalized citizens of Korea; one is in the process of acquiring citizenship; two are permanent residents of Korea, and one is undecided. Despite the struggles and troubles, one way or another, they made Korea their home and are fiercely living their lives there.

The husbands of these intercultural marriages do not speak the language of their wives, except for the husband of a female from an English-speaking country. Some of the husbands showed an effort to come to foreign language services with their wives. Yet, many of them are not even Christian themselves, and the researcher's concern about having to worship separately is not a problem for them.

Most of the wives speak Korean well, as they had lived in Korea for a while, and some had pursued higher education in Korea and worked in Korea. Regardless of the length of their time in Korea or their efficiency in the Korean language, they still miss their hometowns and desire to socialize with their compatriots and enjoy their native culture. Fortunately, the church is the place where they feel most at home. Most of them have shared their prayer requests for the salvation of their husbands and family back home. The two biggest concerns of the interviewees were personal spiritual growth and the quantitative growth of their worshiping communities.

Conclusion

The evolving demographic landscape of Korean society is an undeniable reality, regardless of whether the church recognizes it. Churches in the studied regions appear to be

somewhat disconnected from this reality. However, the expectations and needs of marriage migrants directly impacted by these changes are quite apparent. Reflecting on why they attend services in their native languages can provide insights into how Korean churches can effectively accommodate them and identify areas for improvement and adaptation. In the next chapter, a comprehensive explanation of this study and the implications of the research are discussed.

Chapter 5: Conclusion

Introduction

As society develops and experiences economic prosperity, the level of civic awareness increases, and along with it, humanity begins to think about welfare. The word *welfare* comes from Old English *wel faran*, meaning the “condition of being or doing well,” and *wel* (*well*) + *faran* “get along” (*fare*).¹ It does not only refer to the well-being of an individual but also *getting along* with others. The most beneficial thing—the best welfare a church could offer the world—concerns life—the eternal life found in Christ. The Scripture does not just tell believers to get along with others; they ought to love their neighbors as they love themselves. The greatest commandment, to love God, and the second greatest commandment, to love neighbors, were given to the followers of Christ (Deut. 6:5, Matt. 22, paraphrased). The Great Commission to be Jesus’ disciple and to be his witnesses, making followers of Christ to the ends of the earth, was given to those who claim to be Christians (Matt. 28). The ends of the earth start from the very next person. The Bible explains the value of a life, a soul like this. “What good will it be for someone to gain the whole world, yet forfeit their soul? Or what can anyone give in exchange for their soul? (Matthew 16:26, NIV).” The church must hold in its heart the day when they will worship together with the next generation who today have become their neighbors. They must act today with that day in mind.

Statistics show that the fertility rate of marriage immigrants is notably high. As per the most recent report from Statistics Korea dated February 28, 2024, the total fertility rate has

¹ *Online Etymology Dictionary*, s.v. “welfare,” accessed September 21, 2023, <https://www.etymonline.com/word/welfare>.

reached a historic low of 0.72. Over the past decade, Korea has consistently ranked at the lowest among all OECD member countries regarding fertility rates. Korea not only holds the lowest position but also stands as the sole country with a total fertility rate below 1, which is less than half of the OECD average of 1.58.² Against this prevailing trend, the number of births from multicultural families in 2022 amounted to 1,526, constituting 5.3% of the total 234,051 births recorded in the same year. The number of multicultural marriages in 2022 was 17,428, which accounts for 9.1% of the total number of marriages.³ One of the most apparent implications of these intricate statistics is that in 2022 alone, South Korea welcomed 17,428 new neighbors through multicultural marriages, individuals who are also among those in need of hearing the gospel. This burgeoning population in Korea is a growing responsibility for the church's efforts toward the assimilation of all into one body. However, the heterogeneous aspect of this dynamic is a challenge to Korean church culture. Multicultural worship and the broader concept of multiculturalism are relatively novel topics in Korean society. While Korea, historically inclined towards homogeneity, is slowly evolving, it still exhibits a degree of unfamiliarity with embracing diversity.

In the past, the church played a pivotal role in shaping and upholding the societal norms that became the foundation of Western civilization. Catholicism and Protestantism both played crucial roles in the modernization process from the Joseon Dynasty to the Republic of Korea. However, it appears that the church is struggling to adapt to and comprehend today's swiftly

² Demography - Fertility Rates - OECD Data, the OECD, accessed March 3, 2024, <https://data.oecd.org/pop/fertility-rates.htm#:~:text=The%20total%20fertility%20rate%20in,prevailing%20age%20specific%20fertility%20rates>.

³ 2022 Multicultural Population Dynamics Statistics [2022년 다문화 인구동태 통계], November 29, 2023, *Statistics Korea Ministry of Economy and Finance*, https://kostat.go.kr/boardDownload.es?bid=204&list_no=428278&seq=2.

evolving social dynamics. Over the past two decades, the demographic landscape in Korea has undergone significant shifts, yet the church's response to these changes is perceived as slow-paced.

Limited studies and dialogue have been conducted regarding how multiculturalism affects the worship of the Korean church. The main focus of this research is to investigate the level of awareness among local churches regarding the shifting demographics in their respective areas and how this impacted the church and its worship. Additionally, it aims to explore the perspectives of marriage immigrants concerning worship and spiritual practices based on their worship experiences.

Summary of the Study

Chapter 1 advocates for the necessity of investigating how the church has responded to the rapid demographic changes in Korean society over the past two decades, particularly in the context of multiculturalization facilitated by intercultural marriages. It further emphasizes the significance of examining the worship experiences of marriage immigrants in Korea to identify both the challenges they face and the expectations they hold. The utilization of a mixed-methods approach is also clarified, encompassing a blend of quantitative studies aimed at gathering tangible data on how these changes are manifested in local churches, alongside qualitative studies—employing descriptive phenomenology in particular—aimed at comprehending the worship experience of marriage immigrants.

Chapter 2 presents a literature review on various related research topics. However, due to the limited research or discussion on the impact of marriage immigrants and multiculturalism on Korean church services or multicultural worship in Korea, the literature research primarily

centers on Korea's multiculturalization and the response of Korean society. In Korean society, which has only recently opened its doors, foreigners are still viewed as objects of acceptance rather than companionship, with a sense of exclusivity prevailing. Similarly, the church regards them primarily as targets for missionary work rather than individuals with whom they should worship together.

Chapter 3 provides a detailed exposition of the research methodology, including rationale, design, recruitment procedures, instrumentation, data analysis, and ethical considerations, setting the stage for the subsequent analysis of research findings in the following chapter. The research methodology used to explore the influence of marriage immigrants on Christian worship in the Republic of Korea utilized a mixed-methods approach, combining both quantitative and qualitative research methodologies. The quantitative phase involves administering an online survey to member churches of the Korea Baptist Convention from the five administrative districts with over a 100% increase in the number of marriage immigrants in the past two decades, while the qualitative aspect consists of conducting interviews with wives of multicultural marriages in six different language worship services at Suwon Central Baptist Church. This study addresses diverse research inquiries, including comprehending how Korean churches respond to multiculturalization and delving into marriage immigrants' worship experiences and expectations.

The quantitative data analysis involves collecting survey responses through Google Forms, which allows for both individual and summary views of the data. The survey includes questions about church location, demographics, perceptions of marriage immigrants, and church size and attendance. The researcher uses these responses to identify trends and correlations,

particularly focusing on understanding how churches were responding to multiculturalization and the needs of marriage immigrants.

For the qualitative study, data analysis centers on a phenomenological method, aiming to understand the worship experiences of marriage immigrants worshiping in their native language services. The researcher conducted open-ended interviews, transcribed and categorized responses, and identified recurring themes. The analysis sought to uncover the essence of marriage immigrants' worship experiences and their expectations from the church.

Chapter 4 provides a detailed exposition and a comprehensive overview of the research findings. Quantitative research data provide answers to the first three research questions, asking how Korean churches are responding to societal change. Qualitative research data exhibits marriage immigrants' worship experience and their expectations, answering the last two questions of the research inquiry in various themes.

Back to the Research Questions

The purpose of the study is to raise awareness of a highly probable, high-impact, yet neglected challenge while evaluating where Korean churches stand amid demographic changes Korea is experiencing and expecting shortly. The number of marriage immigrants has increased drastically in the past two decades.

The study asks three questions to examine the church's response to societal changes.

They are:

- (1) What demographic changes are found in Korean society due to the marriage immigrants?

- (2) How much are Korean Baptist Churches aware of the need for multicultural worship?
- (3) How should the Korean Baptist Church prepare for this surge of the increasing number of intercultural marriages and families?

The second portion of the study aims to understand how these changes are experienced by the marriage immigrants themselves by asking the following two questions:

- (4) What are the difficulties faced by the wives of multicultural marriages in worship?
- (5) What do the migrant/immigrant wives of multicultural marriages expect in worship from the church?

Summary of Findings

The significant rise in intercultural marriages is not mirrored in the local Baptist churches. Survey responses indicate that while the church acknowledges societal shifts, it does not appear to be directly impacted by them. It shows little involvement of the church with the changes in the demographic landscapes, both cognitively and physically. Across churches of varying sizes, the presence of marriage immigrants remains exceedingly small in both absolute numbers and relative proportions; often, they are still in the blind spot from the object of ministering. The church finds itself in a nascent stage, grappling with determining appropriate courses of action, with some members uncertain about whether any action should be taken to engage with these “different” people. This is because they have yet to perceive the shifts occurring in society and recognize the necessity for the church to adjust its response accordingly. Many of the known difficulties experienced by marriage immigrants and the children of intercultural marriages are due to the lack of the pastors’ and church leaders’ experience in this

realm. A significant portion of survey participants lack personal experience dealing with marriage immigrants or living as foreigners, thus limiting their ability to empathize with the needs of these individuals in their worship lives. Societal attitudes toward marriage immigrants and multicultural families tend to emphasize providing assistance rather than fostering a sense of communal living and worshipping together. Proposed solutions from participants to integrate these new community members are basic, such as offering interpreters for worship services and Bible studies, providing Korean language classes, and making foreign language Bibles available. There was a consensus among respondents that initiating change within the existing church community begins with altering perceptions, thus necessitating education and teachings alongside any practical measures. Many responded that church members must possess both compassion and understanding to effectively take action.

The expectations of marriage immigrants regarding worship and church derive from two fundamental desires. Firstly, there is a longing to address the loneliness experienced while residing as guests in a foreign land, surrounded by people of an unfamiliar culture and language. Secondly, there is a yearning for spiritual nourishment found in the deeper worship encountered when worshipping in the native tongue. In this regard, the marriage immigrants are interested in individualization and privatization, rather than integration and unification. This demonstrates that the church is called upon to serve not only as a faith community but also as a social community. Marriage immigrants aspire to find companionship among those who share their culture and language, away from the challenges of being a minority.

Overall, Korean churches demonstrate a limited comprehension of the demographic shifts resulting from the presence of marriage immigrants, failing to acknowledge the necessity and significance of welcoming them. Conversely, marriage immigrants exhibit minimal inclination to

integrate with established Korean churches or their congregants. This suggests that both groups are following separate trajectories without converging or bridging the gap.

Implications

The study demonstrates the apparent gap between the substantial rise in intercultural marriages in Korean society and the limited representation of marriage immigrants in local Baptist churches. The church should be more aware of, and responsive to, demographic shifts, particularly regarding intercultural marriages and multiculturalism. The research findings indicate that Korean Baptist Churches are at an early stage in wrestling with the effective engagement of marriage immigrants. The study underscores the fact that before even addressing multicultural worship, it is essential to educate and raise awareness within church communities about the changes society is experiencing. This foundation of understanding can help inform discussions and actions related to multicultural worship. Also, the need for church members to develop empathy and understanding towards marriage immigrants is addressed. Most importantly, churches should move beyond merely providing assistance so that these new neighbors can intermingle with Korean culture and work towards fostering a sense of communal living and worshiping together.

Given the current situation, marriage immigrants' expectations regarding worship focus more on affirming and expressing their cultural identity rather than aligning with or conforming to the norms and practices of Korean society and churches. The research findings reveal divisions and distinctions based on individual languages and cultures, highlighting the role of the church not only as a worshipping community but also as a social community.

Marriage immigrants prefer an approach advocated by Ian Collinge's "Independent Groups: Diversity without Unity," which involves allowing various cultural or language groups within a church to conduct separate worship services or activities according to their specific cultural or linguistic preferences.⁴ This approach emphasizes diversity and autonomy for different groups within the church but lacks unity across the congregation as a whole. Each group maintains its unique worship style and practices, fostering diversity but potentially hindering overall cohesion and integration within the church community. As Lindsey Skinner observes, even in American society and churches where discussions and research on multiculturalization have been ongoing, one approach to finding a compromise between unity and diversity is through a combination of maximum inclusion in major Sunday worship services and smaller groups meeting during the week, allowing members of diverse ethnic groups to worship in their own languages.⁵ This is mentioned in the literature review above.

In summary, the study's findings suggest that Korean Baptist churches must actively engage and adapt to better meet the needs and experiences of marriage immigrants, ultimately nurturing inclusivity, empathy, and a sense of community within church environments. Also, closing the gap between what marriage immigrants want and what marriage immigrants should want in worship is a task that the Korean church has to undertake.

⁴ Ian Collinge, "Moving from Monocultural to Multicultural Worship," in *Worship and Mission for the Global Church: An Ethnodoxology Handbook*, ed. James R. Krabill et al. (Pasadena, CA: William Carey Library, 2013), 439.

⁵ Lindsey Skinner, "Megachurches Embracing Ethnic Small Groups and Multicultural Services," *Religion Watch* 30, no. 12 (October 2015), 4.

Recommendations for Further Research

Multicultural worship and multiculturalism are relatively new themes in Korean society. What this study investigates is just the tip of the iceberg. As mentioned in the limitations and delimitations in chapter 3, the target area of the quantitative study's increase in the percentage does not necessarily reflect the largest increase in the number of marriage immigrants. Also, the population shift in Korean society is not limited to the target group—marriage immigrants. In the aftermath of three years of the COVID-19 pandemic, borders were closed, and changes in the overall system of society, such as social, environmental, and economic structures, also affected demographics as well as the perceptions of people.⁶ There should have been a decrease in the pace of change, but instead, the trend persisted.

In addition to this study, what follows is a list of potential studies for future research:

1. Gathering data from the churches in the regions with the highest concentration of marriage immigrants would contribute to a more comprehensive understanding of the situation.
2. Conducting in-depth interviews or focus group discussions with church leaders and members to gain insights into their perceptions, attitudes, and experiences regarding intercultural marriages and the presence of marriage immigrants in local churches would help identify the specific challenges and opportunities that churches perceive in relation to intercultural marriages and the presence of marriage immigrants.

⁶ Migon Kim, "Social Changes and Social Policy Paradigm in Times of Covid-19 [코로나 시대의 사회변화와 사회정책 패러다임]," *Korea Institute for Health and Social Affairs Forum* [보건복지포럼] 290 (December 2020): 6–19, <https://doi.org/http://dx.doi.org/10.23062/2020.12.2>.

3. Conducting a similar study in other denominations beyond the Baptist Church contributes to a more comprehensive understanding of how changes in the demographic structure of Korean society are accepted by the church and the impact of marriage migrants on worship.
4. Investigating best practices from other multicultural church settings globally and exploring how these practices could be adapted and implemented within Korean Baptist Churches would contribute to Korean churches' response to multiculturalism.

Above all, paramount among all objectives, future research should aim to propose tangible solutions to cultivate multiculturalism and inclusivity within churches in Korea. This entails enhancing comprehension, pinpointing precise areas for enhancement, and devising alternative strategies.

Conclusion

An old proverb states, “A stitch in time saves nine,” suggesting that addressing minor issues promptly can prevent more significant troubles later. It is important to note that the rise in marriage migrants is not a trivial matter; instead, it demonstrates a significant trend of permanent change. The real issue lies in the prejudiced and neglectful attitudes that Korean society may hold toward these individuals.

It is necessary to include Korea's new neighbors—marriage immigrants—to fulfill the supreme command—sharing the Gospel and making them disciples of Jesus. Thus far, the Korean church's attitude toward foreigners or marriage migrants has been from a missionary standpoint. The marriage immigrants who have now become members of Korean society should be accepted as members of the church that must worship together if they have professed Christ

and become Christians. The church should not wait until married immigrants come to church; it should proactively invite them and seek to assimilate them into the church.

Through this research, it is believed that efforts should be made to strive and change to form a sense of community with marriage immigrants. Ultimately, however, the focus should be placed on the desire and effort to become one within Christ. This entails prioritizing unity and solidarity in the Christian community beyond the initial inconveniences and challenges multiculturalism may present. Additionally, this principle is applicable not only to Korean natives but also to marriage immigrants, as all are part of the body of Christ.

The Parable of the Sower is a well-known teaching of Jesus found in the New Testament. The agricultural imagery Jesus uses to illustrate the different responses people have to the gospel, likening them to seeds sown in various types of soil (Matt. 13:1–23, Mark 4:1–20, and Luke 8:4–15). Korean churches should think about what kind of soil the Korean church needs to be, how to grow together and be fruitful, and how to pursue holiness for people from different cultures and backgrounds.

God is sending people from other parts of the world to Korea in different ways (some through marriage) to build his Kingdom together, creating one worshiping community. This worship of people of different nationalities, languages, and cultures offers the chance for Christians in Korea to experience the unified heavenly worship described in Revelation.

Appendix A

Survey Recruitment Email (English)

[Recipient] OO Baptist Church
[Title] Pastor and/or Staff
[Address 1] Each will be different

To whom it may concern,

Greetings in the name of our Lord, Jesus Christ.

As a graduate student in the School of Music at Liberty University, I am conducting research as part of the requirements for a doctoral degree. The purpose of the study is to see and understand the changes the church is experiencing as the number of marriage immigrants increases, to see what its members are experiencing and expecting in worship, and how the church is accepting and anticipating these changes. I would like to invite you to participate in the study.

Participants must be 18 years of age or older and be a pastor or church staff served his/her church for over 8 months. Participants, if willing, will be asked to complete an online survey about multiculturalism and worship in his/her church. It should take approximately 20 minutes to complete the survey. Participation will be completely anonymous, and no personal, identifying information will be collected.

To participate, please scan the QR code (1) below which will take you to the online survey.

A consent document is provided as the first page of the survey. The consent document contains additional information about the study. If you choose to participate, you will need to click [yes] at the bottom of the form which will take you to the survey. Doing so will indicate that you have read the consent information and would like to take part in the survey.

If you have any questions regarding the research, please scan the QR code (2) with your mobile phone which will allow you to contact me via Kakao Open Chat anonymously for your questions to be answered.

Please be a part of this study so that the study may help move forward to establish God's kingdom on earth and do not hesitate to ask any questions if you have any.

Thank you.

Sincerely,

Ru Da Ko
Doctoral Candidate

[Redacted Signature]

QR code (1) Survey



QR code (2) – Got Questions?



Survey Recruitment Email (Korean)

[Recipient] OO 침례교회
 [Title] 교회 목사님/교직원님
 [Address 1] Each will be different

목회자/사역자님께,

우리 주 예수 그리스도의 이름으로 문안드립니다.

저는 리버티대학교 음악대학 대학원생으로서 박사학위 취득 자격요건의 일환으로 연구를 진행하고 있습니다. 본 연구의 목적은 결혼이민자가 증가함에 따라 교회가 겪고 있는 변화를 살펴보고 이해하며 성도들이 예배에서 무엇을 경험하고 기대하는가, 교회가 이러한 변화를 어떻게 받아들이고 기대하는가를 알아보는 것입니다. 저는 귀하께서 이 연구에 참여하도록 초대하고 싶습니다.

연구 참여자는 만 18 세 이상으로, 현재 교회에서 8 개월 이상 섬긴 목사 또는 교직원이어야 합니다. 혹은 참여를 원하신다면, 참석자들은 본인이 섬기시는 교회의 다문화와 예배에 대한 온라인 설문조사에 답해주시면 됩니다. 설문조사를 완료하는 데 약 20 분이 소요됩니다. 참여는 완전히 익명으로 이루어지며, 개인 식별 정보가 수집되지 않습니다.

참여하시려면 아래의 QR 코드(1)를 스캔하여 온라인 설문조사를 진행하십시오. 참여동의서는 설문조사의 첫 페이지에 제공됩니다. 동의 문서에는 연구에 대한 자세한 정보가 포함되어 있습니다. 참여를 선택한 경우 설문조사를 진행하기 위해 양식 하단의 [예]를 클릭해야 합니다. 예를 클릭하는 것은 귀하가 참여동의서를 읽었으며 설문 조사에 참여하고자 함을 나타냅니다.

연구에 관해 궁금하신 사항은 휴대폰으로 QR 코드(2)를 스캔하여 익명으로 카카오톡 오픈채팅으로 문의주시면 답변해 드리겠습니다.

연구가 지상에 하나님의 나라를 세우는 데 도움이 될 수 있도록 이 연구의 일부가 되어 주시고, 질문이 있으면 주저하지 마시기 바랍니다.
 감사합니다.

감사드리며,
 고루다 드림
 Doctoral Candidate

██████████

QR 코드 (1) 설문



QR code (2) -
 질문이 있으시다면..



Appendix B

Interview Recruitment Verbal Transcript (English)

Member of Foreign Language Services (Chinese, Cambodian, English, Mongolian, Nepalese, Russian, and Vietnamese)

Dear body of Suwon Central Baptist Church (SCBC),

As a graduate student in the School of Music at Liberty University, I am conducting research as part of the requirements for a doctoral degree. The purpose of the study is to see and understand the changes the church is experiencing as the number of marriage immigrations increases, to see what its members are experiencing and expecting in worship, and how the church is accepting and anticipating these changes.

You might want to know who can participate.

1. You must be 18 years of age or older.
2. You must be a female who has been married to a Korean native male for at least three years.
3. You must be fluent in Korean and willing you share your worship experience here at SCBC with me.
4. You must have had worship experiences at SCBC at least 4 times.

Participants will be asked to participate in an audio-recorded, face-to-face interview with me. The interview should take approximately an hour. During the interview, names and other identifying information will be requested as part of this study, but the information will remain confidential.

If you are interested in participating, please contact me via Kakao Open Chat (search id: 리서치 고루다). I'll handout a paper with the QR code.

A consent form will be provided to you through Kakao Open Chat. The consent document contains addition information about my study. If you choose to participate, you will need to sign the consent document and return it to me at the time of the interview.

Please do not hesitate to ask any questions if you have any which you can also do so by looking me up at Kakao.

Thank you.

Interview Recruitment Verbal Transcript (Korean)

수원중앙침례교회 외국인 예배 성도 (중국어, 캄보디아어, 영어, 몽골어, 네팔어,

외국어 예배 성도 (중국어, 캄보디아어, 영어, 몽골어, 네팔어, 러시아어, 그리고 베트남어 예배)

사랑하는 수원중앙교회 지체 여러분

저는 리버티 대학교 음악대학 대학원생으로 박사 학위 취득을 위한 연구과제를 진행하고 있습니다. 본 연구의 목적은 결혼이민자가 증가함에 따라 교회가 겪고 있는 변화를 살펴보고 이해하며, 성도들이 예배에서 무엇을 경험하고 기대하는가, 교회가 이러한 변화를 어떻게 받아들이고 기대하는가를 알아보는 것이다.

연구 참여 자격이 궁금하실 텐데, 자격은 다음과 같습니다.

1. 만 18 세 이상의 성인이어야 합니다.
2. 한국인 남자와 결혼 한지 3 년이 지난 외국인 여성이어야 합니다.
3. 한국어에 능통하고 여기 SCBC 에서의 당신의 예배 경험을 저와 공유할 의향이 있어야 합니다.
4. 수중침에서 최소 4 번이상의 예배를 드린 경험이 있어야합니다.

이 연구는 저와 한시간 정도의 대면 인터뷰를 통해 진행되고 인터뷰는 녹음이 될 것입니다.

인터뷰동안 이름과 여러분의 개인정보를 요구하게 됩니다. 다만, 그 정보들은 기밀로 유지됩니다.

이 연구 참여에 관심이 있으시면, 제가 나눠드리는 종이에 있는 QR 코드로 혹은 카오 오픈챗 (검색 아이디: 리서치 고루다)를 통해 저를 찾으셔서 관련 서류를 요청하시면 됩니다.

동의서는 카카오 오픈 채팅을 통해 제공됩니다. 동의 문서에는 본 연구에 대한 추가 정보가 포함되어 있습니다. 참가를 선택하시면, 면접 시 동의서에 서명하여 저에게 제출하시면 됩니다.

부디 어려워 마시고 연구관련해서 질문이 있으시면 카카오 오픈챗으로 찾아주세요.

감사합니다.

Appendix C

Survey Screening Questions (English/Korean)

Have you worked in you church for more than 8 months?
귀하는 현재 교회에서 사역 한지 8개월이 지났습니까?

Are you 18 years of age or older?
귀하는 나이는 만18세 이상인가요?

Are you a pastor or church staff?
귀하는 교회에 사역자(목회자) 혹은 스텝(간사)이신가요?

Appendix D

Survey Questions (English)

Please read and answer the following questions.

Where is your church located?

Seoul

Busan

Incheon

Kwangju

Daejeon

Ulsan

Sejong

Gyeonggido

Gangwondo

Chungcheongbukdo

Chungcheongnamdo

Jeollabukdo

Jeollanamdo

Gyeongsangbukdo

Gyeongsangnamdo

Jejudo

1. According to the Korea Census released by the National Statistical Office, are you aware that the increase in the number of foreign immigrants in the local government where your church is located over 100 percent during the past 20 years?

(1) Yes

(2) No

2. Is there a program run by the church for the growing number of migrants, especially multicultural families?

(1) Yes

Please specifically state what kind of things there are. (e.g., Korean class, foreign language worship services, etc.)

(2) No

- If not, are you aware of the need to run programs for multicultural families? (O, X)
2. Are there any foreigners who attend your church regularly?
 - (1) Yes
 - (2) No
 4. If there are, how many are there?
 - (1) No more than 10 people
 - (2) 11-20 people
 - (3) 21-30 people
 - (4) More than 30 people
 5. Is there a multicultural family consisting of a Korean husband and a foreign wife attending your church?
 - (1) Yes
 - (2) No
 6. How many families are there??
 - (1) 0 (There is none)
 - (2) 1-10 couples or families
 - (3) 11-20 couples or families
 - (4) 21-30 couples or families
 - (5) More than 31 couples or families
 7. Is there a foreign language service? (O, X) If so, in which languages? Please list all of them.
 8. Have you ever thought about multicultural worship (a service in which people of various cultures and languages combine together) rather than foreign language worship (a service in only English, Vietnamese, Cambodian, etc.)? (O, X)
 9. Have you heard, or do you know, anything about the difficulties experienced by the growing number of foreigners, as well as marriage immigrants (foreigners with Korean spouses), and their children's experiences?
 10. What efforts do you think the church needs to make to accommodate multicultural families?
 11. Have you lived abroad as foreigner for more than six months? (O, X)
 12. If so, what was the reason?

(Immigration, study abroad, training, missionary work, or others:
_____)
 13. What is the way to love our new neighbors, marriage immigrants, to preach the unchanging gospel in an ever-changing society? Please write whatever comes to your mind.

14. What is the number of registered members of your church?

- (1) 50 and under
- (2) 51-100
- (3) 101-500
- (4) 501-1000
- (5) 1001 and more

15. what is the number of your average church attendance?

- (1) 20 and under
- (2) 21-50
- (3) 51-100
- (4) 101-200
- (5) 201-300
- (6) 301-500
- (7) 501-1000
- (8) 1001 and more

Survey Questions (Korean)

섬기시는 교회의 위치는 어디인가요?

서울시
부산시
인천시
광주시
대전시
울산시
세종시
경기도
강원도
충청북도
충청남도
전라북도
전라남도
경상북도
경상남도
제주도

다음 질문들을 천천히 읽고 답해주세요.

1. 통계청에서 발표한 대한민국 인구조사에 의하면, 지난 20년간 귀 교회가 위치하고 있는 지자체의 외국인 이주민의 증가폭이 전국에서 10위 안에 든다는 사실을 알고 계시나요? (O, X)
2. 늘어가는 이주민 특히 다문화 가정을 위해 교회에서 운영하는 프로그램이 있나요?
 - (1) 네
구체적으로 어떠한 것들이 있는지 적어 주세요. (예, 한국어 교실, 외국어 예배, 등등)
 - (2) 아니요
없다면, 다문화 가정을 위한 프로그램 운영의 필요성을 인지하고 있나요? (O, X)
3. 귀 교회에 정기적으로 출석하는 외국인이 있나요? (O, X)
4. 있다면, 몇 명이나 있나요?

- (1) 10명 이하
- (2) 11-20명
- (3) 21-30명
- (4) 30명 초과
5. 귀 교회에 출석하는 한국인 남편과 외국인 아내로 구성된 다문화 가정이 있습니까?
6. 몇 가정이나 있나요?
- (1) 0 (없다)
- (2) 1-10
- (3) 11-20
- (4) 21-30
- (5) 31 이상
7. 외국어 예배가 따로 있나요? (O, X) 있다면, 어떤 언어 예배가 있나요? 모든 언어를 기재해 주세요.
8. 외국어 예배 (영어 예배, 베트남어 예배, 캄보디아어 예배 등)가 아닌 다문화 예배 (다양한 문화와 언어의 사람들이 함께 어우러져 드리는 예배)에 대해 생각해 보신적이 있나요? (O, X)
9. 점점 늘어나는 외국인 뿐 아니라 한국 내 결혼 이주민 (한국인 배우자를 둔 외국인)들과 그 아이들이 경험하는 어려움에 대해 들어보셨거나, 알고 계신 것이 있나요?
10. 다문화 가정을 수용하기 위해 교회는 어떤 노력이 필요하다고 생각하시나요?
11. 귀하는 외국에서 이방인으로 6개월 이상 살아본 경험이 있습니까? (O, X)
12. 있다면, 이유가 무엇이었습니까?
- (이민, 유학, 연수, 선교, 기타: _____)
13. 끊임없이 변하는 사회에서 변하지 않는 복음을 전하기 위해 그리고 새로운 이웃인 결혼이주민들을 사랑할 수 있는 방법에 무엇이 있을까요? 생각나는대로 적어주세요.
14. 귀교회의 등록교인수는 어떻게 되나요?
- (1) 50명 이하
- (2) 51-100명
- (3) 101-500명

(4) 501-1000명

(5) 1001명 이상

15. 귀 교회의 주일 평균 예배 참여인원은 얼마나 되나요?

(1) 20명 이하

(2) 21-50명

(3) 51-100명

(4) 101-200명

(5) 201-300명

(6) 301-500명

(7) 501-1000명

(8) 1001명 이상

Appendix E

Interview Questions (English)

1. How did you come to Suwon Central Baptist Church (SCBC)?
2. Have you ever participated in a Korean service?
3. Does your spouse come to foreign language service with you?
4. If you have children, which worship service do they attend?
5. What do you feel worshipping as a foreigner lacks?
6. Do you consider yourself a member of the SCBC?
7. Please describe your positive and negative feelings about the church.
8. What do you expect from church or worship while attending foreign language worship?
9. Have you ever heard of multicultural worship?
10. What do you think about the worship service where people of different cultures and languages join together?
11. Are you a born-again Christian?

Interview Questions (Korean)

1. 수원중앙침례교회에 어떻게 오게 되었나요?
2. 한국어 예배에 참여한 적이 있나요?
3. 외국어 예배를 드릴 때 배우자도 함께 드리나요?
4. 혹시 아이가 있다면, 아이들은 어느 예배에 참여하나요?
5. 외국인으로서 예배 드리면서 아쉬운 점이 있나요?
6. 본인을 중앙교회 가족이라고 생각하나요?
7. 교회에 대한 본인의 느낌 긍정적인 면과 부정적인 면을 모두 말씀해주세요.
8. 외국어 예배를 참여하면서 교회에 혹은 예배에 기대하는 것들이 있나요?
9. 혹시 다문화 예배에 대해 들어본 적이 있나요?
10. 다양한 문화와 다양한 언어의 사람들이 함께 예배 드리는 것에 대해 어떻게 생각하나요?
11. 당신은 거듭난 크리스천 입니까?

Appendix F

Informed Consent for Survey (English)

Consent

Title of the Project: The Impact of Marriage-Immigrants on the Worship in the Baptist Church in Korea

Principal Investigator: Ru Da Ko, Ph.D. candidate, Liberty University

Invitation to be Part of a Research Study

You are invited to participate in a research study. To participate, you must be 18 years of age or older, be a pastor or church staff, and have served at your church for the past 8 months (since January 1, 2022). Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research.

What is the study about and why is it being done?

The purpose of the study is to see and understand the changes the church is experiencing as the number of marriage immigrations increases, see what its members are experiencing and expecting in worship, and how the church is accepting and anticipating these changes.

What will happen if you take part in this study?

If you agree to be in this study, I will ask you to do the following:

1. Complete an online survey, which will take approximately 20 minutes.

How could you or others benefit from this study?

Participants should not expect to receive a direct benefit from taking part in this study.

The myopic (short-sighted) benefit of the study is limited to Christianity for the church could facilitate a worship service reflecting the changes in the world. In the long run, the study will help church to lead society to "live together."

What risks might you experience from being in this study?

The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

How will personal information be protected?

The records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be anonymous.
- Data will be stored on a password-locked computer and may be used in future presentations. After three years, all electronic records will be deleted.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free

to not answer any question or withdraw at any time prior to submitting the survey without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please exit the survey and close your internet browser. Your responses will not be recorded or included in the study.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Ru Da Ko. You may ask any questions you have now. If you have questions later, you are encouraged to contact her via Kakao Open Chat using the following QR code . You may also contact the researcher's faculty sponsor, Dr. Scott Connell at .

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at .

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent

Before agreeing to be part of the research, please be sure that you understand what the study is about. You can print a copy of the document for your records. If you have any questions about the study later, you can contact the study team using the information provided above.

Informed Consent for Survey (Korean)

동의서

프로젝트 명: 한국 침례교회 예배에 끼친 결혼이주민의 영향

수석 조사관: 고루다, 박사학위 후보, 리버티 대학교

리서치 연구에 대한 초대

귀하는 연구 조사에 참여하도록 초대되었습니다. 참여하려면 만 18 세 이상, 목회자 또는 교회 직원이어야 하며 지난 8 개월 동안 소속 교회에서 일했어야 합니다.

이 연구 프로젝트에 참여하는 것은 자발적인 것이어야 합니다.

이 연구에 참여할 것인지 결정하기 전에 이 양식을 모두 읽고 궁금하신 것이 있으시면 질문하십시오.

이 연구의 내용과 목적?

본 연구의 목적은 결혼이민자가 증가함에 따라 교회가 겪고 있는 변화를 살펴보고 이해하며, 성도들이 예배에서 경험하고 기대하는 것은 무엇이며, 교회는 이러한 변화를 어떻게 받아들이고 기대하고 있는지 알아보는 것입니다.

만약 귀하가 이 연구에 참여한다면 무슨 일이 일어날 것인가?

만약 당신이 이 연구에 참여하는 것에 동의하신다면, 당신은 약 20 분정도 걸리는 온라인 질의응답에 참여하게 됩니다.

귀하 또는 다른 사람들이 이 연구로부터 어떻게 이익을 얻을 수 있는가?

참가자들은 이 연구에 참여함으로써 직접적인 이익을 얻지는 못합니다. 다만, 이 연구의 근시안적인 이점은 교회가 세상의 변화를 반영하기에 적합한 예배 예배를 촉진할 수 있기 때문에 기독교에 국한됩니다. 장기적으로 이번 연구는 교회가 사회를 '함께 사는' 사회로 이끄는 데 도움이 될 것입니다.

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이 연구에 참여함으로써 경험할 수 있는 위험은 무엇입니까?

이 연구에 관련된 위험은 아주 적으며, 이것은 여러분이 일상 생활에서 직면하게 될 위험과 같다는 것을 의미합니다.

참여자의 개인 정보는 어떻게 보호될 것인가?

이 연구의 기록은 비공개로 유지됩니다. 연구기록은 안전하게 저장될 것이며, 오직 연구자만이 그 기록에 접근할 수 있을 것입니다.

- 참가자의 답변은 익명으로 기밀 유지됩니다.
- 데이터는 암호로 잠긴 컴퓨터에 저장되며 향후 프레젠테이션에서 사용될 수 있습니다. 3년 후에는 모든 전자 기록이 삭제될 것입니다.

자발적인 연구 참여인가?

이 연구에 참여하는 것은 자발적인 것입니다. 여러분의 참여 여부가 리버티 대학교와의 현재 또는 미래 관계에 영향을 미치지 않을 것입니다. 참여하기로 결정한 경우, 이러한 관계에 무관하게 설문지를 제출하기 전에 언제든지 질문에 답을 거부하거나 중단할 수 있습니다.

만약 당신이 연구 참여 중단을 결정한다면 당신은 무엇을 해야 하는가?

만약 당신이 연구참여 중단을 선택한다면, 설문지 작성 중간 언제든지 인터넷 창을 닫음으로 중단할 수 있습니다. 중단을 선택하면 귀하로부터 데이터는 즉시 삭제되며 이 연구에 포함되지 않습니다.

연구에 대한 질문이나 우려가 있는 경우 누구에게 연락해야 하나?

이 연구를 수행하는 연구자는 고루다 입니다. 궁금한 점이 있으면 Kakao 오픈채팅을 통해 연락하실 수 있습니다. 또한 연구원의 교수 후원자인 Scott Connell 박사에게 문의할 수도 있습니다.

Appendix G

Informed Consent for Interview (English)

Consent

Title of the Project: The Impact of Marriage-Immigrants on the Worship in the Baptist Church in Korea

Principal Investigator: Ru Da Ko, Ph.D. candidate, Liberty University

Invitation to be Part of a Research Study

You are invited to participate in a research study. To participate, you must be 18 years of age or older must be a female who has been married to a Korean native male for at least 3 years, must be fluent in Korean, and must have had worship experiences at Suwon Central Baptist Church (SCBC) at least 4 times. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research.

What is the study about and why is it being done?

The purpose of the study is to see and understand the changes the church is experiencing as the number of marriage immigrations increases, to see what its members are experiencing and expecting in worship, and how the church is accepting and anticipating these changes.

What will happen if you take part in this study?

If you agree to be in this study, I will ask you to do the following:

1. Participate in a 1-hour, face-to-face interview with the researcher. The interview will be recorded (audio).

How could you or others benefit from this study?

Participants should not expect to receive a direct benefit from taking part in this study.

The myopic (short-sighted) benefit of the study is limited to Christianity for the church could facilitate a worship service reflecting the changes in the world. In the long run, the study will help church to lead society to "live together."

What risks might you experience from being in this study?

The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

How will personal information be protected?

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be kept confidential through the use of pseudonyms.
- Interviews will be conducted in a location where others will not easily overhear the conversation,
- Data will be stored on a password-locked computer and may be used in future presentations. After three years, all electronic records will be deleted.

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- Interview will be recorded and transcribed. Recordings will be stored on a password locked computer for three years and then erased. Only the researcher will have access to these recordings.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please contact the researcher through the QR code included in the next paragraph. Should you choose to withdraw, data collected from you will be destroyed immediately and will not be included in this study.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Ru Da Ko. You may ask any questions you have now. If you have questions later, you are encouraged to contact her via Kakao Open Chat using the following QR code. You may also contact the researcher's faculty sponsor, Dr. Scott Connell, at [REDACTED].

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

The researcher has my permission to audio-record me as part of my participation in this study.

Printed Subject Name

Signature & Date

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Informed Consent for Interview (Korean)

동의서

프로젝트 명: 한국 침례교회 예배에 끼친 결혼이주민의 영향

수석 조사관: 고루다, 박사학위 후보, 리버티 대학교

리서치 연구에 대한 초대

당신은 연구 조사에 참여하도록 초대받았습니다. 참여자격으로, 당신은 만 18 세 이상 성인으로 한국인 남성과 혼인한지 3 년을 초과한 외국인 여성이어야 하고, 한국어에 능숙하고, 수원중앙교회의 예배에 4 번이상 참여한 사람이여야 합니다.

이 연구 프로젝트에 참여하는 것은 자발적인 것이어야 합니다.

이 연구에 참여할 것인지 결정하기 전에 이 양식을 모두 읽고 궁금하신 것이 있으시면 질문하십시오.

이 연구의 내용과 목적?

본 연구의 목적은 결혼이민자가 증가함에 따라 교회가 겪고 있는 변화를 살펴보고 이해하며 성도들이 예배에서 무엇을 경험하고 기대하는가, 교회가 이러한 변화를 어떻게 받아들이고 기대하는가를 알아보는 것입니다.

만약 귀하가 이 연구에 참여한다면 무슨 일이 일어날 것인가?

만약 당신이 이 연구에 참여하는 것에 동의한다면,

당신은 약 한 시간 동안 그 연구원과 대면 인터뷰를 하게 될 것입니다. 인터뷰는 녹음될 것입니다.

귀하 또는 다른 사람들이 이 연구로부터 어떻게 이익을 얻을 수 있는가?

참가자들은 이 연구에 참여함으로써 직접적인 이익을 얻지는 못합니다.

다만,

이 연구의 근시안적인 이점은 교회가 세상의 변화를 반영하기에 적합한 예배 예배를 촉진할 수 있기 때문에 기독교에 국한됩니다. 장기적으로 이번 연구는 교회가 사회를 '함께 사는' 사회로 이끄는 데 도움이 될 것입니다.

이 연구에 참여함으로써 경험할 수 있는 위험은 무엇입니까?

이 연구에 관련된 위험은 아주 적으며, 이것은 여러분이 일상 생활에서 직면하게 될 위험과 같다는 것을 의미합니다.

참여자의 개인 정보는 어떻게 보호될 것인가?

이 연구의 기록은 비공개로 유지됩니다. 게시된 보고서에는 제목을 식별할 수 있는 정보는 포함되지 않습니다. 연구기록은 안전하게 저장될 것이며, 오직 연구자만이 그 기록에 접근할 수 있을 것입니다.

- 참가자의 답변은 가명 사용을 통해 기밀로 유지됩니다.
- 인터뷰는 다른 사람들이 대화를 엿듣기 힘든 장소에서 진행되며,
- 데이터는 암호로 잠긴 컴퓨터에 저장되며 향후 프레젠테이션에서 사용될 수 있습니다. 3년 후에는 모든 전자 기록이 삭제될 것입니다.
- 인터뷰는 녹음되고 기록될 것입니다. 녹음된 내용은 비밀번호로 잠긴 컴퓨터에 3년 동안 저장된 후 지워질 것입니다. 오직 연구자만이 이 녹음물에 접근할 수 있습니다.

자발적인 연구 참여인가?

이 연구에 참여하는 것은 자발적인 것입니다. 여러분의 참여 여부가 리버티 대학교와 현재 또는 미래 관계에 영향을 미치지 않을 것입니다. 참여하기로 결정한 경우, 이러한 관계에 무관하게 언제든지 질문에 답을 거부하거나 중단할 수 있습니다.

만약 당신이 연구 참여 중단을 결정한다면 당신은 무엇을 해야 하는가?

만약 당신이 연구참여 중단을 선택한다면 다음 문단에 있는 QR 코드를 통해 연구원에게 연락해 주세요. 중단을 선택하면 귀하로부터 수집된 데이터가 즉시 삭제되며 이 연구에 포함되지 않습니다.

연구에 대한 질문이나 우려가 있는 경우 누구에게 연락해야 하나?

이 연구를 수행하는 연구자는 고루다입니다. 지금 질문이 있으면 무엇이든 물어보세요. 나중에 궁금한 점이 있으면 QR 코드 로 연결되는 kakao 오픈채팅을 통해 연락하실 수 있습니다. 또한 연구원의 교수 후원자인 Scott Connell 박사()에게 문의할 수도 있습니다.

연구 참여자로서의 권리에 대해 질문이 있는 경우 누구에게 연락합니까??

본 연구에 관해 질문이나 우려가 있고 연구자가 아닌 다른 사람과 대화하고 싶은 경우, 기관 검토 위원회, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 또는 이메일(irtb@liberty.edu)로 문의하십시오.

고지 사항: IRB(Institutional Review Board)는 인간 대상 연구가 연방 규정에 의해 정의되고 요구되는 윤리적인 방식으로 수행되도록 보장하는 임무를 맡고 있다. 학생과 교직원 연구자들이 다루거나 암시하는 주제와 관점은 연구자들의 것이지만 반드시 리버티 대학의 공식 정책이나 입장을 반영하는 것은 아니다.

동의

이 문서에 서명함으로써 사용자는 이 연구에 참여하기로 동의하게 됩니다. 서명하기 전에 연구가 무엇에 관한 것인지 반드시 이해해야 합니다. 기록을 위해 이 문서의 사본을 드립니다. 연구자는 연구 기록과 함께 사본을 보관할 것입니다. 이 문서에 서명한 후 스터디에 대해 궁금한 점이 있으면 위에 제공된 정보를 사용하여 스터디 팀에 문의할 수 있습니다.

위의 내용을 읽고 이해했습니다. 나는 질문을 했고 답변을 받았습니다. 저는 연구에 참여하는 것에 동의합니다.

이 연구참여를 위해 연구자가 인터뷰를 녹취하는 것을 허락합니다.

이름 (정자체)

서명 & 날짜

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