BLEND WORSHIP: A FUTURE MODEL OF WORSHIP FOR THE PRESBYTERIAN CHURCHES IN SOUTH KOREA

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ABSTRACT

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Many churches in South Korea are seeking a new worship style not only to reach the next generation effectively but also to connect the old and the new generations. This trend necessitates a blended worship within the Presbyterian churches in South Korea that features both the tradition of liturgical worship and the dynamics of contemporary worship.

The purpose of this thesis project is to provide a future model of blended worship for the Presbyterian churches in South Korea. The project thus examines the nature of true worship in the Bible and identifies how the worship form has changed throughout the history. Then, it attempts to verify the most effective and influential form of a blended worship for the future Presbyterian churches in South Korea based on the results of the acquired surveys and questionnaires.

134 words
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I am truly grateful to my Lord Jesus Christ who provide the wisdom and endurance to accomplish this monumental commission. I remember the first day I worshiped at the TRBC, the slogan, ‘Not I but Christ’ caught my eyes. Then I reminded of the one who sent me here and I surely assured who has taken me to write my thesis. I could not have completed my thesis without His strength and grace. Therefore, He deserves to receive all glory and thanks.

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I would never forget my memorable times and experiences at Liberty. Liberty will be the home of my heart. I have experienced love and grace of God more than before. I know that my thesis has limitation, but I hope it would be a good contribution to the development of worship in churches in South Korea. I wish to conclude my acknowledgements with a quote by A.W. Tozer;

“No man is worthy to succeed until he is willing to fail. No man is morally worthy of success in religious activities until he is willing that the honor of succeeding should go to another if God so wills...”
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ABBREVIATIONS

CCM        Contemporary Christian Music
GAPCK      General Assembly of the Presbyterian Church in Korea (HapDong)
CHAPTER ONE

INTRODUCTION

The Protestant church in South Korea witnessed remarkable growth in the past century.¹ However, the church has begun to experience stagnancy and decline since the 1990s, and this was partially due to its primary focus being placed on external growth. Han-Hum Ok, who was the senior pastor of Sarang Church in South Korea, points to the aftermath of the external growth of the Korean church, in that there are many people attending church but their social influence is negligible.² He also insists that most believers’ lives do not correspond to their faith.³

In order to overcome stagnancy and decline in church growth, churches in Korea have attempted to adopt a variety of worship styles. Representative worship methods that currently impact the Korean church are the Seeker’s Worship of Willow Creek Community Church, Emerging Worship of Dan Kimball, Praise and Worship of the Charismatic Church, and the Seeker-Sensitive Service of Saddleback Church. These new worship styles are supported among the younger generation of South Korea, but the older generation, who experienced a revival before the ’80s, rejects these new worship styles.

³ Ibid.
In recent years, a split of the church community has become evident in a disagreement over worship styles, between the younger and the older generations in many churches. As a result, they worship separately at different times or in different places. The worship for the older generation is traditional and liturgical, while the worship for the younger generation, deviating from the tradition, is contemporary and dynamic. As for the split of worship, Robert Weber finds the cause from prejudice. He says, “All of us - and our churches - have dispositions of this sort. It’s not that we are intentionally prejudiced. Instead, the environments in which we were raised and in which we have worshiped build within us convictions that we may not even be able to identify.” Vernon Whaley called this conflict “worship war.” He says, “Unwilling to accept new, exciting venues for the expression of worship, many folks just stir up conflict.” The widespread prejudice and conflict between generations are among the biggest challenges for Korean churches today to overcome.

Louis Berkhof says, “The Church is simply the community of the saints.” As the body of Christ, the Church should be one community. Therefore, the division in the church must be resolved and the community function as one. The division due to the worship styles must also be overcome by an integration of worship. A hybrid worship as suggested by Robert Webber can be an alternative to this ongoing tension within the evangelical Christian church. When carefully implemented, this hybrid worship may help reform the current worship in South Korea.

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5 Ibid.


7 Ibid.

defines it, “In brief, blended worship is a synthesis of the liturgical and contemporary worship renewal movements of the twentieth century.”9 He says, “Traditional worship forgot real and vivid experience of God, and contemporary worship forgot the nature of worship, but blended worship combined content and experience of liturgical movement to contemporary worship movement.”10

Webber says, “In the future, Christian worship will be characterized by the blending of the traditional and the contemporary into a vital experience of worship and praise.”11 The author of this thesis project is hopeful that the blending of traditional worship with contemporary worship will serve to leap the barriers of prejudice and conflict between the old and new generations. When this unity is accomplished, the church of South Korea will experience a true recovery of worship that not only helps it realize the presence of God but also is pleasing to God.

**Statement of the Problem**

The conflict of worship exposes two positions. The first position is to maintain the tradition, and the other is to accept new worship styles. The traditional worship advocates argue that the contemporary worship is a human-centered worship that leads to secularization. Franklin M. Segler emphasizes the value of forms:

1. A plan of worship is psychologically sound. People form and use habits in all the activities of life. This is also true in worship. There is value in following an order of worship, for familiarity and tradition aid the worshiper. Most people do not like too much variety in their order of worship; rather, they like variety to come in the content of the familiar order.
2. Form gives intelligent direction and purpose to worship; the minds of the people are directed toward God. Whatever turns the mind toward God is an aid to worship.3.

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10 Ibid., 180.

Good form leads the congregation into unified participation. All minds unite in praise and prayer and giving to God.
4. Form in worship gives concrete expression to inward attitudes.
5. An order of worship provides discipline for the worshiper. Too often people approach the worship service with a careless, indifferent attitude.12

On the other hand, the contemporary worship advocates insist on the limitations of traditional worship. They say that the traditional worship disconnects the participation of the congregation, and becomes dry and formalized without the dynamic of worship. A typical contemporary worship that is commonly practiced within the post-modern churches is represented either by Charismatic Praise and Worship, or the Seeker’s Worship. The more advanced contemporary worship styles are the Emerging Worship of Dan Kimball and the Seeker-Sensitive Service of Saddleback Church. The feature of their worship is how well they understand the congregation and their culture. Dan Kimball insists that the new generation feels boredom in worship and thus they are leaving the traditional church, but they are still longing to express their worship to God in a church setting.13

Watching the confrontation of the two positions, the author cannot agree entirely on either one side of the positions. One obvious fact is that this conflict indicates the problems of church worship in South Korea. It is one of the greatest challenges for the current church in South Korea to encompass the two perspectives, thereby bringing the old and new generations together, and breathing new life into the ecclesiastical worship in South Korea. This thesis project starts with an utmost concern for the current conflict in the church.


Statement of the Purpose

The purpose of this thesis is to propose a blended worship as a new alternative to reform the current conflict in worship and to bring generations together to the recovery of biblical worship. To elicit the most biblical, dynamic and emotional worship, in which all congregations can participate, this thesis will examine the origin and examples of true worship in the Bible.

Statement of Limitations

The scope and purpose of this thesis is limited to the churches in the Presbyterian denomination of South Korea. Observation and conclusion are based on the survey results from students and alumni of Chong-Shin University who studied or are currently studying in the department of church music. Therefore, this thesis reflects opinions of only 233 students and alumni of church music department in Chong-Shin University.

Biblical and Theoretical Basis for the Project

Definition of Worship

The views of leading authorities in worship and theology are vital in making a sound theological definition of worship. Robert Webber defines in his book *Worship, Old and New* that worship is a meeting between God and His people.\(^\text{14}\) He clearly defines the object of worship and worshipers; human beings were created to worship God.\(^\text{15}\) God created humans and worship to meet His creatures. Franklin M. Segler defines in his book *Understanding, Preparing for, and Practicing Christian Worship* that worship is not a mere preparation for action, but it is the *Opus Dei*, the adoration of God as humankind’s highest privilege.\(^\text{16}\) Worship is the privilege and duty

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\(^{15}\) Isaiah 43:21

of man, because God deserves that humans as His creatures worship Him. Webber and Segler emphasize not only God-centered worship, but also the relationship between God and His people. Worship is an event where God and humans meet. Through worship, humans move toward God and God also comes closer to humans. Paul W. Hoon, a prominent American Methodist worship scholar, defines this in his book *The Integrity of Worship* as follows:

Christian worship is God’s revelation of himself in Jesus Christ and man’s response; that it is the dialogue between man and God through the Word; that it is Christ’s priestly action kindling the priestly action of the faithful; that it is the re-enactment of *kulmysterium*, the cultic ‘mystery’ of Christ; that it is encounter of Christ in his Real Presence with the human soul.17

He emphasizes the Christological center of Christian worship.

Peter Brunner, a Lutheran theologian, defines worship in his book, *Worship in the Name of Jesus*, “Worship as a service of God to the congregation and worship as the congregation’s service before God.”18 His ideas are reinforced by one of the Orthodox theologians, George Florovsky, who says, “Christian worship is the response of men to divine call, to the ‘mighty deeds’ of God, culminating in the redemptive act of Christ.”19

Von Allmen emphasizes the importance of Church in his book *Worship: Its Theology and Practice*, that worship is the “epiphany of the Church, which ‘because’ it sums up the history of salvation, enables the Church to become itself, to become conscious of itself and to confess what it essentially is.”20

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19 Ibid., 27.

20 Ibid.
Elmer L. Towns, a professor at Liberty Baptist Theological Seminary, defines that worship is “a face-to-face encounter with the living God based on a regeneration experience, prompted by the Holy Spirit, and resulting in the exaltation of God’s glory. Simply speaking, worship is giving the worship to God that He deserves because He is God.” 21 The purpose of human creation is to worship God. Therefore, worship is the response of grateful and humble people to the living God.

Based on the above views by several leading authorities, the author of this thesis defines that worship is a meeting between the Triune God and His people. Stated in a different way, it is a passage of dialogue between God and man, and a passage of God’s revelation and the human’s response.

Characteristics of Worship

Worship can be characterized from fundamental and functional perspectives to help understand who the object of worship is and what the purpose of worship is.

A. God-centered worship

Christian worship is God-centered.22 Worship is a personal meeting with God in which we sing hymns, magnify, and glorify Him for His person and actions.23 Worshipers must understand God who is the Object of worship, the Creator of the universe, and the Organizer of history. Humans and other creatures are not the object of worship. Worship exists only to glorify God, because Man’s chief end is to glorify God, and to enjoy Him forever.24 Worship is the

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22 Segler, Christian Worship. 50.

23 Webber, Worship, Old and New. 16.

purpose of the creation of man. Human beings were created to worship God. Therefore, worship must be thoroughly God-centered. Worship does not exist for the human’s need, but God’s need.

B. Christ-centered worship

Worship takes place in and through Jesus Christ, who is the eternal praise of the Father because of His work of redemption. Paul Hoon defines that worship is the human’s response to God’s revelation. The incarnation of Jesus Christ, redemption, and resurrection are the obvious revelation of God. It is reasonable to worship the Savior Jesus Christ because human beings received the grace of salvation from Him. Therefore, the center of the worship is the Mediator, Christ. The worship theology of Von Allmen is also based on Christology. He insists that Christians must worship because Christ worshiped throughout His whole life and established the exemplar of worship. The object of worship, Jesus Christ became a human, and He himself showed the example of worship. The worshipers, who follow Him, are behooved to worship like Jesus. Therefore, Christian worship is glorifying God and giving the best of the worshiper’s thanks and praise and devotion through Christ.

C. Holy Spirit-centered worship

Robert Webber says, “The public worship of God takes place in the community of the church, the body of Christ, by the power of the Holy Spirit, in the proclamation and enactment of

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25 Isaiah 43:21

26 Webber, Worship, Old and New. 16.

27 Hoon, The Integrity of Worship. 77.

the work of salvation, through visible and tangible signs.”

God fulfilled the history of salvation through Jesus Christ, and after Pentecost, salvation was completed through the Holy Spirit. The work of the Holy Spirit has led His Church since its earliest days. God is looking for worshipers who worship in spirit and in truth. The Holy Spirit helps the worship to move dynamically and inspires vitality in worship. The Holy Spirit is the driving force of the worship.

D. Community of worship

Worship is essentially a cooperative activity. In other words, worship is not an individual and a personal act, but a communal act of the church as God’s people. Therefore, the church should worship together. Exodus 24:1-8 illustrates the example of community worship:

Then the LORD said to Moses, “Come up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel. You are to worship at a distance, but Moses alone is to approach the LORD; the others must not come near. And the people may not come up with him.” When Moses went and told the people all the LORD’s words and laws, they responded with one voice, “Everything the LORD has said we will do.” Moses then wrote down everything the LORD had said. He got up early the next morning and built an altar at the foot of the mountain and set up twelve stone pillars representing the twelve tribes of Israel. Then he sent young Israelite men, and they offered burnt offerings and sacrificed young bulls as fellowship offerings to the LORD. Moses took half of the blood and put it in bowls, and the other half he splashed against the altar. Then he took the Book of the Covenant and read it to the people. They responded, “We will do everything the LORD has said; we will obey.” Moses then took the blood, sprinkled it on the people and said, “This is the blood of the covenant that the LORD has made with you in accordance with all these words.”

God did not call only Moses and Aaron, but called all the people as worshipers. The people were arranged in a structure of responsibility. The Church is the body of Christ, and it

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29 Webber, Worship, Old and New. 17.

30 John 4:24


32 Webber, Worship, Old and New. 25.
became one by the Holy Spirit.\textsuperscript{33} Like the role of each part is different in one body, the Holy Spirit gave a special gift to each person to serve God and to serve a church.\textsuperscript{34}

Worship also should be \textit{koinonia}, namely fellowship. Acts chapter 2:42-47 teaches the importance of fellowship:

They devoted themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer. Everyone was filled with awe at the many wonders and signs performed by the apostles. All the believers were together and had everything in common. They sold property and possessions to give to anyone who had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.\textsuperscript{35}

The Church should present the fellowship of the congregation to the world as a model of true worship. The Apostle Paul said, “If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.”\textsuperscript{36} Therefore, worshipers should be one body for the glory of God. When the church worships God as a united body by the Holy Spirit, He will be pleased to receive the worship.

\textit{E. Evangelical and missional worship}

Elmer L. Towns and Vernon M. Whaley offer the characteristics of worship in the book \textit{Worship through the Ages}:

Worship of God motivates us to change the way we live, …Worship is formational - shaping us as fully devoted followers of Christ. Worship is transformational - changing us from old to new, dead to living. This kind of worship is what we experience every time we enter the presence of God. He changes us from the inside out. Worship is relational - strengthening our bond with Christ (our upward relationship) and with other

\textsuperscript{33} 1 Corinthians 12:13
\textsuperscript{34} 1 Corinthians 12:7
\textsuperscript{35} Acts 2:42-47, NIV
\textsuperscript{36} 1 Corinthians 12:26
people (our horizontal relationship). Worship is missional - demonstrated by our commitment to love our neighbor, tell our story about God, and take the gospel to the nations. Worship is reproducible - motivating us to teach and train others to worship in spirit and in truth. Sometimes our worship is measured by repentance - confessing our sins, asking for forgiveness, and determining to do that which is right and good. At times, true worship is measured by new insights we learn about God as we look into his face and the things of earth grow strangely dim.37

Worshipers should not settle for a place of worship. People who participate in the worship of God will be called to preach the gospel. Paul Hoon says that this calling is a “missional church.”38 Worshipers who received the Great Commission from Christ will have an obligation of worshiping God with more people.

Review of the Literature

Books


This book starts from a premise that Christian worship is a summary of the history of salvation. The author believes that all worship should be focused on Jesus Christ. He insists, based on Christology, that the Word and Eucharist should be given a comparable position in worship, because from a Reformed perspective, the worship should be changed liturgically. As a consequence, he supports liturgical and traditional worship.


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38 Hoon. The Integrity of Worship. 109.
From a worldly perspective, worship is indeed a waste of time. However, the author says, “Worship is a royal waste of time, but indeed it is royal, for it immerses us in the regal splendor of the King of the cosmos.”\(^{39}\) God is worthy to be worshiped. Through a royal worship, worshipers are given the opportunities to enjoy the presence of God with others, to know the eternal purpose of God’s kingdom, and to be changed by His revelation. The author defines worship as “idolatry unless it is a total waste of time in earthly terms, a total immersion in the eternity of God’s infinite splendor for the sole purpose of honoring God.”\(^{40}\) The author focuses on worship only to God. She points out an error easy to commit in a contemporary worship setting, by the need of the people to constantly change.


He defines worship as the basis of Christology. He tries to place every act of Christian worship into redemptive history. He says that worship is the human’s response to God’s revelation.\(^{41}\) He insists that Christ is the center of worship, because He is the mediator between God and man.\(^{42}\) Therefore, humans respond to God with various expressions of emotions, words, and actions through Jesus Christ.


\(^{40}\) Ibid., 11.

\(^{41}\) Hoon, *The Integrity of Worship*. 77.

\(^{42}\) Ibid.

The author asserts that according to the changes of the times, worship also should be changed. He says, “As we read the grand story of the Bible, we see that culture and time have changed worship throughout history.” Historically, new expressions and forms of worship have emerged in churches within various cultures.

The American Church in the 21st century has constantly changed worship styles, with a consideration for what worship style is pleasing to God through various phases of contemporary culture. Representative examples are the Seeker-Sensitive Worship of Willow Creek Community Church, and the Contemporary Worship of Saddleback Church. The Emerging Worship of Dan Kimball can also be regarded as the flow of contemporary worship. This worship movement targets the emerging generation and their culture, and is a new alternative geared toward the young people of the church.


The author defines worship as “simply the expression of our love for God, which Jesus said, should involve all our heart, mind and physical strength (Mark 12:30).” According to her definition, the focus of Christian worship is whenever and wherever Christ is at the center of worship. She insists that worship and evangelism go together, because through worship, seekers

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can keep coming to experience God’s presence, to hear about Jesus, and to witness Jesus in action, bringing along their spiritual hunger and curiosity until they feel personally ready to respond to the Gospel.\textsuperscript{45}

She suggests a hybrid style of worship called cross-cultural worship evangelism.\textsuperscript{46} She proposes a worship that includes not only types of music but also visual effects like drama, skits, and videos. Combining traditional and contemporary worship music and practice, she shows how more people participate in worship evangelism.


The author emphasizes that worship is a spiritual war. He says, “The worship leader is indeed a spiritual warrior.”\textsuperscript{47} Therefore, in order to win in spiritual warfare, worshipers must rely on the power of the Holy Spirit. He says, “We worship in and by the Holy Spirit.”\textsuperscript{48} The focus of worship that the author emphasizes is Holy Spirit centered worship.

The author, as a worship leader, takes the neutral position between old and new when he selects worship songs. He suggests keeping the right balance between old, familiar songs and newer songs that bring a fresh wind to the worship time.\textsuperscript{49} He warns, “If you entirely leave out

\textsuperscript{45} Ibid., 87.
\textsuperscript{46} Ibid., 213.
\textsuperscript{47} Andy Park, \textit{To Know You More: Cultivating the Heart of the Worship Leader}. (Downers Grove, Ill: InterVarsity Press, 2002). 71.
\textsuperscript{48} Ibid., 139.
\textsuperscript{49} Ibid., 159.
the old classic worship songs, you’re taking the risk of losing some or most of the people.”

Worship without familiarity disrupts the congregation from experiencing God’s presence.


In the book, the authors warn the churches that they must resist the temptation to embrace all cultural norms and innovative worship forms without first considering how God will be honored. They say, “God must be worshiped for God’s own glory and worship used for any purpose other than God’s glory is not true worship.”

They also talk about the values of form and freedom in worship. They say, “The Bible does not prescribe an exact order of worship.” Therefore, worship can be changed freely according to the church’s need. However, freedom without form makes worship disorderly. They insist, “Good form leads the congregation into unified participation.” Worship does not need to be tied to a form, but it can be generalized through format. In the form of worship, the authors take a neutral position between contemporary worship that pursues freedom and traditional worship that emphasizes liturgy.


50 Ibid.


52 Ibid.

53 Ibid., 220.

54 Ibid., 221.
The author identifies six types of worship styles within the Protestant Church: “The Evangelistic Church” that focuses on winning the lost, “The Bible Expositional Church” that emphasizes teaching the Word of God, “The Renewal Church” that focuses on excitement revival and touching God, “The Body-life Church” focusing on fellowship (koinonia), relationships and small groups, “The Liturgical Church,” which is still operational, and “The Congregational Church” that expressed the people, also still operational.\textsuperscript{55} He presents the biblical basis for six types of worship, and their strengths. After all, they are just different ways to worship but the same in the object of worship.\textsuperscript{56}


The authors show how God has used revival to transform his people’s worship since the Pentecost. They say, “Worship is at the heart of every Great Awakening and movement of God.”\textsuperscript{57} They conclude that true worship always includes recommitment to God, repentance of sin, and believers living in personal holiness.\textsuperscript{58} The authors expect the next generation to experience a Great Awakening through true worship.


\begin{itemize}
\item \textsuperscript{55} Towns, \textit{Putting an End to Worship Wars}. 13.
\item \textsuperscript{56} Ibid., 18.
\item \textsuperscript{57} Towns and Whaley, \textit{Worship Through the Ages}. 371.
\item \textsuperscript{58} Ibid.
\end{itemize}
This book is about church growth, but the author emphasizes the importance of worship. Especially, the author introduces a Seeker-Sensitive Worship.\textsuperscript{59} The purpose of this worship is evangelism. He says, “There is no correct ‘style’ of worship.”\textsuperscript{60} He insists that the worship should engage both emotion and intellect; in other words, Christians must worship in spirit and in truth.\textsuperscript{61} The author prefers contemporary worship to liturgical worship.


The modern Church has been interested in two opposing worship styles: traditional worship and contemporary worship. The author detects that modern Christians want to feel the presence of God in worship, and tries to remove the obstacles to the presence of God among the variety of worship styles. He combines the advantages of different worship styles and suggests a blended worship as a future worship model. He says, “After all, there is only one church, and although there are a variety of traditions and experiences within this church, each tradition is indeed part of the whole.”\textsuperscript{62}

In the process of achieving a blended worship for the church, the author emphasizes that time is needed, along with the active participation of the congregation. He suggests that at least a full year is needed before attempting any changes in worship.\textsuperscript{63} He also insists, “Once the


\textsuperscript{60} Ibid., 240.

\textsuperscript{61} Ibid.

\textsuperscript{62} Webber, \textit{Blended Worship}. 66.

\textsuperscript{63} Ibid., 84.
importance of the community has been recognized and the congregation has begun to move
toward the biblical ideal, then and only then can the people begin to attend a renewal of
worship.\(^{64}\) Likewise, he describes in detail how in blended worship, churches use the beneficial
points of various worship styles to reach a meaningful and fresh worship experience.

Robert E. Webber, *Planning Blended Worship: The Creative Mixture of Old and New*. Nashville,

In a nutshell, this book is a practical manual for the author’s book *Blended Worship*. The
author says, “Blended worship draws from the biblical and historical sources that have faced the
changes in traditional worship, but it has been equally concerned to draw from contemporary
worship.”\(^{65}\) The author insists through this book that Blended Worship is not a theory but can be
realized. Charts and forms at the end of each chapter clearly show how music and other arts can
be integrated with liturgical texts.


This book is about public Sunday worship but deals with deeper theological topics of
worship such as the biblical background, historical development, and the theological meaning of
worship. Webber simply defines worship as a meeting between God and His people.\(^{66}\) The author
does not cover in detail the new worship style of the 21st century, but suggests various methods

\(^{64}\) Ibid.


that can be applied to today’s evangelical church through the biblical and historical changes in the worship process.


This book has a biblical basis, but the author believes that biblical principles of worship can apply in today’s culture and generation. He discovered the keys to worship in the Bible. He emphasizes that Jesus is the eternal object of worship, the Holy Spirit indwells worshipers, and communion is a beautiful act of worship.67 Worship is eternal. The author is sure that even if worship is not perfect, the worship must continue until the worshiper reaches the kingdom of the Father. He says, “We are not home yet, and the best is yet to come.”68


The author defines worship as “more than service, more than reverence, more than submission.”69 “Worship, yea, even corporate worship, is seeing God as God, loving genuinely, adoring affectionately.”70 He emphasizes the role of evangelism in worship and insists that to preach the gospel, change in worship style is inevitable. He says, “Evangelism takes place

67 Whaley, Called to Worship. 309.
68 Ibid., 328.
70 Ibid.
through worship when out of our love for the Almighty we are motivated to tell others about Christ.”


In this book, the author emphasizes the Church year. The Christian year is the foundation for most of Christian worship. He says that variety is one of the most important characteristics of Christian worship. He says, “The surest way to avoid the boredom of constant repetition is to revel in the rich variety inherent in the Christian year.” He reminds one that the church can maintain interest in diversity of worship through the Christian year.


In this book, the authors introduce the six worship styles that are prevalent in modern worship. The authors provide a forum for presentation, critique, and defense of six prominent worship styles: Formal-Liturgical worship by Paul Zahl, Traditional Hymn-Based worship by Harold Best, Contemporary Music-Driven worship by Joe Horness, Charismatic worship by Don Williams, Blended worship by Robert Webber, and Emerging worship by Sally Morgenthaler.

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71 Ibid., 115.


73 Ibid., 71.

74 Ibid., 72.
Dissertations and Theses


The author describes and observes how the liturgical structure of an African-American community church affects the congregation’s life to live in the Spirit. The author insists that Total Grace Christian Center in Atlanta, Georgia can be one of the good models of blended worship. This church’s worship is not only multi-cultural, but also multi-site as blended worship. It became a good understanding how much blended worship can affect the congregation’s live.


This thesis describes the current situation of American churches that the churches are continually modifying their worship services. The author observes and analyzes older and younger generation’s features and preferences of worship style. The author tries to find an answer of how the younger and older generations participate in worship together and how to create an opportunity to experience the traditional, contemporary and blended worship services.


In this thesis, the author enumerates various styles of worship in South Korea. The author also explains how the praise and worship has affected to the churches. This thesis only focuses on modern worship styles in South Korea, but it does not deal with the cases of
traditional or liturgical styles of worship. Nevertheless, this thesis helps to understand the current trend and situation of worship in South Korea.

Bokcho Koo. *A Study about the Cultural Ministry of the Korean Church through Case Study.*
Theology of Doctor, Chong-Shin Theological Seminary. 2010.

This dissertation is not for worship ministry, but deals with cultural ministry. The idea of blended worship cannot be understand without cultural attributes. The author of this dissertation introduces not only the culture and features of churches in South Korea, but also the influence and effectiveness of cultural ministry to grow the churches. The author deals with some model churches which apply cultural ministry and they became the resource for introducing model churches for blended worship in chapter four.


This thesis helps to understand the worship of the Sarang Community Church in South Korea as one of the representative worship models. It also arouses worship pastors’ and ministers’ attention that using internet in worship and watching worship service in the home or a personal place will be one of the big issues in foreseeable future ministry and the mission field. The author of this thesis project used the worship information of Sarang Community Church to introduce worship models.

In this thesis, the author explains how the models of worship in American churches have affected the churches in South Korea. The author specifically focuses on Willow Creek Church’s Seeker Services. The author pursues dynamic modern worship style and believes that this worship style will be able to influence the growing of churches.


The author suggests a strategy to reform worship. The author’s strategy is not only for the churches in South Korea, but also for the churches in the US that have Korean community and culture. The author also insists that blended worship can be an alternative to unite the congregations. He insists, “Healthy and growing churches like to have a contemporary or blended worship service and sing the praise and worship songs” The author of this thesis believes that blended worship can be one of the solutions to solve the confliction due to worship styles.

Articles and Journals


The author insists that using hymns can help close the generation gap between older and younger generations, because the lyrics and melodies of hymns are familiar to both older and younger generations. However, it is very difficult to combine hymns and contemporary worship songs in worship. Don Chapman suggests, “Putting a hymnal hymn in the middle of your set will disrupt the flow. The styles are too different. Instead, isolate them as a call to worship, a

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benediction or offertory.” The appropriate use of the hymns in worship will be helpful for the congregations to participate in worship.


The author introduces current worship trends and worship examples in America. He warns that the prosperity of worship and music forms today has caused many severe conflicts both within individual congregations and whole denominations. He also insists that evangelistic worship can be a solution for this confliction. His argument reminds Christians that worship should not be monopolized by church members. God-pleasing worship is not only for congregations, but also new believers, visitors, and all nations in the world. Worship should be evangelical and missional.


This article gives an ideas for using media in worship. The use of media is essential in contemporary worship, because the congregations already have been familiar with the media. In a positive perspective, using media can help congregations to concentrate and participate in worship such as video clips, pictures, and power points.


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As a Lutheran Theologian, the author of this article insists that the confliction of worship styles between traditional and contemporary is not just a specific denominational problem, but a problem for all denominations. In particular, this problem is prominent in worship music. He says, “Although our church's musical heritage is strong and should not be abandoned, we cannot define our worship by it.” He implies that all denominations are influencing each other.

Reference of Scripture

*Genesis 28:16-22*

The worship of Jacob shows the grace of God in worship. In this passage, Jacob did not at all expect the grace of God, but experienced it and worshiped Him as a result. Worshipers can experience the grace of God through worship.

*Exodus 29:38-42*

Israel continually worshiped in the morning and evening. This is a model for today’s worshipers on how to keep worship.

*1 Chronicles 29:14*

This verse teaches God-centered worship to worshipers. Like the testimony of David, knowing the Creator God is vital. Worshipers must know and understand who God is as the object of worship.

*2 Chronicles 29:27*

This verse emphasizes the importance of praise and playing a musical instrument in worship.

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Job 1:20-21

Job’s first reaction to the test of God was to humbly worship God. He did not forget to worship God in the midst of hardships. Worshipers should not give up worshiping God during trials.

Isaiah 6:1-8

Isaiah had a fourfold experience during worship. He saw the revelation of Christ in glory, heard the praise of heaven, felt the power of God to purify, and voluntarily decided to take on a demanding ministry. It is difficult to follow his extraordinary experience of worship as a model for all worshipers. However, there is one thing that all worshipers should follow, namely in his last response: “Here I am! Send me.” As Isaiah said, worshipers should make up their minds on commitment to Jesus. He shows the importance of missional worship.

Psalm 19:14

A quiet time is needed to meditate on the Lord in worship. It is difficult to have a time to meditate on Him in worship when there is too much loud sound or continuing orders.

Psalm 51:17

Worship is a deep repentance. There can be no worship without repentance. When people worship with a broken heart, God is pleased to receive the worship.

Psalm 95:1-2

There is genuine praise in true worship. Praise moves the mind of the worshiper toward the Lord, and is an expression of the worshiper’s love and appreciation to Him. This verse emphasizes the importance of praise as an element of worship.

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Psalm 119:108

In this verse, the psalmist emphasizes the words of God and praise in worship. Both the Word and praise are important factors of worship.

Psalm 141:2

This verse refers to the importance of prayer in worship. Worshipers should offer heartfelt prayer to God.

John 4:24

God wants to meet the worshiper through one’s whole personality. Therefore, the worshiper should offer a blended worship with spirituality, emotion, and intellect.

John 12:1-8

Mary just tried her best to please Jesus, but her sacrificial worship satisfied Him. True worship is not easy, but when worshipers do their best in preparing to worship God, He will accept that worship pleasingly. As the house was filled with the fragrance by Mary, all worshipers should be the fragrance of Christ in the world to reveal Him.

Romans 12:1-2

Worship is a lifestyle. A worshiper should worship not only in a church, but also through an attitude that is different from the world in the field of his or her life.

1 Corinthians 14:26

The order of worship in the early church can be inferred from this verse. However, we cannot find the exact style of worship in the Bible. This verse shows the necessity for harmony and order in worship.
The New Testament teaches the importance of the Eucharist. The Eucharist is to celebrate Jesus, and worshipers become a family by participating in the Lord’s Supper.

*Philippians 4:18*

Paul emphasizes sharing and service of the worshipers. Serving and sharing are a believer’s act of worship.

*Colossians 3:16*

The Word of God is important in worship. When His Word overflows in the worshiper’s mind, he or she can teach, praise, and give thanks and glory to God. Reading the Word of God and listening to the sermon is an important element of worship.

*Hebrews 13:15*

God wants His name to be represented by the lips of the worshipers. Time is needed to represent God in worship.

*Revelation 5:12*

Worshipers should worship the Savior as the Lamb. Jesus Christ is believer’s Redeemer, Ruler, Savior, and Sovereign. Worshiping Jesus means not only to believe in His incarnation, but also to testify about His redemption. This verse emphasizes the importance of Jesus Christ-centered worship.

**The Statement of Methodology**

The study includes five chapters and a bibliography. Chapter one (introduction) opens the study with a recognition of the current conflict of worship, which leads to statements of the problem and the purpose. The chapter also presentation limitations of the study, Biblical and theoretical basis for the study, review of the literature, and the statement of methodology.
Chapter two initially clarifies who the object of worship is and its purpose through examination of the worship in the Old Testament and the New Testament. The chapter then observes how worship has developed in the history of Christianity from the early church, to the Middle Ages, to the Reformation of worship. It also examines the history of worship in South Korea, and observes and diagnoses new worship styles in the contemporary Korean Church that are being introduced and imported from America churches.

Chapter three presents the result of survey questions in a statistical figures and a detailed explanations to it. The participants are selected from students and alumni of church music department in Chong-Shin University.

Chapter four is the evaluation of the survey. Through over 200 participants’ answer, this thesis analyzes and evaluates their worship situation and environment.

Chapter five is the analysis of the survey data. The analysis will illuminate current worship situation in the churches of South Korea and verify the necessity of reforming worship in the form of blended worship. It will then elicit how the future worship in South Korea should change.

Chapter six concludes the study with stating the eight principles and the further study suggestions.
CHAPTER TWO

BIBLICAL AND HISTORICAL BACKGROUND

In this chapter, the author will find the biblical basis and historical evidence for blended worship. The author will verify which form of worship is biblical through the Old and New Testament, and classify the features of each type of worship from the Early Church to the Reformed Church, showing how these features can apply to today’s worship. Furthermore, the author will argue why blended worship is needed in today’s Korean Church through examining the history of worship in Korea.

Worship of the Old Testament

The worship of the Old Testament begins with the creation. Deep inside the heart of man, God created a desire for worship. Robert Webber says, “Between the pages of Genesis and Revelation the Scriptures portray a moving story, which depicts the themes of worship, of how God worked in human history to initiate a saving relationship with the people of the world.”

Worship begins from God. According to Genesis, God created Adam and Eve, and Eve gave birth to Cain and Abel. Both Cain and Abel offered sacrifices to God, and proved who the object of worship was. However, man soon forgot the reason for worship. God judged the people who had forgotten to worship Him with the Flood. After the event of the Flood, Noah

80 Towns, and Whaley. Worship Through the Ages. 11.
81 Webber, Worship Old & New. 19.
82 Genesis 4:1-15
came out of the ark and then first and foremost, he built an altar to God.\textsuperscript{83} God confirmed again the purpose of worship through Noah. Clans, including Abraham built an altar when they experienced the presence of God.\textsuperscript{84} Genesis shows that the object of worship is God.

Exodus shows a slightly more advanced form of worship. The sacrificial process of worship had been systematized in the time of Moses, and the Israelites worshiped on an ethnic or national level.\textsuperscript{85} Exodus shows the attitude of the people of God in how they worshiped. All of them actively participated in worship.

During the period of Monarchy, after Solomon built the temple, the worship of Israel became more elaborate and gorgeous. Nothing in the temple furniture or layout was randomly selected or haphazardly placed.\textsuperscript{86} Robert E. Webber says, “The temple was characterized by a number of sacred rituals.” Not only were there general rules for making a sacrifice, but also there were sacrifices for various occasions such as the burnt offering, the fellowship offering, the sin offering, and the trespass offering.\textsuperscript{87} Without sacrifice, people could not worship God. The worship of the Old Testament emphasized the holiness of God. The temple worship was the culmination of this most important attribute of God.

Israel’s form of worship changed again after the period of captivity. Webber says, “Worship in the synagogue had no sacred rituals and did not support a sacred ministry, but was

\textsuperscript{83} Genesis 8:20

\textsuperscript{84} Genesis 12:8, 9; 13:18


\textsuperscript{86} Webber, \textit{Worship, Old and New}. 26.

\textsuperscript{87} Ibid.
focused instead on reading and understanding the Word of God.”

88 God’s Word is the most important element to configure the worship. They had forgotten other formats of worship, but retained the Word of God. There were a variety of forms of worship in the Old Testament, but this can be found as the common element among them. In Old Testament worship, there was God as the organizer of worship and His Word, and people actively participated in worship and responded to His Word. Roland de Vaux evaluates the worship of the Old Testament that God created and His people participated in as worshipers. He gives three features regarding the worship of Israel in the Old Testament:

1. The Israelites worshipped a God who was the only God.
2. The Israelites worshipped a personal God who intervened in history: Yahweh was the God of the Covenant.
3. The Israelites had no images in their cult.

89 Synthesizing the above, the worship of the Old Testament can be summarized in five characteristics. First, Israel worshiped and served only Yahweh, as the monotheistic God.90 Second, Israel used a sacrificial order and priests to worship God, and they organized a ritual worship.91 Third, when they worshiped God, they always came to God in awe with fear and trembling.92 Fourth, they worshiped God through sacrifices such as the burnt offering, the fellowship offering, the sin offering, and the trespass offering.93 Fifth, when their worship strayed

88 Ibid., 27.
90 Exodus 20:3
92 Psalm 96:6
93 Leviticus 1:1-7:38; Deuteronomy 26:10
away from God, God always criticized and warned Israel through prophets.\(^{94}\) Through the Old Testament, God shows to His people today the object of worship, the format and content of worship, and the worshiper’s proper attitude.

In the Old Testament, there were various types of worship. However, nowhere in the Old Testament can one find the correct worship order. In other words, the worship of the Old Testament obviously had a certain form and pattern, but it can be inferred that it was organic and there was freedom to change the order. Therefore, the worship of the Old Testament was a model for blended worship in which format and freedom coexisted.

Blended worship means not only integration in the form of worship, but also the union of all generations regardless of status. Daniel T. Benedict and Craig Kennet Miller say that blended worship attempts to bridge the gap between different people.\(^{95}\) The worship of the Old Testament proves that regardless of the person’s identity or status, all of God’s people became worshipers. Their worship was not led by certain leaders, but all worshipers actively participated. The way in which the worshipers were harmonized according to their gifts is a good model of blended worship.

Worship of the New Testament

The worship of the New Testament began with the Birth of Jesus, which was recognized as the fulfillment of the Old Testament prophecies to Israel.\(^{96}\) In Mark 1:15, “The time is fulfilled” confirms that the prophecies of the Old Testament were fulfilled by Jesus.\(^{97}\) It means

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\(^{94}\) Isaiah 1:11-14; Amos 5:21-24; Micah 6:6-8


\(^{96}\) Webber, *Worship, Old and New*. 41.

\(^{97}\) Mark 1:15, ESV
that the plan of redemption which God established had been realized by the incarnation of Christ, and true worship had begun.

After the ascension of Jesus, His church began to expand in earnest. The disciples faithfully fulfilled the command of Jesus to preach the gospel to the ends of the earth. Ralph P. Martin says, “As the church grew and enlarged its borders in the formation of Christian communities outside Jerusalem, it received into its fellowship those whose religious and cultural background was not shaped by the synagogue worship.” They devoted themselves to meeting together, sharing with one another, and becoming one in the name of Jesus. Worship makes people with a variety of cultural backgrounds to be one in the name of Jesus Christ. Therefore, Christian worship developed characteristics that were distinct from Jewish worship.

The worship of the Old Testament was only reserved for God and His people, but the worship of the New Testament worship was available to everyone in Jesus Christ. Jesus Christ is the most important factor of the worship in the New Testament because He permanently replaced the sin offering of the Old Testament with his redemption. As John 14:6 says, “No one comes to the Father except through Jesus”, Jesus Christ is not only the turning point of Christian worship but also the center of the worship.

Robert E. Webber summarizes the principles of worship of the New Testament as follows:

1) The content of Christian worship was Jesus Christ – His fulfillment of the Old Testament, birth, life, death, resurrection, ascension, and return.

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98 Acts 1:8


100 Acts 2:43-47

2) The structure of Christian worship was Word and sacrament, including prayers, hymns, doxologies, benedictions, and responses.

3) The context in which worship took place was the Christian church, called by God to worship, where each member played his or her part and where God spoke and the worshiper responded. This worship was highlighted by sign-acts (baptism and Eucharist). In content, structure, and context, we are able to discern continuity with Jewish worship, and particularly with the biblical themes surrounding the twofold action of God initiating worship and the people responding in faith through remembrance, anticipation, and celebration.¹⁰²

In the worship of the New Testament, three important elements of Early Church worship can be found. First, God in the Trinity is the organizer and subject of New Testament worship, while Only God the Father is emphasized in the Old Testament. Second, all people have become worshipers in Christ. Third, the worshipers experienced the love of Christ and the Word of God through the ministry of the Holy Spirit. According to Elmer L. Towns and Vernon M. Whaley, the features of Early Church’s worship can be applied to blended worship of today’s Church. First, they say, “Believers begin to experience and enjoy God’s plan for personal, private worship.”¹⁰³ In Jesus Christ, all believers have become worshipers. This is consistent with Webber’s summary about the features of worship in the New Testament that Jesus became the center of worship. Second, there are four tasks of worship which include teaching, sharing, breaking bread, and praying.¹⁰⁴ These tasks should be the structure of blended worship. According to Robert Webber’s summary of the worship in the New Testament, the structure or order of worship should include a fourfold pattern as follows:

1) It gathers the people in God’s presence; (2) it tells and proclaims the story in song, in scripture, in preaching, in prayer, and in the kiss of peace; (3) it enact the story in water,

¹⁰² Ibid., 62.


¹⁰⁴ Ibid.
bread, wine, oil (the symbols speak and act); and (4) it sends God’s people forth into the world to love and serve the Lord. This fourfold pattern is rooted in Scripture and attested in history.\textsuperscript{105}

Webber also says that these features are repeated in every covenant of the Old Testament and in New Testament worship.\textsuperscript{106} Therefore, the fourfold pattern should be repeated in today’s blended worship if it is to be biblically based. Third, Christians should meet together regularly for worship.\textsuperscript{107} The Bible testifies that Christian of the Early Church met regularly in the synagogue and temple.\textsuperscript{108} Worship is an encounter with God. It means not only a personal meeting but also a unifying of believers. This is also consistent with Webber’s summary, that the context in which worship took place was the Christian church. Fourth, they say that Christians should worship even when facing persecution and death.\textsuperscript{109} The predecessors of faith showed that worshiping cannot replace with anything. They did not give up to worship God even when they sacrificed their noble lives.\textsuperscript{110} Their lives remind today’s Christian of the meaning of worship. Fifth, they say that Christians should encourage one another as they worship.\textsuperscript{111} To encourage and to have strong social relationships, Robert Webber suggests organizing small or cell groups. He says that the idea of cell groups is not a new concept but originated from the New Testament.\textsuperscript{112} He also explains, “The idea of cell groups for Bible study, prayer, ministry, social


\textsuperscript{106} Ibid.

\textsuperscript{107} Towns and Whaley., 63.

\textsuperscript{108} Acts 2:46-47; 14:1-2; 17:2-4

\textsuperscript{109} Towns and Whaley., 63.

\textsuperscript{110} Acts 5:40-42; 11:19-21

\textsuperscript{111} Towns and Whaley., 63.

\textsuperscript{112} Webber, *Blended Worship*. 79.
action, and good fellowship is as old as the Christian faith itself and has been frequently used by
the Holy Spirit in various revivals throughout history." When a person has a sense of
belonging in a church, he or she will become involved in the role of worshipper. Therefore, the
idea of the cell group is a good method to encourage one another and a prerequisite to form a
healthy and blended worship. Sixth, they insist that worship should become a part of the
Christian’s daily lifestyle. Robert Webber says, "The process of worship is ultimately a
rehearsal of our relationship to God." In other words, worship should be repeated and practiced
in a Christian’s life. If a Christian experienced spiritual transformation through true worship, the
Christian will continue to achieve spiritual growth until he becomes like Christ through worship.
Seventh, they insist, "worship should be multicultural." Robert Webber believes that worship
is the source of Christian evangelism, education, spirituality, and social action. He insists,
"Worship has been the catalyst and will continue to be the guide as we go out into the world to
be salt and light." Worship changes a Christian’s life and leads him to live for evangelism,
education, devotion, and active participation in society.

In summary of the above, worship of the New Testament can be summarized into three
things. First, Christ superseded the temple cult and Jewish ritual. Second, the common source of
Christian worship is rooted in the Christ event. Third, the New Testament does not provide a
complete picture of worship.

113 Ibid.
114 Towns, and Whaley. 63.
115 Webber, Blended Worship. 79.
116 Towns and Whaley, 63.
117 Webber, Blended Worship. 166.
118 Webber, Worship Old & New, Revised ed. 49.
Worship of the New Testament can be applied to today’s blended worship. Worship in the New Testament shows that all believers were united in Jesus. Daniel Benedict and Craig Miller say that blended worship means the unity with different tribes. Through Jesus Christ, all worshipers received a privilege that regardless of status and identity, they can worship God. Worship is a form of communication. It means not only the communication between God and worshipers, but also between worshipers and worshipers. Therefore, fellowship is one of the important elements of blended worship. Daniel Benedict and Craig Miller say, “If the Blended Service follows the basic pattern of worship (gathering, proclamation and responses, thanksgiving and Communion, sending forth), the service moves in an inverted bell curve – from energetic gathering in high praise, into more reflective hearing and response to the Word, to celebration of God’s love in Christ at the Table, to being sent out in the discipleship of witness and service.” Therefore, the worship of the New Testament can be a good model of blended worship.

In comparison with the Old Testament, the worship of the New Testament emphasizes the aspect of missions. Blended worship means not only integration of all believers, but also integration between believers and visitors or unbelievers. Daniel Benedict and Craig Miller say “Blended worship is designed primarily for believers, Churched Seekers, and Unconnected Believers.” The worship of the New Testament included the addition of new people every day, but they were united in fellowship. Therefore, the authors assert that the worship of the New Testament...
Testament was a good model of blended worship that had transcended and united the status, age, and the level of faith of its participants.

**Worship Through the History of Christianity**

Through the history of worship in the Old and New Testament, the author demonstrated that blended worship is based on the Bible. In this portion of the study, the author will find good or bad examples of blended worship in Church history.

The form of worship has continuously changed due to various circumstances in the history of Christianity. Studying historical worship from the early church to the Reformation will illuminate the pros and cons of each form of worship, and help discover the biblical and blended worship that is applicable to the worship of today in general, and more specifically to the worship for the church in Korea. Robert Webber says that the study of historical worship will provide a helpful background from which today’s worshipers may examine evangelical worship.  

Through a historical approach, the author will prove why integration and harmony are needed in today’s worship.

**The Early Christian Worship**

There is little known about the worship of the 3rd century. The most important evidence, however, is found from the writings of Clement of Alexandria (d. c. 220), Tertullian (d. c. 240), Origen (d. 251), a book of prayers belonging to an Egyptian bishop, Sarapion of Thumuis (c. 340), consecrated by St. Athanasius, and the catechetical textures of Cyril of Jerusalem delivered there in 347.  

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They have common characteristics. According to the above three records, one of the most important features of worship in this period was the Word and Eucharist. The components of 3rd century worship can be inferred from these materials. Webber says that these two things, “the reading of the gospel and bringing forth the elements of bread and wine”, were among the most significant actions of the worshiping community because they were the chief points of proclamation.\textsuperscript{124}

Reading scriptures and preaching a sermon are characteristics of synagogue worship. The evidence that Jesus went into the synagogue on the Sabbath can be found easily in the New Testament in the Gospels.\textsuperscript{125} If compared with Justin Martyr’s record written in A.D. 14, it is clear that there is no fundamental difference between 1st century and 3rd century worship.\textsuperscript{126} Thus, the Scripture reading and preaching of synagogue worship was maintained until the 3rd century.

Another feature of 3rd century worship is the Eucharist. In other words, it can be said that the sacrifice and atonement of Jesus Christ were the center of worship ministry. Regardless of rank or status, all worshipers positively and actively participated in worship. Webber describes that at the time of worship not only the bishop or the minister, but also the deacons and congregation were highly involved in worship.\textsuperscript{127} Some parts of their worship were fixed, but there was nevertheless a great deal of freedom.\textsuperscript{128} The congregation actively participated in their worship service. Format and freedom coexisted in 3rd century worship.

According to William D. Maxwell’s book \textit{A History of Christian Worship}, Lections, Prayer,

\begin{itemize}
\item \textsuperscript{124}Webber, \textit{Worship, Old and New.} 62.
\item \textsuperscript{125}Mt. 4:23; 9:35; 12:9; Mk. 1:21, 39; 3:1; 6:2; Lk. 4:15, 16, 44; 6:6; 13:10; Jn. 6:59; 18:20
\item \textsuperscript{126}Maxwell, \textit{A History of Christian Worship.} 11, Segler, \textit{Christian worship.} 31.
\item \textsuperscript{127}Webber, \textit{Worship, Old and New.} 62.
\item \textsuperscript{128}Ibid.
\end{itemize}
Salutation, Sursum corda, and Sanctus were included as part of the fixed order of worship.\textsuperscript{129} Nevertheless, most scholars agree that there was a great deal of freedom in worship of the 3\textsuperscript{rd} century.\textsuperscript{130} Thus, there was unconventional freedom in the worship of the Early Church.

In 3\textsuperscript{rd} century worship, they used popular music as a means of communicating their lyrics, and this worship music included “developed as a simple, rhythmic, and syllabic chant that had strong appeal to the common person.”\textsuperscript{131}

In the 3\textsuperscript{rd} century, Christians, who were under the persecution of the Roman Empire, worshiped together in their home.\textsuperscript{132} Naturally, there was a mutually inseparable structure between worship and the fellowship of the saints. House churches offered “the main meeting places for believers, in part because they could not readily be identified as Christian buildings.”\textsuperscript{133} However, in 313, Christianity was recognized as a legitimate religion and authorized as the official religion of the Roman Empire in 380.\textsuperscript{134}

The features of blended worship can be found in the 3\textsuperscript{rd} century. Based on the Words, the early Christians not only maintained tradition well, but also were adept at absorbing the new culture. They used familiar music and secular melodies with biblical lyrics in their praise. Daniel Benedict and Craig Miller describe, “blended service, which included aspects of both types of

\textsuperscript{129} Maxwell, \textit{A History of Christian Worship}. 15.


\textsuperscript{131} Towns and Whaley. \textit{Worship Through the Ages}. 78.

\textsuperscript{132} Maxwell, 15.

\textsuperscript{133} Towns and Whaley. 73.

\textsuperscript{134} James F. White, \textit{A Brief History of Christian Worship}. (Nashville: Abingdon Press, 1993). 42.
formats: they used historic creeds, hymns, and prayers, along with contemporary praise. In a word, their worship was the integration of tradition with contemporary elements.

Blended worship is free from the constraints of the place. Daniel Benedict and Craig Miller maintain that Seeker-Sensitive worship is part of the blended worship style, and that Seeker-Sensitive worship can be held in a variety of places. In the 3rd century, Christian worship was held at their home instead of official places, and thus can be one model of blended worship.

The biggest change after A.D. 380 was the worship place. Large buildings were built to accommodate worshipers who were under the rule of Constantine. The church in the 4th and 5th centuries had become increasingly organized and the priests functioned as church leaders. Robert Webber defines the 4th and 5th centuries “as the period of classical Christianity, the golden age of the Fathers, and the most creative and formative time in the history of the church.”

In this period, the style of worship was largely divided between the worship of the Eastern Church and Western Church. The Eastern liturgy was influenced by the Hellenistic culture. Therefore, the Eastern worship was enriched with artistic, literary, and philosophical sensibilities and was mysterious in nature. Worship with a mysterious atmosphere was the characteristic of the worship of the Eastern Church.

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135 Benedict and Miller, *Contemporary Worship for the 21st Century: Worship or Evangelism?*, 20
136 Ibid., 112.
137 Towns and Whaley. 74.
139 Ibid.
140 Maxwell, 34.
The complexity of the liturgical forms in the West was less than that of the Eastern Church.\textsuperscript{141} Like the Eastern Church, the Western Church also reflected the culture in which they resided. The pragmatic spirit of the Romans became a feature of the Western Church worship.\textsuperscript{142} In comparison, their worship was more simple and calm than the Eastern Church. Nevertheless, Robert Webber evaluates the liturgy of the West, “There was great beauty, a sense of God’s presence, a feeling of awe and reverence provoked by the simple majesty of the Roman rite.”\textsuperscript{143}

Some of the main characteristics of worship in the 4\textsuperscript{th} and 5\textsuperscript{th} centuries are that the church reflected their culture and historical situation in worship. Their worship, however, did not leave the Bible. Robert Webber, who supports blended worship says, “Broadly speaking, the style of worship reflects culture.”\textsuperscript{144} Within the boundaries of the Bible, the worship should be acceptable and yet changeable, which was well exemplified in the Early Church. The worshipers of the Early Church did not overemphasize tradition, which allowed them the flexibility to change. Their worship was blended, in that there was not only a fixed order but also freedom in their worship. The worship of the Early Church shows how today’s churches in South Korea need to change. The worship should reflect the culture and historical background. In other words, worship should be participatory and multi-generational. However, the church must not compromise the Word of God. The worship may change format, but should not abandon the Word of truth. Like the saints of the Early Church, worshipers should have a flexible and adaptable form of blended worship. Worship should have both a fixed format and the flexibility

\textsuperscript{141} Webber, 63.
\textsuperscript{142} Ibid., 65.
\textsuperscript{143} Ibid., 66.
\textsuperscript{144} Zahl and Basden. Exploring the Worship Spectrum: 6 Views. 183.
to change. Therefore, it is desirable to take a centrist position between liturgical worship which
emphasizes tradition and format, and contemporary worship which emphasizes freedom and
flexibility. Based on the records from the 3rd to 5th centuries, it can be determined that the
worship of the Early Church was a good model of blended worship.

Worship of the Medieval Church

The Medieval Church covers a vast period of time, roughly 600 to 1500. Some
liturgical literature exists which can inform about this period. The most representative of the
literature include Veronense which was formerly called the Leonine Sacramentary, Gelasian
which may contain elements from Pope Gelasius I (492-496), and Gregorian which was named
after Pope Gregory I (590-604). The Medieval Church’s worship is classified into two forms:
on one hand the established church increasingly emphasized worship as a “mystery”, while on
the other hand the monastic movement stressed “the devotional character of worship.”

The worship of the Medieval Church, which emphasized the mystery, was influenced by
pagan religions. During the Constantinian era, the church imported many pagan festivals and
customs and commingled them with Christian worship. Christian worship lost its meaning, and
died when the church adopted the pagan style of worship.

Moreover, the excessive emphasis of mystery hindered the participation of the
congregation in worship. Christianity spread throughout “Germany, France, and the English-
speaking area”, but nevertheless the church used Latin in the Mass. William D. Maxwell

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145 White, 75.
146 Ibid., 87.
147 Webber, 67.
148 Ibid.
149 Ibid., 68.
describes the Medieval Church’s worship, “The mass became more and more a spectacle, the rite itself being for the most part inaudible. Attention was focused almost wholly on the visible action.” Worship was led with an exotic language that the congregation could not understand. This eventually distanced the congregation from participation in worship. Siegler quotes Maxwell and points out the shortcomings of medieval worship:

Maxwell describes details of the ceremony and indicates that there were many superstitious ideas connected with the Mass by the time of the Reformation. There were several ways of celebrating Mass. (1) The Pontifical High Mass was a sung Mass in which the celebrant had a bishop assisted by one or more priests. (2) The High Mass (Missa Solemnis) required a well-trained choir to sing choral parts. (3) The Low Mass was the popular Mass celebrated by a priest with neither choir nor assistant ministers. By the sixteenth century the Low Mass had become the popular service. (4) The Missa Sicca or Dry Mass was a low Mass said without consecration of the elements and without communion. Numerous Masses were said during the Middle Ages – for the dead in Purgatory, for safety on a journey, for recovery from sickness, for the capture of thieves, for the release of captives, for rain, and for fair weather. Maxwell says these “private masses became a cancer feeding upon the soul of the church.”

The development of the Eucharist theology increased the distance between the church and the congregation. The Eucharist was at the center of the medieval Mass, which emphasized the mystery. In the 16th century, the church formed the doctrine of Transubstantiation, in which the bodily presence of Jesus was said to be in the bread and wine. The medieval Mass that separated itself from the Bible was not Christian worship anymore.

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150 Maxwell, 65.
151 Siegler, 35.
152 Webber, 68.
Webber states, “In the Mass of the Middle Ages the mysterious rituals turned into a superstition and the real meaning of worship was lost to both clergy and the people alike.”

Another reason the congregation became distant from the church involved the worship music. To add more mystery to worship, the church developed polyphonic music and musical instruments. Polyphonic forms had different voices singing different melodies, and sometimes different words all simultaneously. It was only possible that an elaborately trained choir could sing worship hymns. Elmer Towns and Vernon Whaley say, “By the eleventh century, the hymn was used as a means for communicating theology – at times theology that was inconsistent with biblical truth. Many of these hymns contained ‘hidden messages’ about God, creation, the relationship of man to the animal kingdom and numerology.”

While the worship of the Medieval Church emphasized mystery, there was no true Word which could sustain and support the worship. The congregation was distanced from worship and the priests turned away from the Word of God. As a result, there was nothing inside the splendor and mystery of worship of the Medieval Church but hollow emptiness.

The monastic movement began as a protest against the growing worldliness of the church. The monastic movement emphasized the life of prayer since prayer was the main task of the monk. Although this emphasis on the importance of prayer was noteworthy, the monastic movement only focused on the devotional life of a person. Therefore, the monastic

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153 Ibid., 69.
154 White, 101.
155 Maxwell, 57.
156 Towns and Whaley, 93.
157 Webber, 69.
158 Ibid., 70.
movement also hindered the participation of the congregation in evangelical or missional worship that the Bible emphasizes.

As the case of the Early Church worship, the features of blended worship can be found in the worship of the Medieval Church. Robert Webber states, “Worship during the medieval era reflected the Christianization of culture and, in fact became synonymous with culture.” Worship should be able to accept the influence of culture within the boundaries of the Bible. However, the medieval form of worship was not distinguished from the world, and as a result, was secularized. Robert Webber evaluates worship of Medieval Church, “Medieval worship was a show to be watched.” He also says, “Every movement of the priest, the altar boys, and the choir was choreographed.” Webber criticizes the worship of the Medieval Church and insists that worship should return to people like the Reformers’ worship. Worship in the middle ages was just a means to fill the desire of the priests. Their only concern was not the congregation but their status, which gave them money, power and prestige. Like the Medieval Church, in order to achieve the purpose of evangelism or missions, sometimes today’s church also forgets the participation of the congregation. Worship without participation is just a tool with no purpose and it is not much different from the worship of the Medieval Church.

Webber says that one of the major problems of blended worship is “presentational worship.” Visual and splendid medieval worship forgot the Word of God and the ability of the congregation to participate. Webber says, “It is interesting to note that the presentational

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159 Zahl and Basden. 183.
160 Ibid., 186.
161 Ibid.
162 Ibid.
163 Ibid.
approach to worship repeats the problem faced by the Reformers.” 164 Worshipers should not be spectators. Worship is dialogue with God and the communication between members of the congregation. Therefore, blended worship should avoid presentational worship that clings too much to the programs, images, and videos.

Robert Webber states that in examining the failures of the Medieval Church, one key principle stands out that can apply to the worship of today: the church must not allow worship to admit to “current cultural norms to such an extent that worship loses its meaning.” 165 Therefore, the church should clarify the purpose and destination of worship. The Medieval Church, which pursued a visible mystery and splendor without God’s Word, repeated Israel’s mistake of worshiping before a golden calf. An attempt to unify the church with Latin as the sole language was the same behavior that attempted to build the tower of Babel.

Eventually, the corruption of the Medieval Church suffered the headwinds of the Reformation. Due to the disconnection between God and the congregation or the priests and the congregation in worship, the Reformation was inevitable.

Worship of the Reformation

The Reformation was the reform of worship. Robert Webber says, “Although the Reformation was principally a reform of theology, it was inevitable that a reform of worship should result from it.” 166 The Reformers had it in common that they took issue with the practices of the Medieval Church, but they did not reform it in the same way. Some Reformers tried to maintain the continuity of the past, but other Reformers sought a complete break with the

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164 Ibid., 187.
165 Ibid., 71.
166 Webber, 73.
traditions of the past in order to create a new form of worship. In this part, the author will analyze the Reformers’ commonalities and differences regarding worship.

**A. John Wycliffe and John Huss**

John Wycliffe (1324 – 1384) was a professor at Oxford University. He rejected the idea of the Church of Rome and the Pope, and insisted on a return to the pattern of the Early Church in the New Testament. He especially criticized the Eucharist and Transubstantiation of the Catholic Church. Roger E Olson says, “Wycliffe’s view of the sacraments – especially the Eucharistic meal – foreshadowed that of the great magisterial Protestant Reformers Luther and Calvin. His doctrine of Christ’s real presence through the Spirit especially anticipates Calvin.”

John Huss (1368 – 1415) was a professor at Prague University. Like John Wycliffe, he also criticized the corruption of the priests and the Church. Timothy George evaluates them, “Both Wycliffe and Hus were essentially moral reformers who used the concept of predestination to undermine the ecclesiastical claims of a corrupt hierarchy. They bequeathed to the sixteenth century reformers the unresolved tension between rigid moralism and the true church of the elect.” Their spirit of reform was the forerunner of the Anabaptists. However,

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167 Ibid., 74.


169 Ibid., 358.

170 Ibid., 359.

171 In the history of worship, there is very rare data about John Huss. The author could not find a concrete worship format of John Huss either, but could infer the worship style from his theology that disconnected from the tradition and pursued a radical reform. It was true that the worship of Anabaptists was influenced by the radical Reformation of John Huss and John Wycliffe. As a result, the radical inclination was appeared in the worship of Anabaptists. To avoid mentioning of Anabaptists prematurely, the author briefly introduced John Huss and John Wycliffe as the root of Anabaptists.

they cut off communication with the tradition of the Church, and as a result were judged as heretics by the Roman Catholic Church. Their radical reform was doomed to fail.

B. Anabaptists and Quakers

White evaluates the Anabaptist movement that is was inspired by Zwingli’s radical spirit of reform. He also says, “It began with the Swiss Brethren in Zurich, although various others in Luther’s own Saxony had already raised doubts about infant baptism.” They were egalitarian. Quakers, who were one of the sects of the Anabaptists, were treated as equal. They also were among the first Protestant missionaries. They advocated evangelical and missional worship. White says, “The Quakers found ‘threshing meetings’ or outdoor preaching to reach converts to be a vital form of witness, although their own meetings were without sermons.” Their worship was free from form. The features of their free worship style appeared in their hymns. Anabaptists’ hymnody was not bound by scriptural text. Instead, they captured their experience and lives of faith in their hymns. James White analyzes their hymns: “A distinctive hymnody developed which reflected the persecutions they endured, a rich hymnody of martyrdom. Even today, groups such as the Mennonites sing hymns without accompaniment.” However, although their spirit of reform was pure and based on the Bible, they became the target of criticism for most of the Reformers. Robert Webber explains why they were criticized, “The

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173 White, 112.
174 Ibid.
175 Ibid., 134.
176 Ibid.
177 Ibid., 135.
178 Ibid., 137.
179 Ibid., 138.
Anabaptists not only rejected ceremonies in worship, but also the necessity of formal public worship. They refused to attend the worship of the state church and met in secret at various times in an unscheduled and impromptu manner. The time and place of other scheduled meetings were communicated by word of mouth to those who belonged to the closely knit community. 

Anabaptists had a purity of theology based on the Bible, but their reform of worship was radical and closed. Eventually, they were condemned to fail because they did not receive the sympathy of the public.

Radical change of worship can be resisted by the congregation. Robert Webber says, “Consequently, the fundamental issue of worship style is that worship must be participatory.” To encourage the participation of the entire congregation in worship, time is needed to get used to the change. Worship should be changed premeditatedly. Therefore, blended worship should avoid radical change.

**C. Martin Luther**

Luther’s (1483 – 1546) reform of worship can be found in his work *Babylonian Captivity* (1520). Maxwell says, “In it he insisted on worship in the vernacular, repudiated the doctrine of transubstantiation, impugned the doctrine of the mass as a sacrifice, and declared the Last Supper to be the norm of all masses.”

In 1523, he published his *Formula missae*. In the introduction, he advocated a return to primitive simplicity, and condemned the ceremonial and embellished music of the medieval

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180 Webber, 77.
181 Zahl and Basden. 185.
182 Maxwell, 75.
183 Ibid., 76
184 Ibid., 77
time. He designed a simple form of worship and emphasized the combination of praise and the Word. He tried to maintain a balance of the Word with praise. His worship consisted of a sermon and the Bible in their native language as God’s revelation, and congregation praises as the response to God. Luther emphasizes the importance of the Word in his pamphlet entitled *Concerning the Ordering of Divine Worship in the Congregation*. He was not only a great preacher, but also an outstanding hymn composer. James White says, “While the mass was still in Latin, Luther had begun to write vernacular hymns and the next year he supervised the publication of Spiritual Hymn Booklet with the help of his musical assistant, Johan Walter.” He knew better than anyone of the importance of worship music. However, his reform of worship was not radical or revolutionary. Ziegler evaluates Luther’s worship as follows:

1) Christians fellowshipped in and with the living Word. (2) The Lord’s Supper was the central service. Luther believed the Lord’s Supper ought to be celebrated daily throughout Christendom. (3) Luther believed in the real presence of Christ in the elements. This doctrine has been called the theory of consubstantiation. (4) The Mass is not a repetition of the death of Christ as the Catholics claim, but Christians enter into his sacrifice, offering themselves up together with Christ. (5) Luther urged a Mass conducted in the vernacular, first celebrated without the vestment at Wittenberg in 1521. (6) Lutherans soon reverted to the old practice of the Roman Church, retaining the Latin, most of the ceremonial lights, incense, and vestments.

Luther not only retained the use of choirs in the church service in the Roman Catholic tradition, but also adapted texts and tunes familiar to his people from plainsong, sacred and secular folk-song melodies. Siegler says, “Luther gave the congregation a more intelligible

\[\text{\footnotesize 185} \text{ Ibid.} \]
\[\text{\footnotesize 186} \text{ Webber, 75.} \]
\[\text{\footnotesize 187} \text{ White, 137.} \]
\[\text{\footnotesize 188} \text{ Segler, 37.} \]
\[\text{\footnotesize 189} \text{ Towns and Whaley, 109.} \]
role in worship, and there was greater use of hymns.”190 Luther replaced the worship with a simple form, and congregations who were the spectators in Roman Catholic worship began to participate as worshipers in worship.

Luther’s worship can be considered as an example of blended worship. His worship had an appropriate harmony between tradition and newness. He also maintained the right balance with the Word, praise, and prayer. However when he tried to change, he was bold. He made easy melody hymns and used understandable language for the congregation to participate in worship.

D. Zwingli

Ulrich Zwingli (1484 – 1531), a young priest in Zurich, broke from the “organized Church of Rome” and established a Reformed church.191 Zwingli emphasized only the Scripture. Robert Webber says, “Zwingli went even farther than Luther in insisting that the people were to give ear to the Word of God alone.”192 He prohibited organs as well as other music, vestments, pictures, and anything else that can detract from the central position of the Word in worship.193 Elmer Towns and Vernon Whaley say, “He believed the Church of Rome had departed from its ‘original purity’ and was perverted. Finally, Zwingli believed the Lord’s Supper was merely symbolic, and that Christ was not actually present in the elements.”194 Robert Webber evaluates Zwingli, who pursued radical and extreme reformation: “Zwingli repudiated all ceremonies as pagan and commenced to rid the church of traditions and many worship rubrics regardless of their possible value to the church. He was convinced that faith came through the Holy Spirit

190 Ibid.
191 Towns and Whaley, 103.
192 Webber, 76.
193 Ibid.
194 Towns, and Whaley, 104.
alone apart from physical channels or external means.”

Emphasizing preaching in worship was common of all Reformers, but Zwingli emphasized preaching alone. As a result, he reduced the participation of the congregation in worship as a response to God.

Therefore, from the view of blended worship, it can be stated that the worship of Zwingli, which only emphasized the sermon and disconnected from tradition, was a failure. In worship, a proper balance of praise, prayer, and preaching is needed. To achieve harmony through all elements of worship is one of the important features of blended worship. Robert Webber says regarding the structure of blended worship, “it tells and proclaims the story in song, in Scripture, in preaching, in prayer, and in the kiss of peace.”

**E. Bucer**

Martin Bucer (1491 – 1551) was influenced by Luther and Zwingli. He combined a Zwinglian emphasis with Lutheranism and developed *The Strasbourg Liturgy*. He simplified the worship form. Robert Webber describes his worship as follows:

Before Bucer the worship at Strasbourg retained ceremonial aspects such as vestments, elevation, washing of the celebrant’s hands, and genuflexion but omitted all indications of a doctrine of sacrifice. Bucer reduced the worship to its most simple forms. Most of the versicles and responses disappeared with the resulting loss of the antiphonal character of worship. Proses such as the *Gloria in excelsis* and the *Kyries* were replaced by metrical psalms and hymns. Even the *Sursum corda* and the prefaches such as the *Sanctus* and the *Benedictus* disappeared, being substituted by a general prayer of thanksgiving for Christ’s work. The lections also disappeared, allowing the minister to “pick his text,” and sermons became an hour in length. In general, it may be said that an impoverishment of the historic substance of worship was

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195 Webber, 77.

196 Zahl and Basden. 182.

197 Webber, 77.
replaced by forms less aesthetic and graceful. A more rational approach to worship had set in.\textsuperscript{198}

Maxwell evaluates Bucer’s worship, “This rite is chiefly important because from it are derived the Calvinian and Scottish rites and services.”\textsuperscript{199} Bucer took a centrist position between Zwingli and Luther. In other words, he tried to moderate reform, and his reforming spirit influenced Calvin and Reformers that followed.

\textit{F. Calvin}

John Calvin (1509 – 1564) also rejected any worship practice associated with the Roman Catholic Church, like other Reformers. However, his way of reformation was a middle position between Zwingli and Luther. Moderate and harmonious reform was his characteristic. He placed the foundation of worship theology on the Bible. He criticized Roman Catholic Mass, which had left the Word, and tried to come back to the worship of the Early Church. His standard was the corporate worship of the Early Church.\textsuperscript{200} He insisted on \textit{“Sola Scriptura.”}\textsuperscript{201} Reform of his worship did not deviate from the Bible. Segler says, “Calvin declared that whatever is not taught in the Scriptures is not allowable in worship, whereas Luther said that whatever is not forbidden in the Scriptures is acceptable.”\textsuperscript{202} His desire for the early church appears in his service book, \textit{The Form of Prayers and Manner of Ministering the Sacraments according to the Use of the Ancient Church.}\textsuperscript{203} He emphasized not only preaching the Word but also the Eucharist. Maxwell says,

\textsuperscript{198} Ibid.

\textsuperscript{199} Maxwell, 101.

\textsuperscript{200} Ibid., 113.

\textsuperscript{201} Only Scripture

\textsuperscript{202} Segler, 40.

\textsuperscript{203} Ibid.
“His aim was twofold: to restore the Eucharist in its primitive simplicity and true proportions – celebration and communion – as the central weekly service, and within this service, to give the Holy Scriptures their authoritative place.”

Calvin also took a mediating position between Luther and Zwingli concerning the theology of the Lord’s Supper. Segler evaluates his theology of the Lord’s Supper, “He was unwilling to go as far as Zwingli in considering the Supper a mere memorial or symbol, but he did not agree with Luther that the real presence of Christ was in the bread and wine.” To him, the Lord’s Supper was vividly seen in God’s Word as a symbol. He viewed the basis of the Lord’s Supper as the Bible, and therefore did not fall into the errors of the Church of Rome, which emphasized only the mystery of the Lord’s Supper. Whereas other Reformers insisted on celebrating the sacrament four times a year, Calvin wanted to celebrate the Holy Communion every Sunday, which, however, he could not. The magistrates who were influenced by Zwingli in this matter did not allow Calvin to celebrate the Communion weekly as he argued.

Calvin understood more deeply than anyone the importance of the congregation’s participation. His thoughts for the participation of the congregation can be found in his hymns. He believed Christian worship should include worship songs that came from Scripture. Especially, he insisted that hymns for worship should be produced from the Psalms. He taught

\[\text{\textsuperscript{204} Ibid., 112.} \]
\[\text{\textsuperscript{205} Segler, 38.} \]
\[\text{\textsuperscript{206} Ibid., 38} \]
\[\text{\textsuperscript{207} Webber, 78.} \]
\[\text{\textsuperscript{208} Ibid.} \]
\[\text{\textsuperscript{209} Towns, and Whaley, 109.} \]
hymns to children to assist in the participation of the congregation. Segler says, “Since the people were not trained for congregational singing, Calvin suggested that children be selected and taught to sing in a clear voice. If people would listen attentively, they might gradually learn to sing together as a congregation.” Calvin composed many Psalm hymns and he strongly influenced the development of congregational songs in his hymnbook, the *Genevan Psalter*. These hymns were sung in unison by the congregation and people could easily follow his songs. Elmer Towns and Vernon Whaley evaluate Calvin’s worship:

Calvin’s worship philosophy included two complementary principles: (1) Keep the worship simple. Since music was to be sung by all the people, it needed to be kept accessible to all the people. Its beauty resided in its simplicity. (2) Worship should be modest. This applied to the presentation in particular. Since music was to be used for praising God, it should be offered with gratitude and reverence – not drawing attention to any person other than Christ.

Segler evaluates Calvin’s worship, “Calvin retained dignity and order and insisted upon a structured pattern of worship and a unity which was lacking in the extremes of Zwingli’s pattern of worship.” Calvin had absorbed all the advantages of the Reformers. Therefore, it can be said that his worship achieved the most efficient and harmonious reformation among all Reformers. His worship reform had an impact on later Reformers who were in Scotland, England, France, Switzerland, South Germany, Holland, Denmark, and elsewhere.

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210 Segler, 38.
211 Ibid., 38.
212 Towns and Whaley, 109.
213 Ibid., 109.
214 Segler, 40.
Calvin restored the authority of the Bible that had formerly been placed under the tradition of the Roman Catholic Church and emphasized the importance of preaching. He also exactly understood the Lord’s Supper and asserted the biblical sacraments. The Roman Catholic Church and Luther understood the Eucharist to be a mystical ceremony, and Zwingli refused the sacraments, but Calvin believed that the Holy Communion is a visible symbol of the Word of God. Furthermore, to aid in the congregation’s participation, he produced easy hymns based on the Bible. He accomplished the most moderate and blended reform of worship, and thus his worship was the most dynamic and biblical.

From the Early Church to the Reformation, worship had been transformed into a variety of forms. However, both Zwingli and the Anabaptists pursued an extreme and radical reform of worship, and the Medieval Church, which abandoned the Word of God, could not be supported by the congregation. The most inclusive form of worship throughout the history was both biblical and blended. A successful worship was one that all generations could participate in, where tradition and newness coexisted, and the cultural characteristics of each region were retained. Although the worship varied in style, the Word of God was at the center. The worship maintained balance and harmony with the Word, praise, and prayer.

**Worship of Korea**

The Worship of the Early Church in Korea

Robert Buswell Jr. and Timothy Lee divide Korean Christian history into five periods as follows:216

1. The Catholic encounter with Korean culture (late eighteenth century).

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2. The nineteenth-century persecution of the Roman Catholic Church (early to late nineteenth century).
3. The Protestant encounter with Korean culture (late nineteenth to early twentieth centuries).
4. The Christian reaction to the loss of Korean nationhood (mid-twentieth century).
5. The Christian reaction to communism, national division, and industrialization (mid-to late twentieth century).

One of the characteristics of Korean church history was that the Bible was translated before the Protestant missionaries came to Korea. Representative missionaries of Korea were John Ross, J. S. Gale, Horace G. Underwood, and Henry Gerhart Appenzeller. Missionaries taught the Bible to Koreans. Roy E. Shearer says, “The most famous Bible class was held in Pyongyang and grew so large that it had to be held in several sections, dividing the men and women, and having separate meetings for those from the city and from the country.” He also states about the Korean Church, “The great Revival of 1907 started in a Bible class and spread all over the nation, as leaders who had experienced it first in Pyongyang were invited to come to various places in the country and conduct revival meetings.” Therefore, the Church in Korea began from God’s Word. The trait of the Korean church that emphasized the Word formed the sermon-centered worship.

The early Korean Church sang with a new style of praise. Presbyterian and Methodist missionaries published one single Hymnal for use by both Presbyterian and Methodist churches. Kyong Bae Min describes the early Korean church’s hymns, “If we consider the fact

\[\text{217} \text{ Ibid., 77}\]


\[\text{219} \text{ Ibid.}\]

\[\text{220} \text{ Kyoung Bae Min, A History of Christian Churches in Korea. (Seoul, Korea: Yonsei University Press, 2005) 211.}\]
that the first modern song such as ‘Kyungpu tchulkdoka’ composed by Choy Namsun\textsuperscript{221} was publicized in 1908, there is no wonder that the modern songs of Western style in Korea were directly influenced by the Christian hymnody.\textsuperscript{222}

Another characteristic of worship in Korea was a union of Christians. Regardless of denomination, congregations experienced revival and the grace of God in 1907. Kyong Bae Min notes, “The cooperation and union works among denominational churches during the entire period of the Great Revival were conspicuous to the all onlookers. After the flame of heightened Revival had calmed down at the end of 1907, the Methodist and Presbyterian missions and churches came to agree to merge their medical and educational works for the united efforts in Pyongyang hitherto run by each church.”\textsuperscript{223} All Korean Christians became one in the Holy Spirit.

The early church worship of Korea included prayer. At that time, the Korean Church had an annual bible study, \textit{Sakyunghoe} which means a meeting for prayer and bible reading.\textsuperscript{224} People read the Bible and listened to the preaching of missionaries. Then, as a response, they prayed to God. They prayed from dawn to the late evening and, eventually, morning prayer had become a tradition of the Church in Korea.

The early Korean church was wiped out and the boundaries of locality, age, sex and knowledge, even between the missionaries and native Korean Christians, or the Japanese and Koreans, were overridden to a considerable degree, because people were caught up in the power of the Holy Spirit.\textsuperscript{225}

\begin{footnotesize}
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\item \textsuperscript{221} A historian, a poet, and an independence fighter of Korea
\item \textsuperscript{222} Min, \textit{A History of Christian Churches in Korea}. 211.
\item \textsuperscript{223} Ibid., 238.
\item \textsuperscript{224} Ibid., 222.
\item \textsuperscript{225} Ibid., 231.
\end{itemize}
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The Korean church was built on the basis of the Word of God, and by the grace of God, the church has experienced great revival. There was Bible study, missions, praise, prayer, and integration in worship. Above all, they were hungry for the presence of the Holy Spirit. Therefore, the worship of the early church in Korea was not only exemplary and biblical, but also blended.

Modern Worship of the Church in South Korea

The church of South Korea has grown steadily for over a hundred years, despite experiencing the Japanese invasion and the north and south division. The cause of the church’s growth was the missionaries’ commitment, and God-centered worship based on the Bible. For such a short period of time, the church of South Korea has formed a great tradition and a proud church history. However, today, the church in South Korea is experiencing a pause in church growth. In order to overcome the stagnation in church growth, many churches in South Korea pay attention to the practices of the church in the United States. Many churches in South Korea accepted the success stories of the American church and their new worship styles without filter. However, the change of worship styles brought division and disconnection between the old and new generations and between the traditional and contemporary. As a result, there are many styles of worship in the church of South Korea. The worship of the Korean church largely falls into three categories, and this classification does not differ from the opinion of Daniel Benedict and Craig Miller on the churches of the United States. They believe there are three types of contemporary worship: the Book of Common Worship that is traditional and liturgical, the Book of Common Song that is praise and worship, and the Seeker Service.\textsuperscript{226} The same phenomenon is

\textsuperscript{226} Benedict and Miller. \textit{Contemporary Worship for the 21st Century: Worship or Evangelism?} 19.
happening in Korean churches. Therefore, the study on the contemporary worship of the Korean church needs to examine the aforesaid three types of worship.

A. Formal – liturgical worship

Daniel Benedict and Craig Miller state that the “Book of Common worship is commonly viewed as formal worship.”²²⁷ Most Korean Church worship has a formal and liturgical style. They are wary about new worship styles which ignore the tradition of worship. Andy Langford says, “The historic forms of worship are today expressed in the hymnals and book of worship of the old mainline churches (Episcopal, Lutheran, Presbyterian, United Church of Christ, United Methodist). These hymnals and books of worship are serious and thoughtful attempts to express the Christian faithful to both the present day and to the traditions of the church universal.”²²⁸ He also says, “In the movement toward contemporary worship, however, there is a tendency to throw out these hymnals and books of worship, replacing them with overhead projections of trendy choruses. Bulletins are no longer used. As a seeker of valid forms of contemporary worship, do not forget the resources that have brought us this far.”²²⁹

People who support traditional worship believe that the authority of the Word of God is most important. Paul Zahl regards formal and liturgical worship as vertical worship.²³⁰ He says, “Vertical worship looks up first, before it looks out. It is transcendent before it is horizontal. It is faced north before it looks around.”²³¹ In other words, vertical worship means that it is not

²²⁷ Ibid., 75.
²²⁸ Tim and Jan, Contemporary Worship, 30.
²²⁹ Ibid.
²³⁰ Zahl and Basden. 24.
²³¹ Ibid.
preacher-centered, but is Word-centered.\textsuperscript{232} One of the characteristics of formal – liturgical worship is its basis on traditional hymns. Harold Best explains why people like to worship in the traditional hymn-based format: that people who live long enough within an ecclesiastical tradition do not want a radical change, and they prefer to worship in a familiar style that comports with an already established perceptual need to which they have culturally become accustomed.\textsuperscript{233} However, there are people who are opposed to traditional, formal, and liturgical worship. Joe Horness opposes traditional hymn-based worship for three reasons:

The first is that hymn-based worship, as we know it today, too often leads to complacency and causes us to miss the explosion of God’s creativity and the movement of his Spirit that is ongoing in the world. The second is that it tends to negate those who are writing modern-day hymns, those who are continuing the tradition of giving testimony to what God is doing in their generation. The final reason is that hymn-based worship is often clung to by churches that would rather look inward to the likes and dislikes of the already convinced than to look outward to a world in need.\textsuperscript{234}

Although traditional worship is part of the great heritage of the Church, it is unfamiliar to the younger generation and new believers. Therefore, traditional, formal, and liturgical worship should be reformed to be a future worship model of the Korean church.

\textit{B. Praise and Worship}

Andy Langford describes the Praise and Worship, “The Praise and Worship service appears informal, focuses on one topic or theme each Sunday, and presents the gospel in an oral

\textsuperscript{232} Ibid.

\textsuperscript{233} Ibid. 59.

\textsuperscript{234} Ibid. 80.
and musical style.” This worship style is often founded in American churches, and these churches are often mega churches such as Church of the Open Door, Mariners Chapel, Community of Joy, Fellowship of Las Colinas, Willow Creek Community, and House of Hope.

The praise and worship service is also found in South Korea. The most representative church is the New Sound Church in Seoul. Kwan-Woong Chun is the senior pastor of New Sound Church, and he has been involved in worship ministry as a worship leader for 18 years. Based on his experience, he formed the New Sound Church in 2008. The church is growing with the full support of the younger generation.

However, the praise and worship service still has some problems to be solved in South Korea. The conservative older generation rejects this worship style. Those who are familiar with the traditional worship style need time to adapt to the change in worship. Andy Langford says, “Although the tunes and texts of choruses stay in one’s mind, like a radio jingle, the new music does not have the sophistication and integrity to last through the ages.” Worship which seeks only the new leads to a break with tradition. Modern is not always better. Sometimes traditional hymns or prayer books are more graceful than contemporary music in worship. Paul Zahl says, “I do not wish every week to be ‘creating something unprecedented out of the pieces at hand.’ Better to have something good and true – the sound old prayer book, for example – on which to

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236 Ibid.

237 http://www.newsoundchurch.org

238 Langford, Transitions in Worship: Moving from Traditional to Contemporary. 30.
Harold Best, who supports traditional worship, says, “I have been to many contemporary worship services where the very dutifulness, etc., that contemporary worship is supposed to remedy turns out to be as problematic as in so-called traditional forms; and I’ve been in traditional and liturgically based settings in which the power of the Lord has anointed the singing for young and old alike that makes the words ‘traditional’ and ‘contemporary’ curiously irrelevant.” Like traditional worship, the Praise and Worship cannot be a future model for the church in South Korea, because it also causes a generation gap.

C. Seeker Service

Benedict and Miller describe the Seeker Service, “the shape of the Seeker Service might be captured in this scenario: A rock band begins by playing a secular song, followed by a video clip from a recent movie, with another song by a local artist, followed by a teaching from a pastor.” Andy Langford classifies the Willow Creek Community Church in a suburb of Chicago, the Saddleback Valley Community Church in California, and the Community of Joy in Phoenix as offering the Seeker Service.

Seeker worship is rare in South Korea, but most of the Korean churches periodically plan evangelism Sunday. For the purpose of evangelism, the churches in South Korea worship in the Seeker Service style. Benedict and Miller say that the goal of the Seeker Service is to present the good news in a way that informs and interprets the gospel as relevant to the issues of the participant’s lives.

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239 Zahl and Basden, 232.
240 Ibid., 120.
241 Benedict and Miller, 19.
242 Langford, 32.
243 Benedict and Miller, 88.
Despite the Seeker Service having a good purpose, it is practically difficult to worship weekly in this format. Benedict and Miller visited four churches that worship in the Seeker Service style, and they found that the churches usually offer it for the believers’ service. In other words, the existing church members do not recognize that the Seeker Service is not the official Sunday worship. Andy Langford also criticizes the Seeker Service, “Seeker Services have the possibility of becoming a commodity or religious entertainment to be sold to specific audiences; success is measured in terms of market share.” To make matters worse, Andy Langford insists that only a few new believers shift over to the existing believers’ services. The Seeker Service forms a gap between seekers and believers. Therefore, the Seeker Service cannot be a future model for the Church in South Korea.

Benedict and Miller classify contemporary worship into three categories, and recognize the weaknesses and limitations of each of the three kinds of worship styles. To overcome the weaknesses and limitations of the three kinds of worship service, they suggest the Blended Service as an alternative. The Blended Service combines the strength of the Formal – Liturgical worship and the Praise and Worship Service. Today, the Korean church needs a worship that all people can agree on and share. They want to find a compromise within the worship. Robert Webber presents 6 points of consideration regarding contemporary worship and traditional worship, “(1) concern to restore the theology of worship, (2) new attention to the historic four-fold pattern of worship, (3) a rethinking of Eucharist, (4) a restoration of the

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244 Ibid.
245 Langford, 32.
246 Ibid.
247 Benedict and Miller, 20.
248 Ibid., 96.
Christian years, (5) new questions about the role of music and the arts in worship, and (6) concerns about how to intensify the participation of the congregation.”

Many churches in South Korea have been trying to reform from traditional worship to Blended worship. Through Blended worship, they want to resolve the gap between contemporary and traditional worship. Two representative churches of Blended worship are Sarang Church in Seoul and Chung-Jung Church in Ilssan. Robert Webber believes that Blended worship is biblical and theological. He insists, “It represents the story of the triune God whose mission is to save the world; it stands in continuity with the worship of the early church and the Reformers; and it is pertinent to our culture, not because it looks like our culture, but because of its countercultural message and its calling to the church to be a distinct people of God, a witness of the lordship of Christ over all creation.” Therefore, Blended worship is the most ideal worship model. However, the understanding of Blended worship is different for each church, because churches have varying traditions and circumstances. There is a need for a worship model for understanding Blended worship in South Korea. Therefore, the author will suggest the model of Blended worship through the survey and analyses of its results in the following chapters.

249 Zahl and Basden, 177.


251 Zahl and Basden, 190.

252 Ibid.
CHAPTER THREE

RESULT OF THE SURVEY

In this chapter, the author of this thesis project describes the current worship environment for the Presbyterian church in South Korea. Furthermore, through a survey the author will seek a way for the Presbyterian Church of South Korea to institute reforms in worship by implementing blended worship. The survey participants included students and alumni of the department of church music at Chong-Shin University in South Korea, where the author was a student. The author selected the school because most of the participants have a Presbyterian background. They are also deeply involved in worship at their churches as conductors, soloists, musicians, worship leaders, pastors, choir members. Therefore, the author expected that they might have enough understanding and abundant experience about worship. In April 2013, the author visited his alma mater and directly surveyed 123 students. The author also send an email to over 500 of alumni of the school and could receive 100 answers from them.

Graph.1: Gender

253 Chong-Shin University is a theological school backed by the Presbyterian Church. http://www.chongshin.ac.kr
The total number of participants in the survey was 223 people. As seen in the above graph 1, the percentage of females was 65% and males 35%. However, the author believes that the higher proportion of women is not necessarily a variable that will affect the results of the survey.

Among the participants, the number of participants in their 20s was significantly higher than other ages, as more than 50% of respondents were students. This age was also common among alumni.
Regarding the question about denominational background, the number of participants with a Presbyterian background was overwhelming. Seventy-six percent of respondents had a Presbyterian background, while the remaining 24% had diverse backgrounds. The purpose of this thesis project is to prove that blended worship should be the model for worship in the Presbyterian Church in South Korea. Therefore, having more participants in the survey who are of a Presbyterian background improves the reliability and credibility of this thesis project.

Graph 4: Position in the church

As for positions in the church, 70% of participants were lay people. However, this thesis project was also able to receive answers from those with different perspectives, such as pastors, deacons, elders, etc. The 5% of respondents who answered as ‘other’ include worship leaders, conductors, and laymen in leadership positions, etc. So the survey includes answers from those from a variety of positions within the church.

Graph 5: Years of attendance
Fifty-four percent of respondents answered that they have served their church for over 16 years. The percentage of those who have attended less than a year was 8%, and only 19% for 1 to 5 years. This means that once Christians in South Korea decide on a church to serve in, they do not change churches easily without a specific reason. It also means that Korean Christians prefer the familiar atmosphere of the church. They are reluctant to worship at a church with an unfamiliar church culture.

As for the size of the church, the participants’ responses were evenly distributed. At 41%, the number of respondents who are attending a church of more than 700 people was the highest. In contrast, 17% of respondents answered that they are attending independent or small churches which consist of less than 100 people. Therefore, this survey was able to include a variety of perspectives about worship from churches of various sizes.
Response about the worship style was relatively even. The highest percentage, 45% responded that their churches feature the blended style of worship, followed by traditional worship at 27%. Those with a contemporary worship style comprised only 14%. Of the respondents, 12% did not know what worship style their church had. Two percent of the respondents answered ‘other,’ meaning the worship style varies depending on the situation.

Except for the 14% of respondents who confirmed their worship as the contemporary style, it can be said that more than 80% of the remaining respondents are within the larger framework of the traditional worship style, including the greatest group at 45%, because the features of traditional worship continuously appeared in their worship. This result may be interpreted to mean that many respondents do not have a clear understanding of the difference between traditional worship and blended worship.

The reason for this is not only that the term ‘blended worship’ is still unfamiliar to churches in South Korea, but also that people are unaware of the necessity of integrated worship. Therefore, this thesis project will define and explain “blended worship” in order to help those who are not accustomed to the term. Furthermore, on the basis of this survey, the author will present a detailed model of blended worship.

What is the average time frame of the sermon?

Graph 8: Average time frame of the sermon
As for the average time frame of the sermon, 78% of respondents answered that the sermon lasts 30 to 40 minutes or longer. In other words, considering the average worship time is little more than an hour, a great number of churches focus exclusively on the sermon in worship. It shows that misconception about worship is widespread among churches in South Korea. Throughout the history of worship in Korea, it was found that, typical services have primarily consisted of sermon-centered worship.

![Graph 9: Appropriate time of the sermon](image)

About the question for the appropriate time of the sermon in worship, 89% of respondents thought that 30 to 40 minutes or longer is the most suitable amount of time for preaching. It means that congregations also want most of the worship time to be spent on the sermon.

![Graph 10: Average time frame for praise and worship](image)
About the question for the average time frame of the praise and worship, the respondents’ thoughts were evenly distributed; 10 to 20 minutes was the most common response at 55%, while 27% said 20-30 minutes. Of respondents, 11% answered less than 10 minutes and 7% more than 30 minutes.

The time allotted for praise and worship among many churches in South Korea is only half that of the sermon. This verifies that there is an overall misconception of praise and worship. In other words, praise and worship is not considered as the response to the sermon, God’s revelation, but as the supplement to the sermon. Luther and Calvin emphasized not only the sermon but also the importance of praise from the congregation. To motivate congregations to more actively participate in worship, churches should allot more time to praise and worship to maintain the proper balance between the two components of worship.

Graph.11: Appropriate time frame for praise and worship

About the question for the appropriate time frame of praise and worship, 60% of respondents chose 10 to 20 minutes, and 8% less than 10 minutes. Thus, 68% of the respondents preferred allotting 10 to 20 minutes or less than 10 minutes for praise, which is typical of
sermon-centered worship. Comparing this to the result of the previous graph 7, where 45% of respondents think that they worship in the blended style, it can be seen that misconception of the blended worship style is not unusual, even among many of the survey participants within the academia of church music.

![Graph 12: Frequency of Communion](image1)

About the question for Communion, 49% of respondents answered that their churches perform Communion 4 to 5 times a year, and only 17% once a week or once a month. Among other responses, once a year was the most common. This means that most churches in South Korea do not emphasize the necessity of the Eucharist. This result contrasts with Calvin’s worship theology, which became the foundational theology of the Presbyterian Church.

![Graph 13: Appropriate frequency for Communion](image2)
Of respondents, 71% answered that the most appropriate frequency to perform the Eucharist is once every six months or 4 to 5 times a year at maximum. This result shows that the congregation and the pastors together are not aware of the significance of Communion in worship.

Graph.14: Frequency of new songs

About the question of how often new songs are introduced to the congregation during worship, 39% of respondents answered that new songs are introduced once a month, and 32% once a week. This result shows that churches in South Korea are not tied to convention, but seek renewal when possible. This also shows that many churches are utilizing not only traditional hymns but also new Christian music songs in the worship service.

Graph.15: Appropriate frequency of new songs
According to the result, 77% of respondents want to sing new songs in the worship service monthly or weekly. A new song can bring a positive effect in worship, but if new songs are introduced too frequently, it may interfere with the participation of the congregation in worship.

![Graph: How many hymns are sung during the service?

Sixty-two percent of respondents answered that they sing 3 to 5 hymns during the service, and six percent said more than 6 hymns. From the perspective of the congregation’s participation, this result can be positively evaluated, because the majority of churches are considering the balance between preaching and praise. On the other hand, more than 30% of the churches sing only 1 to 2 or no hymns at all in worship. They have still overlooked the role of praise in worship as the response of God’s people. A change in recognition is required from one-sided worship, which only emphasizes God’s revelation, to balanced worship in which response and revelation coexist.

It is also problematic to have only new songs in a contemporary worship style with no hymns. Worship songs should be accessible to everyone in a congregation, and only featuring new songs in worship can exclude the older generation, who are not familiar with the songs.
Sixty-two percent of respondents answered 3 to 5, or more than 6 hymns as appropriate numbers in worship. However, 36% of respondents answered that they want to sing 1 to 2 hymns or do not want to sing hymns at all in worship. The importance of hymns lies not only in the musical factor, but also with regard to the content of lyrics. Hymns have stood the test of time. The most reasonable way for congregations to confess their common faith is to sing hymns.

When asked about an appropriate praise style in worship, 82% of respondents preferred a mix of hymns and gospel songs. Nine percent of respondents preferred to sing only hymns. In view of blended worship, a balance of traditional hymns and contemporary gospel songs should be maintained in worship. It is illogical to value hymns more than contemporary gospel songs, by insisting the former is more authentic or appropriate than the latter. Hymns are nothing more
than gospel songs of the past. Among the new worship songs, it is possible to find appropriate songs for worship, but time is also needed to verify new songs for a couple of months. Worship leaders or pastors of churches should carefully choose new songs through the biblical and theological verification process.

Graph.19: Style of hymn accompaniment

About the style of hymn accompaniment, 57% of respondents answered that hymns are performed in traditional four-part in their worship. This is one of the characteristics of traditional worship in South Korea. Piano and organ, the two conventional instruments for worship, suffice in such a rendition and, as a result, the use of a variety of orchestral or electrical instruments is constrained. The result shows that the churches in South Korea are still within the larger framework of traditional worship.

Graph.20: Appropriate style of hymn accompaniment
As seen in graph 20 above, 56% of respondents preferred hymns to be performed in the traditional four-part setting (without alteration to any contemporary style accompaniment).

Concerning the style of worship music, 56% of respondents had no preference in types of worship music. Twenty-four percent of respondents preferred gospel and Contemporary Christian Music songs, and 20% preferred traditional hymns. This result shows the differences of opinion about worship music.
Sixty-two percent of respondents answered that both acoustic and electronic instruments are acceptable in worship. 30% of respondents preferred only the acoustic instruments. This result shows that many Christians in South Korea are still not open to or aware of the possibilities created by a new style of worship music. However, change needs to be performed with caution since the congregation is not usually ready if it is a radical change. For blended worship, a moderate and gradual adoption of new music is necessary.

According to this result, 53% of respondents answered that their churches follow the Church calendar to alter the worship format.

As far as changing the format of worship is concerned, 37% of respondents preferred a change in every six months. Thirty-five percent of respondents were mostly reluctant to a change.
This result shows that congregations in South Korea are overall not open to changing the worship format. A careful implementing of the Church calendar, however, may moderate the current atmosphere and thereby facilitate worship reform for the purpose of congregational unity and wider participation in worship.

Concerning using drama and video clips in worship, 91% of respondents answered positively. The ultimate purpose of utilizing drama is to encourage the active participation of the congregation in worship. On the other hand, wrong utilization of drama can turn the congregation into spectators. It should be observed how Over 90% of positive concerning will be able to change their worship.
Seventy-one percent of respondents answered that their churches have a personal prayer time and praise as a time of invitation and dedication. However, 29% of respondents said their churches do not make time for this. Sermon-centered worship makes it easy to overlook a time of invitation and dedication. Webber says that the response of the congregation is essential in worship. He maintains, “We receive God’s transforming power by being open to the divine action and allowing the Spirit to mold us into the image of Christ.”

Graph 27: Placement of invitation and dedication

As for the placement of invitation and dedication in the time frame of worship, answers were evenly distributed. Thirty-three percent of respondents said that their churches place it after the sermon; 25% said at the beginning of worship; 24% said at the end of worship; and 11% said before the sermon. Surprisingly, the churches realize the need for the time of invitation and dedication, but do not consider where to appropriately place the activity. Webber defines worship as a meeting between God and His people. He also says, “In this meeting God becomes present to His people, who respond with praise and thanksgiving.” If the sermon is

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254 Ibid., 94.
255 Ibid., 95.
257 Ibid., 12.
God’s revelation, it is logical that the human’s response should take place after God’s revelation. Every church’s order of worship may be a little different, but the most appropriate order for the time of invitation and dedication in worship is after the sermon. Some churches finish worship after the sermon, but many churches plan orders after the sermon such as the offering, announcements, and benediction. If a church does not prepare the time for invitation and dedication to be held immediately after the sermon, the congregation may have forgotten how God touched them and caused them to make a decision during the process of other orders. Worship is dialogue between God and His people. Thus, churches should make sure that worship orders do not break the flow between God’s revelation and the congregation’s response.

<table>
<thead>
<tr>
<th>Is the time of invitation and dedication necessary as a part of the worship?</th>
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<tbody>
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<td>13(6%)</td>
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<td>209(94%)</td>
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Graph.28: Necessity of a time for invitation and dedication

When asked whether a time of invitation and dedication is necessary in worship, 94% of respondents recognized that it is an integral part of the worship. As Webber defined that worship is a meeting with God and His people, congregations need a time to respond and to decide about God’s Word. Therefore, churches in South Korea should provide a time of invitation and dedication as a part of the worship.

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259 Webber, *Worship, Old and New*, 11
Regarding the question of when the appropriate time of invitation and dedication in worship should be, 77% of respondents agreed that it should be after the sermon or at the end of worship. The result shows that the congregation recognizes the time of invitation as the response to God’s revelation.

As for the question, “What is the most important component of worship?” 70% of respondents answered it to be the sermon. This result shows that Korean Christians recognize that the Word of God is the highest authority in worship. Segler says, “Since the Bible is a record of the acts of God in history as revealed to us by the Holy Spirit, the Bible is central in
However, one cannot say that the Word of God as revelation is all there is to worship. Worship is communication between God and His people. Therefore, worship needs prayer and praise as a response to the revelation of God. In summary, preaching, prayer, and praise are equally important constituents in worship.

According to the result, 70% of respondents’ churches distinguish the style of worship between the young and old generation. The result means that there is a generation gap in churches, and thus they hold separate worship services to avoid conflict between the generations.

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As for the question about worshiping together between the younger and older generations, 28% of respondents answered positively, and 35% of respondents answered that it is necessary, but not realistic. Nineteen percent of respondents had a negative view of it. This result means that more than half of respondents recognize the need for blended and intergenerational worship, but have a somewhat passive response regarding the feasibility of blended worship. It can be determined that the churches are at a loss to suggest the specific and practical alternatives to solve the need of the congregation for blended worship.

Answering the question, “When do you most experience the presence of God during the Sunday worship?” 44% of respondents chose “Corporate singing,” 30% of respondents chose the sermon, and 21% of respondents chose prayer. There is no standardized formula that helps everyone experience the presence of God.
About the need for change of worship, 27% of respondents thought that the fellowship in worship should be changed. First of all, the congregations’ participation in worship and fellowship should be considered the most important element in worship.

Regarding the style of worship, 66% of respondents preferred blended worship. The author did not explain anything about blended worship to the respondents, so they did not have
any preconceptions on this. However, the result showed that the majority-preferred style is blended worship. It can be determined that most respondents found out for themselves the positive features and strength of blended worship through the questionnaires. Worship without participation means the congregation cannot connect with the worship. This has already been proven by the cases of the Medieval Church and radical Reformers in church history. Therefore, it can be said that blended worship, which is preferred by the majority of congregations, is the most appropriate worship style.

In answer to the question about the ideal worship style for the next generation, 64% of respondents chose blended worship. This result can imply that many Presbyterian churches in South Korea still maintain the characteristics of traditional worship, and the congregations belonging to the Presbyterian community want to experience a change moving from traditional worship to blended worship. One of the strengths of blended worship is to absorb all the benefits of varying worship styles. It can be determined from this survey result that all generations are united in what they want to achieve through blended worship.
What would be the ideal worship style for the Presbyterian church of the future in South Korea?

Graph.37: The worship style for future Church in South Korea

For the question about the worship style for the Presbyterian Church of the future in South Korea, 66% of respondents predicted blended worship. In other words, it can be expected that blended worship will be able to be an exemplary model for the churches in South Korea.
CHAPTER FOUR

EVALUATION OF THE SURVEY

Positive Aspects

The survey was predictable in that worship in South Korea has many positive aspects.

First, it was evident that most respondents have strong affection for their churches. Regardless of the size of the church, they have continued to serve in their churches. According to Graph 5, over 50% respondents have attended for more than 16 years. This means that once they decide on a church to serve in, they do not change churches easily without a specific reason. It also means that they prefer the familiar atmosphere of the church.

Second, they have a desire for the Word of God. As the result of Graph.8 that 78% of respondents answered that the sermon lasts 30 to 40 minutes or longer, it can be regarded that considering the average worship time is little more than an hour, a great number of churches focus exclusively on the sermon in worship. Moreover, according to the Graph.9, 89% of respondents satisfied and thought that 30 to 40 minutes or longer is the most suitable amount of time for sermon. They recognize the importance of God’s Word in worship. Church in Korea has been built and grown up based on the World of God and this tradition still gives a positive influence to many churches in South Korea.

Third, according to the survey, most respondents, whether worship pastors or members of the congregation, have similar perspectives about worship. Most of respondents satisfied their church’s sermon times, praise times, musical styles for worship, frequency to perform the
Communion, and worship styles. According to Graph.24, many respondents reluctant to change worship format frequently. In other words, they agree with their worship leaders’ or pastors’ worship ideas and want to follow their churches’ worship format. It also can be regarded that congregations and church leaders are sharing their thought about worship.

Fourth, they are relatively generous about the style of worship music. Most of the respondents did not want to frequent change of worship, but they have a positive perspective about diversification of worship music. According to Graph.21, 56% of respondents preferred both Contemporary worship songs and tradition hymns. The result of Graph.22 also demonstrated that many respondents preferred both acoustic and electronic instruments for worship music. The respondents’ answering about worship music can be evaluated positively to move toward future worship model as blended worship, because considering the change of the type of worship, worship music is one of the first considered parts.

Fifth, they rejoice in experiencing the presence of God through a variety of ways. This result implies the strength of worship in the Presbyterian Church in South Korea. Preaching, prayer, praise, and communion of saints should be regarded equally. According to the Graph.33, 44% of respondents chose “Corporate singing,” 30% of respondents chose the sermon, and 21% of respondents chose the prayer. 9% of respondents answered that they mostly experience the presence of God when they have a time for fellowship in worship. There is not standardized formula that helps everyone experience the presence of God. Not only the experience of congregations, but also the Bible emphasizes preaching, praise, prayer, and fellowship with equal importance. through the answering of the respondents, the author found the need and importance of balance preaching, prayer, praise, and fellowship in worship.
Negative Aspects

The result also implies their worship still has some negative aspects that should be reformed. First, their worship has destroyed the balance of preaching, praise, and prayer. According to the “Graph.8: The average time frame of the sermon”, 78% of respondents answered that the sermon lasts 30 to 40 minutes or longer. This feature has remained even in today’s worship in churches in South Korea. Robert Webber warns that an overwhelming superiority of the preaching in worship may result in only sermon-focused worship. According to Bob Harvey, the pastor of Bethel Presbyterian Church in Wheaton, the sermon is neither a goal nor the center of worship but a part of the flow of worship.261 A change in the frame of worship is necessary, which means that a change in the preacher’s mindset is critical to this change in worship. If the sermon is the most important part in worship, all other acts of worship just become supplementary to preaching.

It is certain that the sermon is an important part of worship as the revelation of God; however, the longer the time of the sermon is, the less the participation of the congregation will be. Webber remarks that the congregation is little more than an audience in sermon-emphasized worship.262 He says, “We simply transfer what we do at home in front of the television set to what we do in church and let the pastor become our entertainer.”263 A change in the perception of preaching, therefore, is needed not only by the pastors but also congregations.

Wiersbe emphasizes the importance of balance in worship. He says, “The various elements of the worship service should be balanced: the prayers, the Scripture readings, the


262 Ibid., 3.

263 Ibid.
hymns, the sermon, and the offering.”\textsuperscript{264} If a church desires to help the congregation to participate more in worship, the church should restore the balance of preaching, praise, and prayer. Robert H. Mitchell says that one of the most fundamental functions of church music is to get people involved in worship.\textsuperscript{265} He asserts, “The value central to this concept is active involvement in a situation rather than passive observation of it – to be engaged as a participant rather than somewhat removed from the action as a spectator. Participation in congregational music can encourage the worshiper to be truly what that term implies – one who worships.”\textsuperscript{266} Therefore, an awareness of the necessity of reform in worship is imperative. Reforming the worship is a task that should involve not only the preachers but also the whole spectrum of people within the church community. To encourage more active participation from the congregation, churches in South Korea should seriously consider reframing the time allotted for the sermon as well as other activities in worship.

Second, they and their churches have a lack of understanding regarding the proper utilization of Communion. Calvin proposed that Communion be performed every week.\textsuperscript{267} Webber also supports Calvin’s opinion. When Webber confesses his experience of participating in Communion every Sunday, “On a weekly basis I’m reminded that God does accept me just as I am, that I am forgiven, loved, and accepted by my heavenly Father.”\textsuperscript{268} Nevertheless, the reason why the Presbyterian Church of South Korea does not often perform the sacrament is due

\begin{quote}
\textsuperscript{264} Wiersbe, \textit{Real Worship}, 198.
\textsuperscript{266} Ibid., 80.
\textsuperscript{267} Webber, \textit{Worship, Old and New}, 78.
\textsuperscript{268} Webber, \textit{Worship Is a Verb: Eight Principles Transforming Worship}, 54.
\end{quote}
to Zwingli’s view.\textsuperscript{269} Zwingli insisted that the Eucharist be performed 4 times a year, and this view seemed to overrule the Calvin theology that the Korean Presbyterian Church is based on.

The Eucharist is the best way to remember Christ on a regular basis, because it is the way Jesus taught. To perform the Eucharist as often as possible in worship is beneficial to the church. Segler says that Communion is not only a mere ordinance, but also the act of worship.\textsuperscript{270} He mentioned the appropriate number of times for Communion in his book \textit{Christian Worship}:

“Traditionally, most evangelical churches have felt that the Lord’s Supper should not be observed so often as to make it a perfunctory rite, nor so infrequently as to cause a spirit of neglect; however, churches are beginning to realize that frequent observance cannot be equated with commonness.”\textsuperscript{271} He is concerned that Communion would be a habituation if it is too often celebrated. However, churches do not worry about repeated worship orders such as prayer, the sermon, and singing worship to be a habituation when they are done in every worship service. Likewise, it is more appropriate that Communion should also be included in the regular Sunday worship orders. Jesus commanded the performing of Communion for remembering of Him.\textsuperscript{272} If the Communion that Jesus directly commanded is ignored or done infrequently, Christian worship cannot be fully completed. Ki-Yun Cho, a professor at Seoul Theological Seminary in South Korea, says that like worship without preaching is incomplete, worship without the Eucharist is also incomplete. First and foremost a change in perception of the Eucharist is required in worship, and the pastor and the worship leader should try to find the appropriate

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\textsuperscript{269} Ibid.
\textsuperscript{270} Segler, \textit{Christian Worship}. 134.
\textsuperscript{271} Ibid., 142.
\textsuperscript{272} Luke 22:19
number of times for the Eucharist to be performed. To summarize the opinions of Calvin, Webber, Siegler, and Ki-Yun Cho, the most appropriate number of times for the Eucharist is more than once a month.

Third, there is little change in worship services. Webber believes that following the cycle of the Church year will help to recover variety in worship. In other words, the Church calendar is not new, but it can revamp the worship. He says, “The church year is a gift to the church given by the Holy Spirit as a way of enriching our relationship to Jesus Christ – of restoring a sacred sense of time to our worship.” Therefore, if the Church faithfully keeps the Church calendar, congregations will experience more abundant change and grace in worship.

Fourth, they do not wish to sing new songs and hymns that are arranged in a modern style. However, Wiersbe states, “Francis Schaeffer says just about the same thing when he discusses style. ‘Let me say firmly that there is no such thing as a godly style or an ungodly style. The more one tries to make such a distinction, the more confusing it becomes.’” Webber emphasizes the importance of the lyrics of the hymns rather than style of music. According to him, music should not lead the content of the lyrics, rather should serve the contents of the lyrics. Churches should continue to strive to be in harmony with the content of worship and music. The role of music styles is to help the congregation to focus on hymn lyrics. It also means that the musical style is not as important as the hymn lyrics. The worship pastors or leaders should consider not only accompaniment styles of hymns, but also selecting appropriate

273 Webber, *Worship is a Verb*, 170.
274 Ibid., 174.
275 Wiersbe, *Real Worship*, 137.
277 Ibid., 111.
hymns for worship. Charles Billingsley, the director of worship at Thomas Road Baptist Church in Lynchburg, Virginia, says that introducing a new song once a month in the worship service is most appropriate. According to his experience, the younger generation does not like to repeat the old songs, and the older generation is afraid to sing unfamiliar songs in worship. He advises to be considerate of several generations in the church, who need different amounts of time to learn a new song. He emphasizes that the worship leader should continue to sing a new song until it becomes familiar to the congregation. Like the steering wheel of a car, the role of the worship leader is to maintain a balance in worship between the younger and older generations. Thus, singing a new song once a month seems to be the most appropriate in worship.

According to the “Graph.20: The most appropriate style of hymn accompaniment,” 56% of respondents preferred hymns to be performed in the traditional four-part setting. It can be regarded that they have a negative view and bias about contemporary arrangements of hymns, because the traditional hymns were arranged in four parts not for the purpose of (keyboard) accompaniment, but to create a four-part vocal ensemble reflecting the vocal range of each part—soprano, alto, tenor, and bass. This is evidenced in one of the traditional Korean hymns.

Example. 1: Excerpts from the hymn, “Nearer, My God, to Thee.”

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279 Ibid.

280 Ibid.
The hymn shown in example 1 titled “Nearer, My God, to Thee.” The tune was composed by L. Mason (1856) and the lyrics by Sarah Flower Adams (1841). Arranged in four-parts, the hymn begins with the interval of 10th between the tenor and the bass. The last beat in the same measure has a cross voice between the tenor and the alto. The two cases are not difficult to be performed on the keyboard; however, is not idiomatic to the instrument. This one simple example evidences that the four-part hymn was not originally created for piano accompaniment. The hymns in four parts rather sound more effective and musical in a vocal ensemble with the possibility of various voice colors. Therefore, it is not appropriate for traditional worship to adhere only to four-part accompaniment on the keyboard. Hymns, if performed in various styles and ensembles, may give worship a greater musical variety and efficacy, and help the congregation join the worship more actively. Don Chapman, a worship music arranger and composer, says, “Completely new melodies are great, however, as they give a breath of fresh air to ancient texts, as are traditional hymns with added choruses in various styles like Tomlin’s ‘The Wonderful Cross.’”

Fifth, worship of respondents’ churches do not have diversity. Apart from worship music, their churches do not use other artistic genres such as drama and dance and lacks cultural and artistic elements. Wiersbe says, “Our worship ought to make the best use of all the wonderful materials He has given us – truth, people, material objects, sounds, smells, foods, and

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skillful arts." God communicates through His people’s artistic natures, and the churches which agree have an advantage in using these skills to meet Christ in worship. Moreover, Webber emphasizes that there is even an environmental art for worship that includes space, furniture, hangings, and symbols, and all of this can indeed enhance and enliven the worship experience.

The use of drama, movies, and other forms of performing arts can assist congregations to concentrate and participate in worship. Daniel T. Benedict and Craig Kenneth Miller insist that using elements like drama can attract the hearts of the congregation in worship. They say, “Artistry and knowledge of the Christian tradition and of the mediums of liturgy, music, drama, visual arts, and emerging technologies combine to create an environment that is encouraging and inspiring.” Robert Webber also says that the use of drama helps the congregation to participate in worship. The ultimate purpose of utilizing drama is to encourage the active participation of the congregation in worship. On the other hand, wrong utilization of drama can turn the congregation into spectators. Mindy Damon, who is a music and theater teacher and has worked at Charlotte Christian School for years, emphasizes the importance of active participation by the laity for successful utilization of drama in worship. This is crucial in order to utilize drama every Sunday in worship. She explains Willow Creek Church’s failure as an example, in that the church used professional actors instead of the general congregation to perform drama in worship.

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284 Wiersbe, *Real Worship*, 141


286 Ibid., 105.


288 Ibid., 112.

289 Mindy Damon, “Tools and Techniques for Worship” (lecture, Liberty University, Lynchburg, VA, June 21, 2013)
Robert Webber also says, “The only way a new drama can be sustained week after week is if the church opts for the entertainment model of worship. But this model is not biblical, and eventually the people will be tire of merely being entertained.” He continues, “But when the people do the drama of worship themselves, they will return because they have been involved in the action of praising God, an action which is both biblical and personally satisfying.” The use of drama can enhance worship. However, it must be remembered that active involvement of the general congregation in the drama team is the key to success.

The use of the Church calendar is also one of the best ways to make worship variously. Webber says, “The services of the Christian year also constantly remind us of God’s saving deed and provide opportunities for us to be touched by God’s transforming power.” The Church calendar helps in having a commonality in the order of worship, such as the hymns, prayers, and preaching. It directs the congregation to enter more deeply into worship. The Church calendar also helps in planning and preparation of worship. Webber says in his book *Blended Worship*, “This rediscovery of the evangelical nature of the church year is a vital aspect of worship renewal today and cannot be ignored by those who would renew their worship.”

Sixth, it seems that their worship lacks personal involvement. In other words, their worship lacks a personal prayer and praise time. After hearing the Word of God, the congregation needs a time for determination and dedication to God. Webber emphasizes the importance of the congregation’s response as follows:

By now it should be clear that the presence of God in worship – the divine action of God meeting with us in worship – calls for an open and total response from us.

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291 Ibid., 121.

292 Ibid., 119.
Worship calls for the involvement of our mind, body, and soul. Worship demands nothing less than the complete, conscious, and deliberate participation of the worshiper. Worship planners therefore need to provide open spaces for corporate response: dialogue, acclamations, proclamations, antiphonal response, and physical response are all vehicles through which a “yes” may be said to God’s action in worship.293

Warren W. Wiersbe says, “Each of us is different and our worship experiences are bound to be different.”294 Therefore, depending on the individual’s inclination, congregations can experience the presence of God through a variety of ways in worship. Martin Luther said that God gave us five senses to worship Him.295 In other words, to experience the presence of God requires not only human intelligence, but also the whole person, such as the emotional and spiritual side. Relating to the aforementioned Luther’s views and graph 33, Vernon M. Whaley emphasizes the importance of praise in worship: “The use of music as a method for proclaiming praise, however, is important as a conduit for communicating worship of God to one another (Col. 3:16).”296 He also says, “It is a biblical method for communicating praise to God.”297 According to Whaley, praise is one of the most effective tools to communicate with God.

Praise, sermon, and prayer, are the three main powerful tools to experience God’s presence. A bias to any one side of worship among these parts is not desirable. A balanced worship is required. Wiersbe says, “Variety and balance are important if we are to have a healthy

293 Ibid., 95.
295 Ibid., 129. Recited
296 Whaley, The Dynamics of Corporate Worship. 89.
297 Ibid.
worship experience." Therefore, churches must help congregations experience God’s presence through a balanced variety of worship activities.

Seventh, there is a generation gap. In particular, the young and older generations worship separately. However, one cannot find anywhere in the Bible a case of separate worship between the young and old generation. On the contrary, there is a clear evidence of intergenerational worship in Deut. 31:9-13.

Then Moses wrote this law and gave it to the priests, the sons of Levi, who carried the ark of the covenant of the Lord, and to all the elders of Israel. And Moses commanded them, “At the end of every seven years, at the set time in the year of release, at the Feast of Booths, when all Israel comes to appear before the Lord your God at the place that he will choose, you shall read this law before all Israel in their hearing. Assemble the people, men, women, and little ones, and the sojourner within your towns, that they may hear and learn to fear the Lord your God, and be careful to do all the words of this law, and that their children, who have not known it, may hear and learn to fear the Lord your God, as long as you live in the land that you are going over the Jordan to possess.”

This Bible passage evidently proves the people worshiped with not only all generations but also all nations’ people. This blended, intergenerational worship can also be found in the New Testament. In Gal. 3:28, Apostle Paul says, “There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.” He emphasizes unity beyond the generation gap and social status gaps. In Mk. 10:14, Jesus says, “Let the children come to me; do not hinder them, for to such belongs the kingdom of God.” Jesus taught that a child is also a participant in worship. Jesus also emphasizes the importance of blended and intergenerational worship. No example of separate worship is found in the Bible.

\[298\] Wiersbe, Real Worship. 140.
\[299\] English Standard Version
\[300\] Ibid.
\[301\] Ibid.
Hence, separating worship between the young and old generations for the convenience of the church, is not biblical.

To reduce the ever-growing generation gap, reform of worship in the churches of South Korea is absolutely vital. The solution to this problem should be found in the Bible. The author suggests the use of sacraments and the Church calendar as the Biblical basis. The sacrament was the center of worship in the Early Church, as evidenced in Acts 2:46: “And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts.” According to this passage, the Early Church always gathered for the Lord’s Supper. Segler says, “The Supper is the Lord’s appointment with his people.” Therefore, worship of the united body can be achieved through the Lord’s Supper. The use of the Church calendar can also help with the unity of generations in worship. Robert Webber understands the conflict of the Church as the result of individualism, and says that the Church can get the community united through observation of the sacred year. He further states, “The church calendar provides us not only with a variety of events to celebrate, but also with varied periods of intensity and relaxation in our worship” The seasons such as Christmas or Easter are not only good for integrating all generations, but also for moving into blended worship.

Eighth, their churches reflect a lack of communication and fellowship in worship. As to the reason for gathering in worship, Wiersbe says, “We don’t assemble ‘to be served, but to serve’ (Matt.20:28).” Paul encouraged the church members to “greet one another”;
furthermore, he advised to greet with “a holy kiss” (1 Cor. 16:20; 2 Cor.13:12; Rom.16:16; 1 Thess. 5:26; 1 Peter 5:14). The communion of saints is not only biblical but also needs to be re-illuminated in today’s worship. Wiersbe insists that not only before and after worship, but also in the middle of worship and even more in the lives of congregations, fellowship and serving of congregations are necessary.\(^{307}\) Webber also says that the renewal of worship includes a ministry that congregation’s mutual caring.

Whaley says, “To be successful in ministering corporate worship, we need to focus on people not programs.”\(^{308}\) While churches in South Korea have focused on changing the style of worship, the importance of the communion of saints has been neglected, and the sermon-centered worship has remained unchanged. Wiersbe warns, “If the worship service is platform-centered, then we [congregation] will be only spectators at a religious performance.”\(^{309}\) The worship in South Korea, if it stays sermon-centered, would be repeating the mistake of worship of the Middle Ages, where the participation of the congregation is discouraged. Wiersbe says, “But if there is true worship and celebration, then we will be participants, sharing our praise with the Lord and with His people.”\(^{310}\) Thus, blended worship, designed to encourage the congregation’s active participation, seems to be the answer for the needs of this age and culture.

As the shape of the cross, worship should be horizontal and vertical. In other words, worship is not only a meeting between God and His people, but also a time for festival and fellowship among His people. Therefore, the time of fellowship should be regularly included in

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\(^{307}\) Ibid., 113.

\(^{308}\) Whaley, *The Dynamics of Corporate Worship*. 161.


\(^{310}\) Ibid.
worship. In chapter 4, the author will examine specifically how these weaknesses of worship can be reformed.

Ninth, there is a lack of communication among the denominations. Today, there are various worship styles in the churches in South Korea, and they have influenced each other. Some Baptist churches read the Apostles’ Creed in worship through the influence of Presbyterian churches, while some Presbyterian churches have absorbed a part of the Full Gospel worship style, which emphasizes spiritual experience. There will be hard-pressed to find a church that keeps the unique denominational tradition in South Korea. Churches should share the benefits of their worship experience with each other and adjust their programs accordingly. To realize this, the advantages and disadvantages of each worship style need to be openly discussed. Then, good features need to be adopted for a positive adjustment and an eventual reform of the worship within the churches in South Korea. Webber says, “I am convinced that borrowing, done intelligently and with spiritual sensitivity and then wisely integrated into worship, can have a powerful positive effect on a congregation’s life.”311 He affirms, “We the people of the church have even more reason to learn what is happening in our worship cultures and to draw from each other’s spiritual insights and experiences.”312 The purpose of implementing the blended style into Christian worship is to encourage and enable the congregation’s participation in worship. If there is a concrete and practical model for blended worship in the Presbyterian Church in South Korea, a united Church body does not remain an ideal anymore, but becomes a reality.

311 Webber, _Blended Worship_. 66.

312 Ibid.
CHAPTER FIVE

PROPOSAL OF A FUTURE BLENDED WORSHIP

In the last chapter, the author observed the present situation of worship in the Presbyterian Church of South Korea. Going one step further, based on the analysis of the content from chapters 1 to 3, the author will suggest a model of blended worship in this chapter. First, an understanding of the directory issued by the General Assembly of the Presbyterian Church in Korea is needed, of which the author is a member. Second, the author will select three churches of this denomination to analyze and compare their worship styles. Finally, the author will suggest a more concrete and practical worship model through the three church examples, within the framework of an understanding of the directory of the General Assembly of the Presbyterian Church in Korea.

The Directory of the General Assembly of the Presbyterian Church in Korea

In South Korea, the General Assembly of the Presbyterian Church is also known as the Presbyterian Church of Korea (HapDong)\textsuperscript{313}, and both names are used interchangeably in this


The Presbyterian Church in Korea was a united body until 1959, when a major split created the Presbyterian Church in Korea (HapDong) and the Presbyterian Church of Korea (TongHap). Disrupted by the Japanese occupation and World War II, the Presbyterian movement was reconstituted as the Presbyterian Church of Korea (PCK) in 1949. During the 1950s the Korean War overshadowed a theological war that raged within the church, as some leaders associated with the newly founded International Council of Christian Churches, a fundamentalist body founded by associates of U.S. minister Carl McIntire (1906–2002), wooed the conservative leadership of the PCK. At issue were ecumenism, membership in the World Council of Churches, and the theological perspective of the church’s seminaries.

Unable to arrive at an amicable solution, the church split into two bodies in 1959. The more conservative group aligned with the International Council of Christian Churches as the Presbyterian Church in Korea (HapDong).
thesis project. Since an ideal worship model should be based on the Bible, the tradition of worship that has been reformed on the biblical basis should not be ignored. The worship of the Presbyterian Church of Korea (HapDong) has been built on a biblical foundation and historical traditions. Seong-Won Park says that the reformed worship in Korea originated from Puritanism, revivalism, and the missionary movement.\textsuperscript{314} This is especially true of the format of worship in the Presbyterian Church of Korea (HapDong), which was mainly influenced by the Westminster Directory.\textsuperscript{315} Based on the Bible and the Westminster Directory, the directory of the General Assembly of the Presbyterian Church in Korea is as follows:\textsuperscript{316}

1. Prayer (Acts 6:04, 1 Tim. 2:01)
2. Singing of Hymn (Col 3:16, 4:6, Ps. 9:11, Eph 5:19)
3. Reading Bible (Acts 15:21, Lk. 4:16, 17)
4. Interpretation and preaching of the Bible (Tit. 1:09, Acts 9:20, 10:04, Lk. 24:47, 2 Tim. 4:02)
5. Baptism (Mt. 28:19, 20, Mk. 16:15, 16)
6. The Sacrament (1 Cor. 11:23-28)
7. Fasting and thanksgiving (Lk. 5:35, Phil. 4:06, 1 Tim. 2:01, Ps. 50:14, 95:2)
8. Bible catechism (2 Tim. 3: 14-17)
10. Discipline (Heb. 13:17, 1 Th. 5:12-13, 1 Cor. 5:4-5, 1 Tim. 1:20, 5:12)
11. Benediction (2 Cor. 13:14, Eph. 1:02)


\textsuperscript{315} Howard L Rice and James C. Huffstutler. \textit{Reformed Worship}. (Louisville: Geneva Press, 2001) 43. The Westminster Directory has been described as the only liturgy in the world that consists of nothing but the rubrics; it simply states the rules and limitations but does not set out the words of prayers. This approach pleased Puritans who did not want anything like a Prayer Book to be imposed upon them and who valued their congregational right to worship as they chose.

\textsuperscript{316} \url{http://www.gapck.org}, \textit{The General Assembly of Presbyterian Church in Korea}, \textit{The Constitution of Presbyterian Church of Korea (HapDong)} (Seoul: The General Assembly of Presbyterian Church publisher, 2007) 161.
Based on the above directory, the General Assembly of the Presbyterian Church in Korea suggests a standard order of worship for the Sunday service. The following is the current standard order for public Sunday morning worship:

Time: ○○:○○  
Worship leader: ○○○

* Silence .................................................................................. Together
* Invocation .............................................................................. Leader
* Hymn ..................................................................................... Together
* Response reading versicle ....................................................... Together
* Confession of Faith ................................................................. Together
Hymn ................................ ( # )................................................. Together
Prayer ........................................................................................ o○○
Reading of Scripture ..................... ( )........................................ Leader
Praise ....................................................................................... Choir
Sermon ............................................................. ( ).......................... Pastor
Prayer ........................................................................................ Preacher
Hymn ............................................. ( # )........................................ Together
Offering .......................................................... Offering committee
Announcements ................................................................. Leader
* Hymn ............................................ ( # )........................................ Together
* Benediction ............................................................................ Pastor
* Closing ................................................................................... Together
* The communion of saints ..................................................... Together

Please stand at*

The worship order as stated above is the standard used by most churches within the Presbyterian Church of Korea (HapDong).

Franklin Segler says, “Orders of worship usually follow the traditional pattern of a given church or denomination.” However, he also says that though traditions should be respected, they should not limit the enthusiasm of the congregation for creative public worship.

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317 The General Assembly of the Presbyterian Church in Korea, standard order for public Sunday worship (Revised) (Seoul: The General Assembly of the Presbyterian Church publisher. 2007) 21.
318 Segler, 221.
319 Ibid.
standard worship order of the GAPCK (HapDong) should be honored, but at the same time, Presbyterian churches in South Korea should remember that worship has been continually reformed in the past and should be in the future. Maintaining a biblical basis with the spirit of reform, the author found five aspects that should be improved or amended from the standard worship order of the General Assembly of the Presbyterian Church in Korea.

First, a balance is needed between the Word, worship, and prayer. Through the survey, an imbalance of the Word, worship, and prayer was found in the current worship, whereas there was a proper balance and harmony in Old and New Testament worship. These three elements of worship also make the flow of worship smooth. Michael Walters says, “Balancing the structure of worship means giving attention to the direction and flow of the liturgy.” \(^{320}\) He emphasizes that the Word, prayer, and praise are not individual elements, but are linked closely together in worship. He says, “Whether the song illuminates Scripture, prepares the people to pray, to hear the Word, or to respond to it, music can be a powerful means of drawing people into liturgy.” \(^{321}\) When worship leaders open with Worship and Praise and the declaration of common prayer, this helps provide a proper balance with the sermon. After the sermon, a personal prayer time and praise as a time of invitation and dedication will also help the congregation to worship in harmony.

Second, a public standard worship order should include Communion. Segler says, “The Supper is the Lord’s appointment with his people.” \(^{322}\) He also says that the people who keep this appointment with Christ can give thanks with joy to God in their worship, and live with

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\(^{321}\) Ibid., 91.

\(^{322}\) Segler, 140. Recited
confidence and expectation that Jesus will come and meet again with them.”

However, according to the survey in chapter 3, most Presbyterian churches in South Korea do not celebrate Communion every Sunday, although both the Bible and historical tradition emphasize Communion. Robert Webber criticizes the tradition of the Presbyterian Church, “Although the Westminster Directory recommended ‘frequent’ communion, Presbyterians adopted the practice of quarterly communion.” As a result, the sermon and Bible commentary have come to take the place of Communion, which should be one of the most important elements of worship in the Presbyterian Church. Webber criticizes the Presbyterian Church, which only emphasizes the Word: “For this reason Presbyterian worship remained simple and appealed to the mind alone, not to sight, smell, taste, and hearing (other than the Word of God).” Not only the Bible and Reformed tradition, but also many modern worship scholars emphasize the importance of Communion in Sunday worship. Therefore, the return to regular Communion is needed in worship of the Presbyterian churches in South Korea.

Third, worshipers in Presbyterian churches in South Korea need a personal time to experience God in worship. The fixed order of worship provides an atmosphere of unity. For common worship, worship order should be followed, as the order of worship is a promise given to the congregation. However, worship is not only an encounter between God and His gathered people, but also a personal encounter with God. For individual worshipers, churches should provide a time for them to personally experience God in worship. According to the survey in

323 Ibid.
324 Webber, Worship Old & New. 81.
325 Ibid.
326 Ibid.
chapter 3, most worshipers valued the importance of a personal time in worship. On the question for the time of invitation and dedication in worship, 94% of respondents answered that it is vital to have a personal experience time as part of the worship. Webber says that this is a challenge for the Protestant church to solve, “Thus, the urgent need to find a viable worship for contemporary Evangelicals must take into consideration both the objective content of worship and the Evangelical’s need to understand and experience God.” Therefore, the church should consider both personal and common time in worship.

Fourth, variety within the worship order can improve the congregation’s participation in worship. For example, artistic and cultural elements like drama, dance, and video clips can be included in worship. Michael Walters says, “Theologians have held for centuries that the artistic impulse, the desire to create works of beauty and imagination, is a part of our God-given impulse to worship.” Diversity in worship helps members of congregations who come from various backgrounds and socio-economic status to focus on and participate in worship. Elmer Towns says regarding one of the weaknesses of sermon-centered worship, “Bible expositional churches tend to be most effective only among upper middle class communities and churches.” In other words, it is difficult for sermon-only type worship to draw support from the various layers among the congregation. According to the survey, the congregation experiences God’s presence not only through the sermon but also through various worship elements such as praise, prayer, and fellowship. Worship that is only focused on the sermon limits the opportunity for the congregation to meet God and experience His presence. Therefore, churches in South Korea

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327 Ibid., 84


329 Towns, *Putting an End to Worship Wars*. 78.
should provide various opportunities for the congregation to experience God and participate in worship.

Fifth, the worship of Presbyterian churches in South Korea needs more time for fellowship. In the survey, when respondents were asked which part of Sunday worship needs change or reform at your church, 27% answered that the fellowship should be changed. This was the most selected answer among the seven proposed responses. Segler says that fellowship and exhortation were among the important elements in worship of the New Testament. He stresses, “The writer of Hebrews felt that it was important for Christians to ‘provoke (one another) unto love and to good works’ (Heb. 10:24, KJV; see also 3:13).” Elmer Towns remarks, “The Bible expository churches are so committed to the systematic teaching of the Scriptures that they tend to minimize Christian experience and evangelistic outreach.” These weaknesses that Elmer Towns points out also appear in worship. Current standard worship order for the General Assembly of the Presbyterian Church in Korea offers fellowship only once at the end of worship. In addition, it does not officially provide a time to introduce new members to the church. Like the early church, churches in South Korea should frequently provide a time to encourage and bless one another in worship.

**Worship Examples of Three Representative Churches in South Korea**

The Presbyterian Church of South Korea has inherited a great legacy of faith in worship. To pass on this legacy to the next generation, worship of the Presbyterian Church in South Korea should not stagnate but should be reformed constantly. The current standard worship order for the General Assembly of the Presbyterian Church in Korea also needs reform. Many evangelical

330 Segler, 26.

331 Ibid.

332 Towns, *Putting an End to Worship Wars*. 78.
Presbyterian churches in South Korea are currently benchmarking well-established models to reform theirs. Thus, the author of this thesis project selected three well-established worship examples in order to evaluate their strengths and weaknesses.

A. Sarang Community Church

Sarang Community Church is one of the representative churches of the Presbyterian Church of Korea (HapDong). Dae Suk Lee introduces the Sarang Community Church as follows:

The Sarang Community Church was founded by Pastor Ok Han Hum with nine other members on July 23, 1978, in Seoul, South Korea. From the start, the church declared its priority on discipleship training and evangelism. The Sarang Church has rigorously pursued its goal by training church members and assisting them in becoming true disciples of Jesus. The church attendance reached 500, and numerous lay leaders were produced within two years after its establishment. Through the support of lay leadership, the church had its first opening service in its new church venue on January 12, 1985. The church attendees totaled one thousand two hundred fifty people. The church’s phenomenal growth continued throughout the twenty-first century. In January 1999, the church’s registered members increased to more than eighteen thousand people, including fourteen thousand nine hundred adults and three thousand eight hundred from the Sunday school. The official number of the church’s registered members surpassed forty-five thousand by 2009, classifying the church as a mini denomination-sized church.

According to Dae Suk Lee’s introduction, an important feature of Sarang Community Church is training and mentoring of lay people, but the church also has a very strong interest in worship. Sarang Community Church has continually reformed its worship. The church has studied and planned worship since 1991, with Willow Creek Church’s worship being the most influential. Sarang Community Church recognized the importance of the flow in worship, and noted this aspect in the worship of Willow Creek Church. G. A. Pritchard says, “A subpoint of

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Willow Creek’s idea of ‘flow’ is the concept of ‘links.’ He explains that the staff try to make each element in the order of worship to flow smoothly. Through the influence of Willow Creek Church, Sarang Community Church also reformed their worship so that it would be more simplified.

Example. 2: An example of the worship order of Sarang Community Church

The order of the above bulletin for Sunday worship is composed of five parts: hymns, prayers, choir, preaching, and confession of the community, respectively. The author watched

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336 Ibid.

one of the web-broadcast worship services of the church, and found both strengths and weaknesses in Sarang Community Church’s Sunday worship.

First, the worship of Sarang Community Church is Seeker-Sensitive, friendly to anyone participating in the worship. For people who are not familiar with church, Sarang Community Church decisively removed confusing and difficult elements in worship such as the response reading versicle and the Apostles’ Creed. As a result, Sarang Community Church has produced a worship environment that anyone can participate in easily. In addition, through the simplification of worship, the church helps the congregation to concentrate in worship. Cheolhwi Kim, who was the secretary of the praise team at Sarang Community Church, says that the simplification of worship negates the feeling of boredom within the congregation.\footnote{Cheolhwi Kim, A study of an influence of modern worship movement to worship in South Korea. M. A. Thesis, Seoul Presbyterian Theological Seminary, 2012. 46.}

Second, the worship of Sarang Community Church is harmoniously well blended, with equal time devoted to both praise and the Word. During the worship period of 1 hour 20 minutes, the sermon is about 30 minutes and praise is also about 30 minutes, which includes the choir and musical offerings by special singers. The balance of the Word and praise is well organized in the worship. Similarly, the worship provided a blend of gospel songs and hymns. At the beginning of worship, three gospel songs were sung, while two hymns were sung in the middle of worship. The choir also sings a gospel song that is familiar to a modern audience rather than an unfamiliar classical chant. For a variety of genres of worship music, Sarang Community Church uses all musical instruments regardless of music styles. Cheolhwi Kim evaluates the worship of Sarang Community Church as encompassing the traditional and modern, and says that for this worship, worship leaders select songs to encourage participation of the whole congregation in worship.\footnote{Ibid., 47.} Third, the
worship of Sarang Community Church is a good example of blended worship for all generations and nations. Sarang Community Church does not offer a Sunday worship service exclusively for the younger generation. Instead, the church offers six worship service times on Sunday in the same format. Although the time of worship service is different, the congregation can worship with the same content. Moreover, the worship is translated in three languages through simultaneous interpretation, which is then web-broadcast. Dae Suk Lee says, “Not only international audiences living outside Korea, but also foreigners living in Korea can watch the pastor’s sermon and even download the video and transcript of the sermon from the homepage.”

Cheolhwi Kim says that for more abundant worship, all worship ministers such as the senior pastor, worship leaders, choirmasters, and all staff should meet together on Saturday night and pray for Sunday worship. Through their meeting, they check and analyze their worship themselves and consider which part of their worship service should be improved. Although Sarang Community Church obviously has taken much time and effort to reform the worship, the author did find some weaknesses in the worship of Sarang Community Church.

First, the worship of Sarang Community Church excludes the Apostles’ Creed as a confession of faith, which conflicts with the tradition of the Presbyterian Church. Webber says, “When renewing worship, do not disregard the tradition of your denomination… Consequently, most agreed that a satisfactory worship could be attained without doing violence to the currently accepted structures.” If no theological error is detected from the tradition of Presbyterian

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341 Cheolhwi Kim, 47.

worship, the tradition should be maintained, as that is a legacy inherited from predecessors of the faith.

Second, there is a lack of time for prayer. Segler says, “Prayer is the soul of worship.” The importance of all types of prayer in worship cannot be over-emphasized. Walters says, “Most congregations could do better at involving worshipers in prayer.” Above all, to have communion with God in worship, confession is required. It is to be noted that all of Calvin’s rites begin with confession of sin. Common prayer binds all the worshipers in one mind. Walters notes, “While the pastoral prayer has a rightful place in our worship, the prayers of the people should be expressed as well.” Prayer after the sermon is the response, which marks devotion and commitment to God’s Word. The survey in chapter 3 proves that many worshipers need a time for prayer to maintain this devotion and commitment in worship.

Third, the need to use a variety of creative outlets in worship is vital. Except for the use of worship music, no cultural or artistic factors were found in Sarang Community Church’s worship program, such as drama and dance. This weakness is not attributed to Sarang Community Church alone. Using a variety of genres in worship is a challenge that all Presbyterian churches in South Korea need to take on. Walters says, “The fact that art has had difficulty finding acceptance, particularly within conservative Protestantism, says something about both the church’s failure to heed its own doctrine of Creation and the propensity of human beings to turn for evil purposes the good gifts of the Creator.” Walters emphasizes the value of

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343 Segler, 98.
344 Walters, 92.
345 Maxwell, 114.
346 Ibid.
347 Walters, 161.
art in worship, and he says to the conservative churches, “Recovering our understanding of Creation and finding ways to channel creative gifts into activities that honor the Creator have as much to do with worship renewal as does selecting proper music or constructing viable liturgies.” Rick Warren, emphasizing the importance of diversity of worship, says, “I don’t think God is offended or even bothered by different styles of worship as long as it is done ‘in spirit’ and ‘in truth.’ In fact, I’m certain that God enjoys the variety!” Through using a variety of artistic and cultural factors, churches in South Korea will be able to have more abundant opportunities to meet and experience God in worship.

B. Oryun Community Church

Eunho Kim, the senior pastor of Oryun Community Church, defines their worship style as Contemporary cultural worship. The Oryun Community Church’s website describes worship as pursuing the presence of God by lowering the threshold of resistance through various genres of worship elements, such as drama, visual media, and worship music. Eunho Kim says that Oryun Community Church has grown through worship. He has been trying to renew worship since 1994, and for this purpose, he has visited growing churches in the United States. To commemorate the 20th anniversary of Oryun Community Church, the church surveyed 4,596

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348 Ibid.
349 Warren, 240.
351 Ibid.
352 Ibid.
353 Ibid.
people on the reason why they became members of this church; 82% of respondents cited the reason as worship and preaching.\(^{354}\)

Example 3 is a guide for worship from the Oryun Community Church on August 18, 2013. Oryun Community Church offers a total of seven times for Sunday worship services, and provides translation for four different languages, including English, Chinese, Japanese, and Indonesian. The senior pastor is responsible for the sermon from the second to sixth worship service. However, the church does not offer the order of worship in the church bulletin. Bokcho Koo explains why there is no worship order in Oryun Community Church’s bulletin; he says that as a result of simplifying the worship, there are only a few elements to worship orders, so the congregation does not require the order of worship in the bulletin.\(^{356}\) Bokcho Koo arranges the 9 elements of worship as follows: (1) Praise (2) Announcements (3) Scripture Reading (4)

\(^{354}\) Ibid.


Offering (5) Prayer (6) Sermon (7) Song of Commitment (8) Prayer with One Accord and (9) Blessing.  

The simplified order of worship facilitates anyone to casually participate in worship. This is a hybrid of the traditional Presbyterian order with modern reforms. Bokcho Koo compares the worship of Oryun Community Church with traditional Presbyterian worship, and explains the distinguishing features as follows:

A. Praise is not in the middle of the order.
B. The Apostles’ Creed confession occurs once a month.
C. There is no pastoral prayer.
D. The pulpit of authoritarianism has been removed.
E. Visualization of the Word.
F. After the sermon, there is a praise and prayer time as a time of invitation and dedication.
G. Bulletin reflects the culture.

Oryun Community Church has considered the importance of flow in worship, and factors that impede the flow of worship such as The Apostles’ Creed and hymns were removed. Pastoral prayer was absorbed in the offering prayer.

In the worship order of Oryun Community Church, the author has found some strengths. First, the worship of Oryun Community Church is concise. Rick Warren emphasizes that to improve the pace and flow of the service, concise worship services have a better outcome. He also says, “The difference between an average service and an outstanding service is on the level of flow.” Second, the preaching is familiar to seekers. Bokcho Koo says that the senior pastor

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357 Ibid., 134.
358 Ibid., 138.
360 Ibid.
of the church preaches with various visual materials and uses teaching aids to make his sermon effective. Third, there is praise and prayer time for invitation and dedication. According to the survey result, 94% of respondents recognized the need for response time as a part of the worship. This specific feature of Oryun Church’s worship serves as a good model, which satisfies the congregation’s desire in this aspect. Fourth, there is flexibility in worship. Sometimes, the worship is free from the order. For example, if the commitment prayer goes beyond the planned time frame, it closes the worship omitting the following activity originally planned. Bokcho Koo says that this appeals to the younger generation, who does not like formal worship.

Fifth, there is a variety of cultural content in Oryun Church’s worship. Churches should find a way to communicate with the new generation in worship. G. A. Pritchard, who researched every facet of the ministry of Willow Creek Seeker Services for a year to write his Ph. D doctoral dissertation, cites Neil Postman, a professor of communication arts at New York University, “‘The age of exposition’ (based on the printing press and the word-based process of reasoning) has been transformed into ‘the age of show business’ (based on television and the use of images).” A variety of cultural content such as drama and video clips can enrich and upgrade worship to the next level. It also helps keep the attention of the new generation so they can focus on worshiping God.

However, the worship of Oryun Community Church also has its weaknesses. The most significant of these is that the Presbyterian tradition is not significantly considered in their

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361 Bokcho Koo, 138.
362 Ibid.
363 Ibid.
364 Pritchard, 90.
worship. This is especially true pertaining to the use of the Apostles’ Creed in worship. Bokcho Koo explains that the church does not confess the Apostles’ Creed on a weekly basis because repeating the Apostles’ Creed can make the congregation fall into “mannerism.”\(^{365}\) According to his opinion, Oryun Community Church is concerned that the congregation might repeat the Apostles’ Creed every Sunday worship service without contemplation of the contents. However, confession of the Apostles’ Creed is rather helpful to new believers or seekers wanting to understand the Christian doctrine. Webber says that through the confession of the Apostles’ Creed, believers can recite the entire framework of Christian truth. He asserts, “The members of the congregation tell the story that brings them together and give witness to their faith in the triune God who has acted in history for their salvation.”\(^{366}\) Therefore, churches in South Korea should recheck their worship order to see which elements are missing from the worship of Presbyterian tradition. Despite this weakness, it can be seen that the worship of Oryun Community Church is constantly trying to seek renewal through blended worship, between the traditional and contemporary style, and between the old and new generation. Eunho Kim obliges the older generation by using at least two hymns in Sunday worship, while appealing to the new generation by having the choir sing not only classical chants, but also contemporary Gospel songs.\(^{367}\) Thus, Oryun Community Church is achieving great strides in reform through their blended worship style, to more positively and actively enable those from various ages and backgrounds to participate in worship.

**C. Chung-Jung Church**

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\(^{365}\) Bokcho Koo, 135.


\(^{367}\) Bokcho Koo, 134.
The worship style of Chung-Jung Church, founded in 1945, used to be traditional and formal. Since Pastor Sungsuk Ok was appointed as the seventh senior pastor of the church, however, the worship style has changed. Sungsuk Ok was associate pastor of Sarang Church from 1986 to 1989, and his philosophy of ministry has been mostly influenced by Han-Hum Ok, who was the senior pastor of Sarang Church.368

Pastor Sungsuk Ok mostly imported the system of Sarang Church to Chung-Jung Church, but when it comes to worship, he has a different idea. While the worship of Sarang Church is closer to contemporary worship, it can be said that worship at Chung-Jung Church is closer to blended worship. Pastor Ok says that they combine traditional and contemporary worship to create the current blended model.369 The evidence of blended worship is well documented in the bulletin (See Example 4).

Example 4: An example of the worship order of Chung-Jung Church

368 http://info.sarang.org/info/010118_tel2.asp Sarang Church offers the record of former ministers’ names.

369 http://www.choongjung.or.kr/church/greeting.asp

Chung-Jung Church offers four Sunday worship services. The 1st to 3rd worship services are in the blended worship style, and the 4th worship service is in the contemporary worship and praise style. The worship order shown in the above example is as follows:

1. Call to Worship
2. Praise & Worship (Glorifying God)
3. Confession of Sins
4. Declaration of Forgiveness
5. Praise & Worship (Thanksgiving for forgiveness)
6. Confession of Faith
7. Praise & Worship (Hymn)
8. Intercessory Prayer
9. Praise & Worship (Asking response to the prayer)
10. Bible Reading
11. Choir
12. Praise & Worship (Related to the Sermon)
13. Sermon
14. Reflection and Prayer
15. Offering
16. Church News
17. Benediction
18. Closing Song

An interview with Kwon Jung, a full-time worship leader at Chung-Jung Church, reveals the preparation for Sunday worship.\textsuperscript{371} The worship staff gathers every Friday. The staff discusses the next week’s service at these meetings. Even though they do not go over all of the details, they discuss the main Bible reading and which songs would please God the best.\textsuperscript{372} When selecting worship songs, the worship team tries to consider the situation of the church or the members of the church.\textsuperscript{373} The worship leader says, “I normally decide the songs a week before,

\textsuperscript{371} Kwon Jung, “Worship leader interview” (Lecture for WRSP 801, Liberty University, Lynchburg, VA, November 4, 2012)

\textsuperscript{372} Ibid.

\textsuperscript{373} Ibid.
and pray and ponder on the songs every day for the week and share them with the praise team before practice.”

So, the worship team of Chung-Jung Church prepares for worship more than a week in advance.

The author found strengths in the worship of Chung-Jung Church. First, the worship of Chung-Jung Church is well blended between contemporary and traditional features. The congregation can sing not only hymns but also contemporary gospel songs in worship, and the songs are played with acoustic and electronic instruments. Within the framework of the traditional order of worship, worship in Chung-Jung Church actively takes advantage of artistic or cultural elements such as drama, video clips, and worship dance. It can be said that the worship of Chung-Jung Church is a good hybrid of the contemporary and traditional worship style.

Second, the balance of prayer, praise, and sermon in worship is appropriate. The worship service frequently offers times for singing and prayer. There are also various orders of worship so the congregation can experience the presence of God in diverse ways.

However, the author found one weakness in Chung-Jung Church’s worship. There are two styles of Sunday worship service in the church. Usually the last service is for young adults. It is hard to find a connection between that service and previous ones. Nevertheless, except for this one weakness, the worship of Chung-Jung Church can be evaluated as coming the closest to blended worship.

So far, the author has analyzed three churches and found both strengths and weaknesses. Overall, they can all be good models for blended worship. However, the author found some common weaknesses which should be reformed in these churches. First, they do not practice

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374 Ibid.
Communion frequently. Second, the time for fellowship in worship is greatly needed. Third, their worship places are limited in size, so the congregation cannot worship together simultaneously.

In the next part, the author of this thesis project will combine the three churches’ strengths while addressing their weaknesses, and will conclude with 8 principles for a new worship order.

**A Future Model of Worship for Presbyterian Churches in South Korea: Blended Worship**

**Preparation for Blended Worship**

The church which has a plan for worship renewal needs to organize a worship staff and team. They must meet regularly before the Sunday service and pray for the worship. After the prayer, the staff and worship team should practice and repeat the worship order and should be fully aware of their roles and task in worship. The decorations for the sanctuary and songs selected for worship should follow the church calendar.

Dan Kimball says that depending on the different values, the placement of seats should be changed in worship.\(^{375}\) The value of blended worship is the participation of the congregation and fellowship. Typically, the congregation can only see the preacher in traditional worship. However, the chairs and tables should be arranged so that the congregation can see not only the preacher or worship leader, but also one another. Jim Deal compares the deployment of seats for traditional worship and blended worship through pictures. Here are the examples:

Example 5\textsuperscript{376}: First Presbyterian Church, Gastonia, North Carolina

Example 6\textsuperscript{377}: Christ Covenant Presbyterian Church, Matthews, North Carolina

\textsuperscript{376} Jim Deal, “Tools and Techniques for Worship” (lecture, Liberty University, Lynchburg, VA, June 18, 2013)
In Example 6, the congregation can see more worshipers’ faces than traditional worship. Therefore, the deployment of seats for worship should be considered an important factor for the congregation’s participation and fellowship. Going one step further, the author suggests having semicircular tables for blended worship. Using semicircular tables can help the congregation to see both the worship leader and other members around the table. It is also useful for Communion and for fellowship after the worship.

*Prelude in Silence*

When people come into the sanctuary before worship, the worship staff guides them to sit at semicircular tables. The congregation then waits in silence until the worship leader appears. During this prelude in silence, the congregation prays to God for His presence in worship. This functions as the invocation. The worship team plays quiet music in preparation for worship. Dae Gweon Kim refers to Robert H. Mitchell’s explanation regarding the purpose of the prelude in worship as follows:

1. A Signal
2. A Mood Inducer
3. Worship Through Ideas
4. Worship Through Music\(^ {378}\)

According to Mitchell’s explanation, the prelude offers a mood for the congregation to prepare their mind for worship and to move toward worship through music. In blended worship, the worship team or worship music players can play the organ, string quartet, piano, and

\(^{377}\) Ibid.

\(^{378}\) Dae Gweon Kim, Worship and Music For Worshiper’s Renewal and Worship Leadership (Seoul: Grishim Publisher, 2006) 108. Recited
synthesizer. Instrumental soft worship music or hymns for meditation are appropriate.

Confession of sin

When it is time to worship, the worship leader will lead the congregation to confess their sins together. Segler says, “True confession is Godward, for we learn genuine humility only in the worship of God in Christ, who experienced the ultimate humiliation in the Cross.” Thus, in the serenity and solemnity of the moment, the congregation can confess their sins in unison.

Declaration of Pardon: Expiation and Call to worship

The worship leader declares forgiveness of sins with a confident voice. At this point, it is appropriate to read Scripture verses about forgiveness, such as Isa. 43: 25; 44: 22, Rom. 8:1-2, etc. When the leader reads a Bible passage and announces to the congregation, “Therefore, there is now no condemnation…sin and death,” the congregation can respond with “Amen.” After the declaration of pardon, the worship leader delivers a greeting. Webber suggests, “The greeting is a simple word of welcome or biblical greeting such as ‘The grace of our Lord Jesus Christ be with you.’” Therefore, the greeting can be a short and simple sentence, but it is also reasonable that the worship leader offers a time for the congregation to greet one another. Rick Warren finds the basis for greeting in the Bible, “We are told five times in the New Testament to greet one another.” During this time, congregations go around the tables to hug and shake hands.

Worship and Praise

After the greeting, the worship leader says with a vibrant voice, “Let us all stand up and sing glory to God as our praise!” Worship leaders and pastors should select worship songs

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379 Segler, 70.

380 Webber, Blended worship, 174.

381 Ibid.
carefully. An appropriate suggestion would be to sing the songs of glory. Webber says, “In the acts of praise a great variety of songs of praise may occur ranging from ancient acts of praise such as the *Gloria in Excelsis Deo* or canticles such as the *Te Deum* or an anthem, psalm or praise choruses that lead the congregation from the outer court through the inner court to the Holy of Holies.”382 Michael Walters says that in the selecting of worship music, “textual content” should be considered as the most important element.383

As Walters pointed out, the songs for worship and praise should focus more on the message of the lyrics than the musical genre or style. Selecting songs with devotional lyrics such as the aforesaid *Gloria in Excelsis Deo* or *Te Deum* from ancient worship sources, however, presents a problem of accessibility for the congregation. The ancient chants display melodies with no rhythmic or pitch patterns, which are difficult for the congregation to follow.384 Therefore, hymns are more appropriate for the general congregation and for all-participating worship. Traditional hymns, however, may cause boredom if performed in a monotonous style. In order to avoid this, they may be arranged in a variety of musical styles.

Songs in a fast tempo are also more adequate for worship and praise. Rick Warren says that worship music helps the atmosphere of worship to become a festival.385 It is preferable to sing 3 to 5 hymns that are not too slow but joyful and spirited, which may motivate the congregation to more effectively follow activities in the worship. Slow songs would be more

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383 Walters, *Can’t Wait for Sunday*. 139.
384 Warren, 287.
385 Ibid.
appropriate at the end, since the worship leader wishes to induce a mood for the congregation to pray in silence.

Representative’s Prayer

When the music stops and becomes quiet, the representative comes forward and prays. The representative should prepare and write down the prayer before worship to avoid reiteration, and should read the prayer with a natural voice. When Webber discusses the prayers of the Early Church, he says, “The prayers (as in the synagogue) were not haphazardly voiced.”386 Ronald Allen warns that speaking with an unnatural voice can be distracting, because people will recognize the prayer as a performance.387

Scripture Reading

Scripture reading is one of the more important worship elements to encourage the congregation to participate actively. Webber says, “Reading Scripture is not a monologue, but communication occurs through the reading of Scripture, the active response of the people, and the preaching of the sermon.”388 He makes reference to the canons of Addai389: “At the conclusion of all the scriptures let the gospel be read, as the seal of all the scriptures; and let the

386 Webber, Worship Old & New. 128.
387 Allen, 193.
388 Webber, Worship Old & New. 122.
389 Paul F. Bradshaw, The New SCM Dictionary of Liturgy and Worship. (London: SCM Press, 2002) 159. “The typical eucharistic prayer of the tradition, the anaphora of the Apostles Addai and Mari, is the Christian eucharistic prayer which is the closest to the Jewish berakah. The presence of numerous prayers addressed to Christ, repetition of prayers, and lengthy diaconal proclamations are some characteristic features of the East Syrian liturgy.” Therefore, The liturgy of Addai and Mari can be regarded as one of the most important pieces of literature for studying the worship of the Early Church.
people listen to it standing up [emphasis added] on their feet, because it is the glad tidings of the salvation of all men.”

Sermon (using drama, video clips, and other artistic and cultural elements)

Rick Warren says that the sermon is a communication between preacher and congregation, but it is impossible to communicate before creating a common interest. The content in the Bible is unchanging, but the audience who listens to the content is changing. To communicate to a changing congregation, the preacher’s delivery method should also be changed. Using drama, video clips, or other artistic and cultural elements at the beginning of the sermon can help to communicate with the congregation. The sermon has been taken the advantage of the widely accepted rhetoric to preach more effectively. In other words, the sermon is not a text commentary, but rather a time to communicate with God through the preacher. Pastors should constantly find new ways for the congregation to communicate with God through their preaching.

Invitation and Dedication

The invitation and dedication is a time of applying the Word. At the end of the sermon, the preacher sings with the congregation a song that relates to the subject of preaching. For the invitation and dedication, it is better to sing a gospel song or a hymn which is familiar to the congregation than a new song. The contents of the song should be a confession of faith and determination. As the congregation sings a song, the preacher or worship leader can lead into a personal prayer time. Webber argues that prayer is the worshiper’s response, “Prayers may be offered in a number of ways such as group prayer, bidding prayers, litany prayers, and pastoral

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390 Ibid., 123.


392 Webber, Worship Old & New. 125.
prayer.”393 For example, the leader or preacher can say, “Let us pray out loud while thinking of today’s message.” While the congregation prays aloud, the worship team can continue to sing. The congregation continues to pray until the music stops. If the preaching is God’s revelation, this is the time for the reaction of the worshipers to God’s Word. Webber defines this phenomenon of the worshiper’s response to God’s revelation as the people’s offering.394 He says, “The offering is one of praise, confession, and prayer that are expressed through music, giving of money, recitation of the creed and prayer.”395

Anthem and Offering prayer

When the music fades off, the choir sings while the offering is being taken. The church should place offertory boxes at the entrance to the sanctuary before the congregation arrives. The congregation places their offering in the boxes as they enter. When the choir’s song ends, designated members bring the boxes forward to the pulpit and pass them to the preacher. The preacher prays for the offering and gives thanks on behalf of the congregation.

Apostles’ Creed

The preacher says aloud to the congregation, “Now, let us confess our faith through the Apostles’ Creed.” The church displays the Apostles’ Creed on the screen for seekers and new believers. The preacher leads by saying, “I confess the faith the way the Apostles confessed.” After the preacher’s announcement, the congregation will say the Apostles’ Creed in a united voice.

393 Webber, *Blended worship*, 177.


395 Ibid.
Passing of the Peace

This order originated from the Early Church as the kiss of peace. James White says, "The kiss of peace (Rom. 16:16; 1 Pet. 5:14) is a sign of love and unity that concluded the intercessions and led to the offertory." Webber suggests an example, "The people offer the peace of the Lord to each other as they shake hands or embrace saying, "The peace of the Lord be with you." At this time, the worship staff prepares the bread and cup.

Thanksgiving at the Table of the Lord

The preacher says to the congregation with celebratory tones, "Let us sing of thanksgiving to God!" While preparing the bread and the cup, the congregation sings a song of thanksgiving. After the song of thanksgiving, the pastor prays for the congregation. Webber explains preface prayer, "The pastor prays a brief prayer indicating that the earthly community has joined the heavenly community around the throne of God with all the angels and archangels."

The pastor says the Words of Institution. This is to remind the congregation of the passion, death, and the resurrection of Christ. The pastor as the presider should be able to read appropriate Bible verses and say suitable words about the Lord’s Supper. Segler says, "The presider may or may not break a portion of the bread and will then have a prayer of thanksgiving.

396 White, 236.

397 Webber, Blended worship, 177.

398 The original Latin preface begins with an expression of intention: to give thanks to the Father. It serves to give the action an aura of formality and solemnity. The act of thanksgiving is shown thereby to be based on reflection and deliberation; it is an act that is consciously done and involves the person. (Enrico Mazza, The Eucharistic Prayers of the Roman Rite. New York: Pueblo Pub. Co., 1986. 42.)

399 Ibid., 178.

400 Segler, 142.
and dedication asking God’s blessings upon the people as they partake of the bread.”  

The pastor holds the bread high and says while dividing it, “This is the body of Christ.” Then the pastor distributes the bread through the staff. Next, the pastor says while holding the cup high, “This is the blood of the Lord.” Cups are distributed in the same manner as the bread. The worship team plays soft music for the congregation as they participate in the table.

After the elements are taken, all worshipers sing again the song of thanksgiving. Segler says, “It is the tradition in most churches to sing a hymn following the observance of the Lord’s Supper.” Then the pastor prays, giving thanks.

Announcements

Through this time, the pastor reminds the congregation of the theme of the sermon. For example, the pastor says, “Please say to the next person, ‘God loves you.’” Following the pastor’s words, the congregation greets and encourages one another. Webber says about the function of announcements in worship, “As the people go forth they are reminded of the activities of the people of God during the week.” After the greeting, the worship leader or the preacher gives the notices through a short video clip. Finally, the pastor encourages the congregation to go forth to live a life of victory in the world during the week.

Benediction

The Benediction of the General Assembly of the Presbyterian Church in Korea is based on 2 Cor. 13:14, “The grace of the Lord Jesus Christ and the love of God and the fellowship of

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401 Ibid.

402 Segler, 143.

403 Webber, Blended worship, 179.
the Holy Spirit be with you all.” After the benediction, the worship team sings a song for dismissal. The worship leader or pastor leads the congregation in prayer before everyone leaves. The congregation commits again to win victory over the world with singing a song and praying. The praise team does not stop singing the dismissal song until everyone leaves the chapel, and the pastor and worship leader also pray for the congregation with a blessing.

*The communion of saints*

Most churches in South Korea offer lunch after their worship service. However, the churches do not recognize that this is also a part of worship. Within the worship of the Early Church, there was a time that people shared their food as fellowship in the church. This tradition can be applied in today’s churches. When people receive their food, the worship staff guides people to come back to their tables. After all sit at their seats, the pastor introduces new believers, new members and visitors and prays for the newcomers and the congregation.

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404 English Standard Version

405 Acts 2:42, 46
CHAPTER SIX

CONCLUSION

The goal of this thesis project is to suggest a model of worship for the future presbyterian Church in South Korea. The suggested blended worship model in the previous chapter is based on the Bible and church history. Michael Walter makes reference to the definition of blended worship by Webber:

Blended worship, as defined by Robert Webber, draws from the biblical and historical sources that have faced the changes in traditional worship, but it is equally a concern to draw from contemporary worship. For this reason, blended worship is characterized by these three concerns: (1) to be rooted in the biblical and early church tradition; (2) to draw from the resources of the entire church; (3) a radical commitment to contemporary relevance.\(^406\)

Nevertheless, it is still difficult to define blended worship in one sentence. According to Walter, practicing blended worship is more difficult than it is in theory.\(^407\) If blended worship is merely defined as a mix of traditional and contemporary styles, it would not be any different from a modern hybrid worship produced by cultural and generational discord; blended worship rather should be defined as well-balanced and harmonious worship. Blended worship, however, is not an aggregation of worship formats. It is a guide, on the biblical basis, to bring worshipers closer to the future worship in heaven. Of course, the bridge should be continually repaired and

\(^{406}\) Walters, 153.

\(^{407}\) Ibid., 154.
reformed until Jesus comes and the true worship is realized. In other words, worshipers of the earth constantly have to strive to near the worship of heaven.

In order to understand blended worship, one needs to clearly know its purpose. Worship is revelation of the Triune God and the response of His people. The purpose of blended worship is to absorb the advantages of all worship styles and to maximize participation of the congregation in worship. Therefore, the ultimate goal of blended worship is not only that the congregation experiences the presence of God and His revelation through various elements of worship, but also that they are able to form an expressed response to God through active participation in worship. To prove that blended worship is the most appropriate worship model for the Presbyterian Church in South Korea, the author has demonstrated the feasibility and relevance of blended worship in each chapter.

In the first chapter, the author examined how various worship scholars define worship, which contributed to the following definition: Worship is a meeting between the Triune God and His people. Stated in a different way, it is a passage of dialogue between God and man, and a passage of God’s revelation and the human’s response.\(^\text{408}\) The author also presented the characteristics of worship in the Bible, and how they became a structure for blended worship.

In the second chapter, the author illuminated worship from a biblical and historical background. Throughout the Old and New Testament, the author could not find a consistent structure of worship, but instead found a fourfold pattern in New Testament worship. This fourfold pattern of worship from the New Testament is used as a standard for worship and became one of the 8 principles of blended worship in this thesis project. The author also found the importance of the congregation’s participation, the necessity of fellowship, and the original

\(^{408}\) See chapter one. 19.
meaning of Communion in the New Testament, and became convinced that they should be included as elements of worship in the blended worship model.

In the historical part, the author realized that Christian worship has been reformed continually. When the Church needed to reform worship, the most important standard was the Bible. Yet worship has always been influenced by the cultural and artistic environment. In the process of change, church history has left a great legacy of worship, such as the Apostles’ Creed, prayers, hymns, and rituals.

When the Church departed from biblical principles and neglected the participation of the congregation in worship, God lifted the whip of His wrath toward the Church to protect His people. As the format of worship undergoes change, the Church should consider how the congregation can best please God. The answer can be found in the Bible. Many reformed their worship, but not all reformers were successful. It took failure from ignoring the congregation’s participation in worship to trigger the need for change. Calvin’s reforming of worship is one of the most worthy models in the history of the Church, because he accomplished the most moderate and blended reform of worship. Thus, his worship was the most dynamic and biblical.

The third chapter was result of the survey. Through the survey the author could find both positive and negative aspects. In the fourth chapter, the author evaluated the worship in South Korea through a survey. The survey specifically targeted the Presbyterian churches in South Korea. The survey evaluated the current characteristics of worship, and found them to still be framed in tradition and concentrated on the sermon. The weaknesses that emerged within South Korean churches mostly derived from an environment of sermon-centered worship. Eight principles for blended worship were made based on modifying these weaknesses.
In the fifth chapter, before suggesting a worship model, the author examined three exemplary models of Sunday worship of three churches to help understand blended worship. However, even these models are not consummate. Therefore, the author suggested a worship model to supplement their weaknesses. The author agrees that there is no perfect worship model in the world. However, the suggested worship model can be a stepping stone to help bring one closer to heavenly worship.

During the course of this thesis project, the author found some limitations. First, when studying the historical and biblical background of worship, the author could not cover all of the content in detail because of the vast amount of information. However, through this process, the author was able to understand the flow of worship in the Old and New Testament and in the history of the Church.

Second, in the survey results, the respondents’ age and position in their churches were limited mostly to those in their 20s and lay people. Some respondents skipped answers in the questionnaire. As a result, there is discrepancy in the numbers of respondents for each question. In addition, it was difficult to evaluate the worship of the Presbyterian Church in South Korea with only 223 respondents. Nevertheless, though many parts were lacking in the results of the survey, the author believes that this thesis project will be able to make a small contribution toward a healthy reform of worship in South Korea.

Third, the author intended to introduce worship models of churches in various sizes, but it was very difficult to find resources for worship online from middle and small sized churches. Through the internet, many churches in South Korea offer preachers’ sermons, but it was very rare to find churches that offer the whole worship service. This reveals the one-sided nature of worship in South Korea, in that the sermon is considered the pinnacle of worship. The author
hopes to see many more worship services of different churches available on the internet.

Fourth, the author suggested blended worship as an ideal model of future worship toward the end of chapter five. Yet it may be difficult to fully realize the suggested model within the current cultural and generational atmosphere of the Presbyterian Church in South Korea. However, continual reform of worship, aiming for an ideal model, will lead the way to positive outcomes. Without a strong desire and bold attempt, no result, whether successful or unsuccessful, will be accomplished. It is impossible to define blended worship in a practical way or to assess the real value of it, provided the discussion is limited to hypothesis. A worshiper’s attitude toward worship is more important than the style or format of worship. Depending on the attitude of the worshipers, congregations can worship with renewed purpose regardless of traditional or contemporary styles. Therefore, to realize blended worship, not only is the format of blended worship needed, but also the congregation’s prepared hearts which can accommodate a variety of worship elements.

**Eight Principles for the Future Model of Blended Worship**

There are eight principles derived from a synthesis of the information gathered from chapters 1 through 4.

A. **Blended worship is composed of four main structures modeling the Early Church.**

The author referred to the structure of worship in the New Testament, which revealed a fourfold pattern. Webber says, “It rehearses a relationship to God in four acts or movements, in which the people of God enter into God’s presence, hear God’s Word, celebrate at the Table and are sent forth into the World… The underlying structure of each of these acts of worship is the

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409 See the Footnote in chapter 2, 46.
experience of divine action and human response. Webber’s explanation on the fourfold structure can be reiterated as follows: 1) Worshipers from a variety of situations and environments come into the church on Sunday. 2) They are able to experience recovery in their spirit through the presence of God, and can then open their heart to listen to God’s voice. 3) They sing praise and pray to God after His Word in the invitation and dedication. 4) Having their faith verified and through the encouragement from one another, they are able to go out into the world declaring victory.

B. In blended worship, people worship God using a variety of cultural and artistic elements.

Ronald B. Allen says, “People of today come to church service with different expectations than the saints of earlier generations…Participation and visual image are the marks of contemporary communication…We must adapt ministry forms and approaches to the increasingly diverse people groups we find in our rapidly changing culture.” In Mark 2:22, Jesus said, “pour new wine into new wineskins.” New ways of expression are more effective to reach new generations who live in a different culture and environment. Thus, the church should use various cultural expressions in worship to introduce new generations to faith in God.

C. Blended worship is not limited by venues.

Worshipers can worship anywhere. Webber says, “Throughout the history of the Christian church, believers have worshiped everywhere – in the fields, in the catacombs, by the river, in homes, in prison, on ships, and on planes.” God receives not only the gorgeous and magnificent mega church’s worship, but also the independent small church’s worship with joy.

410 Webber, Blended worship, 170.


412 Webber, Worship Old & New, 151.
school auditorium, cafe, or the home can also be a place for worship. Most churches in South Korea use long pews. The congregation, sitting on the traditional long church benches, can only see the preacher in worship. However, home or small churches in which people can sit around and see one another are more appropriate for blended worship.

D. **Blended worship utilizes various music genres and a variety of musical instruments.**

Rick Warren says, “Music can bypass intellectual barriers and take the message straight to the heart.” In other words, music may be the best tool to express who God is. However, music is also just a tool to help worshipers with what they want to say to God. Warren says, “There is no such thing as Christian music, but only Christian lyrics.” Therefore, worshipers should praise God through various genres of music.

E. **There is balance and harmony between praise, prayer, and the Word in blended worship.**

The balance and harmony of praise, prayer, and the Word are the tradition of Christian worship which has been passed down from the early church. Segler finds the elements of worship throughout the New Testament:

1. Music had a central place in the Christian’s expression of praise.
2. The reading of the Scriptures was definitely an element in early Christian worship, for Jesus stood in the synagogue to read the Scriptures (Col. 4:16; 1 Thess. 5:27; 1 Tim. 4:13), and Paul’s letters were written to be read in the churches.
3. There is abundant evidence of prayers in early Christian worship.
4. The people’s “amens” are seen in numerous places in the New Testament.
5. The sermon or exposition of the Scriptures was a part of early Christian worship.
6. Exhortation was essential in worship.
7. Christians gave offerings in public worship.
9. Open confessions seem to have been a practice of Christians in the early church.

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413 Warren. 279.

414 Ibid.

415 Segler, 25.
10. Christian worship included the ordinances of baptism and the Lord’s Supper.

According to Segler, the expressions of praise, prayer, and the Word as elements of worship were harmoniously balanced in the NT church. In our time as well, praise, prayer, and the Word should be balanced to experience God in various ways in worship. According to the survey in chapter 3, to the question on when the congregation most experiences the presence of God during Sunday worship, the three most frequent answers were 1) corporate singing (43%), 2) the sermon (30%), and 3) prayer (21%). Exactly when individuals experience God through worship is different for each person. Therefore, worship which disrupts the balance of praise, prayer, and the Word limits the congregation’s opportunity to experience the grace of God.

F. Use of the church calendar in blended worship helps the congregation to become involved and celebrate together.

The church calendar offers a variety of opportunities for worship. James F. White says, “Nothing is a better source for variety and interest in Christian worship than carefully following the Christian year.”\(^ {416} \) White also says, “The structure of the year provides an orderly pegboard on which to hang all our best ideas and is a stimulus for creativity.”\(^ {417} \) Like the nature of Christmas and Easter are different, the church calendar allows the congregation to experience a new atmosphere every week in worship. If the church steadily follows the structure of the church calendar, such as the cycle of light (Advent, Christmas, and Epiphany) and the cycle of life (Lent, Holy Week, and Easter), it will be able to experience the different “colors” of worship. Webber says that worship which follows the church calendar can help the congregation to experience

\(^ {416} \) White, 72.

\(^ {417} \) Ibid.
Christ’s redemption events every year.\textsuperscript{418} Through use of the church year, the congregation can participate in the events of salvation every Sunday, and they will be thrilled to share their joy with everyone.

\textit{G. Blended worship is a festival of worship where there is thanksgiving and sharing through recovering the meaning of Communion.}

Communion (Eucharist)\textsuperscript{419} should be distinguished from the Last Supper. Laurence Hull Stookey warns that in interpreting the Eucharist with literalism the church can become so fixed on Calvary that it becomes as morose as a funeral for Jesus.\textsuperscript{420} He says, “In the fullest New Testament tradition, then, eating and drinking with Jesus is an enactment: The Eucharist is a feast in which we, with the risen Lord, incarnate the hope we have of a righteous realm in which Christ’s sacrificial love destroys barriers among human beings and between humility and God.”\textsuperscript{421}

Communion in South Korea is usually performed in a solemn and somber atmosphere to remember the sacrifice of Jesus. However, the meaning of Communion in the New Testament and the Early Church is somewhat different from today’s Communion. Webber explains the origin of Eucharist as follow:

We must consider whether or not the Eucharist is part of the larger scope of the Lord’s Supper. Liturgical scholarship on the early practice of the Lord’s Supper suggests that it was originally a common meal in which the thanksgiving (Eucharist) was observed under various designations: Lord’s Supper, Memorial Supper, Eucharist, Communion, and Mass. (Segler, \textit{Understanding, Preparing for, and Practicing Christian Worship}. 138.)

\textsuperscript{418} Webber, \textit{Blended worship}, 120.

\textsuperscript{419} In the history of the church, the Supper has been observed under various designations: Lord’s Supper, Memorial Supper, Eucharist, Communion, and Mass. (Segler, \textit{Understanding, Preparing for, and Practicing Christian Worship}. 138.)


\textsuperscript{421} Ibid., 22.
over the bread and wine took place. Gradually the rite of blessing (Eucharist) was separated from the common meal (also known as agape). When the meal fell into disuse, the term Eucharist remained as the term that more accurately described what the church was doing. The church was not sharing a common meal as much as making Eucharist (making thanks). Nevertheless it can be argued that the bread and wine symbolize the common meal. In this case the church not only makes Eucharist but also shares in the common meal with our Lord as signified by bread and wine. Thus, the more technical distinction between Lord’s Supper and Eucharist is broken down and both terms can be used to describe what the church is doing.422

According to Webber, there was not only remembrance for Jesus’ sacrifice, but also thanksgiving and sharing in the Early Church’s Communion. Webber also says, “The three most important New Testament words that describe the Eucharist are remembrance, communion, and offering.”423 However, churches in South Korea only focus on remembrance among the three different meanings of the Eucharist. Segler says, “The term eucharist is derived from a New Testament word which means a ‘thanksgiving.’”424 He continues, “The Greek word for communion is koinonia, referring primarily to the unity of the body of Christ.”425 Webber introduces his experience as a practical example whereby a church may reinterpret the meanings of Eucharist and apply them in worship:

Not long ago I was in Irvine Presbyterian Church, pastored at the time by Ben Patterson. This church, like many renewing churches, has increased the practice of the Table, knowing that it is both biblical and practical. Christ is especially active at the Table to bring healing into the lives of those who are open to God’s work in worship. Because Pastor Patterson understands the service at the Table to be the church’s great response of praise and celebration to the Word, Irvine Presbyterian Church has broken with the mistaken funeral dirge approach to the Table. Instead, the ancient motif of celebrating the Resurrection has been restored through hymns and choruses. I love to

422 Webber, Worship Old & New. 132.
423 Ibid.
424 Segler, 138.
425 Ibid.
sing – and hear singing – during Communion because it joins me with all who come to receive the bread and wine. Singing together is a mysterious form of communication that helps us to truly experience the presence of God and his transforming power that means healing and restoration through Christ.

At Irvine Presbyterian Church, worship leaders also provide an opportunity for the laying on of hands and prayers of healing. I noticed how many people, after receiving prayers for healing. I noticed how many people, after receiving the bread and wine, stopped to receive prayer as they returned to their seats. I asked Pastor Patterson about offering prayers for healing in connection with the Table if the Lord. “How have the people responded to this practice?” I’ll never forget his answer. “Bob, it is one of the single most important aspects of the ministry here. A lot of broken lives are touched. People look forward to that special opportunity for prayer, and God is healing the lives of many through that sacred action.” When we come to God in a state of vulnerable openness, God breaks through and touches our lives. This happens especially at the Table of the Lord. 426

Likewise, churches in South Korea need to restore the three meanings of remembrance, thanksgiving, and sharing in Communion. Through this change, the congregation will be able to participate more actively in worship. Therefore, blended worship should include frequent Communion, which should not be solemn and somber, but a joyful, festive time for thanksgiving and sharing.

H. Blended worship upholds the unique tradition of each denomination.

The Protestant church has a great heritage of faith. Therefore, churches in South Korea should remember that this is the identity of the reformed church. Worship of the General Assembly of the Presbyterian Church in Korea has many features and strengths, and as the largest Presbyterian denomination in South Korea, these elements influenced other denominations such as Methodist, Holiness, Baptist, and Full Gospel. Webber says that each denomination’s unique tradition of worship contributes to the “fourfold movement of worship.” 427 The traditions and diversity of each denomination’s worship style can be

426 Webber, Blended worship, 46.

427 Webber, 170. See Chapter 2 in footnote 103.
incorporated to form a more enriching blended worship experience.\textsuperscript{428} According to the survey in chapter 3, 66\% of respondents expected that beyond the denomination, churches in South Korea would worship as blended worship in the future. Thus, through the process of sharing the advantages of each church and denomination, congregations in South Korea will experience integration and diversity in blended worship.

The structure (order) of blended worship for the Presbyterian Church in South Korea

Based on the aforementioned principles, the author suggests a future model of worship for Sunday service as follows:

- Prelude in Silence
- Confession
- Declaration of Pardon: Expiation and Greeting
- Worship and Praise
- Representative’s Prayer
- Scripture Reading
- Sermon
- Invitation and Dedication
- Anthem and Offering prayer
- Apostle’s Creed
- Passing of the Peace
- Thanksgiving at the Table of the Lord
- Announcements
- Benediction
- The communion of saints

Michael Walters says, “To do blended worship consistently and well depends on having a mature and forward looking congregation.”\textsuperscript{429} To achieve true blended worship, more understanding and agreement is needed from congregations. Elmer Towns says, “No one type of worship service meets all the needs of all of its members.”\textsuperscript{430} However, true worshipers who

\textsuperscript{428} Ibid.

\textsuperscript{429} Walters, 154.

\textsuperscript{430} Towns, Puting an End to Worship Wars. 130.
really want to please God should not stop envisioning that the entire congregation actively participates in worship without becoming spectators. It is obvious that God-pleasing worship derives from all people worshiping God with a joyful and thankful heart.

To please God through a united true worship, all worshipers should recognize and understand that there will be differences in the way we worship. Elmer Towns says that Christians worship differently because people’s cultures and spiritual gifts are different, “We understand the commands and principles of Scripture differently and apply them differently.”431 Within the boundaries of the Bible, there are no wrong styles of Christian worship, just differences. Only when worshipers admit this fact can true blended worship be realized.

The author hopes that the model of worship suggested in this thesis might become a normal style of worship 20 or 30 years later, while realizing that this model will continually be reformed in the future. The author expects that an even more outstanding worship model will be suggested on the basis of this thesis project. The author has no doubt that through the process of reform, not only the worship of the Presbyterian Church in South Korea, but also that of all denominations in Korea, and further the worship of all churches in the world will be able to move closer to the worship of heaven. Until Jesus returns, the worshiper’s constant desire for closer fellowship with God can be realized through the reform of worship.

**Suggestions for Future Studies**

To The reform of the worship is an area that needs to be continuously studied and practiced. Here are suggestions for further studies regarding this area of subject. more advanced studies, the author proposes four suggestions.

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First, the author suggests a continued research of the worship environment for next
generations. The current generation in this century experiences more rapid cultural and social
change than before. Worship should be able to reflect the contemporary culture. Church must
keep the word of God firmly even in fast changing of world, but also should not be marginalized
or left behind. The author hopes that the model of worship suggested in this thesis might become
a normal style of worship 20 or 30 years later, while realizing that this model will continually be
reformed in the future. The author expects that an even more outstanding worship model will be
suggested on the basis of this thesis project.

Second, more advanced studies in the subject of worship reform are necessary for the
Presbyterian churches in South Korea through the survey of from more experienced worship
leaders and pastors. The author could limitedly analyze worship environment through 223 young
respondents. currently in the positions of worship leaders, pastors, and lay leaders in the
Presbyterian churches. It is obvious that participation of more people in the survey from various
ages and positions within the churches will produce a more objective result and evaluation, and
thus will lead to a better understanding of worship of Presbyterian Church in South Korea.

Third, there is a need of study on the blended worship for churches in South Korea
transcending denominations. It is hoped that the churches in South Korea would be able to
experience a unitedness through a practice of Biblical blended worship. To make this come true
this, worship scholars and ministers, regardless of the denomination, would need more sincere
conversation and discussion.

Fourth, there is also a continuous need of study in this area in the international level. It is
believed that the ultimate goal of blended worship is to make people from various cultural
backgrounds to be one in the name of Jesus Christ. More people from other countries populate in
South Korea, and they have different culture and religious backgrounds. However, right churches for them are scarce in South Korea, although they are in desperate need of the Gospel. When properly trained in the Gospel, these people are the potential missionaries to the world. It is the author’s sincere prayer that the reform of the worship continues to be studied and practiced. There is no doubt that a continuous reform toward a united worship would get us closer to the worship of heaven.
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Greeting to your church in Jesus Christ,

My name is Philipp Lee, and I am currently pursuing the degree of Doctor of Ministry at Liberty Baptist Theological Seminary in Lynchburg, Virginia, U.S.A.

Your participation in this study is voluntary, and will be helpful for my doctoral thesis, *Blended Worship: A Future Model for the Presbyterian Churches in South Korea*. It will take no longer than 10 minutes to finish this questionnaire, and your response will be kept strictly confidential. If you have any further questions on the study, you may contact me at plee20@liberty.edu or 1-703-889-0536.

Thank you very much for your participation.

Please check the appropriate answer for each question by checking only one answer per question.
BASIC INFORMATION

1. What is your gender?
   ① Male ② Female

2. What is your approximate age?
   ① Under 19 ② 20-29 ③ 30-39 ④ 40-49 ⑤ Over 50

3. What is your denominational background?
   ① Presbyterian ② Methodist ③ Baptist ④ Holiness ⑤ Full Gospel ⑥ Other __________

CHURCH INFORMATION

4. What is your position in your church?
   ① Minister ② Elder ③ Deacon ④ Lay person ⑤ Other __________

5. How many years have you attended your current church?
   ① Less than 1 year ② 1-5 years ③ 6-10 years ④ 11-15 years ⑤ More than 16 years.

6. What is the size of the membership of your church?
   ① Fewer than 100 ② 100-200 people ③ 200-600 people ④ More than 700 people
7. What best describes the Sunday worship service in your church?
   ① Traditional ② Contemporary ③ Blended ④ I don't know ⑤ Other ______________

8. What is the average time frame of the sermon?
   ① Less than 20 minutes ② 20-30 minutes ③ 30-40 minutes ④ More than 40 minutes

9. What is the average time frame of the praise and worship?
   ① Less than 20 minutes ② 20-30 minutes ③ 30-40 minutes ④ More than 40 minutes

10. How often does your church perform Communion?
    ① Once a week ② Once a month ③ 4-5 time a year ④ every sixth months
    ⑤ Other ______________

11. How often are new songs introduced to the congregation during the worship?
    ① Once a week ② Once a month ③ 4-5 times a year ④ Rarely ⑤ Other ______________

12. How many hymns are sung during the service?
    ① none ② 1-2 hymns ③ 3-5 hymns ④ more than 6 hymns ⑤ Other ______________

13. What is the usual style of hymn accompaniment in your church?
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① Traditional four-parts accompaniment ② Contemporary gospel style ③ A cappella
④ Other ____________

14. How often does your church attempt to renovate the worship format?
① Once a week ② Once a month ③ 4-5 times a year ④ Every sixth months
⑤ By the church calendar ⑥ Other ____________

15. Does the worship in your church have a personal prayer time and praise as a time of invitation and dedication?
① Yes ② No

16. If yes, when does it take place?
① At the beginning of worship ② Before the sermon ③ After the sermon
④ At the end of worship ⑤ Other ____________

PERSONAL PREFERANCE

Please select your personal worship preference for the following questions.

17. What is the appropriate time frame of the sermon?
① Less than 20 minutes ② 20-30 minutes ③ 30-40 minutes ④ More than 40 minutes
18. What is the appropriate time frame of praise and worship?

1. Less than 10 minutes 2. 10-20 minutes 3. 20-30 minutes 4. More than 30 minutes

19. How often should Communion be performed?

1. Once a week 2. Once a month 3. 4-5 times a year 4. Every sixth months
5. Other ____________

20. What type of worship music do you prefer during the worship?

1. Traditional hymns 2. Gospel music or CCM 3. Any type is fine 4. None
5. Other ____________

21. How often should new songs be introduced in the worship?

1. Once a week 2. Once a month 3. 4-5 times a year 4. Every sixth months
5. Other ____________

22. What would be an appropriate praise style for the Sunday worship service?

1. Hymns only 2. Hymns and contemporary gospel 3. Contemporary gospel only
4. I don’t know 5. Other ____________

23. How many hymns are appropriate during worship?

1. None 2. 1-2 hymns 3. 3-5 hymns 4. more than 6 hymns 5. Other ____________
24. What instruments are most appropriate for the Sunday worship services?
   ① Acoustic instruments  ② Electronic and pop instruments
   ③ Fine to use both or any kind of instrument  ④ Acapella
   ⑤ Other __________

25. What style of hymn accompaniment is the most appropriate in worship?
   ① Traditional four-parts accompaniment  ② Contemporary gospel style  ③ A cappella
   ④ Other __________

26. What is your opinion on using drama and video clips during a worship service?
   ① Always effective to use  ② Sometimes effective to use  ③ Not to be used  ④ I don’t know

27. What is the most important component of the Sunday worship service?
   ① Praise  ② Sermon  ③ Prayer  ④ Eucharist  ⑤ Fellowship  ⑥ Other ______________

28. How often should the worship format be changed?
   ① Once a week  ② Once a month  ③ 4-5 times a year  ④ every sixth months
   ⑤ Other __________

29. Is the time of invitation and dedication necessary as a part of the worship?
   ① Yes  ② No
30. If yes, when should it take place?

① At the beginning of worship ② Before the sermon ③ After the sermon
④ At the end of worship ⑤ Other ______________

31. Do you have separate worship services for young adults and older adults?

① Yes ② No ③ Other ______________

32. What is your opinion on having separate services?

① Positive ② Negative ③ It is necessary, but not realistic ④ I don’t know
⑤ Other _____________

33. When do you most experience the presence of God during the Sunday worship?

① Corporate singing ② Sermon ③ Prayer ④ Eucharist ⑤ Fellowship
⑥ Other _____________

34. What part of the Sunday worship needs to change (or reform) at your church?

① Corporate singing ② Sermon ③ Prayer ④ Eucharist ⑤ Fellowship
⑥ Other ______________ ⑦ No change required

35. What type of Sunday worship service would you prefer?

① Traditional ② Contemporary ③ Blended ④ I don't know ⑤ Other _____________
36. What should be the ideal worship style for the next generation of your church?

① Traditional ② Contemporary ③ Blended ④ I don't know ⑤ Other _____________

37. What would be the ideal worship style for the future church in South Korean?

① Traditional ② Contemporary ③ Blended ④ I don't know ⑤ Other _____________
APPENDIX B

IRB Approval

April 5, 2013

Phillip Lee
IRB Exemption 1577.040513: Blended Worship: A Future Model of Worship for the Presbyterian Churches in South Korea

Dear Phillip,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and that no further IRB oversight is required.

Your study falls under exemption category 46.101 (b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:

(2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior unless:
   (i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and
   (ii) any disclosure of the human subjects’ responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects’ financial standing, employability, or reputation.

Please note that this exemption only applies to your current research application, and that any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption, or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

[Signature]

Fernando Carzon, Psy.D.
Professor, IRB Chair
Counseling

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Phillip Lee

PERSONAL
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MINISTRY EXPERIENCE
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   Enlisted and discharged from the service (Korean Army), 2000-2002.