

진실로 너희에게 이르노니 너희  
중에 두 사람이 땅에서  
합심하여 무엇이든지 구하면  
하늘  
저희를  
두 세  
곳에는 나도 그들 중에  
있느니라.

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No. 1

Fall 208

**WORSHIP**

Columbia Theological Seminary

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마태복음 Matthew 18: 19-20

Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. For where two or three are gathered in my name, I am there among them. (NRSV)

*Journal of Korean American  
Ministries & Theology*

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Fall 2008

**WORSHIP**

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## Foreword

It is with my greatest joy to begin a new journey on publishing *Journal of Korean American Ministries & Theology*. Columbia Theological Seminary offered me the most ideal position that I could ask for: doing both ministries and theology, teaching both worship and music, speak both Korean and English.

Being an immigrant child and raised in U.S. from 8<sup>th</sup> grade in middle school, I was brought up in both worlds of Korea and America. These two cultures often pull me apart in different directions, and at the same time they provide a creative tension in developing a new identity. We live in two worlds at once, the one always informing the other. The followers of Jesus Christ are to be truly in the world and at the same time live in the world of the Bible preparing the ways for others to follow.

My personal as well as academic experiences have led me to be the bridge and resource person in the language and cultural world of Korea and North America. I am thankful to the contributing writers who responded with eagerness in spite of the short notice. Until we would have an ample number of writers contributing to the journal, our assistant editor, Hyun Ho Park, and I plan to introduce the readers selected dissertations as we have initiated on this issue.

I am most grateful to Hyun Ho for his initiative in starting this project upon his graduation from Emory's Candler School of Theology. In the beginning, both of us did not fully comprehend the amount of work it was going to be involved; however, we are grateful to finish the first issue with additional editorial helps from Ralph G. Clingan, Enoch Chang, and Rosemary Raynal.

We now hope that the PDF and limited printed version will eventually help us to produce and circulate the journal in printed and mailed version in the near future. May the work bring a tangible networking among the scholars teaching and students researching in ATS affiliated schools and those who are engaged in doing Korean theology and ministries.

*Paul Junggap Huh*, editor

# **Part 1**

## *Articles*

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## The Great Table of Grace: Eucharist and the Korean Churches

Paul Junggap Huh

Celebrating the 10<sup>th</sup> anniversary of the Korean Worship & Music Conference, August 6-8, 2007, Stony Point Center, NY, the planning committee made a commitment to highlight two Sacraments of Christian faith for the two consecutive years of its annual meetings: Eucharist on 2007 and Baptism on 2008.

In this essay, we will visit five tables of grace; one for each of the five theological themes of Eucharist: (1) Thanksgiving to the Father; (2) Anamnesis or Memorial of Christ; (3) Invocation of the Spirit; (4) Communion of the Faithful; (5) Meal of the Kingdom.<sup>1</sup> At each of these five table points we will explore the implications of Eucharist for the Christian life and liturgy of Korean and Korean-American churches. I will draw on examples from the 2007 Korean Worship & Music Conference ([www.worshipmusic.org](http://www.worshipmusic.org)) throughout.

The six worship services at the conference were started by an opening worship: Early Church Communion (3<sup>rd</sup>- 4<sup>th</sup> Century). This reconstructed early church liturgy was based on Hippolytus' *Church Order* and *the Liturgy of John Chrysostom* (349-407). The bilingual services, employing many antiphonal singing and reading, had its highlight on Presbyter's exhortation by Rev. Sung Taek Kim and the liturgy of the Upper Room by the preacher. The very first service set the tone of "communion at the crossroads" by introducing one very ancient practice of the great table of grace in the early church.

### 1. Thanksgiving to the Father

On the Sunday approaching Thanksgiving Day, the oldest woman in the congregation pulled me to one side and presented a hand written coupon from a Korean grocery store in

Flushing, New York, which was entitled to be exchanged for a 50-pound rice bag. She said that she had given rice to her church pastors on every Thanksgiving Sunday all of her life. She also added an apology for presenting a coupon rather than a real rice bag, because she no longer could carry all that heavy weight.

The coupon was bought with money which she saved from her social security check. When she offered it, I was in surprised silence. Then I began to ask myself what it means to celebrate "Thanksgiving Sunday" in the Korean way. We live in a world which has lost a sense of thankfulness for the meals we eat. The abundance of food in American society can no longer teach our children about the value of the life sustaining energy found in food.

On the Korean traditional Thanksgiving Day, "ChuSuk," Koreans celebrate with family gatherings, the harvest festival, also a full-moon festival with grave site visitation. The whole country experiences the heaviest traffic of the year as people travel from large cities to their homes in rural areas. On the major highways long lines of cars generally move in slow motion, giving the appearance of an extended parking lot.

The practice of offering food to a pastor may come from the Buddhistic practice of "kongyang." They offer "kongyang" material things and anything else that may benefit others. They can restore their original human nature through their mutual offerings and accumulated merits. This Buddhist spirit of "kongyang" permeates the Korean culture and table-meal tradition in Korea. When an old lady in my church gave me the rice coupon, it was her act of merit making "kongyang" in the Christian context.

And her way of expressing "Thanksgiving to the Father" required a personal object, namely her church pastor, to demonstrate her piety as she lived all her life in Korean cultural context. The fact that she chose a bag of rice also represents all the creation God has made, and we return the portion of God's gift acknowledging that all things come from God. This is an act of prayer, of sacrifice in action that the bread and wine, fruits of the earth and of human labor, are presented to the Father God.

The great thanksgiving (Eucharist) is to the Father for everything accomplished by all God's action. At the Korean Worship & Music Conference we experienced the Eucharist as thanksgiving for creation, redemption, and sanctification by planning the Worship I in reformed liturgical worship. This formal setting was prepared in complete bi-lingual textual presentation

from the gathering to the sending. The Korean part was led by Rev. Paul Huh and the English part was led by his son, Daniel Huh, following the given liturgy from 찬송과예배*Come, Let us Worship: The Korean-English Presbyterian Hymnal and Service Book* (2001, Geneva Press). The father-son pair of the two liturgists represented a mutual family relationship between the first and the second generation Korean-Americans. Preacher, Rev. Paul Yang, and English translator, Rev. Charles Ryu, delivered “Amazing Love of God” in line by line conventional translation method.

The amazing grace of God’s table was symbolized by an elongated blue sheet of linen which originated from the pulpit on a raised platform and hung down to the communion table, and reaching to the middle hallway of the sanctuary all the way to the entrance door. God’s creation was thanked through the hymn sung after communion, “How Great Thou Art,” accompanied by saxophone solo and Yonsei University students from Korea. The church spoke thanksgiving on behalf of the whole creation uniting in many forms of voices: Korean and English, classical organ sound and Jazz improvisation, children and parents, men and women of all God’s creatures and holy things.

## **2. Anamnesis or Memorial of Christ**

I remember -- more than a simple remembrance but embodied practice, which continues each time Koreans face the table of grace -- my parents preparing for the coming communion on a given day. I believe it was Good Friday evening, and they would go to a public bath to wash their bodies and fast all day. When the time came to receive the diced sweet bread and a small glass cup, they would pray, joining other adults in the sanctuary. As a child, I was not allowed to touch the elements and only observed them with curiosity. Many would weep for repentance on the call made by the pastor reciting scriptures. I remember that it was a Presbyterian church in Korea; however, the emphasis at that time was on the sacrificial body and the blood of Christ that they were eating and drinking.

The Eucharist is anamnesis of the crucified and risen Christ. Jesus who was sacrificed to accomplish our forgiveness of sins once and for all on the cross continues to minister to us as we remember and participate in his given body and blood. In Korea, of all the cultural understanding, the sacrificial ritual of Confucians "chesa" is the most fundamental because all the others are

based on it. Confucian life was thus centered and organized around sacrificial rites. The true value of sacrifice comes not from the value of the object, but from the efforts made in preparing it. In the past, kings or barons were required to offer the produce they themselves cultivated. They wore cloth their wives had woven for them for the particular occasion. They raised cattle to offer as sacrifice. The officiant was to kill the animal or at least supervise the killing.

The most important thing is the preparation of mind. The officiant is to purify their body and soul in relation to their environment. After bathing and changing, one is to refrain from sex, music, alcohol, and garlic. The officiant cannot visit the sick or attend a funeral, but simply stays at home, does not work and thinks only of the spirits to serve at the ceremony.

The Eucharistic prayer also states that the sacrifices are prepared with a sincere heart, and the offering is made to the spirit with a grateful heart. What makes the ritual “work” is the commitment made in preparing the sacrifices. Sincerity is known to move the spirits and make them enjoy the food and wine because they take the commitment people attach to the sacrifices. Thus the ritual creates an encounter between human and spirits, human and human, and human and nature. And the institutional narrative, the heart of the Eucharist reminds us of the real presence of Jesus Christ as we participate in the bread and wine.

The frequency of communion in Korea is pretty much set as four times a year as Geneva practiced, or perhaps twice a year. The Eucharistic Prayer has no structure other than reading the First Corinthians periscope as a warrant at the beginning of the Invitation. Usually selected Scripture is read by the minister during the distribution. There are very few descriptions of Korean Holy Communion practice. Edward W. Poitras, a Western missionary, explains his experience as the Methodist Seminary professor in Korea,

In general the atmosphere in many Methodist communion services might seem quite casual to the western observer. The pastor may well give sundry instructions to the congregation during the ritual, and the juice is often poured into the small cups on the communion table from a small tea kettle by the sacristan. Many traditional Korean religious rituals are quite informal and relaxed, and that background may be an influence upon Christian observances.<sup>2</sup>

These “casual” and “informal” practices of the Eucharist in the Korean churches is highlighted on Good Friday which once again emphasizes the ‘sacrifice’ and ‘offering’ aspects of the Korean traditional religious expressions.

Celebrating Jesus’ sacrifice at the Korean Conference on Worship & Music, the Worship II was presented in an emerging style employing visual resources from contemporary images. After taking time to learn new praise songs, candles were lighted and children processed in with special music and an open mike of personal witness was followed. And visual images of Christ’s sacrifice were projected on the screen as Holy Communion was administered. The healing prayer and anointing with oil accompanied the communion. The emphasis on a small group as an upper room setting was accentuated to focus on the work of Christ Jesus as the personal savior. The anamnesis of Christ became the very content of the preached Word in the service.

### **3. Invocation of the Spirit**

The church prays to the Father for the gift of the Holy Spirit in order that the Eucharist may be a reality. And the church continues to pray for the world in the prayer of intercession along with “epiclesis” for the presence of Jesus Christ and changing not only the elements, but more strongly changing the heart of worshippers. The change is taking place by the power of the Spirit as people partake of the elements in receiving the body and blood of real present Christ in bread and wine.

Out of the main religions of the Korean people, the ways of calling of the spirit was often associated with the folk religion. The gospel is often mixed with shamanism, syncretistically adapted to its power sources which are built around a system of reward and retribution. It is inseparable for Korean Christians to dismiss the influence of shamanistic spirituality. The “gut 굿” table must be examined carefully and theologically, drawing on its communal nature and healing power for troubled people in Korea.

Calling of the Spirit at Korean Conference on Worship & Music was the theme of Worship III: Taizé Prayer. The worship began in the spirit of Taizé community’s songs in a decorated room with a number of lit candles. Magnificat and Gloria were sung in canon and Psalm was chanted with alleluia. Bless the Lord with a descant obbligato was followed by *Veni Sancte Spiritus*. The 10 minutes silence was broken by Scripture reading.

The communion prayer was sung in a newly composed setting by Hyun Chul Lee, resident composer of World Vision Children's choir in Korea. The beautiful tunes are in two different metrical settings. One is for *Sursum Corda* and *Hosanna* combined in 4 verses, and the other one is institutional narrative in 3 verses. The joyful music sung by the celebrant and people invited the congregation and the spirit in a very pleasant way to the great table of grace.

#### **4. Communion of the Faithful**

The communion of the faithful is in Trinitarian relationship. How Father interacts with the Son and the Spirit, and how Son interacts with Father and the Spirit. It is the "communion ecclesiology" which the church's theology is based on. The Communion Ecclesiology is an ancient methodology reclaiming the vision of the church prior to the divisions among Eastern Orthodox, Roman Catholic, and Protestants. The contemporary Korean church faces a relational crisis in worship and theology among the conservative, evangelical, progressive, and ecumenical groups. The polarity deepens in theological as well as in ecclesiological realms which extend beyond the denominational differences.

The "communion/koinonia of saints" in relational manner addresses the "perichoresis" of the Trinitarian dynamic reflected in ecclesiastical community. For a Korean contextual adaptation of the issue, the meal ritualism of Buddhism, Confucianism, and Shamanism need to be discussed in the context of Eucharist in Korean churches. The main focus here would be the relational manner that each religion had to offer in each of their table fellowships.

The Eucharist enhances communion of the faithful in interaction and solidarity within the community. In this sharing and exchange of life in mutual relationship, the "communion of the saints" is the will of Heaven as well as the principle of communal love. The Eucharistic table adds to happiness and solidarity between the individual and one's community by the sharing of such food with everyone in a harmonious dialogue between human and heavenly hosts.

When the table is crowded with our own agenda, Jesus will turn our table upside down as he cleansed the temple when he saw the house of prayer was turned into a den of robbers. The communion table is the place where Jesus is the host and our master. The meal ritual practices of Buddhism, Confucianism, and Shamanism all preceded Christian worship and the Eucharist in Korea as a means of offering and sacrifice. Professor Chung, Chang Bok translates the Korean

use of Eucharist, “sung-man-chan,” as a “holy dinner.”<sup>3</sup> Chung also recognizes the Eucharistic relationship with ancestor worship but warns:

While ancestor worship provides some analogies to Christian Eucharist -- like the function of remembrance of the communion of saints and the cohesiveness of all who are joined into the household of God -- it is obviously open to flagrantly superstitious misuse.<sup>4</sup>

On integrating the meal-ritual practices of Korean religions, Christianity has not responded favorably to its adaptation because of allusions to the ancestor veneration. However, Catholics show a little more acceptance than the Protestants in the matters of “ancestral worship.” The table fellowship of each community is a ritual which reflects their social experiences.

During the ritualized eating and drinking with the disciples at Emmaus, the living Jesus Christ became present among them. It was within the social experience that the disciples discovered Christ on eating and sharing the experiences of life together, a crisis of losing the master and rediscovering him in both flesh and in spirit. This Christ's “movement” is a Table-Community movement. In other words, this movement for the reign of God means sharing with others, especially the poor and the oppressed.

Kim, Chi Ha, the famous Korean poet and a ‘minjung’ theologian wrote the following poem, which became the starting point of the concept of the Christian meal-ritual among the “minjung” churches in Korea:

Heaven is rice  
As we cannot go to heaven alone  
We should share rice with one another  
As all share the light of the heavenly stars  
We should share and eat rice together  
Heaven is rice  
When we eat and swallow rice  
Heaven dwells in our body

Rice is heaven  
Yes, rice is the matter  
We should eat together.<sup>5</sup>

Where there is selfishness, there is no Jesus Christ. Jesus reveals himself in the midst of sharing together.

In the Eucharistic meal, in the eating and drinking of the bread and wine, that is, in the midst of sharing, Christ grants communion with himself. Through the Eucharist, God acts, giving life to the body of Christ and renewing each member. In the feeding of the hungry, the people experienced deep feelings of liberation while they ate the food together.

The Korean Conference on Worship & Music presented Worship IV: Blended Worship integrating multi-generational and multi-cultural elements. It was the closing worship service; therefore, every registered participant designed the service together reflecting the communion of all God's faithful. Adults gathered at a designated place, and children gathered around to make the procession, creating a cross of generational unity. Psalm 133 was sung with emphasis on unity, and small groups were created, forming five extended families. Each newly formed extended family sent one child and one adult as communion assistants. There was much movement of joyful dancing, affirmation of the unity, and hopeful exchanges of all God's saints. Out of exuberant energy, people were led outside of the building to continue the joyful march accompanied by Korean drums and instruments.

## **5. Meal of the Kingdom**

When a family assembles in Korea during holidays, the main activity is serious eating. In ancient days, traditionally women danced the famous circle dance, "kanggang-suwolae," watching the full moon at night. In holidays, the families get together making rice-cakes, competing with each other to see which cake is the prettiest. A Westerner who sees a public television program in Korea will immediately discover how often the meal time scene appears in most of the evening dramas. Korean family life is based on the round table meal. The foods are organized in such a way that all who share the same table also share the same pot of casserole,

the same side dishes, meats, and fish. Kimchi, the popular pickled cabbage, is often made as a common project by the town women on a set day.

The ritual of table-meal fellowship is the most basic ritual of all. In this prime relationship, the "I-Thou" ethos of Martin Buber, "communitas" according to Victor Turner is found. Turner's theory of "communitas" is in almost perfect agreement with his understanding of religion, which he thinks is created by those who are socially inferior.<sup>6</sup> According to Turner, the structurally inferior are the morally and ritually superior; secular weakness is sacred power.<sup>7</sup> Sins and disasters were brought on by structural superiors; they are burnt out or washed away by "communitas," which is the outcome of the ritual.<sup>8</sup>

For Victor Turner, ritual is a social drama. Turner's ritual theory rejects the structural-functionalist view that ritual reinforces the social structure by reflecting the social distinctions and promoting social order. For Turner, ritual is anti-structural since it "liberates" its participants from the obligation to structures. He sees society and community as a process and ritual as a social drama. Ritual is produced by social conflict and life crises rather than in order to promote social order.

The purpose of meal ritual is precisely in this relationship. The purpose of ritual is not to overthrow the structure. Rather, it brings the social structure and *communitas* into a right mutual relationship once again. Through the celebration of meal rituals, we once again discover the place of community in participating in the breaking and eating of the bread.

The church also shares a common conception of table fellowship after the service. A majority of Korean American churches in the States eat a light meal together every Sunday after the service. Sunday without a church meal is not really a Sunday for most Korean Americans. This has also been the case with African American churches. Korean-American immigrants view their journey to America as in pilgrimage to the American land. In this foreign land, the Korean church functions as a "*domus*" for their life. There are various meal rituals which the Korean people practice.

Soon Whan Kim's unpublished doctoral dissertation is precisely on this aspect of the collective farming community and eating rituals as symbolisms of the Korean culture.<sup>9</sup> The eating of rice or rice cakes is, whether such occasions take place in common meal or in sacred consumption rituals, a central activity of Korean people. Eating provides a locus of fellowship

with others: fellowship with companions in the common meal, and fellowship with deities in sacred consumption. Rice is actually intermingled with every reality of the life of Koreans.<sup>10</sup>

Rice represents the life of the people. It is the most fitting symbol to represent the Eucharistic elements. The elements are already prepared and placed on a table with a white linen cover on it. It reflects the grace of God which is prepared as a gift. A variety of elements are used for the bread. However, the wine is most likely replaced by grape juice. Having both rice wine and rice cake for the communion elements symbolizes that both Christ's body and blood are all of Christ, just as rice wine and rice cake are all made of rice. The unity of bread and wine is represented in the same rice as it signifies both the body and blood of Jesus Christ.<sup>11</sup>

Korean communion often is accompanied by an additional sermon, in a combination of a lecture and a charge, a teaching at the table. The celebrant shows a serious concern with the participants' correct understanding of the Eucharist theology. It is important to know why we eat, yet it is equally important to select what we eat and more important to prepare our hearts concerning how we eat. Following the Korean customary to feed their guest first, the celebrant and servers take the communion last, after first serving the entire congregation. In the Korean custom, the host takes the food only after the guest takes it.

The Puritan communion tradition of sitting down to receive the elements is widely practiced among the Korean worshippers. Because the churches experience problems of limited space and limited time, the quickest and the most efficient way of serving the communion has been encouraged. Due to a space limitation and cramped time schedule on Sunday services, which is limited to 45 minutes to one hour, some churches administer the communion at weekday prayer meetings,<sup>12</sup> others during the Lord's Day services.

The Korean Conference on Worship & Music celebrated Worship V: Traditional Korean Folk Festival Worship, working around the meal of the kingdom emphasis. The worship planner, Rev. Seung Nam Kim, designed the service around the meal table starting with sounding a gong 3 times. All the gifts including dinner were brought with the processional music and set on the table with thanksgiving song in a Korean traditional tune. The entire service, including the sermon, had different settings of Korean composers in folk style emphasizing the communal meal as the sign and symbol of the coming reign of God.

A meal is for everyone. And the communion affirms for us the relationship of the human with the divine, nature, and other humans. The importance is in our sincerity in sharing with everyone whom we meet. The meal deserves more "thanksgiving" on our part as a form of offering and sacrifice. Like the old lady who remembers giving the rice to her pastors on every Thanksgiving Sunday, we also must remember the value of giving thanks in spirit as well as in flesh to the giver of all meals.

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## Abstract

### Title: The Great Table of Grace: Eucharist and the Korean Churches

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In the essay, five tables of grace are explored: one for each of the five theological themes of Eucharist as outlined in World Council of Churches' *Baptism Eucharist & Ministry* document: (1) Thanksgiving to the Father; (2) Anamnesis or Memorial of Christ; (3) Invocation of the Spirit; (4) Communion of the Faithful; (5) Meal of the Kingdom. At each of these five table points, the implications of Eucharist for the Christian life and liturgy of Korean and Korean-American churches are discussed along with traditional religions of Korea: Buddhism, Confucianism, and Shamanism. The author draws on examples from the 2007 Korean Worship & Music Conference held at Stony Point Center in New York throughout.

#### \*Key Words:

Eucharist, communion, Korean church, Sacraments, Worship & Music
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<sup>1</sup>“Baptism, Eucharist, and Ministry.” Geneva: World Council of Churches, 1982, 10-17.

<sup>2</sup>Edward W. Poitras (Pak Tae In), “Ten Thousand Tongues Sing: Worship among Methodists in Korea,” *The Sunday Service of the Methodists: Twentieth-Century Worship in Worldwide Methodism*, Karen B. Westerfield Tucker, editor, Abingdon Press, 205.

<sup>3</sup>Chang Bok Chung, “Indigenization of Worship: the Holy Dinner,” *Northeast Asia Journal of Theology*, No. 18-19:46-52, Mr-S, 1977.

<sup>4</sup>*Ibid.*, 51.

<sup>5</sup>Cited in Masao Takenaka, *God is Rice*, Geneva: World Council of Church, 1986, 18.

<sup>6</sup>Victor Turner, *The Ritual Process: Structure and Anti-Structure*, Chicago: Aldin Publishing Co, 1969, 190.

<sup>7</sup>*Ibid.*, 125.

<sup>8</sup>*Ibid.*, 183-5.

<sup>9</sup>Soon Hwan Kim, “The Symbolic dimension in the Korean Protestant Worship and its Relationship with the Inculturation of the Eucharistic Elements,” Drew University, Unpublished Ph.D. Dissertation, 1996.

<sup>10</sup>*Ibid.*, 228.

<sup>11</sup>The rice which represents the Christ in both bread and wine was discovered by the writer as he was preparing an ‘authentic Korean worship’ for chapel at Drew University Theological School in 1994.

<sup>12</sup>Mostly mega-sized churches in the city, such as Younknak, Kwangung, Myungung, etc.

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## The Great River of Grace: Baptism and the Christian Life

David Gambrell

*This essay was originally presented as the keynote address at the 2008 Korean Worship and Music Conference in Stony Point, New York. It has been adapted to include subsequent reflections on worship services at the conference.*

There is a great river that flows through the Bible. It started as a tiny spring in the Garden of Eden, bubbling up beside the tree of life. It overflowed its banks in Genesis, sweeping away the wickedness of the world. It stepped aside at God's command to let the people of Israel escape from Egypt. This river rushed through the desert in the visions of Isaiah, showing the captives the way home. It lapped at the ankles of John the Baptist when he announced that at last the kingdom of heaven had come near. It caressed the face of the Messiah when the voice of God said: "This is my beloved Son." This great river goes by many names: the Nile, the Red Sea, the Jordan. Amos called it Justice and Righteousness. The woman at the well knew it as Living Water. We sometimes call it Grace.

Of course, there is really not just *one* river in the Bible, but many. Yet there is one sacred story that connects all of these scattered streams. It is the story of our salvation. It is the power of the one, holy Triune God. It is the river of everlasting, overflowing life. It is the water of baptism—flowing through the hearts of believers and filling them with the love of God, the grace of Jesus Christ, and the power of the Holy Spirit.

In this essay, we will visit five landmarks on that great river: one for each of the five theological themes of baptism: (1) Participation in Christ's Death and Resurrection; (2) Conversion, Pardon, and Cleansing; (3) The Gift of the Spirit; (4) Incorporation into the Body of Christ; and (5) The Sign of the Kingdom.<sup>1</sup> At each of these five stopping points, we will explore

the implications of baptism for the Christian life and liturgy. I will draw on examples from the 2008 Korean Worship and Music Conference throughout.

1. *Participation in Christ's Death and Resurrection.*

To a group of Christians gathered near the Tiber River in Rome, the Apostle Paul wrote: “Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life” (Romans 6:3-4). What does this mean? No doubt the members of the Roman church remembered their own baptisms: how they stepped into that dark and mysterious water. It *was* like dying, in a way; the old life was buried beneath the water. They heard the sacred, triune name of God, and felt the Holy Spirit washing over them. Emerging from the water they were shivering and cold, like newborn babies. A new life—the *Christian* life—had begun.

Baptism is the font or source of the Christian life. By the grace of God, and through the mystery of our faith, we are able to take part in this central event of Christian faith and human history—Christ’s terrible suffering and death on the cross, and his glorious resurrection from the dead. By our baptism, Christ’s story becomes our story; his death, our death; his life, our life. This isn’t just common life, ordinary life, everyday life. This is *resurrection* life, eternal and abundant life! This is the life of the risen Christ.

Resurrection life is no ordinary life—but it *does* have a dramatic impact on the way we live our ordinary, everyday lives. We are called to live as new and redeemed people, called to walk in newness of life. We are no longer captive to the powers of sin and death. We are liberated to live as God intended: fully human, faithful and free, with dignity, justice, compassion, and love. It is through our faith in Christ Jesus, signed and sealed in the sacrament of baptism, that Christ has come to abide in us, and we in him.

How do we testify to the reality of Christ’s resurrection in our worship? Most importantly, with joy and thanksgiving. Christian life and liturgy should bear witness to our faith in the resurrection, by being a *celebration* of new life in Christ. If our worship isn’t lively, full of life, it will be hard for people to believe that Christ is risen indeed! On the other hand, we also proclaim

the death of Christ—his solidarity with all those who suffer. Our worship must address the realities of suffering and oppression in this world, making room for the faithful lament of those who have been sinned against. Both of these themes are essential. Christian worship is, quite simply, a matter of life and death—or better yet, a matter of death and life! As those who are baptized into Christ’s death and resurrection, we live with the faith that death does not have the last word.

At the Korean Worship and Music Conference, we experienced this profound hope through a modified Easter Vigil service, adapted to incorporate certain elements of Korean folk culture. Instead of a procession with the paschal candle, we entered the worship space with different symbols of illumination—calligraphic banners with references to biblical passages and other theological themes. Rev. Seung Nam Kim preached in the “Chang” style, a Korean form of storytelling accompanied by indigenous percussion instruments and congregational responses. The baptismal reaffirmation and eucharistic liturgies were combined, in a way, through a love feast of bread and water. We were invited to meditate on the pure and simple taste of the water, a sign of the essential, life-giving power of God. Partway through the service, it dawned on me that a different kind of “resurrection” was taking place here. Through the imaginative revival of neglected Korean practices, carefully and thoughtfully woven into a fourth century Mediterranean Easter rite, we were witnessing liturgical renewal in action—not just the renewal of dusty old customs and rituals (however ancient and venerable they might be), but the renewal of the *church* through the creative power of God’s Word.

## 2. *Conversion, Pardon, and Cleansing.*

At the Pool of Siloam, an ancient *mikvah* bath in old Jerusalem, a blind beggar is emerging from the water (John 9:1-41). Mud streams down his face like tears of joy, and for the first time he is able to see. But a debate quickly ensues among the disciples of Jesus and the religious leaders of Jerusalem—a dispute about sin. What does baptism have to do with sin? The sacrament of baptism is a sign of repentance and conversion, of the cleansing of our sin and the renewal of our lives. When we are bathed in the water of the font, we feel the touch of God’s redeeming love; we are washed clean by God’s overflowing grace. God chooses not to see our sin any longer.

In one sense, we are like the blind man at the pool of Siloam—baptism changes the way we see the world. Whether we are baptized as infants or adults, being included in the covenant of God’s grace gives us a different way of looking at things. Our eyes are opened to the reality of our own sinfulness *and* to the good news of God’s saving love. We also have a new ethical orientation. Each time we remember or reaffirm our baptism, we reorient ourselves to God’s call to do justice, love kindness, and live with humility.

Although baptism is a one-time event in the life of every believer, conversion is a life-long process of change and growth. In this sense, we are like the religious leaders standing beside the Pool of Siloam, called by Jesus to repent once again of our sin. The life of discipleship requires frequent times of reevaluation and reorientation, looking for the light of Christ in times of darkness, and realigning ourselves with God’s way.

How do we practice this life of constant conversion in our worship? One way is by leading the call to confession and declaration of forgiveness from the font. I did this in the Evensong Service at the Korean Worship and Music Conference, a service designed by Helen Cha-Pyo and devoted to the themes of conversion, pardon, and cleansing. Pouring water into the font during the rite of confession and forgiveness helps to remind us of the grace we have received in baptism, and invites us to reorient ourselves to Christ’s way. There were other dramatic indications of Christ’s peace and reconciliation in this service. We sang the African American spiritual “O Healing River” in Korean and English, a sign of reconciliation among races and cultures. We also experienced an incredible range of musical genres: an organ recital (by Dr. Hyunglak Han), a praise chorus, Taizé refrains, choral anthems (directed by Dr. Sun Min Lee), traditional hymnody, a Peruvian *Gloria*, and the spiritual mentioned above. It was a welcome sign of hope and healing for a church so often divided by “worship wars.”

### 3. *The Gift of the Spirit.*

By the banks of the Jordan River a crowd has gathered. A wild-eyed preacher is baptizing a gentle stranger. Suddenly the skies are torn open and a brilliant light descends in the shape of a dove. A breathtaking voice from heaven says, “This is my Son, the Beloved, with whom I am well pleased” (Matthew 3:13-17). As Christians, we share the same baptism that Jesus Christ

himself received. Whether you saw it or not, the heavens opened up on the day you were baptized. Whether you felt it or not, the Holy Spirit descended, filling you with the power to live the Christian life. Whether you heard it or not, the very voice of God was speaking: “You are my beloved child, and with you I am well pleased.” What an amazing gift, an awesome calling.

The Christian life is both a *gift* and a *call*. Through baptism, we receive the gift of the Holy Spirit, who claims us as beloved children of God, and grants us an inheritance of eternal and abundant life, through the grace of Jesus Christ. By this same Spirit, we are empowered to live in faith and equipped for all kinds of ministry in Christ’s name. This is the source of our calling, our Christian vocation.

The Christian life is a life in the Spirit. Sharing Christ’s baptism, anointed by the Spirit, we seek to live as beloved children of God, loving and serving God, and loving and serving one another as Christ first loved us. We don’t do these things by our own power, but only by the power of the Holy Spirit, who is constantly at work in our lives.

How do we celebrate the gift of the Spirit in Christian worship? There were two services at the conference that exemplified this theological theme. The first was a lakeside liturgy of baptismal reaffirmation, featuring a sermon by Dr. Eunjoo Kim on the baptism of Jesus by John in Matthew 3:13-17. The reaffirmation of baptism and the sacrament of the Lord’s Supper followed, led by Dr. Deok-Weon Ahn and Rev. Charles Ryu. Characteristic of life in the Spirit, there was a certain “breezy” freedom, a profound sense of playfulness in this outdoor service. When Rev. Ryu lifted the bread and cup, the sunlight seemed to break through the clouds like the heavenly dove in the gospel lesson. Approaching the table at the water’s edge, we had to step over the place where the children had been digging in the sand; there were several small font-like holes in the ground, deep enough that they had filled with water.

The evening prayer service, which focused explicitly on “The Gift of the Spirit,” was designed by conference participants and consisted of three parts. During the first, Rev. Seung Nam Kim again employed the Korean folk storytelling style to narrate the gift of the Spirit at Pentecost (Acts 2). It was a fiery and lively presentation, seasoned with humor and punctuated with percussion. In the second part we sat around the branches of a tree, outlined in cloth on the floor. After hearing the story of Jesus’ baptism, children brought each worshiper a small white cloth that was dripping with cool water, having been dipped into the font. The final part of the

service was a powerful experience of mystical union in Christ. We stood in a circle, with many lifting their hands in a prayerful gesture, singing for the gift of the Spirit in improvised harmony.

4. *Incorporation into the Body of Christ.*

A young woman is reading her Bible on the train, as she crosses the Han River on the Dongsan Railway Bridge in the city of Seoul, Korea. “For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit” (1 Corinthians 12:12-13). Although I’ve never met this woman, she is my sister—my sister in Christ. Paul’s letter reminds us that, through our baptism, we are members of one family in Christ’s body.

The Christian life is a life in community. Through our baptism, we become one with believers of every time and place. This is a unity that transcends all the things that seem to divide us—national borders, denominational structures, political debates, worship styles, generation gaps, differences of gender, language, culture .... As Paul said, there is nothing that can separate us from the love of God in Jesus Christ (Romans 8:35-39). In Christ’s body we are reconciled to God and to one another.

Baptism is not only the sacrament of unity; it is the sacrament of equality.<sup>2</sup> In baptism, all status, power, and privilege are erased, washed away in the water of the font. That’s why we call each other sister and brother; through our baptism, all Christians are on a first name basis. Unfortunately, we don’t always live up to the reality of our unity and equality in Christ. When we exclude certain members of the body, failing to show them the honor that we would show to Christ, or when we allow Christ’s church to be needlessly divided, we deny the gift of our baptism and dishonor the giver, Christ Jesus.

We are one body; but that doesn’t mean we’re all the same. The metaphor of the body allows for unity *and* diversity. The body is made up of many different members, each with different gifts, working in harmony for the good of all. This is the way God created us, and this is how God calls us to live: working in harmony toward a common purpose in Christ, bringing our different gifts together for a common goal. The diversity of the body of Christ is not only

acceptable—it is essential for the life of the church!

Three issues in particular are worth noting. First, *language*. Christians around the world speak in a vast array of languages. This is a beautiful gift, even though it sometimes frustrates our communication. There is a sense however, in which all Christians share a common language, through the sacred stories of scripture, and in the central symbols of our faith: the cross, the book, the font, and the table. In baptism, we claim these stories and symbols—celebrating the common language of our faith.

Second, *culture*. The Presbyterian *Book of Order* says that the “water used for baptism should be common to the location” (W-3.3605). We should use “local water.” In part, this directive is intended to discourage superstitions about “holy water” imported from some special place. But this statement from the *Book of Order* also reminds us that our expressions of worship must be rooted in our native soil, and watered by our local rivers—in other words, authentic and true to our cultural contexts. There is only one baptism in Jesus Christ, but the grace of God flows through all the rivers of the world.

Third, *generations*. Every baptism is an intergenerational event, in the sense that, whether we are baptized as infants or adults, there is only one baptism. Furthermore, each time we welcome a new member to the body of Christ, the whole community of faith reaffirms the covenant of baptism. We all become like newborns in the sacrament of baptism, delivered to new life as we pass through waters of the font; at the same time, we honor those who have come before us, affirming the ancient traditions of our faith.

The best way to celebrate our unity and diversity in the body of Christ is through the sacrament of the Lord’s Supper, which is the regular renewal and reaffirmation of the baptismal covenant. When we gather at the Lord’s Table, we rub elbows with all the members of the body—women and men, young and old, rich and poor, friends and strangers, east and west, north and south. The more we practice this common meal, the better the body of Christ will be built up in its spiritual unity and harmonious diversity.

We had a taste of that unity and diversity in the opening service of the conference, a traditional Protestant liturgy in the Korean-American style. The theme was “Incorporation into the Body of Christ.” Fittingly, it included the baptism of the infant son of one of the conference participants! Dr. Eunjoo Kim’s sermon, “The Freedom Children,” focused on Galatians 3:26-28,

believed to be one of the church's earliest baptismal formulas. Dr. Kim explained that the Christian church, as the community of the baptized, is liberated from divisions of race, class, and gender. She particularly challenged Korean-American churches to be more accepting of the gifts of women in ministry. The service continued with the baptism and the Lord's Supper, with Dr. Paul Huh as presider. Worshipers touched the water of the font after receiving the bread and juice, remembering their own baptism.

The three-dimensional banner designed for this service by conference visual artist Bonjeong Koo was itself a striking symbol of unity and diversity. It consisted of several dozen cardboard boxes of various shapes, sizes, and colors, painted by children. Stacked up against the front wall of the worship space, they became the backdrop for a projected movie clip of a waterfall. These variegated boxes evoked the beautiful diversity of the members of Christ's body, all bathed in the water of God's grace.

##### 5. *Sign of the Kingdom.*

There is another river that can't be found on any map, seen only in the dreams of prophets and the visions of saints. It flows from the temple of God in the new Jerusalem. And wherever the river goes, there is *life*. Not just common life, ordinary life, everyday life. This is *resurrection* life! There John of Patmos heard a voice from the throne, saying, "I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water as a gift from the spring of the water of life" (Revelation 21:6).

In the sacrament of baptism, past, present, and future meet, swirling around together in the water of the font. Each baptism takes place in the present tense. And yet the implications of our baptisms ripple outward in time: into the past, connecting us in covenant relationship with generations upon generations of the people of God; and into the future, as we hope and pray for the coming of Christ's realm of justice and peace.

Therefore, baptism is also a sign of the kingdom of God. It is as though at every baptism we issued each new Christian a passport for a country that does not yet exist, at least not as it will in the fullness of time. For in the water of the font, we can see a glimpse of the new creation—when the hungry will be filled with good things and the thirsty will drink from the

spring of the water of life; when the broken will be made whole and the outcasts will be welcomed in; when the captives will be released and the oppressed will live in freedom and dignity; when wars will end, and we will live in peace with the whole creation; when *death* itself will be no more, and God will dry all our tears.

The Christian life is a life in anticipation of the life of the world to come, and Christian worship must reflect our eschatological hope, our hope in God's glorious future. We can give vision and voice to that hope by continuing to dream with the prophets of a world with justice and peace, to sing with the psalmists of God's redeeming power and love, to work with the apostles to spread the good news of the gospel, and to pray with the saints for the coming of Christ's realm.

The theme of the closing service at the conference was the "Sign of the Kingdom." The worship space was an L-shaped room, divided by a curtain into sections for men, women, and children, reminiscent of early Korean house churches. As the service began, the children made cacophonous hammering and sawing noises—sounds of deconstruction? From the other side of the wall, a woman's voice began to lead the haunting Korean lament, "O-So-So," a prayer for Christian unity. Soon, the children began to dismantle the wall, and the lament turned into the joyous spiritual "Amen, Amen." Through the broken wall, children, men, and women streamed together, singing and dancing—a sign of the promised reconciliation in Christ's realm.

After the sermon, an intergenerational dialogue, we made our way to the banquet hall for the heavenly feast. On the way we had to pass through a low archway made of balloons. Adults had to crouch down or even crawl—a reminder that one must become like a child to enter the realm of God (Mark 10:15). Then it was time to celebrate the meal of the kingdom. We sang the eucharistic prayer, using a beautiful Korean metrical setting. We also sang a West Indian setting of the Lord's Prayer, with the children leading the response: "hallowed be thy name." Assisted by elders, children served the bread and juice to their parents and to other adults, again calling to mind Jesus' words: "Whoever becomes humble like this child is the greatest in the kingdom of heaven" (Matthew 18:4). The service ended with the children's choir singing a jazzy version of "This Little Light of Mine," joined by Korean drums and gongs as we marched outside.

*Little Fish in the River of Life.*

In his third-century treatise *On Baptism*, Tertullian wrote, “We, little fishes, after the example of our *ichthys* Jesus Christ, are born in water, nor have we safety in any other way than by permanently abiding in water.”<sup>3</sup> We Christians live our whole lives swimming in the water of our baptism—the river of God’s life-giving love, flowing from the well-spring of creation to the ocean of everlasting life. This is where our faith is born, where we live and move and have our being, our eternal home.

Whoever we are, wherever we come from, we are little fish in the river of God’s love. Christ invites us to swim with him, to delve ever deeper into the mystery of God. Christ calls us to swim forth in faith, sharing life-giving water with a thirsty world. May we continue to follow him, wherever this river of life will lead us, trusting in the grace of Christ, living in the love of God, and abiding in the communion of the Holy Spirit.

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## Abstract

### **Title: The Great River of Grace: Baptism and the Christian Life**

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The sacrament of baptism is the font source of Christian life. The theological themes of baptism, rooted in the stories and images of scripture, define the shape and substance of that life. Through baptism, we participate in the mystery of faith: Christ's saving death and life-giving resurrection. Washed in the water of the font, we are cleansed of sin and converted to a new way of life. We receive the gift of the Holy Spirit, in whom we are adopted as children of God and empowered to live faithfully. Incorporated into the body of Christ, we become members of a new community marked by spiritual unity and harmonious diversity. Baptism is also a sign of the coming realm of God: a new creation of justice and peace. The author draws on liturgical experiences at the 2008 Korean Worship and Music conference to illustrate each of these theological and biblical themes.

\* Key words:

baptism, eucharist, worship, culture, discipleship
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<sup>1</sup> *Baptism, Eucharist, and Ministry* (Geneva: World Council of Churches, 1982) 2-3.

<sup>2</sup> James White, *Sacraments as God's Self Giving* (Nashville: Abingdon Press, 2001) 113.

<sup>3</sup> Quoted in Maxwell Johnson, *The Rites of Christian Initiation: Their Evolution and Interpretation* (Collegeville, Minnesota: The Liturgical Press, 1999) 61.

# **Worship Design and Liturgical Leadership as Primary Pastoral Responsibility: A Practical Preliminary Consideration**

Charles Young-Chul Ryu

## **I**

When we set apart servant-leaders for the ministry of the church of Jesus Christ, each act/event of setting apart grants/confers specific identity and tasks to the person being set apart, whether this act of setting apart is understood as commissioning, consecration or ordination, whether for a specific period of time and for some specific tasks or for a lifetime of vocation, or whether this act of setting apart creates a class of clergy or while remaining as laity. In the case of pastor or ordained minister, the Presbyterian Church (U.S.A.) sets apart their clergy members by ordaining them as “minister of word and sacraments,” in contradistinction to the ordination of their elders and deacons who remain as laity even after the ordination. In the United Methodist Church, elders and deacons are ordained clergies of the church, and the elder, who is ordained for “Word, Sacraments and Order,” is equivalent to the minister of word and sacraments in the PC(USA). In other words, for both churches and for the most main-line Protestant traditions, “word and sacraments” are the *sine qua non* identity and primary job description of what it means to be an ordained minister.

Even though the ministry of “word” can take place in other teaching settings, it is important to note a very obvious fact that both “word and sacraments” for a local congregation take place in the context of worship. In other words, “worship” is the primary ministry context in which the identity of the ordained ministers and their pastoral ministries is most clearly understood, articulated, and practiced. It is almost as if we in the Christian faith community

ordain our pastors specifically for “worship,” if we take seriously the designators of their ordination. This does not preclude other important pastoral responsibilities, but clearly underscores the importance of worship as the primary pastoral responsibility of an ordained minister.

For Protestant pastors, as they are often known in the South as “preachers,” the emphasis of their ministry tends to have more “word” than “sacraments,” and a large portion of their pastoral ministry is related to preaching and teaching beyond pastoral care and basic administrative duties. Even though the worship is understood as “service of word and table,” most Protestant worship services focus more on “word” than “table,” and for the most part have not developed a more balanced ministry of word as part of a worship service that is both of word *and* table/sacraments. With the advent of contemporary service, some Protestant worship services often look more like a preaching event with praise music as prelude to the preaching, rather than a full worship service.

Generally speaking, the sacraments in pastoral ministry tend to become something pastors get to do once in a while, and have not taken the center stage of the pastoral consciousness for the most part, that is, until very recently. Compared to the preparation related to the ministry of “word” (not just preaching, but also all those emphasis on Bible, doctrine and theology), the training in “sacraments” was almost non-existent for the most Protestant pastors. As the sacraments are more closely connected to worship in its practice and execution than the ministry of word, this lack of emphasis on sacraments actually reflects a more basic neglect in worship and liturgy as an essential part of the training and preparation for pastoral ministries. For example, when we think of the most important qualifications of a pastor being called or appointed, excellent preaching almost always comes to the top of the list, while being an excellent worship leader or creative worship designer or deep and profound sacramental theologian for the faith community is often not even mentioned. Again, until very recently, this has not been considered essential to the pastoral identity in most Protestant communities, and more starkly so for the Korean and Korean American Protestant churches.

Yet, if we really want to be faithful to the “ordination” of our pastors as servant-leaders set apart for “word and sacraments,” then it is critical that we begin to see the pastors not only as preachers and pastoral caregivers, but also as worship designers and liturgical leaders for the

faith communities. Only when we can reclaim the importance of worship as the central nexus of all ministries of a given faith community, and therefore when the leadership in all aspects of worship life of the congregation becomes the primary pastoral identity and responsibility, will even the preaching ministry of the pastor find a more authentic and meaningful place in the life of the congregation concerned. Different pastors have different gifts, and the larger church community as a whole needs all these different gifts of our pastors. It is true that not all pastors are gifted preachers; yet, all pastors are expected to strive in some concerted way to raise the quality of their preaching ministry. In the same way, we need to begin to expect every pastor to grow as worship designer and liturgical leader. Some are clearly more gifted and more interested in worship than others. What is required of pastors from their ordination is not that they all become worship scholars and liturgical buffs, but they continue to learn and grow in the area of worship, and take seriously their role as worship designer and liturgical leader of their faith community. Pastors are called to provide, on a consistent and regular basis, the place and time for the holy encounter for the faith community with the divine God, i.e. worship, and they are to do it with passion, commitment, excellence in quality and with creativity and imagination.<sup>1</sup>

## II

Nowadays, with quick-fix mentality pervading our culture including that of the congregational life, we are often tempted to seek allegedly fail-proof recipes or the latest tips from the how-to gurus in a given field. As pastors who are trying to improve their ministry as worship designers and liturgical leaders, they may fall into the same trap. True, some specific suggestions can readily be applied to and improve worship services, and all liturgical renewal happens through “doing” something in worship. However, for the meaningful and authentic growth of a pastor as worship designer and liturgical leader, “the ten best worship design strategies” or some such list of things to do, will not do the job. The key concept that needs to be aimed at here is “intentional formation” of a pastor as worship designer, liturgical leader and sacramental theologian in and for the faith community she/he serves. We are seeking to heighten the “liturgical sensitivity” of a given pastor both as designer, producer and as liturgist/presider of worship services. We are to aim at embodying what “worship” is all about in the person/being of

the pastor so that all she/he does becomes worshipful. It is deepening of the pastor's spiritual life in such a way that the deep and constant encounters with the divine in all aspects of her/his life and ministry informs and pervades all aspects of worship when she/he designs and leads it, and vice versa. In this regular communal encounter with God, everything the pastor does becomes a better and more effective channel, conduit, environment and encouragement for the congregation to worship and encounter God more authentically and meaningfully. This intentional formation process for the pastor as worship designer/liturgical leader is in many ways the pastor's own intentional spiritual growth and formation process by means of her/his role as primary worship leader of a faith community.

Once we have accepted the "intentional formation" as the primary focus of living out the call to provide leadership in "word and sacraments," we can do certain things to help this formation process, and in turn, improve the worship life of the congregation. These are the preliminary preparation and on-going background behind actual worship design and liturgical leadership.

(1) Get familiar with and be educated about worship.

Begin with theological reflection on worship, asking what is it all about that we do every Sunday and every time there is a special occasion for it. Depending on the kind of theology of worship a pastor holds, his/her worship leadership will be quite different. Rather than just tinkering with certain aspects of worship, it is important to "think theologically" regarding worship. Reading now ever abundant and readily available books on worship and worship resources would be helpful. What is needed is not necessarily academically technical theology of worship. That may be helpful for those who are so drawn and inclined in that direction. For our purpose, any general introductory books on worship will help the pastors begin to think theologically about worship, and even though these books are not usually written specifically in terms of "worship design and liturgical leadership," thinking theologically about worship will help the pastors in their roles as worship designers/liturgical leaders.<sup>2</sup>

Pastors also need to get to know in some broad strokes the general outline and shape of the lectionary and the lectionary based worship services. The lectionary is a way to set our Christian journey and congregational life in a liturgical frame work. For this, looking through the

denominational resource catalogues would readily fulfill the most needs of the pastors in most situations. Even though the language tends to be a bit too formal for more creative worship services and not always younger-generation friendly, *Book of Common Worship* for Presbyterians and *The United Methodist Book of Worship* for United Methodists are official publications for the worship life of their respective congregations, and they still continue to provide very helpful “suggestions” for worship in many and various occasions.<sup>3</sup>

After this initial stage of thinking theologically about worship and getting to know the liturgical structures and some of “how-to’s,” then continue to learn as much about worship, liturgy and lectionary as possible, and if not already doing so, begin the discipline of preaching/designing worship reasonably strictly from the lectionary. The lectionary framework is a good structure to utilize for the “intentional liturgical formation” of a pastor.

In learning about worship, it is important to seek out “good worship experiences,” as nothing can replace the actual experiences of grace in good worship services. A pastor needs to be nurtured, not only as worship leader, but also as “worshiper” on some regular basis, and this will help her/him grow as worship leader. Seek liturgically rich and artistically sensitive worship experiences. Enjoy high quality and often creative worship services in larger church gatherings or presbytery meetings or annual conferences. Experience them as worshiper, and then later reflect on how such experiences would relate to the worship life of his/her congregation. If occasions permit, it may be helpful to visit worship services of historically liturgical denominations, e.g. Roman Catholic, Anglican or Lutheran as well as more liturgically sensitive Methodist or Presbyterian churches.<sup>4</sup> The energy and rhythm of their worship services would probably be very different from one’s own, but there is something important to learn from the communities that take worship liturgy seriously, even when some of them may appear to be simply repeating it almost lifelessly. There is a certain invisible liturgical pattern and structure, even an archetype that provides connection to a larger reality beyond liturgy itself.

One of the most exciting and rewarding ways to experience and learn good worship services is to attend high quality worship conferences as part of intentional continuing education of the pastors. What is interesting is that it is often the church musicians that provide most relevant and meaningful worship conferences for general church members. The Presbyterian Association of Musicians (PAM) for decades has been providing their week long worship and

music conferences in three different locations every year.<sup>5</sup> The Fellowship of United Methodists in Music and Worship Arts offers their biennial convocation. For Korean Americans, there is the Korean Worship and Music Conference (KWMC) produced by the Presbyterian initiated ecumenical group called Council for Worship, Arts and Culture (CWAC), and this is the only intergenerational, bi-lingual family gathering of its kind available to Korean Americans. These are gatherings of Protestants who love worship, and they are great ways to learn worship and how liturgy is and can be practiced, often very creatively. The Pastor(s) and the church musician(s) from the same congregation attending one of these conferences together as a team would create a very fruitful opportunity for meaningful transformation of the worship life of their congregation.

(2) Intentionally raise the liturgical sensitivity.

Liturgical sensitivity is more than just knowing the different liturgies for different situations and seasons, learning the anatomy and logistics of worship. That would be like musicians knowing only their notes or actors having learned just their lines. For the music and the drama to come alive, a lot more is involved, even though how this is so is very difficult to describe or articulate. So is the liturgical leadership. I call it “liturgical sensitivity.” Just like a musician can work on sharpening and deepening their musical sensitivity even when they are not born a child prodigy, so can the pastor as worship designer and liturgical leader work on her/his liturgical sensitivity. In a way, a pastor is like an artist, a worship artist, and worship leadership is an art, more than a science or a skill-set. This is why we need to be on the journey of “formation” over a long period of time.

For an experiment, without making any changes in the order of worship service or the style of music in that worship or any other worship practices, just paying attention to this invisible area of liturgical sensitivity can subtly or sometimes dramatically change the substance of worship itself. Because changes are difficult and always resisted, it is also pastorally advisable that worship leadership focus first on liturgical sensitivity before trying to make any major changes in worship. Once the worship is regularly and consistently well prepared and led with a certain level of heightened liturgical sensitivity, the congregation’s worship experience would deepen to the point where natural and organic evolution and transformation in the style and

liturgical structure, yes, even worship order and the different musical genre, can be more easily introduced to the congregation. For ultimately what is needed is not a specific kind of worship liturgy or musical style, but rather authenticity of the worship experience provided by the liturgically sensitive leaders.

The key is “paying attention” to and “thinking theologically” for each segment and each element or aspect of the worship service. Simply by observing intentionally and trying to do it more authentically and making theologically informed decisions regarding its execution will over time deepen that moment or aspect of worship experience and influence other segments in worship as they are all related. In most worship, there are moments of gathering/ praying/ praising and glorifying/ confessing and forgiving/ exchanging peace and reconciling/ proclaiming and speaking/ being present and offering/ remembering/ being sent out, etc. Spending some focused time for each moment would deepen and heighten the liturgical sensitivity over time, and in turn subtly shift the worship services.

We can also delineate some of the basic dimensions of worship experiences and pay attention to them as any performing artist would to all aspects of performing their music or art work. Simply raising the question of “time” and “timing” in the worship would alter the way the worship leader would engage in the service, and imperceptibly the fellow worshipers would feel the difference, even though not always consciously. What about the “emotional movement”? At a given service, explicitly or tacitly, a full range of emotion is displayed and experienced: anticipation, apprehension, fatigue, fear, numbness, reluctance, anger, grieving, being startled, confused, disappointed, overwhelmed, comforted, challenged, moved, elated, ecstatic, hopeful, inspired, etc. In authentic worship, there is no emotional manipulation, but rather an environment or a certain safe space-time container that allows full and authentic emotions to be experienced and expressed. Paying attention to this emotional movement allows the worship leadership and the congregation to enter into the deeper level of “worshipping.”

Pay attention to the “physical movement” in the worship, such as when to sit and when to stand, especially as it relates to the transition in the worship and its “timing,” to the “space” where the movements are made, e.g. isles, chancel area, entrance foyers, etc. and to the space and the movement all the worship leaders in the service need to make during the worship.

Pay special attention to the “visual message” in the worship, including especially in the “non-essential” elements of the worship. Raise the question as to whether and how the necessary equipment for the worship service creates or hampers worship environment. This becomes more important as we are utilizing modern electronic equipment with higher frequency.

These are only a cursory list of suggestions. Once we raise the question of liturgical sensitivity, there will not be a time when there are no more questions to be raised in this regard. So, once again, this is the journey that pastors as worship leaders are called and invited to embark on.

### III

Worship is a communal act. Liturgy literally means the labor of the people of God. So is the pastoral leadership in worship and liturgy. This process of “formation” discussed briefly above is something that pastor needs to do with her/his congregation. It is important to see worship design and leadership process as a collaborative process between the pastor and the musicians, the pastor and other pastoral staff, the pastor and the worship committee or worship team, and ultimately with the whole congregation. To find ways to pay attention and think theologically about their worship life together as a community of worship not only forms the pastor as worship designer and liturgical leader, but also forms the congregation as a community of worship designers and liturgical leaders. So as people are gathered in the name of Christ, He will be there, and the community of faith that encounters God in their worship will be given the identity as people of God. The church ordains ministers of word and sacraments to “facilitate” this process, literally “to make it easier” for the faith community. May ordained pastors ever be faithful to this sacred calling.

## Abstract

### **Title: “Worship Design and Liturgical Leadership as Primary Pastoral Responsibility: A Practical Preliminary Consideration”**

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As the designator of ordination is “minister of word and sacraments,” worship and liturgical leadership is central to pastoral identity. Given that most pastors did not receive liturgical and sacramental training in their preparation for ordained ministry, some practical suggestions are made to begin the process, “intentional formation” as the key concept in this.

\* Key words:

Worship, word, sacrament, liturgical leadership, liturgical sensitivity
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<sup>1</sup> One of the Constitutional Questions for ordination of minister for word and sacraments for PCUSA includes the following: “Will you seek to serve the people with energy, intelligence, imagination, and love?” *Book of Order* G-14.0405-b. (8)

<sup>2</sup> Some of the helpful general introduction to worship: James F. White, *Introduction to Christian Worship*, Third Edition (Abingdon Press, Nashville, TN, 2001); Howard Rice and James C. Huffstutler, *Reformed Worship* (Geneva Press, Louisville, KY, 2001)

<sup>3</sup> The one resource that has helped me most frequently during my “learning” period as pastor trying to implement more liturgically sensitive weekly and special occasion worship, is Hoyt L. Hickman, Don E. Saliers, Laurence Hull Stookey, and James F. White, *The New Handbook of the Christian Year* (Abingdon Press, Nashville, 1992). The short introductory essays and commentaries for various worship services and liturgical seasons are helpful for non-worship specialists as most pastors would be.

<sup>4</sup> When I look back at my seminary days, the frequent attendance at carefully prepared daily worship services at Marquand Chapel at Yale Divinity School and almost daily participation in the early morning mass at an Episcopal church one block away from my apartment on the way to school did much good for the “liturgical formation” of someone like me, a low church Methodist pastor-in-training, whose concentration was not in the area of worship and liturgy.

<sup>5</sup> PAM offers their week long Worship and Music Conference at two weeks at Montreat, North Carolina, at Westminster College, New Wilmington, Pennsylvania, and PAM West at various locations and different times in the region west of Mississippi. For more information, [www.presbysmusic.org](http://www.presbysmusic.org).

# **Constructing a Liturgical Theology of the General Assembly of Presbyterian Churches in Korea (GAPCK: Hapdong)**

Jong Hun Joo

## **Introduction**

This short article attempts to construct a liturgical theology of the General Assembly of Presbyterian Churches in Korea (GAPCK). As a Reformed tradition, the GAPCK has two solid foundations for its theology and practice: the Bible and the theology of Calvin. The GAPCK frequently uses Calvin's theology as the primary hermeneutic for interpreting the Bible and applying it to ministerial practice and the Christian life. In this regard, a liturgical theology of the GAPCK should also be constructed within the frame of Calvin's theology in order to be effective for this ecclesial body. However, liturgical theology does not exclude the realities of worship services. Local worship services within the GAPCK do not follow any written text or rubric that can be applied to and required of all churches in the denomination. Given this complexity of liturgical theology, first and foremost, Calvin's ideal of Christian worship will be briefly defined as a standard for GAPCK worship services. Second, the liturgical reality of the GAPCK will be examined in order to see how much they follow and/or stray from their Calvinist theological confession. Third, based on the similarities and gulfs between Calvin's ideal of Christian worship and the liturgical practice of the GAPCK, a liturgical theology will be suggested for GAPCK to develop a Calvinist worship service that is appropriate for the Calvinist confession.

## **The Calvinist's Ideal of Christian Worship: A Standard of the GAPCK**

As a theologian, Calvin had a Trinitarian understanding and practice of Christian worship. For instance, in *the Form of Church Prayers* (1542, Geneva), his Trinitarian approach to Christian worship is clear in the first section on "confession": "Deign, then, *O most gracious*

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*and most merciful God and Father, to bestow thy mercy upon us in the name of Jesus Christ thy Son our Lord. Effacing our faults, and washing away all our pollutions, daily increase to us the gifts of thy Holy Spirit.*”<sup>1</sup>

According to Calvinist theology, the Trinitarian understanding of Christian worship is not just for a theological basis but also for the form and content: *lex credendi, lex orandi*. All forms of the worship service are reflections of Trinitarian understanding: Christian worship is “the meeting of Jesus Christ and His Church,” glorifying God the Father, and the “mysterious work of the Holy Spirit.” The core aspect of Calvin’s Trinitarian approach to Christian worship is the meeting of Christ and the church to glorify God the Father in the help of the Holy Spirit. By God’s (especially, the Holy Spirit’s) initiation, people can enter into or participate in the meeting. This meeting requires a formal ritual. Calvin stressed the Word and the Table as main elements of the worship service: “Whenever we see the Word of God purely preached and heard, the sacraments [should be] administered according to Christ’s institution.”<sup>2</sup> Calvinist theology of Christian worship validates the service of the Word and the Table as the key ideal forms from Calvin. Further, Calvin asserted, “The Supper could have been administered most becomingly if it were set before the church very often, and at least once a week.”<sup>3</sup> The meeting of Christ and his church is enabled through the Word and the Table in Calvinist understanding.

### **The Historical Development of the GAPCK Worship Service**

The GAPCK is one of the largest denominations in South Korea that follows the Calvinist tradition. Over the 120 years of Christian history in South Korea, GAPCK worship services have dramatically changed in form and are still changing. Although the Calvinist tradition in South Korea has a short history, describing the liturgical facts of its worship services is not a simple task. First of all, it is very hard to find any clear *Ordo* in a GAPCK worship service. *Ordo* is understood as a rubric, rules, or prescriptions of liturgy. However, as Schmemmann said, *Ordo* may be “problematical both in scope and content, and that selectivity and judgment are required in its use; i.e., the application of criteria and premises which are not found within it in explicit form,”<sup>4</sup> even in the Calvinist tradition. Finding any clear *Ordo* or structure of worship in the GAPCK is much more difficult than in any liturgies that follow rubrics or prescriptions. One clear thing about the GAPCK worship practice, in terms of *Ordo*, is that

except for the time of gathering and dismissal, the Word (reading and preaching) is the single element of Ordo that may be seen in its liturgical structure.

However, current GAPCK worship has amassed various strata in its historical development. The original worship service in the GAPCK was shaped by the first missionaries who came from the United States in the 1890s. Their liturgical training was influenced by the Free Church or Puritan patterns that were distinct from Calvin's Genevan liturgy. Calvin's Genevan liturgy was more liturgical than those of the Free Church or Puritan congregations. Both Calvin's liturgy and Puritan worship emphasized the Word in worship service. However there is a clear difference between them in that Puritan worship service followed a simpler pattern by eliminating some liturgical patterns such as reading the scriptures and confessing some written prayers. In the 1920s, many Presbyterian theologians and pastors in South Korea began to renew their liturgy according to Reformed liturgical traditions such as Calvin's liturgy.<sup>5</sup> They began to apply Calvin's Genevan liturgy to the actual practice of worship services. However, the liturgical shape was not renewed as they desired, and instead they became more aware of liturgies that "were already familiar to them [i.e., Puritan and non-liturgical pattern]."<sup>6</sup> Since then, no particular liturgical renewals have appeared until the late 1980s. They did not keep trying to renew the practice of worship. Instead, the central concern for many South Korean Calvinist theologians and pastors has been to carry out orthodox Reformed [Calvin's] doctrine and to develop their own solid theological confession in order to equip Christians with the Calvinist confession. More recently, new nonliturgical patterns of worship services, popularly referred to as "praise and worship," seekers' service, and "revival style of worship,"<sup>7</sup> have spread quickly in the GAPCK.<sup>8</sup> In this way, throughout its historical development, the exterior pattern of a typical GAPCK worship service has included a mixture of Puritan, Genevan, and current nonliturgical worship forms.

### **The Zwinglian Pattern of Worship Service**

Intentionally or unintentionally, the GAPCK worship service has been characterized by the Zwinglian pattern of Word-centered worship. At the beginning of its development, the GAPCK strictly followed the Puritan missionaries' teaching of a Bible-centered faith and practice. This teaching naturally brought about a pattern of worship in which reading and

preaching the Word provided the main structure of their worship. This basic structure of the service of the Word has not changed through the history, although there have been various minor changes in the elements of worship. Still today, most worship begins with the Word in a “call to worship” or “invocation prayer.” The representative prayer in the worship service begins by reading a passage of the Bible, and then Bible reading and preaching are the main parts of the worship. The other elements of the worship before and after the preaching seem to be trivial elements. This preaching-centered pattern is essentially the same as that of the Zwinglian Zurich worship service of the sixteenth century. In the “Liturgy of the Word,” Zwingli omitted all other liturgical elements, such as confession and even singing, except prayer and the sermon.<sup>9</sup>

In addition, the Table is not included in every Lord’s Day worship service in GAPCK tradition. As for the frequency, most GAPCK churches have been following the Zwinglian custom of four times per year. Regardless of whether they have a liturgical or worship book, most local churches in the GAPCK do put the priority on the Word in designing and practicing their worship services. They directly or indirectly reflect this rule on their current liturgical ministries. This Word-centered worship service is a reflection of one of the Reformation principles—*sola scriptura* (“Scripture alone”)—which has been at the center of the Protestant tradition from its burgeoning stage in the Reformation. In this regard, GAPCK worship services may be certainly regarded as following the Zwinglian pattern of the Word-centered worship service.

### **The Gulf between the Theology of Christian Worship and Its Practice in the GAPCK**

There is a gulf between Calvin’s theology of Christian worship and its practice in the GAPCK. Although the GAPCK confesses Calvin’s theology as a standard for Christian worship, their real practice reveals the pattern of the Zwinglian Word-centered worship service. For Calvin’s and Calvinist theology of Christian worship, the service of the Word and the Table is not only the primitive church’s model but also a Trinitarian pattern. This pattern has as its basis the Bible and Trinitarian theology.<sup>10</sup> Yet despite its theological confession, the GAPCK pattern can be called the Zwinglian Prone worship service.

This gulf is not a simple issue that can easily be bridged by adding the Table element to every Lord’s Day worship service. Most of the worship services in the Calvinist tradition and

history over the past four centuries have followed a Word-centered liturgy, with the tension of not administering the Table every week. This Word-centered worship service has been shaping various liturgical patterns for each Protestant tradition, especially the Free Church tradition. By opening itself to various elements of Christian worship, the Word-centered worship service not only shows us a different theology in the Protestant tradition but also makes liturgical theology more complex because it leads us to consider various liturgical contexts as well as the doctrine.

The complexity of liturgical theology can be seen in the GAPCK. The Word-centered worship service pattern is a dynamic changeable phenomenon based on the Word in its form and content. This pattern is not simply nonliturgical but is a very dynamic worship service, because it includes or is open to including many liturgical elements, such as confession of sins, reading the Psalms, the Apostles' Creed, etc., according to each local worship pattern. At the same time, it is not a typical liturgical worship service such as the Roman Mass or Eastern liturgy but is still characterized by solid-structured worship. It is oriented toward Puritan individual piety, can be emotionally intense and sometimes have an anti-intellectual aspect, and does not celebrate the Table on every Lord's Day service of worship.

Although a satisfactory response to the service of the Word with infrequent administration of the Table has not yet been articulated, the importance of the service of the Word has been articulated and developed within an enduring structure yet including various phenomena in the GAPCK. This is a starting point for constructing our liturgical theology as a methodology to develop our own worship service. How can we bridge the gulf between Calvin's theology of liturgy and the Zwinglian practice of worship? Calvin's theology of liturgy strongly emphasizes the balance between the Word and the Table. However Zwinglian practice of worship just stresses the Word with infrequent celebrating of the Table. How can the service of the Word become the service of the Word and Table in order to be an appropriate Calvinist worship service?

### **Validation of the GAPCK Worship Service: The Zwinglian Service of the Word**

Before criticizing the Zwinglian Word-centered service pattern with outside theological criteria, the theological meaning and value in that pattern should first be identified. One can find some Calvinist function and meaning in the service of the Word. In an article of in-depth

research on Reformed Calvinist liturgy, Nicholas Wolterstorff probes the genius of the historical and current Calvinist liturgy. His historical and theological analysis of Calvinist liturgy shows why Calvinist worship has been shaped into the current service of the Word.

Wolterstorff apologetically validates the Word-centered worship. First, Wolterstorff distinguishes the structure from the phenomenon.<sup>11</sup> Christian worship has an enduring structure that was shaped in the early church's worship and still continues among the current churches' worship. The enduring structure, for Wolterstorff, can be found in Justin Martyr's second-century liturgy: the liturgy of the Word and Sacrament. This structure has various phenomena in different times in history. In the medieval period, the service of the Table, or Eucharist, was the phenomenon showing the structure of the worship. In contrast, in the Reformed age, the Word was the phenomenon. Although the structure of the worship itself endures, the phenomenon is different in each age.

Wolterstorff also suggests that the Reformers' liturgical reforming idea was that "God is actively present or doing" in the liturgy, as opposed to "Christ's presence by the priest."<sup>12</sup> Worship is God's work, and God is actively "doing" in the worship service. People respond to God in faith and gratitude by the help of God (the Holy Spirit). This was realized or practiced in the Calvinist worship service by stressing the phenomenon of the liturgical structure in the Word, specifically in the sermon. The Calvinist tradition was inclined to see the reading and preaching of the Word as "a single liturgical unit" or "one inseparable element which Calvin called 'the incomparable treasure of the church.'"<sup>13</sup> Wolterstorff emphasizes that the reading and preaching of the Word can be liturgically understood as God's work by saying that "God's voice resounds in the mouth and tongue of the preacher so that hearing the minister preach is like hearing God himself speak."<sup>14</sup> Especially through the preaching of the Word, God works in the worship service: "by way of sermon God speaks directly to the contemporary situation of the church by means of one of its contemporary members."<sup>15</sup> In this way, God is present through the spoken Word in the liturgy. People also respond to this active working of God by reflecting the proclaimed Word in the liturgy. In the liturgy, God acts; people respond. In this response, the congregants receive God's grace by faith: "God's action must be received in faith and applied by the Spirit."<sup>16</sup>

### **Limitations of Word-Centered Worship**

Although the service of the Word in the GAPCK has validity in its historical development, accepting this worship pattern as the rule for the GAPCK today has some limitations. First of all, the Word-centered worship service, as Wolterstorff argues, was a reaction to the medieval mass. The historical context of the GAPCK is different from that of the Reformers; since we live in another context the object of our liturgical reaction is not the same as the Reformers. We cannot advocate applying and practicing our Calvinist worship service of the Word in every context. The GAPCK worship service may emphasize another aspect of Christian worship for its congregations. All the congregations of the GAPCK do not consist of only the baptized. They are a mix of the baptized and uninitiated people or new comers. Also, their cultural context is not like sixteenth-century European society. Thus, contemporary reforming of the worship service should be different from that of the Reformers.<sup>17</sup>

In addition, the Word-centered worship service, by stressing God's activity in the liturgy through the Word, is inclined to be inward and individually focused. Stressing God's action through the Word in the worship service leads people to an internal experience of God's action. The Calvinist service of the Word has a tendency to put the weight more on the intellectual response rather than on the physical or the whole body's participation. This inwardness as a response of Calvinist worship could be a strength and at the same time a weakness. The person's inner or spiritual response to God is at the core of his or her spirituality. However, whole-person response or participation should be attentively included. Because of its emphasis on the intellectual response, GAPCK Calvinist worship service may lose the physical or whole-person response.

Furthermore, the Zwinglian pattern of infrequent celebration of the Table may lose the crucial meaning of the Calvinist understanding of the presence of Christ. Zwingli emphasized the subjective aspect of the Table by rejecting the literal meaning of material change: "the Lord's Supper is a commemoration of Christ's death"<sup>18</sup>; to him, "faith springs not from things accessible to sense nor are they objects of faith."<sup>19</sup> This emphasis of faith in relation to the Table can cause one to overlook the important objective meaning of the Table. Calvin and Calvinist tradition emphasize the human meeting or union with Christ through the worship service based on the Trinitarian definition of worship. John Nevin, a Calvinist sacramental theologian, developed this mystical union aspect of Christian worship through the Word and the Table: "the

last ground of all true Christian worship is the mystical presence of Christ in the Holy Eucharist; all the parts of public worship are inwardly bound together by their having a common relation to the idea of a Christian altar.”<sup>20</sup> In this regard, the Zwinglian infrequent celebration of the Table and its emphasis of the memory rather than the real presence in the material could not fulfill the Calvinist ideal of more frequent administration of the Table and its sacramental meaning.

### **New Direction for GAPCK Worship**

Although the GAPCK does not need to immediately give up its Word-centered worship service, when considering the limitations of the pattern, it is necessary for her to take a new direction for reforming worship service. Moreover, if the GAPCK intends to stick with Calvinist tradition in theology and church ministry, the Calvinist worship service should be suggested. As stated above, for Calvin and Calvinist theology, the service of the Word and the Table on every Lord’s Day reflects the Trinitarian understanding of Christian worship. Moreover, the service of the Word and the Table is an expression of Calvinist theology. Therefore, there are two key rules in the Calvinist worship service: a Trinitarian approach to worship (*Opus Dei*) and a liturgical expression of the economic theology of the Trinitarian God (*lex credendi est lex orandi*). For Calvinists, including the GAPCK, the worship service should be God’s work for people in and through the ritual and it also should be an expression of the theological conviction of the Trinitarian God. In conclusion, I would like to suggest three basic principles to help the GAPCK worship service become a more Calvinist worship service.

First and foremost, constructing a liturgical theology for the GAPCK should be focused on the Trinitarian approach to worship and its theological expression of worship. This work is not only to plant the pattern of the service of the Word and the Table but to take the Trinitarian principle of worship seriously. As the GAPCK confesses its Calvinist theology, the ritual pattern of worship should also reflect the Trinitarian understanding of God. The subject of worship is not the human being but God. God is working in and through the worship ritual pattern. The designer and leader of the worship service should consider the aspect of God’s active and subjective working in worship. Moreover, the worship leaders should seek to express their Trinitarian theology of God in order for worship practice to be consistent with their confession. For example,

the Trinitarian aspect can be reflected in the content of prayers and worship music as well as in the preaching.

Second, the traditional Calvinist pattern of the Word and the Table should not be ignored. For Calvin and Calvinist theology, both the Word and the Table are means of God's grace that enable us to encounter God.<sup>21</sup> In the worship service, God is acting to lead the participants to encounter Jesus Christ through the Word and the Table. God speaks to the people through the reading and preaching of the Word and the Holy Spirit leads the people to be lifted up to Christ through the Table. In this way, Calvinist traditions have regarded the Word and the Table as crucial means for the worshippers' encountering the Trinitarian God. For the GAPCK, the issue is not the pattern of the Word and the Table but the frequency. The ideal is the service of the Word and the Table on every Lord's Day worship; "this can be done simply by increasing the number each year from four to six, or six to eight, or eight to twelve as the case may be."<sup>22</sup> This will be more effective when several meaning dimensions of the Lord's Supper are reclaimed.<sup>23</sup>

Third, a liturgical theology of the GAPCK should consider its present time and situation. Calvin and the Calvinist ideal of worship was a product of a response to medieval liturgy. This historical aspect of liturgical theology should be included in the liturgical theology of the GAPCK too. As a methodology, liturgical theology covers both theory (secondary theology/*lex credendi*) and practice (primary theology/*lex orandi*). The interrelationship between theological reflection and ritual practice should be considered in liturgical theology. Here the problem in the Free Church context, including the GAPCK, is that the practice is always changing. The ritual practice is influenced by not only its theological confession but also its various contextual situations. Moreover, it also does not follow any written worship text. In this regard, in order to have a more appropriate Calvinist worship service, the GAPCK should take up the burden of doing primary theology in liturgical reflection. For example, the contemporary cultural situation of GAPCK congregations could be an influential factor in changing the worship service.

### **Conclusion**

Calvin approached Christian worship with a Trinitarian perspective: Christian worship is to meet Jesus Christ to glorify God the Father through the help of the Holy Spirit. In the worship service, God initiates and human beings respond to God's grace. This Trinitarian understanding

of Christian worship can be experienced in the pattern of the service of the Word and the Table, which is the Reformed Calvinist pattern of worship. Being within the Calvinist tradition, the GAPCK took Calvin's Trinitarian understanding of Christian worship. However, as we examined GAPCK worship practice, it reveals a Zwinglian Word-centered pattern that is different from Calvin's ideal. Although the Word-centered worship service can be validated, that pattern is not complete but limited in its capacity to be a fully Calvinist worship pattern. Taking its context seriously, this short article does not suggest that the GAPCK change the Zwinglian pattern of the Word-centered worship service to Calvin's ideal pattern of the Word and the Table on every Lord's Day worship service. Rather, more foundational and possible steps have been suggested for a Calvinist worship service: to take the Trinitarian principle in designing and planning worship services; not to ignore the Calvinist traditional pattern of the Word and the Table as a Trinitarian approach to Christian worship; and to consider the contemporary worship context in order to keep reforming the worship service. These suggestions cannot provide simple answers to the complex issues of constructing a liturgical theology for GAPCK. Yet if the GAPCK wants to continue to follow Calvinist tradition, the worship pattern should always be reformed according to Calvin's ideal both in its nature and pattern.

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## **Abstract**

**Title: Constructing a Liturgical Theology of the General Assembly of Presbyterian Churches in Korea (GAPCK: Hapdong)**

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Liturgical theology takes into account the theological aspect of liturgy since liturgy is not a work of people but a work of God for people. This liturgical task is also done in each liturgical context. The General Assembly of Presbyterian Churches in Korea (GAPCK) accepts Calvin's Trinitarian understanding of Christian worship which is composed of the Word and the Table as a standard. However, GAPCK worship practice reveals a Zwinglian Word-centered pattern that is different from Calvin's ideal. Although the Word-centered worship service can be validated, that pattern is not complete but limited in its capacity to be a fully Calvinist worship pattern. This article does not suggest that the GAPCK should change its Zwinglian pattern of the Word-centered worship service to Calvin's ideal pattern of the Word and the Table on every Lord's Day worship service. Rather, more foundational and possible steps have been suggested for a Calvinist worship service: to take the Trinitarian principle in designing and planning worship services; not to ignore the Calvinist traditional pattern of the Word and the Table as a Trinitarian approach to Christian worship; and to consider the contemporary worship context in order to continue reforming the worship service.

\* Key words:

Calvin, Zwingli, Liturgical Theology, Korean Reformed Worship, Trinitarian Worship
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<sup>1</sup> John Calvin, “Forms of Prayer For the Church (1542),” in *Calvin’s Tracts*, vol. 2, trans. Henry Beveridge (Eugene, OR: Wipf and Stock, 2002), 100; italics added.

<sup>2</sup> John Calvin, *Institutes of the Christian Religion*, ed. John McNeill, trans. Ford Lewis Battles (Philadelphia: Westminster Press, 1960), 4.1.9.

<sup>3</sup> *Ibid.*, 4.17.43.

<sup>4</sup> Alexander Schmemmann, *Introduction to Liturgical Theology* (Crestwood, NY: St. Vladimir’s Seminary Press, 1966), 35.

<sup>5</sup> Some Korean liturgical theologians would like to call this movement “liturgical renewal movement.” Cf. Seung-Joong Joo and Kyeong-Jin Kim, “The Reformed Tradition in Korea,” in *The Oxford History of Christian Worship*, ed. Geoffrey Wainwright and Karen Tucker (New York: Oxford University Press, 2006), 484-91.

<sup>6</sup> *Ibid.*

<sup>7</sup> The style of this worship service can be caricatured as “preliminaries,” “sermon,” and “a harvest of new converts.” Although this service looks like an evangelistic service, Korean pastors accept this pattern for the Lord’s Day worship service for both newcomers and the baptized.

<sup>8</sup> Some people may call this movement a worship renewal. However, I would not like to call it worship renewal since they did not try to connect the pattern to their traditions.

<sup>9</sup> Ulrich Zwingli, “Liturgy of the Word (1525),” in *Liturgies of the Western Church*, ed. Bard Thompson (Philadelphia: Fortress, 1961), 147-48.

<sup>10</sup> A basic meaning of Trinitarian theology is a study of God’s being and acts as the foundation for ministry and life.

<sup>11</sup> Nicholas Wolterstorff, “The Reformed Liturgy,” in *Major Themes in the Reformed Tradition*, edited by Donald McKim (Grand Rapids: Eerdmans, 1992), 277.

<sup>12</sup> *Ibid.*, 286.

<sup>13</sup> *Ibid.*

<sup>14</sup> *Ibid.*, 288.

<sup>15</sup> *Ibid.*, 289.

<sup>16</sup> *Ibid.*, 290.

<sup>17</sup> How to reform the worship service in this century will be another issue; so I would like to defer that issue to my future research.

<sup>18</sup> Ulrich Zwingli, “On the True and False Religion,” in *Commentary on True and False Religion*, ed. Samuel Jackson and Clarence Heller (Durham, NC: Labyrinth, 1981), 228.

<sup>19</sup> *Ibid.*, 214.

<sup>20</sup> John Nevin, *Liturgical Question* (Philadelphia: Lindsay & Blakiston, 1862), 23; quoted in Howard Hageman, *Pulpit and Table* (Richmond, VA: John Knox Press, 1962), 295.

<sup>21</sup> Ronald Wallace, *Calvin’s Doctrine of the Word and the Sacrament* (Grand Rapids: Eerdmans, 1957), 137: “though the sacraments are ineffective without the Word, nevertheless the bare word cannot have its full effect without the sacraments.” Thomas Long also stressed that there is a “reciprocal relationship” between the Word and the Table: “the sermon clarifies and anticipates the full apprehension of Christ’s presence; the meal enables and confirms that apprehension.” Long, “Reclaiming the Unity of Word and Sacrament in Presbyterian and Reformed Worship,” *Reformed Liturgy and Music* 16, no. 1 (1982): 13.

<sup>22</sup> Hageman, *Pulpit and Table*, 116.

<sup>23</sup> Long’s reclaiming several dimensions of meaning in the Eucharist is a fascinating suggestion—over the simple understanding and practice of the Zwinglian pattern of “the remembrance of the Christ.” Long introduces James White’s seven theological meanings of the Lord’s Supper as a practical measure that we could develop in the church’s Eucharistic ministry. Those seven theological themes are thanksgiving, fellowship, commemoration, sacrifice, real presence, work of the Holy Spirit, and eschatological hope. Cf. James F. White, *Introduction to Christian Worship* (Nashville: Abingdon, 1980), 222-24. Hageman also suggested articulating several meanings of the Eucharist; cf. Hageman, *Pulpit and Table*, 116-17.

## 창으로 하는 설교

한국의 민속설교를 추구함

김승남

### 여는 말

1866 상선 제너럴 서먼호를 타고 26 세의 토마스 선교사가 한국어를 3 개월 배워 ‘야소교’(예수교의 구한문식 표현)를 전하러 왔으나 결국 순교당하며 전한 성경이 박춘권의 집 도배지로 사용되었는데, 그 글을 읽으며 은혜를 받아 박춘권은 신자가 되고 그곳에 교회가 세워진 이후, 지금까지 미국을 중심한 여러 선교사들로부터 배운 예배는 이제 거의 한국교회의 전통 예배 형식으로 정착하였다. 미국 장로교 선교사 언더우드와 캐나다 미선의 토착화에 의지는 서구 선교사들과 그 밑에서 수학한 한국의 교회 지도자들의 한국 문화에 대한 낮은 자긍심 때문에 당시에는 관심을 끌지 못했지만, 오늘에 와서 그들의 노력은 선교지 고유의 문화와 그리스도교 예배 사이에서 고민하는 우리들에게 많은 귀감이 되고 있다.

지난 100 여 년의 한국 그리스도교 예배는 북미주 교회들의 예배형식과 그들의 문화를 닮으려고 열심을 다 하였다. 그러나 1960 년대에 이르러 ‘토착화’가 그리스도교 신학의 화두가 되기 시작했고, 1980 년대에 일기 시작한 민중신학과 더불어 한국 민속 문화에 대한 새로운 발견은, 그리스도교로 하여금 예전 안에서 한국의 전통문화가 복음을 담아내는 다양한 그릇이 될 수 있는 장을 마련하였다.

한국화 혹은 토착화에 기여한 그리스도교 예전 학자들은 예전에서 사용되는 언어부터 재정립하기를 주장하였다. 한국신학대학에서 구약학을 가르쳤던 김정준교수는 서구 그리스도교가 끊어버린 한국의 민속과 영성을 회복할 것을 그의 해박한 시편 신학에서 피력하였는데, 그의 제자인 예전학자 박근원교수는 한국의 문화와 전통을 그리스도교 예전에 도입하는데 앞장선 장본인이다. 특히 그는 한국에서 보편적으로 사용하고 있는 “국악 예배” 혹은 “국악 찬송”이라는 말을 “민속 예배” 혹은 “한국 찬송”이라는 용어로 바꾸어 말하자고 주장하였다. 왜냐하면 “국악 예배”에서 “국악”은 한국의 전통음악을 지칭하는 말로서 서양음악(클래식 Classic)과 구분하여 사용하는 말이기 때문에, 이를 예배로 지칭하기에는 적절하지 않다는 것이다. “국악 찬송”이란 말도 한국의 전통가락과 장단을 기초로 한 것이기 때문에 여기에 “국악찬송”이란 적절하지 않고 오히려

“우리찬송” 혹은 “한국찬송”이 더 적절하다는 것이다. 필자가 2003~2006년까지 연세대학교교회에서 예배를 디자인하며 매일 드리던 한국적인 예배를 “민속예배”로 불렀던 이유도 여기에 있다. 왜냐하면 “국악”이라는 음악의 한 category를 사용하여 “예배”를 명명하는 것은 적절하지 않기 때문이다.

“창으로 하는 설교”라는 주제와 별 관련이 없는 잡다한 이야기로 서두를 시작한 듯하나, 이처럼 필자가 한국의 전통문화와 그리스도교의 토착화, 그리고 무엇보다 예전에 사용되는 언어를 먼저 언급하는 이유는, 요즈음 한국 전통문화의 형태만 보고 이를 그리스도교 예전에 무분별하게 도입하려는 시도들이 한국 전통문화의 본질을 흐리게 하기 때문이다. 그 한 예가 “판소리 설교”라는 해괴한 장르인 것이다. 판소리는 한국 전통극장의 한 분야로서, 엄연히 그 분야에 전문인과 연기자들이 지금도 수련과 연기를 하고 있는 전문적인 분야이다. 판소리는 2003년 11월 7일 유네스코 제 2차 인류 구전 및 무형 문화유산 결자로 선정될 만큼 그 독창성과 우수성을 세계적으로 인정받은 자랑스럽고도 유서 깊은 한국 전통극장의 한 형태이다. 필자는 본 소 논문 “창으로 하는 설교”를 통해 “판소리의 형태를 도입한 설교,” 혹은 “판소리” 자체에 대해서 이야기하고자 하는 것이 아니라, 그리스도교가 5000년의 한국역사와 그 깊은 영적 뿌리와의 만남을 통해 자연스럽게 한국의 옷을 입고 민중 앞에 나오는 “복음의 소리”를 말하고자 함에 있다.

그러나 ‘창으로 하는 설교’는 ‘판소리’와 그 형태가 가장 흡사하기 때문에 판소리의 극장적 구조를 언급하는 것은 “창으로 하는 설교”를 설명하는데 있어 필수적인 과정이다. 그러나 판소리의 형태를 빌려 온 설교는 음악의 장르를 부각시킨 “판소리 설교”라는 이름보다는 설교의 형태를 부각시킨 “창으로 하는 설교”라는 이름으로 불려야 한다. 한편 우리가 “판소리 설교”라고 부르는 것들은 “판소리 설교” 혹은 “창으로 하는 설교”보다는 “성경 판소리”라는 소박한 이름으로 불려야 한다. 1970년대에 들어, 한국 기독교방송국 프로듀서들이 써준 “예수전”을 당대의 소리꾼 박동진씨가 판소리로 소개함으로써 청취자들에게 큰 감동을 주었고<sup>1</sup> 2003년 이전부터 김형철<sup>2</sup>이 “모세전”을 발표하고 지금껏 전국을 돌며 국관을 벌이고 있다. 최근에 신학을 공부하기 시작한 김형철도 소리꾼으로 성경 이야기를 판소리처럼 구연하고 있기는 하지만, 그것을 설교라고 하기에는 신학적 훈련과 사고가 부족한 부분이 많다고 하겠다.

2000년 콜로라도 덴버에서 친구들과 같이 Rock Mountain에 가는 길에 승용차 뒷자리에서 시편을 창으로 읊조리던 것이 지금의 “시편과 소창”<sup>3</sup>이 되었고, 2002년 발행된 “**찬송과 예배** *Come, Let us Worship*”의 출판기념으로 Los Angeles에서 예배와 음악 컨퍼런스가 열렸을 때 민속예배를 디자인하면서 내친김에 창으로 설교까지 했던 경험이 나로 지금 “창으로 하는 설교”에 매달리게 한 계기가 되었다. 2003년 ~ 2006년까지 연세대학교 교목실에서 협동교목과 겸임교수로 사역할 때 대학교회 민속예배에서 창으로 성경을 읽는 것조차 거북스러워하는 회중들에게 창으로 설교하기까지는 이르지 못했던 것은 못내 아쉬움으로 남아 있다. 그러나 2005년 겨울 필자는 매부의 장례식에서의 장인환목사<sup>4</sup>를 만나게 되었는데 그가 바로 필자가 만난 창으로 설교를 하는 첫 번째

목사였다. 그를 혹자는 판소리 설교를 한다고 하지만 필자의 관점에서 그는 창으로 설교하며 광야에서 회개를 외쳤던 세례 요한과 흡사한 “천국의 소리꾼”이라고 할 수 있겠다. 필자가 이와 같이 창으로 하는 설교에 대해 엄격한 기준을 부여하는 이유는, 정상적인 신학과정을 마치고 지역 교회에서 사역하는 목사가 한국인으로서 그리스도의 영과 혼을 한국의 소리로 외치는 것은 그리 혼하지 않은 일이기 때문이다.

### 깊어지는 말

창으로 하는 설교란 기존의 판소리보다 훨씬 넓고 자유로운 형태의 설교이다. 필자는 “설교에 창-소리-노래가 들어간 설교”를 “창으로 하는 설교”로 명명하고자 한다. 그러므로 창으로 하는 설교란 판소리의 복사판이 아니라 판소리의 일정 요소들을 사용하는 설교라고 하겠다.

2001년 북가주의 Los Altos 에서 창으로 설교하는 목사님이 계신다 하여 늦은 저녁 그를 필자의 집에 모셔 동이 트도록 이야기 한 적이 있다. 그분은 San Francisco 의 한 고가도로 아래서 Homeless 사역을 하는 목사님이었는데, 사람들이 그를 찾아와 음식을 받기 전에 드리는 예배에서 그가 창으로 하는 설교에 크게 감동을 받는다고 했다. 물론 그 목사님이 구사했던 것은 노래가 빠진 한국식 “창-소리” 혹은 “쌍성”<sup>5</sup>같은 소리이었지만, 거기에 추임새와 장단이 있었고 더 중요한 것은 그 속에서 복음이 선포되고 있었다는 것이다. 우리가 소위 말하는 “판소리 설교”란 성경의 이야기를 재미있게 극적 요소를 더하여 판소리처럼 구연하는 것이고 반드시 고수(Drummer or accompanist)가 있어서 구연자와 함께 앙상블을 하듯이 연주하여야 한다. 즉 “판소리 설교”의 구연자가 판을 벌리려면 최소한의 2명 이상의 구성인원이 필요하다는 것이다.

그러나 한 설교자가 강단에 서서 말씀을 선포할 때 본인을 연주자나 연기자로 생각한다는 것은 잘못된 발상이다. 오히려 말씀을 선포하는 자가 먼저 복음에 감동되어서 성경말씀을 읽고, 설명하고, 때로 감동적인 대목에서, 일상의 말로 표현하기에는 너무 부족해서, “창”과 “소리” 그리고 “노래”를 덧붙이게 된다면 그것이 바로 창으로 하는 설교일 것이다.

### 설교의 구성요소

#### 1. 말씀의 현장 (마당/판)

창으로 하는 설교를 구성하는 최소한의 요소는 설교자와 회중 그리고 말씀의 현장이다. 이는 한국의 전통극장<sup>6</sup>이 갖는 기본적인 요소와 다를 바가 없으며 이 세 요소는 그 중요성에 있어서 대등한 위치를 지닌다. 그러나 이러한 기본적 요소들은 지금까지 설교가 이루어지는 교회의 현장에서 간과되어 왔는데 왜냐하면 교회 안에서 설교자는 회중이 설교에 집중하든 말든 설교를 할 수 있었기

때문이다. 그러나 창으로 하는 설교에 있어 설교자 혼자 하는 설교는 존재할 수가 없다. 비록 설교를 시작할 수는 있으나 회중이 함께 설교에 참여하지 않는다면 오래가지 못하여 설교자는 맥이 빠져 계속할 용기를 잃고 말 것이기 때문이다. 그러므로 창으로 설교하기 위한 첫 번째 준비 작업은, 설교가 이루어지는 현장에서 회중들이 말씀을 듣는 데 장애를 일으키는 요소들을 모두 걷어내는 것이다. 가능한 한 설교자와 회중은 가까운 거리에서 있어야 하며 이를 통해 말씀의 현장이 “설교자와 회중이 함께 설교를 이루어 가는 자리”가 되게 하여야 한다. 이를 위해 심지어 강단이나 회중의 의자까지도 걷어내야 할 필요가 있다. 함께 어깨를 맞대고 호흡을 같이하면서 설교를 만들어 가야 하기 때문이다. 이러한 의미에서 말씀을 일방적으로 선포하기 위하여 서구 교회가 의도적으로 설계한 교회 건물까지도 창으로 하는 설교에서는 그리 중요한 것이 아닐 수 있다는 것이다. 그렇다고 창으로 하는 설교를 하는 데에는 아무 것도 필요하지 않다는 것은 아니다. 창으로 하는 설교를 하기 위해서는 다음의 것이 준비되어야 한다. 그것들은 바로 최소한의 눈에 보이는 것과 보이지 않는 “사람들의 영적 열정”(Spiritual Passion)이다.

## 2. 이야기의 전개 (아니리와 창)

창으로 하는 설교에서 “이야기”는 “아니리”와 “창”으로 엮어지는데, 아니리란 구연예술에서 소리를 하다가 설명 또는 대화로 어떠한 정경과 장면 등을 그리는 것을 의미한다. 이것이 바로 설교에서 내용을 전개해 나가는 중추적인 것이다. 여기에서 이야기의 주제는 “하나님 나라”로서 이야기의 내용에는 변화가 없지만 이야기의 형태는 설명하고 가르치는 형태가 아닌, 설교자와 회중이 이야기 속으로 함께 들어가 이야기를 공유하고 반응하는 형태의 변화가 수반된다. 물론 설교자에게 일반적인 신학 훈련의 과정이 필요하다는 것은 두 말할 여지가 없다. 그러나 설교자는 단순한 신학적 지식의 습득을 뛰어넘어 민중의 문화를 이해하는 안목이 필요하다. 문화란 민중들이 살아온 과거와 현재, 그리고 미래가 모두 담겨있는 그릇이라 할 수 있다. 그러므로 창으로 설교하는 설교자는 민중이 그들의 영적 감정을 표출해내는 통로<sup>7</sup>를 이해하고 연구하는데 더욱 큰 관심을 쏟아야 한다. 민족의 언어, 특히 방언과 현대어, 민속음악과 민속 공연 예술에 관한 해박한 지식은 설교자가 회중 앞에 섰을 때, 회중의 마음을 읽을 수 있는 도구가 되기 때문이다.

설교자는 회중들 앞에 나설 때 말로는 표현할 수 없는 회중과의 약속이 있다. 그것은 바로 회중과 설교자는 서로가 공유할 수 있는 이야기를 나눔으로써 말씀 속에 있는 하나님의 약속을 확인하는 것이다. 즉 설교자는 회중이 이미 알고 있는 하나님의 약속을 내용으로 하여 설교를 준비하는 것이다. 그러므로 설교자는 설교 중에 회중이 나서서 하는 말(추임새)을 무시해서는 안 된다. 왜냐하면 회중의 요청이 설교의 내용이 되고 그 내용이 회중과 더불어 이어져 나갈 때, 더욱

생동감을 주며 감동을 일으키는 설교가 되기 때문이다. 그러므로 설교가 목사의 전유물이 되지 못하는 독특한 설교의 현상이 바로 “창으로 하는 설교”라 하겠다.

이는 오늘날 현대 보수주의 신학이 심각하게 고민해야 할 문제, 즉 “성서해석의 권한이 누구에게 있느냐”라는 질문과도 연관되어 있다. 왜냐하면 과거 전통주의 신학이나 보수주의 신학이 갖고 있던 설교자 중심의 말씀해석 방법론을 깨뜨리지 않으면 창으로 하는 설교는 시도되기 어려울 것이다. 예를 들자면, 주일예배 설교에서 교회를 심하게 비판하지 않는 것이 설교자들에게 불문율처럼 되어 왔지만, 창으로 하는 설교에서는 우리교회의 모습을 설교자와 회중 모두가 해학적으로 비판함으로써 설교의 흥을 일으킬 수 있다. 그러나 이것은 교회에 대한 비난이 아니다. 오히려 이러한 행위는 자신이 처절한 현실을 포기하지 않고 이를 해학적으로 “초극”하는 병신춤(Cripple Dance)<sup>8</sup>의 정신과 같은 것이다.

역사 속에서 민중은 절대 좌절하지 않았다. 처절한 한반도의 역사 속에서 정권은 바뀌고 왕조는 망했어도 민중만은 불굴의 생명력으로 새로운 시대에 새롭게 적응했다. 이런 근성을 지닌 회중 앞에서 설교자는 겸손히 자기의 것을 내려놓고 그들의 요구에 자신이 준비한 원고까지도 과감히 내어 던질 수 있어야 한다. 왜냐하면 그때야 비로소 회중과 더불어 이루는 설교의 현상이 탄생할 수 있는 것이다.

### 3. 성령의 개입(농현 혹은 요성)

설교자에게 말씀과 감동을 부여하시는 성령의 개입이 있었다면, 그 설교자는 분명히 성령의 역사하심의 흔적이라 할 수 있는 “떨림”을 느꼈을 것이다. 나는 이 떨림을 음악의 한 용어, “농현”(弄絃)에 빗대어 설명하고자 한다. 농음이라도 하는 이 주법은 원래는 현악기의 왼손 주법을 말하는 것이었으나, 지금은 음악의 모든 장르에서 나타나는 음악적 현상으로, 음을 흔드는 것을 말한다. 서양의 비브라토나 트릴과 같은, Grace Note 의 성격을 지닌 것이라고도 볼 수 있지만 그것보다는 훨씬 넓은 의미의 주법이다. 비브라토나 트릴은 그 주법이 현란하고 장식적인데 비해 농현은 강한 생명력과 힘을 중심으로 하는 주법으로서 “한국의 맛”을 내는 근본적인 주법이라 하겠다. 농현은 요성,<sup>9</sup> 퇴성,<sup>10</sup> 추성,<sup>11</sup> 전성<sup>12</sup>의 네 가지로 구성되어 있다. 간단히 설명하면 요성은 음을 굽게 떨어 주는 것(대체로 중심 음에서 주로 사용), 추성은 끝을 밀어 올리는 것(음이 높아짐. '높은음'), 전성은 음을 순간적으로 굴러주는 것(장식적으로 사용), 퇴성은 꺾어 내리는 것이다(음이 낮아짐. '낮은음'). 이러한 농현의 여러 가지 모습들이 하나의 음악으로 흘러나가는 것을 '시김새'라고도 한다. 이 '시김새'는 기악에서나 성악에서나 연주자의 음악성과 개성에 따라 각기 다르게 나타난다. 따라서 합주를 할 때에도 하나의 소리인 것 같지 않은 선율을 연주하게 되며 감칠맛을 더해지게 된다. 예를 들어 한국의 현(絃)악기인 가야금을 보면, 우리 조상들이 인생의 고단함과 슬픔을 위로해 주는 3 가지 소리(音)로 여겼던 '현(絃), 죽(竹), 육(肉)'이 있다. 육(肉)은 인간의

목구멍에서 나오는 소리, 즉 육성(肉聲)을 가리킨다. 창이 육에 해당한다. 죽(竹)은 대나무에서 나오는 소리인데 나무로 만든 대금에서도 폐부를 녹이는 깊은 소리가 나온다. 현(絃)은 줄을 뜻하는 것으로, 명주실에서 나오는 미묘한 소리를 말한다. 특히 가야금의 산조(散調)를 연주할 때에 농현(弄絃)이 더해지게 되는데, 농현은 비록 ‘여운’이기는 하지만 서양음악에서 말하는 단순한 ‘울림’은 아니다. 왜냐하면 농현의 묘미는 그 여운이 멀리 퍼지는 것에만 있는 것이 아니라, 듣는 이의 마음을 휘감는 감동을 주는 데에 있기 때문이다. 농현 없이 그냥 줄을 뜯으면 하프 소리와 다를 바 없지만, 농현이 가해지면 그 때야 비로소 가야금 소리가 나오게 되는 것이다. 이와 같이 듣는 이의 마음을 사로잡는 농현은 곧 “하늘 소리를 땅으로 끌어내리고, 땅 소리를 사람이 하늘로 올려 보내는 소리”라고 하겠다. 이런 농현과 요성은 “창”에서 그 중요성이 극대화 된다. 판소리에서는 “득음”이란 말로 소리의 다양한 종류를 이야기하지만, 설교자가 득음을 이해하기란 너무 복잡하고 어렵기 때문에 필자는 조금 쉬운 말로 “농현” 혹은 “요성”이란 말로 창에서의 소리 운영법(voice mechanism)을 설명하고자 한다.<sup>13</sup>

다시 말해서 국악에서 “요성”은 성악이나 관악기의 소리에 주로 쓰이는 용어이며, “농현”은 가야금이나 거문고와 같은 현악기의 소리에 주로 쓰이는 용어로 근본적으로 이 두 용어의 뜻은 같다. 농현은 단순히 “소리를 떨어 표현하는 것”뿐 만 아니라, 소리를 끌어 내리는 퇴성(退聲)이나, 소리를 밀어 올리는 추성(推聲)을 포함하기도 한다. 그러나 국악이라고 하여 모든 음을 다 떨어서 표현하는 것은 아니다. 악곡에 따라, 또는 그 음악의 조(調)에 따라 농현(요성)을 하는 음이 다르고, 변화하는 음 높이의 폭도 다르므로, 그때마다 세심히 익혀야 한다. 대체로 감정이 절제되어 표현되는 궁중 음악이나 풍류의 경우는 농현의 정도가 비교적 약하나, 민요나 판소리, 산조와 같은 음악의 경우는 농현의 폭이 깊고, 그 쓰임새도 많다.

가야금과 같은 현악기에서뿐만 아니라, 시조창에서처럼 “청산~~~”이라고 하면서 장인 되는 음을 잔잔하게 떠는 것, 그리고 관악기에서 구사할 수 있는 섬세한 장식음이나 요성들을 우리는 농현이라고 이름 할 수 있다. 왜냐하면 궁극적으로 이들은 모두 기본음을 이면으로 깊숙이 숨겨버리는 기능을 하고 있기 때문이다. 이러한 관점에서 한국의 농현은 음정(音程)의 높낮이를 4 분의 1 음까지 쪼개가면서, 음 하나 하나의 정확한 위상을 지나치리만큼 까다롭고도 정밀하게 따지고 드는 서양 음악과는 큰 차이가 있다고 하겠다. 파도타기를 하듯 기본음 자체까지도 살아 움직이게 하는 “음악의 화석화”를 거부하는 농현이라는 특유의 기법은, 정체를 거부하는 한국적 문화토양 속에서 발효된 가장 한국적인 음악이라고 하겠다.

그러므로 “창으로 하는 설교”에서 농현이나 요성은 있으면 좋고, 없어도 괜찮은 요소가 아니다. 이것들은 “창”의 가장 중요한 특징의 하나로, 설교를 구성하는 가장 중요한 요소 중 하나이다. 농현과 요성이 있음으로써 창으로 하는 설교에서 깊은 영적 표현이 비로소 가능해진다.

#### 4. 설교의 동반자 (추임새)

창으로 하는 설교에 있어 회중은 앞서 말한 바와 같이 말씀의 현장에서 설교를 함께 만들어가는 협력자이며 조력자이다. 회중이 설교를 돕는 방법은 추임새이다. 추임새란 판소리에서 고수가 소리꾼에게 '얼썬', '좋다', '잘한다!' 등의 흥을 돋우고 용기를 북돋아주는 조흥사나 감탄사를 넣어주는 것으로 순수 우리말이다. 이 추임새는 말씀의 현장에서 설교를 하는 이에게 힘과 용기를 실어줄 뿐 아니라, 추임새를 하는 청중 자신에게도 더 큰 감동과 기쁨을 가져다 주게 된다. 예를 들면, 설교에서 설교자가 침체된 분위기를 느끼고 말씀의 발전이 어렵다고 느끼게 된다면 그때 청중으로부터 추임새가 나오고 설교자는 이에 반응하여 “힘”과 “흥”을 내어 설교를 전개할 수 있게 된다. 여기에서 청중은 말씀을 완결하고 발전시키는 역할을 한다. 그러므로 잘 되는 “설교판”에서는 설교자와 회중과의 호흡이 절대적인 비중을 차지한다. 그런 연유로 창으로 하는 설교를 듣기 전에 회중들이 가장 중요하게 훈련을 받는 부분이 바로 '추임새'이다. 추임새는 "얼썬~" "조오타" "그렇지" "어이!" 등이 있는데, 적절한 부분에 적절한 추임을 넣는 데 설교의 감동이 있다. 추임새의 기능은 말 그대로 “하늘의 소리꾼” 즉 설교자를 추켜세우고, 더 설교하라고 격려하는 것이다. 설교자(소리꾼)들은 간혹 본격적으로 소리를 하기 전에 시험 삼아 한 소절을 불러보고 이때 나오는 청중들의 추임새를 들음으로써 “창으로 하는 설교”의 가능성을 예측할 수 있을 것이다. 회중이 적극적으로 반응하지 않는다고 판단되면 농현의 사용 및 “창”의 강도를 낮게 할 수도 있지만, 만약 회중 가운데 추임새를 잘하는 귀가 뚫린 수준 높은 “귀명창”들이 많이 있다면, 설교자는 혼신의 힘을 다하는 소리를 해야 할 것이다.

필자가 창으로 하는 설교에서 추임새를 강조하는 이유는 추임새의 정신을 그리스도인들이 일상의 삶으로 가져와야 한다고 생각하기 때문이다. 모든 의사소통은 말하는 것부터가 아니라 듣는 것에서부터 시작된다. 그러므로 회중에게 이웃의 이야기를 들어주고 격려하는 훈련이 필요한 것이다. 코칭이나 멘토링, 리더십 등에는 반드시 올바른 '경청'이 포함되는 이유도 거기에 있다. “청”(聽)이라는 글자는 그 안에 “왕의 귀처럼, 눈이 열 개인 것처럼, 하나의 마음이 되어 듣는다”는 의미가 포함되어 있다. 단순히 듣고 있는 것 보다, “그래, 너 말 잘한다. 더 말해봐라”고 추켜세우고, 격려해주는 추임새를 넣는다면 그것이야말로 적극적인 경청이 되고 고달픈 삶에서 서로를 격려하는, 그리스도인의 삶의 본보기가 될 것이다. 그러나 상대의 말을 주의 깊게 듣는다는 것은 쉬운 일이 아니다. 지루하거나 혹은 짜증나는 마음이 생길 때마다, “좋구나~ 그렇지~그래, 말하고 더 말해봐라” 하는 마음으로 적절한 추임새를 넣어준다면, 사람들과 소통하는 데에 얼마나 흥이 나겠는가. 이러한 의미에서 창으로 하는 설교에서의 추임새는 회중이 참여하여 말씀을 이루어 나가는 설교의 필수 요소라고 할 수 있다.

## 5. 말씀의 몸짓 (발림/너름새)

창으로 하는 설교자가 갖추어야 하는 것 중 다른 한가지는 너름새(또는 발림)라는 몸짓이다. 한국의 전통 구연예술을 살펴보면, 구연자(performer)는 줄거리를 갖춘 이야기를 창(소리, 노래)과 아니리(말) 뿐만 아니라, 거기에 너름새(발림, 몸짓)를 곁들인다. 이중 판소리는 여러 가지 놀이가 벌어지는 장소, 즉 “놀이판에서 불리는 소리”라는 뜻으로 노래를 부르는 한 사람의 “소리”와 “아니리” 그리고 “발림”이 놀이판에 모인 사람들의 취임새와 섞여가며 긴 이야기를 연출하는 극음악의 하나라고 하겠다. 이 판소리의 구성요소에서 발림은 소리,<sup>14</sup> 아니리,<sup>15</sup> 취임새<sup>16</sup>와 더불어 “소리를 하면서 동작으로서 여러 가지 표정을 실감 나도록 하는 '짓'”이라 정의되는데, 이 “짓”에 필자는 큰 의미를 둔다. 왜냐하면 “창으로 하는 설교”에서 설교자의 몸짓은 회중으로 하여금 실제 삶의 현장에서 내려야 할 윤리적 결단의 모범을 보여주는 것이기 때문이다. 그러므로 “발림/너름새”란 어렵지만 세상에서 살 힘과 용기를 북돋는 것이어야 한다. 모든 예술이 현실성(reality)과 진실성(sincerity)을 추구 하듯이, 설교도 살아계신 하나님을 사실적으로 느낄 수 있고 또 그분에 대한 사랑과 감사를 회중이 세상에서 실천하도록 용기를 북돋아 주어야 하는데 이를 위해서는 말과 함께 진실한 몸짓이 함께 어우러져야 한다. 민중의 삶과 고뇌가 어우러져 나오는 “소리,” “아니리,” “취임새,” 그리고 “발림”이라는 한국 민속음악의 그릇이 “복음”이라는 변하지 않는 내용을 담아내는 것, 또한 이를 통해 회중으로 하여금 삶의 변화를 가져오게 하는 것이 바로 “창으로 하는 설교”가 지향하는 바이자 “창으로 하는 설교”가 지닌 강점이라 하겠다.

## 맺는 말

“창으로 하는 설교”를 한국의 문화적 배경 속에서만 존재하거나, 어느 날 갑자기 나타난 한국만의 독특한 것이라고 말할 수는 없다. 오히려 창으로 하는 설교는 아프리카-아메리칸, 유럽, 남미인들의 구연예술의 특징인 “구연자와 청중간의 대화”라는 점을 공유한다는 점에서 그들의 예술과 그 맥을 같이한다고 할 수 있다. 그러나 특별히 우리에게 판소리라는 한국을 대표하는 구연예술이 있어 세계인들이 거기에 관심을 갖고 있고, 그런 구연예술이 다양하게 발전되고 지금까지 이어져 내려온 것이 사실이다. 이런 무형유산을 지금에 와서 예배와 말씀의 현장에 적용하려는 것은 때 늦은 감이 없지 않지만, 필자는 “창으로 하는 설교”라는 본 소고를 통해 과거 우리 신앙의 선조들이 이미 시도했던 것들을 오늘의 상황과 회중들의 문화에 접목하려고 하였다. 미약하나마 한국 전통극장의 형태들이 오늘 우리의 예배를 더욱 발전시키고 변화를 가져다 주는 촉매가 되길 바란다.

[복음의 내용은 변할 수 없다. 그러나 복음을 담은 그릇은 다양하다.]

## Abstract

### **Title: "*Chang* Preaching": seeking a Korean folk sermon**

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"*Chang* preaching" is a way of preaching the Gospel by using forms of Korean *Pansori*, such as "*Chang*," "sound," and "singing." The *Chang* preaching is composed of five elements which are equally important. The first is the place of preaching. The place of preaching, called "*Madang*" or "*Pan*" (Ground) in Korean, is where the preacher and the congregation make a sermon together by interacting each other during the sermon. The second is the movement of the story. It is composed of story telling, "*Aniri*" in Korean, and shouting, "*Chang*" in Korean. When the preacher wants to emphasize certain points in the sermon, the preacher stops telling the story in an ordinary way of talking, but begins to shout and sing with the involvement of his or her emotion. The third is the involvement of the Spirit. When the Spirit touches the heart of the preacher, the preacher expresses it by quickly changing the tune or adding the vibration in the middle of singing or shouting (*Chang*). This is the vibration of the tune, called "*Nonghyun*" in Korean. However, the purpose of the "*Nonghyun*" is not to make the sermon sound better but to make the congregation feel what the preacher feels. In other words, "*Nonghyun*" is the tool that encourages the congregation to have empathy to understand the sermon. The fourth is the participation in the sermon by the congregation. In the *Chang* preaching, the congregation is not just a passive receiver of the sermon. Rather, they are active participants of the sermon. They respond and encourage the preacher by saying certain words, such as "*Ul-soo!*" meaning "Good." The involvement of the congregation is called "*Chuimse*" in Korean. The fifth is the gesture of the preacher. As the preacher delivers the message, the preacher can move and use physical gesture according to the rhythm of the message. This is called "*Balim*" in Korean, and it shows the congregation how we, as Christians, should act in the real life, not only in the church. By inculturating these elements into the sermon, the preacher can change the forms of preaching, but

the preacher can effectively deliver the message of the Gospel which is unchangeable to the Korean congregation.

\* Key words:

*Chang preaching, Pansori, Nonghyun, the preacher, the Gospel*

<sup>1</sup> 조선 후기에 동리(桐里) 신재효(申在孝)가 그 때까지의 체계를 가다듬어 광대소리 12 마당을 ‘춘향가’, ‘심청가’, ‘박타령’, ‘가루지기타령’, ‘토끼타령’, ‘적벽가’ 등 6 마당으로 개산(改刪)하고 그 대문과 어구도 실감나도록 고쳐 이후로 광대들은 이 극본에 따라 부르게 되었다. 이밖에 이선유(李善有)의 오가(五歌)도 있는데 이는 판소리 6 마당에서 《변강쇠타령》이 빠진 것으로 현재 남아 있는 판소리 5 마당이 바로 이것이다.

<sup>2</sup> 김형철, 국립창극단원, 여의도순복음교회집사

<sup>3</sup> 찬송과 예배 Come, Let Us Worship (Louisville Kentucky, Geneva Press) The Korean-English Presbyterian Hymnal and Service Book 미국장로교 한영찬송가 pp 393~535.

<sup>4</sup> 장인환목사(군산새힘교회담임) 1993 년부터 판소리에 관심을 가져오던 중, 2003 년부터 본격적으로 소리 공부를 시작하였다.

<sup>5</sup> 쟁성-득음하지 못한 소리 수련이 안 된 소리

<sup>6</sup> Korean Traditional Theater

<sup>7</sup> Spiritual Path

<sup>8</sup> 병신춤 곱사춤, 거지타령(품바)

<sup>9</sup> 요성은 혼들어 내는 소리이지만 좁은 의미로 농현을 말할 때는 농현 자체가 요성을 말하는 것이기도 하다. 이 요성은 주된 음에서 많이 나오는 것으로, 서양음악에서 트릴 다음에 주된 음이 나오는 것과 반대되는 것이라고 할 수 있겠다. 요성을 많이 사용하면 그 만큼 표현력은 강해지지만 속된 느낌을 주고, 조금 쓰면 담백한 맛을 주게 됩니다. 그래서 제레음악에는 요성이 거의 없고 - 제사음악은 의식을 위한 음악이므로 연주자 자신을 표현하는 것보다는 형식에 치중하므로 - 정악에서 민속악으로 갈수록 요성의 폭, 즉 혼드는 폭이 커지게 된다.

<sup>10</sup> 퇴성은 고음에서 저음으로 올 때 미끄러져 내려오는 방법을 말한다. 이 과정에서 생기는 중간의 모든 음들이 살아있는 음이 되며, 다른 음악에서는 볼 수 없는 힘과 아름다움을 만들어내게 된다. 퇴성은 주로 2 도와 3 도 하행 진행시에 많이 나타나고, 5 도 하행 진행시에도 자주 나타난다. 퇴성은 특히 호남지방의 음악에 많이 나타나는데, 좀 더 과장되게 고음의 본음보다 순간적으로 음을 꺾는 듯한 느낌을 주는, '꺾는 음'이 많이 나타나게 된다. 퇴성을 나타내는 방법을 보면, 현악기는 줄을 눌러 일정 음을 냈다가 누른 힘을 음악에 따라 풀어주면서 퇴성을 만들고, 취구를 이용하는 관악기는 취구를 안쪽으로 꺾으면서 소리를 내게 된다. 그리고 피리와 같이 부는 악기들은 순간적으로 입김을 조정되면서 퇴성이 생기게 된다.

<sup>11</sup> 추성은 음을 밀어 올려 높은 소리를 내는 방법을 말한다. 현악기는 처음부터 현을 밀어 높은 음을 내거나, 요성 후 밀어 올려 소리를 낸다. 관악기는 일정 음을 낸 후 입김을 강하게 불어서 고음으로 진행하도록 한다. 그리고 취구(숨을 불어넣는 구멍)를 밖으로 쫓힘으로써 소리를 내기도 한다. 성악에서는 호흡을 이용하거나 목과 배에 순간적인 힘을 줌으로써 음을 밀어 올리기도 한다. 추성은 보통 가락이 2 도 상향 진행할 때 많이 나타나는데 음이 변할 뿐 아니라 음색까지도 변화시키는 특징을 지니고 있다. 대표적인 것이 바로 <문묘제례악>이다.

<sup>12</sup> 전성은 음을 굴러서 내는 소리이다. 대개 요성이 나오기 전에 나오지만 다른 음형에도 나타난다. 현악기에서는 보통 1 박 이내의 짧은 음에 많이 나타나며 4 도나 5 도 상향 진행시에 많이 나타난다. 관악기에서는 이 뿐만 아니라 한 음이 긴 음가를 가지고 지속될 때에도 그 첫 음을 급격히 굴러듯이 올려준다.

<sup>13</sup> “득음”이란 판소리의 모든 성음(聲音)과 조(調)·길 등을 자유롭게 구사함으로써 판소리의 모든 상황을 성악으로 나타낼 수 있는 경지에 이른 것을 말한다. 신재효는 그의 <광대가>에서 득음을 광대가 갖추어야 할 기본능력 가운데 하나로 꼽았다. 광대가 득음을 하게 되면 "폭포수가 쏟아지듯/장단고저 변화무궁/이리농락 저리농락"할 수 있게 되는데, "……5 음(五音)을 분별하고 6 륜(六律)을 변화하여 5 장(五腸)에서 나는 소리 농락하여 자아낼 때 그도 또한 어렵구나……"라고 하여 득음의 어려움을 인정했다. 과거 명창들은 폭포나 굴에서 3, 4 년간을 혼자 지내며 피나는 수련 끝에 득음을 했다고 한다. 처음에는 고음까지, 하성(下聲)에서 상성(上聲)까지, 차츰차츰 높고 넓게 소리지른다. 나중에는 옆에서도 소리가 들리지 않을 정도로 목이 쉬게 되는데, 그래도 계속해서 소리를 지르면 목에서 피가 난다. 피를 토하면서도 오랫동안 꾸준한 소리를 지르면 마침내 잠겼던 목이 열리게 된다.

<sup>14</sup> 소리꾼이 하는 노래

<sup>15</sup> 소리를 하다가 설명 또는 대화로 어떠한 정경과 장면 등을 그리는 말

<sup>16</sup> 고수가 소리구절 끝에 넣는 '좋다', '좋지', '오이', '얼씨구', '흥' 등의 감탄사

## **Part 2**

# ***Dissertation Reviews***

## The Formation of Presbyterian Worship in Korea, 1879-1934

Kyeong Jin Kim, Th.D. Boston University, Boston, MA. 1999.

### Summary

“How were patterns of Korean Presbyterian worship formed in its beginning?” This is the primary question Dr. Kyeong Jin Kim tries to answer in his dissertation, *The Formation of Presbyterian Worship in Korea, 1879-1934*. However, his aim is not limited to finding out resources of the Korean Presbyterian Church and restoring the pattern of worship in its primitive stage; rather, he goes further and finds “future directions for the reform of the worship.” As the first step, in the first chapter, he sets up a specific period, 1879-1934. It is because the first Korean Presbyterian worship took place in Manchuria in 1879, when the first Korean received baptism by Rev. J. MacIntyre. And since 1934, when The General Assembly of the Presbyterian Church of Korea adopted *The Directory of Worship of the Presbyterian Church of Chosen*, there have been no significant changes until the “Liturgical Movement” arose in the 1980’s.

In order to trace the origin of Korean Presbyterian worship, he introduces early liturgical materials of the Korean Presbyterian church, which had never been introduced: *Directory of Worship of the Presbyterian Church of Chosen* (1922) and the *Forms of Marriage and Burial, A Supplement on the Administration of Baptism and the Lord’s Supper, and on the Ordination of Pastors and Elders* (1924), and Charles Allen Clark’s *Moksa Chibop* [Pastoral Theology] (1919). By examining these early materials historically and theologically, he tries to find out how the shape of Korean Presbyterian worship was formed.

Dr. Kim starts the second chapter by opposing the dominant opinion that the Korean Presbyterian Church started with the arrival of the first Presbyterian missionary to Korea, Horace N. Allen, in 1884. He presents the historical documents showing that four Koreans were baptized

in 1879 in Manchuria by Scottish Presbyterian missionaries. Surprisingly, these first baptized Koreans participated in the translation of the Bible into Korean. Many Koreans accepted the Christian faith by the distribution of Scriptures and many of them continued disseminating the Gospels and tracts, after they returned to Korea. Therefore, he argues: “the beginning of the primitive faith communities in Korea was initiated by the native colporteurs...not by the missionaries.” (p. 210)

According to Dr. Kim, there are two great influences on the formation of Korean Presbyterian worship. The first is the Chinese Church, which greatly influenced the worship practice of the Manchurian church by eight points: 1) *Itinerancy*: the missionaries settled down in large cities as centers and they superintended a large area by helping native evangelists, 2) *Street preaching*, 3) *Evening service* mainly for Bible instructions, 4) *Introduction for the Catechumens*, 5) *Daily Meeting for baptized members* for Bible reading and exposition, 6) *Lord’s Day service* mainly focusing on the singing of hymns and public prayers, 7) *Liturgies of the Chinese Church* consisted of three elements: hymn singing, public prayer, and Bible reading, and 8) *Christian Alternatives for Chinese social customs and rituals*.

The second is *American missionaries* who introduced their liturgies to the Korean Presbyterian Church: 1) *Weekly Service*, 2) *Fervent Prayer Meeting*, 3) *Private Baptism* due to the prohibition of the law, 4) *Sunday Service*, 5) *Prayer Meetings*, which became one of the most dominant liturgies of the native churches, 6) *Watch Meeting* [watch night service] concentrating on repentance and the renewal of faith, 7) *Hymn singing*, and 8) *Itinerancy*.

Furthermore, American missionaries published tracts and Bibles between 1882 and 1890. These publications reveal glimpses of early liturgies of the Korean Presbyterian Church. 1) *Yesu Syonggyo Nuga Pogum chonso* [Gospel of Luke]: Baptism was translated as Serye [Rite of Cleansing]. 2) *Sindok Tongnon* [Tract of Faith]: Teaches people to pray twice a day regularly. 3) *Miyimi Kyohoe Kangnye* [*Articles of Religion and Ritual of the Methodist Episcopal Church*], the first liturgical book published in Korean by the Methodist missionary, Henry G. Appenzeller, in 1890. Dr. Kim argued that because of the ecumenical mood of the day, “Presbyterian missionaries probably used...[the book] in their formal worship services.” The book has six liturgies: 1) Infant Baptism, 2) Adult Baptism, 3) Reception of Members, 4) The Lord’s Supper, 5) Matrimony, and 6) the Burial of the Dead.

In the third chapter, Dr. Kim studies an early stage of the Presbyterian liturgy in Korea between 1890 and 1907. Because the methods of John L. Nevius, a Presbyterian missionary to China which emphasized self-support, self-propagation, and self-government were the backbone of Korean mission, American missionaries let Koreans continue the liturgies they followed previously before the missionaries came in. As Nevius encouraged, missionaries became helpers superintending large areas and native Koreans became leaders actually leading the worship in the local communities. Emphasis on teaching rather than on preaching, itinerancy, a simplified worship service, and a time of probation for catechumen which American missionaries brought into Korean mission field, also came from Nevius Methods.

Under the influence of the Nevius Methods, the early Korean church developed its unique liturgies. 1) *Haksup* [Learner]: New believers should attend Sunday school for at least six months before taking the *Haksup* examination to become a catechumen. 2) *Sagyonghoe* [Bible Class]: In its beginning, it was a one-month theological class during summer and winter for helpers and leaders. But later, the length of the class was shortened to one week, membership was extended to the whole church, and the object of the class came to include prayer, conferences, and evangelism as well as Bible study.

Based on Nevius Methods, Presbyterian mission in Korea began to expand rapidly after 1891. Even though there came to be various forms of liturgy as the number of churches was increased, we can still find common elements in their practices. Weekly, Koreans gathered on Sundays, Wednesday nights, even every morning for worship and prayer. They also gathered anytime they needed for Bible studies. Annually, Koreans had a New Year's Service in the beginning of the year, as missionaries had watch night meetings. Special worship services for special occasions in the church calendar, such as Good Friday, Easter, and Pentecost, were kept. Two kinds of Thanksgiving Day, one for the harvest of barley and the other one for the general harvest, were observed. There had been prayer meetings on the Korean King's birthday for years.

Furthermore, we can also see a glimpse of the early liturgy through the publication of various tracts and hymnbooks. As a Presbyterian Missionary to Korea, Horace G. Underwood says clearly in his *Kurisudo mundap* [Christian Catechism] that Presbyterian Church prohibited bowing to the deceased. Daily prayer was observed twice daily, morning and evening. Baptism was called Se Rye [liturgy of Cleansing] and the Lord's Supper focused on the death of Jesus

rather than on the resurrection. Not only tracts but also hymnbooks were published in this period, such as a Methodist hymnal, *Chan Mi Ka* in 1892, and a Presbyterian hymnal, *Chan Song Ka* in 1894.

In the fourth chapter, Dr. Kim explains first how official Korean Presbyterian liturgy developed between 1907 and 1934. With the emergence of the independent Korean Presbyterian Church and the ordination of seven Korean pastors in 1907, the number and size of churches became larger and a more standardized form of worship was needed for various occasions. The general assembly of the Presbyterian Church of Korea adopted a *Directory of Worship* included in the *Constitution of the Presbyterian Church of Chosen* in 1921. The assembly directly translated 16 chapters from the *Directory for Worship of the Presbyterian Church in the United States* (Southern) without much adaptation to the Korean context. On the contrary, *Honsang Yesikso* [Forms of Marriage and Burial], produced by the commission of the assembly, included Korean native liturgies such as the ceremony of lowering a coffin into the grave during a funeral service. However, this book did not include forms for Sunday Worship, even though it included forms for Baptism, the Lord's Supper, and the ordination of pastors and elders. Except for this book, Korean churches almost blindly received Western liturgies that the missionaries provided.

Second, Dr. Kim explains how unofficial or unique liturgies of Korean churches developed. In 1907, people who gathered for *Sagyongheo* [Bible Class] in Pyongyang began to do audible prayer with public confession, strongly experienced the Spirit's manifestation, and went out to evangelize. This Great Revival of Pyongyang introduced audible prayer [*Tongsong Kido*], hill prayer or mountain prayer [*Sansang Kido*], and dawn prayer [*Saebiyok Kido*] into Korean Presbyterian practices. These prayers were suitable for Koreans, because in many ways they were similar to shamanist and Taoist practices that Koreans were familiar with. And they still exist in Korean churches even though there has been no theological interpretation of them. In addition, Korean Presbyterians conducted many worship ceremonies in the Christian fashion but following Korean customs, such as *chudo-yebae* [memorial service] and *Kaekwansik* [opening of a new building].

In the Seminary setting, Charles Allen Clark published *Kangdo Yoryong* [Homiletic Lectures] in 1910, *Moksa chibop* [Pastoral Theology] in 1919, and *Kangdohak* [Lectures on Homiletics] for the liturgical instructions. In these books, Clark wrote that the sermon was the

most important task of pastors over church administration, teaching, and pastoral visitation. Textual sermons, rather than topical sermons, were encouraged. The selection of texts was entrusted to the preachers, and *Puhung* [evangelical or revival] sermon was noticed as a unique characteristic of Korean preaching. In *Moksa chibop* [Pastoral Theology], we can finally find general order of Sunday Worship [*Taeyebae*]: Introduction (Call to Worship), Confession of Sin, Hymn, Reading of the Bible (in sequence), Creed, Hymn, Reading of the Bible (for the sermon), Public Prayer, Hymn, Offertory and Prayer, Announcement, Hymn, Sermon, Prayer after Sermon, Hymn (Doxology), Benediction, Meditation (remain seated). Beside Clark's books, T. S. Soltau published *Yebae chopgyong* [Aids for Public Worship] in 1934 particularly for lay leaders. In the book he emphasized the importance of preparation for worship.

In the fifth chapter, Dr. Kim discusses the theology of early Korean Presbyterian liturgies. First, Korean Presbyterian liturgies were influenced by the Puritanism of the mission agencies. They emphasized the authority of the Bible, as *Sagyonghoe* [Bible Class] became dominant, and prohibited ancestral worship. Second, Pietism and Revivalism influenced Korean Presbyterian liturgies, because Puritans were influenced by the Great Awakening of their time (18<sup>th</sup>-19<sup>th</sup> century) which originated from Pietism. It has an evangelical, emotionally intense, individualistic and anti-intellectual feel. This revival characteristic of worship was greatly intermingled with Korean worship through the Great Revival of Korea during 1903-1910. People's emotion was expressed by weeping, crying, and even falling. And the Audible prayer [*Tongsong Kido*], Mountain or Hill prayer [*Sansang Kido*], and Dawn prayer [*Saebiyok Kido*] became dominant features of Korean Churches. Third, theology of the New School of the American Presbyterian Church focusing on evangelistic passion to save souls also had a greater influence than the Old School which emphasized decorum. This liturgical tradition shaped by Puritanism, Revivalism, and the New School of the American Presbyterian Church still dominates Korean churches.

Then, Dr. Kim analyzes particular liturgies of the Korean Presbyterian Church. First, concerning Sunday worship, the temporary order of worship designed for the absence of a pastor by Samuel A. Moffett, who was actively involved in the process of making and editing Korean Presbyterian liturgy, became the dominant form of the Sunday worship service. Especially in this order of worship elders or lay leaders do public prayer considered as the model for the rest of the

congregation's prayers. Second, concerning baptism, they regard adult baptism as an act of public profession rather than the communal acceptance of the baptized. Concerning the liturgy of the public profession of the baptized members [*Ipkyo*] and the public profession of the Catechumens [*Haksup*], Dr. Kim questions the meaning and validity of these liturgies because the process is similar but the result is quite different. Applicants for *Ipkyo* take the *Ipkyo* exam and applicants for *Haksup* take the *Haksup* exam. Once they pass the exam and profess their faith, baptized members become the full members of the church while Catechumens do not. Third, concerning the Lord's Supper, quarterly observance and preparation the week prior are encouraged of all members. Koreans mainly focus on the suffering and death of Jesus in the Lord's Supper rather than on thanksgiving as the table cloth covering the elements reminds participants of the white cloth covering the dead in Korean traditional funeral rites.

In conclusion, Dr. Kim argues that for the reform of Presbyterian Worship, first, liturgical leadership by lay leaders, which temporarily flourished in the beginning of Korean mission but became a solid tradition, should be replaced by pastors. Second, under the leadership of pastors and liturgical scholars, well organized Sunday worship service should be kept containing the Calvinistic tradition finally geared toward patristic traditions, such as continuous reading of the Bible and the singing of psalm. Third, distinct liturgies of Korean churches, such as *Chudo yebae* [Memorial Service], should be evaluated critically and theologically. Through the process of bringing up and reflecting on liturgical traditions, the Korean Presbyterian Church will restore the Calvinistic tradition.

### **Evaluation**

Dr. Kyeong Jin Kim's attempt to find the origins of Korean Presbyterian worship is commendable, not just because his work has found the very beginning of Korean Presbyterian worship, which occurred in Manchuria in 1879,<sup>1</sup> but because his work has valuable points for us to think about. The first point is that patterns of Presbyterian worship in Korea were products of constant struggling to adjust previous orders to new social contexts. Long and sophisticated orders of worship became simplified in order to evangelize to Koreans effectively in the beginning of Presbyterian mission in Korea. Lay leadership in worship became a dominant feature of Korean Presbyterian mission because the itinerancy system encouraged Korean leaders

to lead worship service for locals. The Bible Study and Week of Prayer that missionaries brought into Korea came to take the form of a Revival Meeting by the whole church, *Sagyonghoe*, later called *Puhungheo*.

It is interesting to note that the direction of adjustment does not only extend from the Presbyterian tradition, which was mainly American, to Korean traditions, it also goes from Korean tradition to Presbyterian tradition. For example, *Chudo yebae* [memorial service] and *Saebiyok Kido* [Dawn Prayer] were products of adjustment of Korean tradition to Presbyterian or Christian tradition. Even though controversy still remains concerning the amount of adjustment by the Presbyterian tradition, which missionaries brought in, and the Korean tradition, Dr. Kim's work helps expand our understanding of present Korean Presbyterian liturgies and how they developed.

The second point Dr. Kim's work has is that he encourages us to do a theological reflection upon present liturgies of the Korean Presbyterian Church that we accept without consideration. As he points out, concerning certain Korean Presbyterian liturgies such as *Saebiyok Kido* [Morning Prayer] and *Chudoyebae* [Memorial service], there has been no critical theological reflection. Without a critical theological foundation, they cannot be maintained in the church. Critical theological reflection does not simply mean cutting Korean liturgies out and keeping Western liturgies; rather, it may be the opposite. Dr. Kim laments that many liturgies came to the Korean Presbyterian Church by American missionaries without consideration for the Korean context. For example, Thanksgiving Sunday following the American Presbyterian Church calendar did not fit in the Korean agricultural calendar. Therefore, we need to critically examine the validity of present Presbyterian liturgy for the liturgical reform.

However, although Dr. Kim's work has valuable points for Korean Presbyterian churches and liturgical reform, it has a serious weakness. That is the absence of future directions for liturgical reform. Although he says that his dissertation is geared toward the liturgical reform of the Korean Presbyterian Church at the beginning and he presents couple of suggestions for reform at the end of his dissertation we can hardly see practical directions for future reform. Even though he recommends following the Calvinistic tradition, such as the continuous reading of the Bible and the use of psalms, he only recommends them indirectly through the word of Charles Allen Clark.<sup>2</sup> Even when he mentions Calvinistic reform, he only talks about how the

liturgical reform of the Korean Presbyterian Church has happened since the 1980's rather than presenting future directions for liturgical reform.

Furthermore, we can hardly see the theological foundation of his argument. For example, the reason why he recommends the continuous reading of the Bible and the use of psalm in worship is because they are Calvinistic traditions that originated from a patristic tradition. However, we can ask, "Can this be the reason for us to repeat what our ancestors of faith did in the past?" If he does not present the reason of these liturgical activities helping us to grow in our faith, there is no reason for us to accept these elements in liturgical reform. Concerning the liturgical leadership by pastors, we cannot also find a theological foundation or practical suggestions on how to change present liturgies. His basic rationale is that liturgical leadership by lay leaders was only a temporary thing, which was inevitable at the beginning of mission. In short, his entire work has faded because of the absence of practical suggestions for the liturgical reform for today.

### **Assessment**

Despite the absence of practical suggestions for liturgical reform, we can draw two implications for a better understanding of Korean Presbyterian liturgy from Dr. Kim's work. First, we can deepen the understanding of the present liturgy of Korean Presbyterian Church through critical theological reflection, as he encourages. For example, *Saebyooc Kido* [Morning Prayer] can be understood as a liturgy of God's transformation. Even though Koreans gather at dawn while it is dark outside, as they pray, the new light comes out and illuminates the earth. This is a glimpse of God's transforming action in this world, which will finally be realized in the end. The gray of the morning is not the sign of a new day but the sign of God's new creation. This gathering of Christians is not solely Korean or from the Korean shamanistic tradition praying early in the morning because early churches also met before daybreak on an appointed day.<sup>3</sup> Even though it was an appointed day, back then usually Sunday, why can we not meet, pray to God, and celebrate God's transforming work in the world everyday?<sup>4</sup>

Concerning *Chudo yebae* [memorial service], we could also critically and theologically reflect on it. Even though it came from the Confucian tradition or Korean traditions of ancestor worship, the word preached is not about ancestors, but about God. *Chudo yebae* can be a great

opportunity for Christians to preach the Gospel to unbelieving relatives. Even though it is not a Western liturgy, it is a Korean and Christian liturgy.

Second, worship renewal is a process of constantly combining classical and indigenous liturgies as Dr. Kim cries out for “liturgical renewal which is both classical and indigenous.” Here, classical liturgies mean sets of orders that the Korean Presbyterian Church has received from missionaries, such as Sunday Worship and Week of Prayer. An interesting feature we can find in Dr. Kim’s work is that in the beginning of Korean mission there is no direct implantation of liturgical orders from America to Korea. For example, Sunday worship service was simplified in the Korean context. Public prayer became the lay leader’s role rather than pastors, even though it was supposed to be temporary. The Week of Prayer and Bible Class became *Puhunghoe* [Revival Meeting], which lasts one week instead of one month and every church member is invited.

We think that this tradition of interaction between classical and Korean, between new and old should be continued because, as James F. White says, Christian worship is basically “a fascinating mixture of constancy and diversity.”<sup>5</sup> Of course, we should not worship different gods in the same way. But, we can worship the same God and same savior Jesus Christ in different ways in the place where each of us is located. In this sense, liturgical reformation should not be the exclusion of Korean elements for the restoration of so-called classical liturgies. Rather, it should be a process of constantly combining classical and indigenous elements through theological examination. Through the theological reflections on classical liturgies, indigenous liturgies, and Korean context, the Korean Presbyterian Church will be able to discern God’s transforming action in our current worship and reform its liturgy as a response to God’s transforming action.

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<sup>1</sup> In another account, the first baptism of a Korean Protestant took place in 1864: "According to the journal of Dr. Joseph Edkins who belonged to London Missionary society and stayed at Shanghai, on the day Dr. Dugeon arrived, members of the church gathered and examined people who wanted to receive baptism. He baptized four people considered as appropriate believers. Three out of four baptized were Koreans who stayed at the house of Korean official in Manchuria." Kyong-bae Min, *Han'guk Kidokkyohoesa*. [History of the Christian Church in Korea] (Seoul: Yonsei University Press, 1998), 164. However, we do not know whether they belonged to the Presbyterian Church or not.

<sup>2</sup> "Well organized liturgies at least in the Sunday worship service were recommended. His suggestion of the "inclusion of the confession" in worship and "continuous reading of the Bible" regardless of the sermon of the day, clearly shows his Calvinistic liturgical intention. He even lamented, "It is regretful that the use of the psalms is very rare in Korean Church now." Kyeong Jin Kim, *The Formation of Presbyterian Worship In Korea*, 217-218.

<sup>3</sup> Pliny the Younger reports in 2<sup>nd</sup> century, "On an appointed day, they had been accustomed to meet before daybreak [*stato die ante lucem*], and to recite a hymn antiphonally to Christ, as to a god." James F. White, *Documents of Christian Worship* (Louisville, Kentucky: Westminster John Knox Press, 1992), 18.

<sup>4</sup> Justin Martyr reports in 2<sup>nd</sup> century, "We all hold this common gathering on Sunday [*heliu hemeran*], since it is the first day, on which God transforming darkness and matter made the universe, and Jesus Christ our Savior rose from the dead on the same day." James F. White, *Documents of Christian Worship*, 19.

<sup>5</sup> "We have practiced basically same structures and services for two thousand years; people on the other side of town also practice them but in their own distinctive ways." James F. White, *Introduction to Christian Worship* (Nashville: Abingdon Press, 2000), 31.

## **Understandings of the Lord's Supper in the Methodist Churches in Korea:1885-1935**

Hae Jung Park, Ph.D. Drew University, Madison, NJ. 2004.

### **Summary**

Dr. Hae Jung Park stated his aim in the first chapter of *Understandings of the Lord's Supper in the Methodist Churches in Korea: 1885-1935*: "exploring the history, practice, understanding, and theology of the Lord's Supper in the Korean Methodist tradition from 1885 to 1935."<sup>1</sup> Dr. Park analyzed various historical sources including personal letters of missionaries as well as official American and Korean Methodist documents.<sup>2</sup> He explained how the Lord's Supper was systematically and chronologically developed in the Korean Methodist Church through contextualization.

In the second chapter, Dr. Park analyzed the early foreign missionaries' understandings of the Lord's Supper because they hugely influenced early Korean Methodists'. Dr. Park started his observation with Henry Gerhard Appenzeller the first Methodist missionary to Korea. Even though Appenzeller was born into the Reformed tradition as a descendant of German-Swiss immigrants, he was fascinated by the mission centered trend of Methodists in the nineteenth century. Later, he transferred his membership to the Methodist Episcopal Church and attended to Drew Theological Seminary, which focused on new mission fields such as Japan and Korea. While at Drew, he was educated by the great Methodist scholars of his time, namely Professor of Practical Theology Samuel Foster Upham with his heavy emphasis on preaching who influenced Appenzeller most.<sup>3</sup>

In January 1885, Appenzeller was sent off to Korea with a Communion service in the chapel of Drew Theological Seminary. And on the way to Korea in Yokohama, Japan on March

22<sup>nd</sup> he assisted in administering his first Communion. On October 13, 1885, American missionaries including Appenzeller and a Presbyterian Horace Underwood celebrated the first Protestant Communion service in Korea. Two years later on October 23, 1887, the first exclusively Methodist Communion was administered in Korea.

Appenzeller translated the *The Doctrines and Discipline of the Methodist Episcopal Church* (1888) into the Korean *Miimigyohoe Gangnye* [Articles of Religion and Ritual of the Methodist Episcopal Church] in 1892.<sup>4</sup> Franklin Ohlinger, a former missionary to China, assisted him. Wilbur C. Swearer also contributed to deepen the understanding of the Lord's Supper for Korean Methodists by encouraging them to observe the Lord's Supper on Easter Sunday. In practice, however, the Lord's Supper was barely observed by congregations at all. According to Rev. Scranton, a District Superintendent in Korea, the reasons why the Lord's Supper was observed infrequently were: "Because it takes so long," "we have so much else to do," and "the people do not as yet understand."<sup>5</sup> The infrequency of the practice of the Lord's Supper led Korean Methodists to misunderstand and remain ignorant about the sacrament. Understanding of the sacrament began to deepen in Korea through *Sinhakoe*. Originally a two-week institutional gathering for theological education, *Sinhakoe* evolved into a five-year curriculum. Practical Theology and Rituals including the Lord's Supper were taught in the fifth year.

In the third chapter, Dr. Park switched scope of his investigation from missionaries to early Korean Methodist leaders and analyzed their understanding of the Lord's Supper. Concerning Changsik Kim, the first ordained Korean Elder and Superintendent, and Byunghyun Choi, the first Korean pastor of Chongdong Methodist Church in Seoul, the oldest Methodist church in Korea, no documentation directly mentioned the administration of the Lord's Supper. Among early leaders of Korean Methodism, Yongdo Lee, the founding pastor of Yesu Gyohoe [Jesus Church] and revivalist had a distinct understanding of the Lord's Supper. He believed the Lord's Supper signified an encounter with Christ, a new covenant for eternal life and participation in the passion of Christ. Professor Kyungok Chung, one of the early professors in the Methodist Theological Seminary in Seoul, Korea, taught the Lord's Supper not as a means of grace but as the formal pattern by which sinners were united with Christ in remembrance of Christ's forgiveness and love. For him, God's grace was delivered through love and prayer.

Jusam Ryang, General Superintendent of the Korean Methodist Church, spoke about the possibility of the use of Communion service for the rejuvenation of congregations.

Despite the effort of the ancestors of Korean Methodism, the Lord's Supper was hardly practiced because of the strong emphasis on preaching. Opposed to the dominance of preaching at the expense of the order of worship or worship itself, Kyungwoon Choi, a graduate of Hyubsung Seminary in 1933, upheld the importance of the form and regulation of the worship service. With its establishment in 1926, the Korean Methodist Church emphasized in its Discipline the memorial of Christ's death through the Lord's Supper and denied the Roman Catholic understanding of the Lord's Supper including "transubstantiation, denial of cup for the laity, and sacrifice."<sup>6</sup>

In the fourth chapter, Dr. Park discussed aspects of the Lord's Supper in the Methodist Churches in Korea between 1885 and 1935. By presenting historical documents concerning the administration of the Lord's Supper, he investigated how the Lord's Supper was observed in this period. Concerning the elements, unleavened bread and unfermented grape juice were widely used. Even though the bread was translated into *dduk* [Korean traditional glutinous rice cake] and the wine was translated into *Sul* [alcohol] in *Miimi*, they were hardly used in practice. Individual cups instead of a common cup for Communion were widely used because of sanitation. During Communion service, while participants went to the table and came back to their seats, Eucharistic hymns were sung, as *Doctrines and the Disciplines of the Methodist Episcopal Church, South* (1918), *Nam-Gamnigyohoe Doriwa Jangjeong* [The Doctrines and Discipline of the Methodist Episcopal Church, South] (1919), and *Gyoriwa Jangjeong* [Discipline of the Korean Methodist Church] (1931) state. Significantly, in *Chansongka*, the first hymnal of the Korean Methodist Church, there was a section for three Eucharistic hymns which sang the promise of eternal life and the sanctification of participants. Only ordained elders and missionaries were able to administer the Lord's Supper, even though there were a few Korean deacons. Therefore, the Lord's Supper was hardly observed due to the lack of presiding elders. For example, in 1910, when there were 36 missionaries the number of churches was 360. Also, under the influence of Confucianism, men and women were separated and people came forward to receive elements and returned to their seats. Communion was observed less than four times a year in local churches, although official documents of the Methodist Episcopal Church *A Digest*

*of Methodist Law and Helps in the Administration of the Discipline of the Methodist Episcopal Church*, recommended at least quarterly observance and *Nam-Gamnigyhoe Doriwa Jangjeong* [The Doctrines and Discipline of the Methodist Episcopal Church, South] (1919) encouraged monthly observances. The Lord's Supper was observed in the Annual Conference and the Quarterly Conference presided over by the District Superintendent, and after baptism.

The infrequency of the Lord's Supper among early Korean Methodists led to misunderstanding and ignorance because the Lord's Supper reminded Koreans influenced by Confucianism of ancestor worship which took place once or twice a year. Concerning the posture for receiving the elements, kneeling, standing, and sitting were permitted. Baptized church members were permitted to participate in the Lord's Supper. Even though they have sinned, they were able to participate if they truly repented. The Lord's Supper was regarded not as a simple act of remembrance of Christ's death but as an act of experiencing the spiritual presence of Christ. Through the Great Revival of the early 20<sup>th</sup> century in Korea, Word-centered and prayer-centered liturgies developed, while the Lord's Supper became secondary in worship. The *Aechansik* [Love Feast] seemed to be widely practiced because there were neither limitations in its celebration nor limitations on who was qualified to do so.

In the fifth chapter, Dr. Park found out how the Lord's Supper was practiced and changed in the course of time by comparing official documents of the Methodist denominations of Korea. The order of the Lord's Supper was shortened as time went by. The Discipline of the Korean Methodist Church (1931) had a shorter order for the Lord's Supper than *Miimi* (1884) and the Doctrines and the Disciplines of the Methodist Episcopal Church, South (1918, 1919). The title of the Lord's Supper was changed from "Lord's Supper" to "Lord's Holy Supper," and to "Lord's Holy Meal." The use of unfermented grape juice disappeared in later Disciplines (1919, 1931). Alms for the poor were received during the Lord's Supper and the money was given to the sick and the poor. Specific biblical texts such as Matthew 7:12 were read at the beginning of the Lord's Supper. Like *Miimi*, kneeling, standing, or sitting were recommended for receiving the elements. The pattern of the Eucharistic prayer was changed from reciting from memory to reading, as congregations became literate.

Dr. Park laid out how contextualization happened in the process of the translation of the Bible and Methodist Disciplines concerning the Lord's Supper. For example, wine was translated

into “*Sul*,” which was an alcoholic beverage, in the *Miimi* as well as in Appenzeller’s Korean translation of Gospel of Luke, *Nugabogeumjeon* in 1890. An elder administering the Lord’s Supper was translated into a pastor. “A fair linen cloth” covering elements was translated into “a pure cloth.” Hymn singing during communion was added, while the Lord’s Prayer was omitted. More inclusive language was used, such as “We” instead of “You” and “brothers and sisters” instead of “brothers” only.

In summary, Dr. Park revealed through his work that early Korean Methodists preserved practices and understanding of the Lord’s Supper from American missionaries between 1885 and 1930. During this period, he found no significant change concerning the order and understanding of the Lord’s Supper except minor changes in translation. With the birth of the Korean Methodist Church and appearance of the Discipline of the Korean Methodist Church in 1931, some real changes happened such as the emergence of a shorter order of the Lord’s Supper and the change of the title from the “Lord’s Supper” to “Lord’s Holy Meal.” However, Korean Methodists maintained the Western liturgy failing to incorporate Koreanness into their liturgies.

### **Evaluation**

“How had understandings and practices of the Lord’s Supper developed in the Methodist churches in Korea between 1885 and 1935?” This was the primary question Dr. Park answered in his dissertation and we as readers can learn two significant points by looking at how he answers the question. First, the present pattern of the Lord’s Supper is not a *tradition* of the Church but an *old habit*. It has origin in the past, especially in the history of early Korean mission. Park showed us why Korean Methodists came to have the present pattern of the Lord’s Supper such as infrequent observance by finding historical documents of early Korean missionaries and reconstructing how they administered the Lord’s Supper.

Dr. Park proved that the present lack of understanding and practice of the Lord’s Supper originated at the beginning of the Korean mission. The number of elders who could administer the Lord’s Supper was not enough for the local churches which grew in number following the Great Revival of Korea at the beginning of 20<sup>th</sup> century. Furthermore, Revivalist patterns of worship focusing on preaching gave less or no room for celebrating the Lord’s Supper. The

Lord's Supper could not be observed even quarterly and this pattern continued for a long time in Korea. For example, except for Anglicans and Lutherans, many Korean Methodist churches observed the Lord's Supper only twice a year in the 50's and 60's.<sup>7</sup> In this sense, the present pattern of the Lord's Supper was not a tradition of the larger Church but a temporary phenomenon which later became a pattern in Korean Methodist churches and also in Presbyterian and other Protestant denominations.

Second, active contextualization was the key for the renewal of the Lord's Supper in Korean churches. Dr. Park constantly lamented throughout his work that early Korean Methodists failed to contextualize or *Koreanize* Western liturgies and blindly accepted how missionaries observed the Lord's Supper, including infrequent observance. The value of his work was not limited to present historical documents of Korean Methodists in the past concerning their observance of the Lord's Supper, but advocated learning from the past so that we can know how the Lord's Supper should be observed and how the present pattern must change. Even though present patterns of the Lord's Supper show that the present is inseparable from the past, we could have changed the Lord's Supper for the better in the future by listening to the past: "The only language available to speak the new thing...is largely borrowed and transformed from the old story."<sup>8</sup>

In a deep sense, Dr. Park talked about contextualization for the renewal of the Lord's Supper, which the Nairobi statement emphasized.<sup>9</sup> In many ways, early Korean Methodists tried to contextualize the Lord's Supper in a Korean context. For example, bread and wine were translated into rice cake [*dduk*] and an alcohol beverage [*Sul*]. Various attempts to adjust the Lord's Supper into a Korean context occurred between 1885 and 1935. Even though there was no big change in the pattern of the Lord's Supper, we learned from how our ancestors attempted to make the Lord's Supper their own liturgy in Korean context, as we saw in *Disciplines of Methodist Churches*.<sup>10</sup>

Despite Dr. Park's contribution to understandings of the Lord's Supper in early Korean Methodism, his work had two critical weaknesses. First, the thesis was weakened rather than strengthened in many places by the evidence he found. For example, even though he started with the early Korean Methodist leader Changsik Kim to find his understanding of the Lord's Supper, he did not find any evidence or historical documents concerning the issue. We could have asked

a simple question: Why did Park mention Changsik Kim if he did not have evidence of Kim mentioning the Lord's Supper? The validity of the thesis or its cogency may have depended on a logical progression supported by solid evidence and by mutual help between thesis and evidence. The dissertation failed to connect historical data or descriptions about certain figures to the thesis. He kept repeating, "However, no documents can be found related to this issue."<sup>11</sup> In other words, he presented historical data which did not relate to Communion. Consequently, the thesis appeared weakened as well as the cogency of the dissertation by the supporting evidence.

Second, Dr. Park's work does not go further than giving information about observance of the Lord's Supper in 1885-1935, not constructing theology or understandings of the Lord's Supper of early Korean Methodists. In chapter 4, he talks about how the Lord's Supper was observed between 1885 and 1935. However, he does not seem to present understandings of the Lord's Supper in this period but to present information about the Lord's Supper: what materials Korean Methodist used in the Lord's Supper, what Eucharistic hymns were sung, and how often the Lord's Supper was observed, etc. Likewise, in chapter 5, he tries to find differences in the order of the Lord's Supper between Methodist Disciplines published recently. However, he does not go further than presenting how different orders or terms were used in each Discipline. For example, he points out that the Discipline of the Korean Methodist Church (1931) omitted the Lord's Prayer in the order of the Lord's Supper, while previous Disciplines kept the Lord's Prayer.<sup>12</sup> He does not explain how the omission of the Lord's Prayer affected the understanding of the Lord's Supper. What theological understanding or basis allowed them to omit the Lord's Prayer? To truly understand the Lord's Supper, Dr. Park should explore the reasoning behind the patterns not just narrate its patterns. But, Park missed it. Therefore, his thorough research became faded.

### **Assessment**

Despite the apparent weaknesses pointed out above, the dissertation had practical implications for Korean churches today. First, it encouraged us to take the Lord's Supper seriously. Even though present features of the Lord's Supper in Korea were not studied, we could have looked at how we currently observe the Lord's Supper. We asked ourselves how

often is the Lord's Supper observed in Korean churches? How do we receive the Lord's Supper? Do we hurry through the Lord's Supper in order that we may finish our worship service on time? Have pastors often rushed people to take communion quickly when the service was running late because they preached too long? Like the early Korean Methodists, we may still be complaining that it took so long or that we have so much else to do and overlooked the importance of the Lord's Supper.

The Lord's Supper was the Sacrament Christ has instituted and from the beginning of the history of the church has been kept as a part of worship.<sup>13</sup> We should continue to observe the Lord's Supper until the second coming of Jesus Christ. Unfortunately, the Lord's Supper does not seem to be a significant event in many Korean churches. In comparison to preaching, the time that assigned to the Lord's Supper was minor, even though observed only monthly or quarterly. While we spent almost 40 minutes preaching, we did not spend even 10 minutes for the Lord's Supper. The issue concerns not just the length of the Lord's Supper but how we understand the Lord's Supper. The people do not as yet understand the importance of the Lord's Supper, as Rev. Scranton lamented over 100 years ago.<sup>14</sup>

Second, the dissertation encouraged us to observe the Lord's Supper more frequently. Many Korean churches in Korea and in the United States observe monthly communion.<sup>15</sup> In addition to the Lord's Supper in the church, we could observe the Lord's Supper more frequently by having it outside of the church. As Paul Huh argued, in the Korean context, we could have the Lord's Supper in funeral and memorial services.<sup>16</sup> It is not an act of superstition inviting and commemorating the deceased but signifying the communion of the saints who went before us, because the communion of saints is one of the significant meanings of the Lord's Supper.<sup>17</sup> In the Lord's Supper, the living and the dead have communion in the presence of the Lord, Jesus Christ, and we can have no more grief but have hope for the feast in the Kingdom to come.

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<sup>1</sup> Hae Jung Park, *Understandings of the Lord's Supper in the Methodist Churches in Korea: 1885-1935*, 1.

<sup>2</sup> Methodist denominations which we call here are Methodist Episcopal Church, Methodist Episcopal Church, South, and the Korean Methodist Church.

<sup>3</sup> "When Henry Appenzeller entered Drew Theological School in 1882, it was very fortunate for him to be there with a group of professors known as The Great Five who included James Strong, Henry Buttz, John Miley, George Crooks, and Samuel Upham, who represented the leaders of late nineteenth century theology in the Methodist tradition." Hae Jung Park, *Understandings of the Lord's Supper in the Methodist Churches in Korea: 1885-1935*, 17.

<sup>4</sup> From this time on, "*Miimigyohoe Gangnye* [Articles of Religion and Ritual of the Methodist Episcopal Church]" will be referred to *Miimi*.

<sup>5</sup> Hae Jung Park, *Understandings of the Lord's Supper in the Methodist Churches in Korea: 1885-1935*, 37.

<sup>6</sup> Hae Jung Park, *Understandings of the Lord's Supper in the Methodist Churches in Korea: 1885-1935*, 68.

<sup>7</sup> <http://www.allthatnews.co.kr/news/articleView.html?idxno=9852>

<sup>8</sup> Gordon W Lathrop, *Holy Things* (Minneapolis: Fortress Press, 1993), 20.

<sup>9</sup> Nairobi Statement on Worship and Culture was made by the Lutheran World Federation in 1996. "Worship as contextual" is one of five points the statement talks about concerning the relationship between worship and culture: "Jesus whom we worship was born into a specific culture of the world...contextualization is a necessary task for the church's mission in the world, so that Gospel can be ever more deeply rooted in diverse local cultures." [http://www.worship.ca/docs/lwf\\_ns.html](http://www.worship.ca/docs/lwf_ns.html)

<sup>10</sup> Gordon W Lathrop, *Holy Things*, 34. "The greatest monuments of liturgical documentary history are not the collections of authorized or idealized model texts for the words of the liturgy, but rather the descriptions of patterned actions, the models, and designs of an event."

<sup>11</sup> Hae Jung Park, *Understandings of the Lord's Supper in the Methodist Churches in Korea: 1885-1935*, 48. Dr. Park reveals that he failed to find documents to support his argument throughout his dissertation: "In the course of engaging the research for this study, no document could be found in which Byunghyun Choi directly mentioned the practice of the administration of the Lord's Supper to a congregation." p. 51; "It was very unfortunate that no documents related to the use of these Eucharistic hymns in the Korean Methodist churches could be found." p. 85-86.

<sup>12</sup> Hae Jung Park, *Understandings of the Lord's Supper in the Methodist Churches in Korea: 1885-1935*, 150-151.

<sup>13</sup> Concerning Jesus' word of constitution of the Lord's Supper, see 1 Corinthians 11:23-25; Matthew 26:26-29; Mark 14:22-25; Luke 22:14-20. The *Didache* (late first or early second century) reports how the Lord's Supper was observed in the early stages of Christianity: "On every Lord's Day – his special day [kyriaken de kyriou] – come

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together and break bread and give thanks, first confessing your sins so that your sacrifice may be pure.” James F. White, *Documents of Christian Worship* (Louisville, Kentucky: Westminster John Knox Press, 1992), 18.

<sup>14</sup> Hae Jung Park, *Understandings of the Lord’s Supper in the Methodist Churches in Korea: 1885-1935*, 37.

<sup>15</sup> For example, Atlanta Bethany United Methodist Church, Atlanta, GA, observes monthly communion.

<sup>16</sup> Paul-Junggap Huh, *Communion Ecclesiology: focusing on the ‘Communion of Saints*, Korea Journal of Christian Studies, Vol. 52 (Seoul: Korean Association of Christian Studies, 2007), 222.

<sup>17</sup> According to *Baptism, Eucharist and Ministry*, so-called BEM document produced by World Council of Churches, Eucharist has 5 meanings: thanksgiving to the Father, Anamnesis or Memorial of Christ, Invocation of the Spirit, Communion of the Faithful, and Meal of the Kingdom. World Council of Churches, *Baptism, Eucharist and Ministry* (Geneva: World Council of Churches, 1982), 10-15.

## **Worship as a Cosmic Event of Communion and Union: Christian Worship from an East Asian Perspective**

Kee-Yeon Cho. Ph. D. Drew University, Madison, NJ. 1996.

### **Summary**

Different from the Western twofold understanding of worship as the event between God and humankind, in his dissertation, *Worship as a Cosmic Event of Communion and Union: Christian Worship from an East Asian Perspective*, Dr. Kee-Yeon Cho presents a threefold understanding of worship from an East Asian perspective. Throughout Western Christian tradition, there have been two emphases in the understanding Christian worship. First, there is the twofold movement between God and humankind in worship. For example, Peter Brunner, the Lutheran theologian, describes worship as “a service of God to the congregation” and “the congregation’s service before God.” The Roman Catholic Church also describes worship as a twofold movement: “the glorification of God and the sanctification of humanity.” Second, Christian worship has an emphasis on Christology: “Jesus Christ stands between human beings and God. Jesus reveals God to humankind, through Him, human beings make their response.” However, we have been so concerned about the God-human relationship that we miss the importance of nature and have come to face our current ecological crisis such as global warming.

Problems like the ecological crisis from Cho’s perspective can be solved through a new understanding of Christian worship because Christian worship has, in and of itself, a positive attitude toward nature. In worship, nature participates through the bread and wine of the Eucharist. The communion and union taken place in the Eucharist are events that occur not only between God and humans, rather, it is between God, humankind, and nature. Furthermore, a call to the Eastern threefold understanding of Christian worship is needed not only for the restoration

of nature but also for a better understanding of Christian worship for East Asian people because it is an interpretive lens through which Asians have viewed their culture, history, and traditions.

In the first chapter, the author brings up a Chinese book, the *Book of Changes*, which has hugely influenced on the cosmology and worldview of the East Asian countries such as China, Japan, and Korea. The author points out two basic concepts in the *Book of Changes*: change and *yin-yang*. Change is the ultimate principle affecting all existing things: “all things in the natural world are constantly experiencing change: the sun rises from the east and falls to the west...” *Yin-yang* is the principle that represents two opposite concepts yet includes them simultaneously much like males and females fulfill each other in marriage. Through the cosmic principle, *Yin-yang*, and through its movement everything is transformed and ordered.

By the *yin-yang* principle, three entities have been created in the universe: heaven, earth, and humankind. However, they are not separate entities. Rather, they are the cosmic trinity interconnected with each other as an organic whole as father (heaven), mother (earth), and children (humankind) are interconnected in the family. Heaven is the origin of all things and through its interaction with earth all things are produced. Humankind receives the mandate from heaven and follows the mandate. The mandate is *changing* caused by the interaction of *yin* and *yang*. Heaven, earth, and humankind are in the constant process of communion and union so to speak.

Furthermore, this process of communion and union of the three entities goes beyond the limit of space and time. The universe and its space do not stay still but continue changing through production and reproduction. Therefore, if one knows the law of change, he or she can predict the change and in so doing he or she can transcend time by understanding the past and the future simultaneously. Therefore, Christian worship can be understood from the East Asian perspective because communion and union of heaven (God), earth (nature), and humankind and the transcendence of space and time take place in worship especially in the Eucharist.

In the second chapter, the author brings the topic of cosmology from the Bible to the table as a discussion on Christian worship and tries to find a connection with East Asian cosmology. Even though in Genesis God creates nature and humans, without nature and humans, the universe is not constituted. As the universe works in this cosmic trinity, so in Christian worship do these three entities work together. God is the initiator of worship and nature is the

bearer of divine quality. Humankind is a worshiper who has the vocation of bringing nature back to God with them. In this sense, Christian worship has “a function of the recovering wholeness within the cosmic trinity.”

This original wholeness of the cosmic trinity is restored through the Eucharist: “humankind (participants) and nature (bread and wine) come to God. God (Christ in the Holy Spirit) descends on and is present in the bread and wine which are accepted by the participants who are devoted to God again.” In the process of making the bread and wine the body and blood of Christ, spaces of each entity are broken down and the union between God and humankind, among human beings, and between humankind and nature take place.

Furthermore, in this process of breaking the space of three entities, three aspects of time: past, present, and future also break their barriers and are merged into the present. First, the past participates in the present. By remembering Christ in the Eucharist, the Last Supper of Jesus Christ in the past is not only recalled but re-experienced in the present. Second, the future participates in the present. By participating in the Eucharist, participants experience the kingdom meal to come.

For the next step, the author goes from the tradition of the Bible to the tradition of the early church in the third chapter. He differentiates five elements of the Eucharistic prayer from the perspective of union and communion from Eucharistic prayers of five traditions of the early church: 1) *incorporation with Christ*, 2) *Eucharist and community*, 3) *Eucharist and creation*, 4) *the past participating in the present*, 5) *the future participating in the present*.

First, Eucharistic prayers in Alexandrian traditions illustrate the element of incorporation with Christ by the participation in the sanctified bread and wine. Communion and union of the living and the dead are asked in the prayer and future transformation of nature is foretasted by the transformation of the bread and wine. With this prayer, they re-experience the sacrificial work of Christ in the present and in setting an offering on the altar, they await the Lord’s second coming.

Second, Eucharistic prayers in the Roman Tradition also display the theme of incorporation of Christ by asking for the forgiveness of sins. Union in the community is affirmed by the common acceptance of the Eucharistic gifts and the charity practiced among the community members. Creation is also affirmed by the transformation of the bread and wine into

the body and blood of Christ. The past is brought into the present through the memorial of Jesus' passion and the future is brought into the present through communicants' participation in the heavenly banquet to come.

Third, in Eucharistic prayers of West Syrian traditions, the theme of incorporation with Christ is supported by its emphasis on "the propitiation of God, forgiveness of sins, sanctification of people...and...the realization of salvation."<sup>1</sup> People are reconciled and united with each other through the Eucharist and creation is affirmed by sacramental gifts that are transformed into the body and blood of Christ. The past participates in the present by reciting the event of the exodus and the future participates in the present by uniting the second coming of Jesus with his passion.

Fourth, in Eucharistic prayers in the Byzantine tradition, communicants are incorporated with Christ by receiving "sobriety, remission of sins, communion of the Holy Spirit, the fullness of the kingdom and an easy approach to God."<sup>2</sup> The community's unity is affirmed by the common participation of the sanctified Eucharistic gifts and God's creation is praised and by the praise and appreciation of God's creation. The sacrifice which Christ offered in the past is made real through the power of anamnesis. Communicants are lifted up to God's kingdom in which they will dwell in the future.

Fifth, in Eucharistic prayers in East Syrian traditions, people are incorporated into Christ by participating in the blessed and sanctified bread and wine. All people on earth, as one community, are offered up to God through petition and all creation in heaven and on earth declare God's glory. God's pledge of salvation in the past is re-presented in the present and the hope of the future resurrection comes alive with new life in the kingdom of heaven. In short, in these five traditions, communicants experience unity with each other, God, and nature and participate in the past and the future through the Eucharist.

In the final chapter, the author finally reaches the Eucharistic prayers of the modern churches and points out five common elements which he observed in the tradition of the early church. First, in a Eucharistic prayer of the Roman Catholic Church incorporation with Christ is revealed by addressing the gathering and union of all people to Christ, forgiveness of sin, and reception of communion. Through the prayer all saints who are living and dead are called to be united and the entire world is offered up. God's work of sanctification is expanded to all creation.

The past events of Christ participate in the present by being recalled and re-experienced and the future participates in the present in communicants' recall of the second coming of Christ.

Second, in a Eucharistic prayer of the Evangelical Lutheran Church in America communicants are incorporated with Christ through forgiveness of sin. The community which joins in the Eucharist is expanded to the fellowship of all humanity and the whole church. And God's gift of creation is acknowledged as a means of God's blessing. The past and the future are brought into the present by recalling Jesus' life, death, and resurrection and anticipating "the great and promised feast."

Third, in a Eucharistic prayer of the Episcopal Church communicants participate in Christ's sacrifice by eating the bread and drinking the wine and through the Eucharist the unity of the Church becomes real. Furthermore, this unity goes further and is expanded to the unity of all of creation and the whole congregation of heaven and earth. The past events of Christ's salvific work and the future reality of the kingdom of God are joined together.

Fourth, in a Eucharistic prayer of the United Methodist Church communicants are incorporated with Christ through the Holy Spirit. All people on earth and the company of heaven are united by forming the body of Christ and nature is anticipated to be transformed and restored into the divine quality: the body of Christ. The saving work of the past is represented and re-experienced and God's final victory and heavenly banquet in the future are foretasted in the Eucharist.

Fifth, in a Eucharistic prayer of the Presbyterian Church (U.S.A.) communicants affirm their willingness to enter into communion with Christ and with one another by receiving Communion. Bread and wine are taken as a representation of creation. The salvation events of Christ in the past are brought to the present by looking back while the second coming is brought to the present by looking forward. Lastly, the author briefly points out that there are differences between Eucharistic prayers of the five churches even though they have these five common elements.

In conclusion, Dr. Cho goes back to the definition of Christian worship with which he began in the beginning of his work: "Christian worship...is basically the matter of these relationships among the cosmic trinity." God, nature, and humankind all participate in worship and are united. There is cosmic union and communion between these three entities in Christian

worship. In the Eucharistic prayers of early churches and modern churches we can find five common elements: incorporation with Christ, Eucharist and community, Eucharist and creation; the past participating in the present; and the future participating in the present.

### **Evaluation**

The new perspective on Christian worship that Dr. Kee-Yeon Cho highlights in his work has two strengths in helping us understand worship more fully. First, nature is brought back to the relationship that God had intended at the beginning of creation. The Western twofold understanding of worship, seeing Christian worship as an event only between God and human, caused serious ecological problems, such as pollution and the green house effect which we are currently facing. Even though everything God created was good in God's eyes, humans degraded the value of nature and used it for their convenience and pleasure without care.<sup>3</sup> Dr. Cho restores the position of nature in creation and worship by bringing a threefold understanding of cosmos. Nature which is represented in the Eucharist through the bread and wine is not just something humans can use carelessly. Rather, nature is something they should respect as a mother that produced humans through its interaction with God and heaven since God created humans from nature, "the dust of the ground" (Genesis 2:7)

Similar to Dr. Cho there are western scholars trying to emphasize the importance of nature in the God-human relationship. For example, Theodore Lunyon argues that earth is God's original sacrament: "In the hands of Christ the sacrament is presented to us as *the earth in its original and eschatological form*. He (sic) takes the bread and wine, which are products of the earth and our ordinary world...and turns them into signs of his kingdom of justice and love."<sup>4</sup> Nature is made divine not only after being consecrated in the Eucharist but also before the consecration because nature was, from its beginning, the channel of God's grace given to all human beings. James F. White also does not miss the importance of nature, as a means of God's gracious giving. In his understanding of sacraments as God's self giving: "Three conditions for self giving can be recognized: the self that is capable of giving, the recipient, and the means of giving."<sup>5</sup> In other words, nature participating in the Eucharist through the bread and wine is not merely a medium helping to build a relationship between God and humans, rather, it is a crucial part without which God's self giving cannot be made complete. Likewise, Dr. Cho upholds the

importance of nature through an East Asian perspective of threefold cosmology and in doing so restores the role of nature making cosmic union possible in Christian worship.

Second, Dr. Cho's work calls for the necessity of worship as a human response to God for the cosmic union and communion. As he points out, the initiator of worship is God since the relationship between humans and God started with God's creation. Without God's action revealing God's self to humans, worship cannot take place. But without a human response to God's calling, worship cannot take place either. But when it is said that worship cannot take place, it does not just mean that a worship service does not take place but that, according to Dr. Cho, cosmic union and communion does not take place.

Even though nature is an important entity becoming something divine in the Eucharist, nature cannot bring itself to worship. It should be brought into worship by the hands of human beings. Therefore, a human response to God's call is necessary for cosmic union. In other words, a human act of worship goes ahead of nature's divinization. Only when humans respond to and worship God with nature can the union of the cosmic trinity take place and the joy that God had in the last day of creation, "It was *very good*" (Genesis 1:31) be complete.

However, Dr. Cho's work has a serious weakness even though there are strengths that we found in his work. The weakness is that from an Asian perspective, the threefold understanding of the cosmos which he brings up from the *Book of Changes* is unfamiliar to Asian people living today. The basic premise that he holds to support his argument is that we need an Asian perspective because "the traditional concept of worship is not relevant to the East Asian world with its different cosmology and culture."<sup>6</sup> In other words, Christian worship should be understood through a threefold worldview in order that Asian people can understand Christian worship better.

But the problem is that this premise cannot be a solid foundation of his argument because one cannot say that the culture and worldview of Asian people in our time are more familiar to the threefold worldview from the *Book of Changes*. For example, Korean culture in our time is different from the culture of our ancestors 200 or 300 years ago. They might have had a threefold cosmology, but today's Asians, especially Korean Christians, do not have threefold cosmology. Their culture and worldview are hugely influenced by Western culture.

However, we do not argue that it is appropriate to define Asian culture as Western culture or that we need to get rid of the Eastern perspective in understanding Christian worship. Rather, we need to admit that the culture or worldview of Asians, including Koreans, is so called “Eastern-western culture or worldview.” Koreans for example, in many cases, do not know the *yin-yang* mechanism while they know about Newtonian physics quite well. Nature is exploited more in East Asian countries, such as Korea and China, because the traditional threefold worldview does not work in the life of Asian people. Therefore, Dr. Cho’s attempt to draw a conclusion for a new understanding of Christian worship for today from “traditional East Asian culture” does not have a solid foundation from its beginning per se.

### **Assessment**

Despite an anachronistic approach to East Asian culture and an attempt to understand Christian worship through the culture, which has already been dismissed, Dr. Cho’s work can serve a meaningful role for today. It reminds its readers of their vocation: We are called to protect and care for nature. As the author constantly points out, nature is not a lower entity than humans. Rather, from an East Asian perspective it has a higher entity than humans because in the filial understanding the earth is a mother whom the children humankind should respect. We need to protect and care for nature, as we respect the mother in our family. Destroying nature is not just an act of destroying nature but an act of destroying the cosmic trinity which God had intended in the beginning of the cosmos.

Humans are called to be in a relationship with nature. If there had been only humans, God would not have said on the sixth day that “It’s very good to see,” because God was not pleased to see Adam alone. In other words, we are created in a relationship with other creatures as well as other human beings. This relationship with nature is crucial, because through nature we come to have a relationship with God. For example, the relationship we have with nature in the Eucharist is not ordinary but divine because nature represented through the bread and wine in the Eucharist comes to have a divine quality and becomes a means by which God communicates: “no matter how much of a mess God’s creatures make of things, God, the maker of all, still seeks to communicate through creation itself.”<sup>7</sup> In this sense, destroying nature prevents God from reaching humans and breaks the channel of God’s communication to humans. Humans should

protect and care for nature so that the world may reveal God's glory and goodness.<sup>8</sup> When the union with God, humankind, and nature is restored through worship, God's joy in creation will be restored again.

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<sup>1</sup> Kee-Yeon Cho, *Worship as a Cosmic Event of Communion and Union: Christian Worship from an East Asian Perspective*, 114.

<sup>2</sup> *Ibid.*, 127

<sup>3</sup> John Wesley points out that even killing animals without necessity is a problem: "The lion, the tiger, the shark, give them pain from mere necessity, in order to prolong their own life; and put them out of their pain at once. But the human shark, without any such necessity, torments them of his free choice." John Wesley, *The General Deliverance*. Recited from John B. Cobb, Jr., *Grace & Responsibility* (Nashville: Abingdon Press, 1995), 53-54.

<sup>4</sup> Theodor Runyon, *The Earth as the Original Sacrament* (TEOLOGIE FÜR DIE PRAXIS, 31. January 2005, Number 1-2), 19.

<sup>5</sup> James F. White, *Sacraments as God's Self Giving* (Nashville: Abingdon Press, 2001), 16.

<sup>6</sup> Kee-Yeon Cho, *Worship as a Cosmic Event of Communion and Union: Christian Worship from an East Asian Perspective*, 198.

<sup>7</sup> Laurence Hull Stookey, *Eucharist: Christ's Feast With the Church* (Nashville: Abingdon Press, 1993), 15.

<sup>8</sup> *Ibid.*, 15: "[the world's] its intended foundational function is to reveal the goodness and love of God."

## **The Symbolic Dimension in the Korean Protestant Worship and its Relationship with the Inculturation of the Eucharistic Elements**

Soonwhan Kim, Ph.D. Drew University, Madison, NJ. 1996.

### **Summary**

Dr. Kim states in the beginning of his dissertation, *The Symbolic Dimension in the Korean Protestant Worship and its Relationship with the Inculturation of the Eucharistic Elements*: “The Greek word, *symallein*, which is the root word of symbol, meaning “to throw or put things together,” referred to a coin cut in half, which is valued when it is put together with its other part.”<sup>1</sup> There are two sides of the coin making Korean Protestant worship whole: Christianity and Korean culture. However, Korean culture, one side of a coin, is seriously missing in Korean Protestant worship because of the rejection of the indigenous cultural values continued from the early mission to Korea. “Finding the half of a coin which is lost in the symbolism of Eucharist in Korean Protestant worship” is what Dr. Kim attempts to achieve through his work.

In the first chapter, Dr. Kim points out that a human being is a *homo symbolicus*, a symbol-making being. Through all kinds of symbols, such as gestures and language, a human being signifies his or her reality as well as supernatural reality. All human activity is symbolic. In worship, especially in the Eucharist, humans communicate with God through the media of God’s creation, such as elements of the Eucharist. However, it is not adequate to use whatever medium we have. Rather, we need to be aware of “how a particular symbolic object is used for or by the people in a culture,”<sup>2</sup> because meaning of certain symbols can be different in different cultural contexts. For the appropriate understanding of the encounter of the Christian Eucharistic elements with cultures, Dr. Kim picks up a term, *inculturation*, over *adaptation* simply seeking

superficial changes, *indigenization* overlooking on-going process of change of culture, and *contextualization* easily overemphasizing the present context. *Inculturation* focuses on culturally embedded values and forms of expression in concordance with the gospel and the universal church.<sup>3</sup> The Bible shows that Eucharist was celebrated not only with bread and wine, but also with bread alone (Luke 24:30-35). Eucharist happened outside the Passover context. It was the Jewish ordinary meal with ordinary food, such as leavened bread. In early churches, ordinary food, such as milk and cheese, was consumed in the Eucharist, because they are their cultural symbolism as the other side of coin. However, in the Korean Protestant Church, Korean culture and its symbolism have been seriously absent because of the rejection of Korean indigenous culture.

Therefore, in the second chapter, Dr. Kim traces back to the early stage of Korean Protestantism between 1832 and 1910 to find the reason for the lack of inculturation. Because many Koreans, especially government officials, thought that Christianity threatened not only the foundation of the state, but also traditional culture, Christianity began to grow in an anti-Christian environment. Even in this circumstance, however, Korean Protestantism grew little by little mainly through the dissemination of the scriptures and family prayer meetings. Between 1903 and 1907, the Great Revival of Korea took place, and the membership of the churches in Korea increased rapidly. However, the symbolism of Korea could not enter into the fabric of Korean Protestant worship shaped by the Great Revival focusing on “a personal subjective religious experience, individualism and other-worldly dualism.”<sup>4</sup> Furthermore, early missionaries to Korea, such as Henry G. Appenzeller and H. G. Underwood, who hugely influenced the formation of Korean Protestantism, focused more on preaching ministry than the Sacrament and its inculturation. Even though these early missionaries came from the background of sacramentally awakened denominations – Scottish Presbyterian, the German Reformed Church, the Dutch Reformed Church and American Methodism –, they were more influenced by nineteenth century revivalism and this tendency has been continued in Korean Protestant churches in our time. Therefore, the non-symbolic rational mode mainly working through sermons dominates while non-verbal communication of rituals and symbols is excluded. Richness of Korean symbolism is neglected.

In the third chapter, Dr. Park brings up the rural rice culture which is the womb of the Korean consciousness. It is because, as the one side of the coin, symbolism of Korean rural rice-farming culture can enrich the Eucharistic celebration in Korean Protestant worship, when it encounters the other side of coin, the gospel. To find Korean culture and its customs, Dr. Kim analyzes the first Korean cultural system: *annual ceremonies* which are village centered. According to the lunar calendar, there are one or two annual ceremonies every month. Among these ceremonies, *Seol*, *hanshik*, *Dano* and *chusok* are called “the four greatest festive seasons.”<sup>5</sup> These ceremonies are all related to the cycle of rice production from its sowing to its reaping. These ceremonies can also be divided into three categories by season: “*chukwonsesi*, meaning ‘a blessing wish seasonal ceremonies,’ *saengjangsesi*, meaning ‘a productivity wish seasonal ceremonies,’ and *soohwaksesi*, meaning ‘a good harvest wish seasonal ceremonies.’”<sup>6</sup> Concerning *chukwonsesi* before sowing, especially in *seol*, it is believed that by performing the ancestor ritual, Heaven is satisfied and provides blessings. People erect a long pole in the yard hoping that the harvest in the fall may be piled up like the pole. Concerning *saengjangsesi*, especially in *Tano*, villagers gather together and have *ssireum*, a wrestling match, among men. The winner gets a bull, representing the strength which one needs especially in this time of seed-planting and its growth. Concerning *soohwaksesi*, especially in *chusok*, people give thanks to their ancestors with rice cake (*dduk*) made of new rice from the harvest, and they eat traditional rice cake, *songpyun*, with their family members and neighbors.

The second cultural system that Dr. Kim analyzes is “rites of passage,” which are family centered. To explain rites of passage in Korean culture, Dr. Kim uses Victor Turner’s arguments for three phases of the rites of passage: “separation, margin, and aggregation” to the social structure.<sup>7</sup> This “liminal” process is shown in three big rites of passage in the Korean cultural system in conjunction with rice. The first is birth. When a woman becomes pregnant, many rules are imposed upon her, such as not killing any living thing and not stepping over a rice straw rope. If she does not keep these rules, she may suffer a difficult delivery and the baby will be born unhealthy. In other words, society asks of her moral renewal, and she experiences “liminality.” The second is marriage. Bride and bridegroom experience separation from their old life and aggregation to new life. At the marriage ceremony, people let a live chicken eat raw rice, signifying “vitality, prosperity, and life itself.”<sup>8</sup> The third is the funeral. At the funeral, the ones

who experience liminality are not deceased, but alive. A small quantity of cooked rice is put in the mouth of the deceased for the long journey to heaven.

These two aspects of the Korean cultural system, annual ceremonies and rites of passage, based on the rice farming culture, can be summarized into two themes, “*ae-in* [loving people] in the common meal and *kyung-chun* [worshipping heaven (or God)] in the sacred consumption of rice.”<sup>9</sup> These two themes can be incorporated with the symbolism of the Christian Eucharist. First, concerning *ae-in* in horizontal relationship, whole family members gather and eat together, and rice cake is shared with neighbors in annual ceremonies, such as *seol* and *chusok*, as well as rites of passages, such as marriage. This practice of eating together has similarity with Jesus’ ministry of common meals with outcasts of Jewish society as a sign of love for others. Second, concerning *kyung-chun* in vertical relationship, the waste water left over from washing the rice is used to wash the dead body. Here, rice is the lustral element for the defilement of death for harmonious relationship with heaven (or God).

In the fourth chapter, Dr. Kim finds convergent points where the rural rice farming culture and the Eucharistic elements can meet for the inculturation of Korean Protestant worship. The first is life. Jesus calls himself in John the bread of life for the life of the world (John 6:47-51). The bread, therefore, signifies life. Similarly, in Korean rice-farming context, rice is not just a material, but the life-sustainer, as a Korean poet writes, “rice is God.”<sup>10</sup> The second is anamnesis. As the past, present and future meet together in the Eucharist, through ancestor ritual and by eating rice cake together after the ritual, Koreans affirm or reaffirm what family heritage they have received from the past and how they should live in the present and future. The third is peace. The Eucharist means not only the peace with God, but also the peace with people by being united into the body of Christ. Likewise, the Chinese character for peace, wa [和], is the combination of two words, rice [\*] and mouth [口], meaning that “unless we share rice together with all people, we will not have peace.”<sup>11</sup> The fourth is sacrifice. The Eucharist signifies Christ who sacrificed himself on the cross, and rice also signifies sacrifice of a farmer producing the grain of rice. The fifth is thanksgiving. As God’s act of salvation is celebrated and the Church gives thanksgiving to God in the Eucharist, rice is used as the symbolic medium of thanksgiving in Korea. Often, rice cake and wine are offered to graves of ancestors as a sign of thanksgiving. The sixth is communion. As the Eucharist is also called *Holy Communion* to represent unity with

God and the body of Christ, people in Korean rice-farming villages share common wells. The seventh is co-existence. Elements in the Eucharist show that nature is not an object subjected to humans, but a conveyer of divine reality as co-existence with humans. Likewise, in Korea, in the tenth lunar month, some portion of rice cake is placed in the yard to feed animals passing by.

Therefore, based on previous research on the relationship between the Eucharist and rice, Dr. Kim presents how elements of worship should be renewed for the enhancement of the symbolic dimension of Korean Protestant worship. First, the sermon should function as an invisible sacramental act rather than a mere means of teaching, because preaching is a commentary on and an interpretation of the salvation history embodied in the Eucharist. Second, the offertory should be enacted as participation of the people. Like the early church, the offertory should be taken from their products from the earth and given to the church to help the needy. “For the effective symbolism of offering, the elements of the Eucharist should reflect the people’s life.”<sup>12</sup> Third, the Eucharist should be a visible sacramental act. By using rice as elements of the Eucharist, which reflects the life and symbolism of Korean culture, connection between the sacrament and the life of the people will become more visible in Korean churches.

### **Evaluation**

“What is the Korean cultural symbol which we can connect to the gospel?” Dr. Kim answers this question by finding how symbolism of rice is interwoven with the Korean cultural system. He presents rice as a symbol able to enrich the Korean Protestant worship. Two points are especially noteworthy from his work as strengths. First, his work gives a concrete rationale for the inculturation of the Eucharistic elements for the renewal of the Korean Protestant worship. In order to argue for the need of symbolism of rice in the Korean Protestant worship, Dr. Kim does not simply say “Symbolism of rice should be brought into the worship, because Koreans eat rice every day as main food.” Rather, he provides a persuasive logic: The gospel, one side of a coin, should be incorporated with cultural symbols of a different context, which are the other side of the coin. In the Bible, the Eucharist was performed during the Jewish ordinary meal with Jewish ordinary food. The early Church also used their ordinary food as well as the bread and wine in the Eucharist. Koreans use rice, which is their ordinary food, in annual ceremonies and rites of passage as a symbol of honoring heaven (God) – *Kyung-Chun* – and the love of neighbor

– *Ae-In*, as the Eucharist signifies the communion between God and humans and between humans. Furthermore, what rice signifies in Korean culture, such as life and sacrifice, is what the Eucharist signifies. Therefore, rice is the symbol most effectively to deliver the gospel, which is embodied in the Eucharist, to Koreans.

However, Dr. Kim's ultimate goal is not limited to the change of the elements in the Eucharist, but geared toward the renewal of the Korean Protestant worship. In a sense, through his work, what Dr. Kim tries to do is to distinguish between *essence* and *accident*.<sup>13</sup> Outward appearance of the elements, accident, can be different according to cultures in which the Eucharist takes place, if the object of a given culture can deliver the essence of the gospel: the sacrifice, life, thanksgiving, peace, etc. Likewise, the *cultural* form of the Eucharist can vary, while the *theological* meaning of the Eucharist should be maintained. However, according to Dr. Kim, in Korean churches an accident, western liturgy, has been regarded as the essence that should not be changed, even though it is simply *a* cultural form and it cannot effectively deliver the gospel to Koreans. Therefore, the Korean Protestant Church should renew its liturgy through the inculcation of Korean cultural symbols to deliver the essence, the gospel, effectively.

Second, his work reminds that worship should be connected to daily life. What Dr. Kim's work implies is not just the connection between the Eucharistic elements and rice, which is the daily food of Koreans, but the connection between the worship itself and daily life. The reason why rice is so crucial to Koreans is not because they eat it every day, but because their life is based on the rural rice-farming culture. In this sense, bringing the symbolism of life to the Eucharist and Korean Protestant worship is bringing the life of Koreans to worship to live the life according to the gospel. Worship is the place where real life is presented as it is and transformed in the light of the gospel.

One of the functions of worship is to create anti-structures by allowing worshipers to “transcend social structures imposed by the dominant culture.”<sup>14</sup> However, it is by no means to have other-worldly experience in worship, to have psychological relief, and to go back to normal life without change. The other world, which worshipers imagine, such as heaven, can come alive in worship through ecstatic experience,<sup>15</sup> but the issue is that if more worshipers focus on the other world only, the real world can be alienated, and worship becomes a mere ritual not having power to transform this world. Therefore, it is more important that the real world comes and has

new meaning in worship than that the other world temporarily comes alive in worship.<sup>16</sup> Through his work, Dr. Kim brings to worship the real world of Koreans, which are signified by rice, in order to let it have new meanings in Christ, such as the sacrifice of Christ.

Even though Dr. Kim's work has valuable points which Korean Churches can apply for the renewal of their worship, his work has two weaknesses. First, his work lacks explanation of how to inculturate Eucharistic elements. In the beginning of his work, Dr. Kim clearly states that "this study is devoted to the issue of the inculturation of the Eucharistic elements in Korean Protestant worship in connection with the symbolism of the rice cultivation culture."<sup>17</sup> In other words, his goal is not the analysis of Korean rice-farming culture, but the presentation of the inculturation of the Eucharistic elements in Korean Protestant worship. However, almost all his work is devoted to the symbolism of rice and how it is connected to Eucharistic elements, while "How the elements can be inculturated in Korean Protestant worship?" is only discussed in a very small portion of the last chapter.

Furthermore, his suggestion for the renewal of worship does not give practical implications for inculturation. For example, even though he says that the sermon in Korean Protestant worship should deliver the Eucharistic message – Jesus' cross, death, resurrection, etc. –, he does not talk about how to connect the sermon to the symbolism of rice. Even when he talks about the use of rice in the Eucharist, he does not clearly say how to use rice in the Eucharist or how to deliver the symbolism of rice in the Eucharist with the gospel.

Second, his work leaves many questions for Christians who live in multi-cultural societies. For example, for Korean-American churches, what is the adequate object for the elements in the Eucharist? Is it rice? Is it bread? Or is it steak? Does Dr. Kim's work say that as the society and culture change, the elements of the Eucharist should be changed? If the bread or steak is the symbol which composes the culture of Korean-Americans and opens up their real life, should the element of the Eucharist be the bread and steak in Korean-American churches?<sup>18</sup> If Koreans eat more bread and steak than rice in Korea, as the society changes, should they use the bread again? These are the questions that remain unanswered.

### **Assessment**

Dr. Kim's work, however, has valuable points for Koreans and Korean-American churches today. First, his work helps us to focus our eyes on what we have as Koreans or Korean-Americans. The reason why the liturgy of Korean and Korean-American churches has continued western liturgy and failed to incorporate Korean cultural elements is because we, Koreans, mainly focused on "what we had not had" rather than "what we have had." We have thought in many ways that "what we had not had" – what we have received from Western missionaries and what westerners were doing – is Christian, while "what we have had" – Korean culture – is non-Christian. However, Jesus did not reject Jewish cultural objects, such as leavened bread and wine. Rather, he picked these elements and gave them new meaning. In this sense, what we need to do is to give Christian meaning to what we already have or change, from Christian perspective, the meaning of what Koreans do from generation to generation,<sup>19</sup> as early Christians fasted during Passover, rather than feasted, in remembrance of Christ's death.

Second, his work encourages pastors of Korean and Korean-American churches to preach Eucharistic sermons. What happens in Korean churches is that the Eucharistic action of Jesus, his life, death, resurrection, and heavenly banquet, is not often delivered in the sermon even on Sacrament Sundays. When the sermon does not clarify and help the congregation to understand the meaning of the Eucharist, it is easy for the Eucharist to become a mere ritual rather than a sacrament delivering the mystery of Christian faith. Even though the Eucharist is observed, it becomes a monthly event. Preachers need to articulate the meaning of the Eucharist in the sermon so that the congregation may fully participate in the meaning of the Eucharist, not just the elements.

Third, his work encourages Christians to live the Eucharistic life. Incorporating rice to the Eucharist means to bring daily life to worship, because rice is the symbol of life and culture for Koreans. In order not to make the Eucharist a mere ritual, we need to bring out the Eucharistic message and live the Eucharistic life showing the life, death, and resurrection of Christ by sacrificing ourselves and making peace with people. Preaching the Eucharistic sermon might be a work of pastors. But, living the Eucharistic life is the work of all Christians, because "Christians are called to ministry in the real spaces of the world."<sup>20</sup> If embodiment of the

Eucharist does not happen in our life, inculturation of the Eucharistic elements and the renewal of Korean Protestant worship will be useless.

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<sup>1</sup> Soonwhan Kim, *The Symbolic Dimension in the Korean Protestant Worship and its Relationship with the Inculturation of the Eucharistic Elements*, 1.

<sup>2</sup> *Ibid.*, 34.

<sup>3</sup> *Ibid.*, 47.

<sup>4</sup> *Ibid.*, 75.

<sup>5</sup> *Ibid.*, 121-122. Korean annual ceremonies are as follows: "seol (seolnal) or wondan (January 1<sup>st</sup>), Daeboreum (January 15<sup>th</sup>), hanshik (February), samjin (March), chopail (April), Dano (May), Yoodoo (June), chilsok (July), chusok (August), Juggoo (September), Kosa (October), Tongji (November), and Keumeum (December)."

<sup>6</sup> *Ibid.*, 122.

<sup>7</sup> *Ibid.*, 137.

<sup>8</sup> *Ibid.*, 147.

<sup>9</sup> *Ibid.*, 151.

<sup>10</sup> *Ibid.*, 167.

<sup>11</sup> *Ibid.*, 182.

<sup>12</sup> *Ibid.*, 220-221.

<sup>13</sup> The terminology, *essence* and *accident*, in theology, comes from the Thomas Aquinas' explanation of the doctrine of transubstantiation meaning "the conversion of the whole substance [essence] of the bread and wine into the whole substance [essence] of the Body and Blood of Christ, only the accidents (i.e. the appearance of the bread and wine) remaining." Edited by E. A. Livingston, *The Concise Oxford Dictionary of the Christian Church* (New York: Oxford University Press, 2006), 596.

<sup>14</sup> Melva Wilson Costen, *African American Christian Worship* (Nashville: Abingdon Press, 1993), 23.

<sup>15</sup> Walter F. Pitts Jr. well describes how worshipers in Afro-American Baptist churches experience emotional upheaval in worship: “The metaphoric frame, by uniting such disparate entities as speech, song, and gesture, create and control desired moods over its participants. Once initiated, the metaphoric frames control participants emotionally by imposing upon them metaphoric predicaments, that is, new identities, in the course of the ritual.” Walter F. Pitts Jr., *Old Ship of Zion* (New York: Oxford University Press, 1993), 31.

<sup>16</sup> “Christians kept Passover at the same time as did the Jews, but instead of feasting, these Christians fasted, remembering the crucified one and waiting for the day of God.” Gordon W. Lathrop, *Holy Things* (Minneapolis: Fortress Press, 1993), 73.

<sup>17</sup> Soonwhan Kim, *The Symbolic Dimension in the Korean Protestant Worship and its Relationship with the Inculturation of the Eucharistic Elements*, 8.

<sup>18</sup> But, we should be also careful here, because, as Don E. Saliers points out, “We can not simply make symbols by manipulating objects.” Don E. Saliers, *Worship and Spirituality* (Akron, Ohio: OSL Publications, 1996), 34.

<sup>19</sup> Mountain Prayer and Early Morning Prayer are examples of Korean Shamanistic practice which became a tradition of Korean churches through encounter with the gospel.

<sup>20</sup> Thomas Edward Frank, *The Soul of the Congregation* (Nashville: Abingdon Press, 2000), 135.

## **Liturgical Inculturation in the Marriage and Funeral Rites of Korean Protestants**

Ho Nam. Ph. D. Drew University, Madison, NJ. 1999.

### **Summary**

In his dissertation, *Liturgical Inculturation in the Marriage and Funeral Rites of Korean Protestants*, Dr. Ho Nam tries to find a way to harmonize two different traditions – Christian gospel and Korean religious traditions – and to develop a model of liturgical inculturation for the Korean Church. In order to do perform this task, in the first chapter, he begins his discussion by defining the meaning of ritual and symbol. In his perspective, ritual is not necessarily a bastion of social conservatism. Rather, it is a media to “transit, transcend and transform the social structure,” as Victor Turner argues that ritual holds the generating source of culture and structure.<sup>1</sup> By giving opportunities to act and, in a sense, live in the alternative social structure for participants, ritual challenges the hierarchy of society and liberates participants through transformative performance.

We may need to remember, however, that understanding rituals cannot be separated from understanding the dynamics of symbols – not only what they do in the ritual but also in the social structure: “symbols could be used as instruments of expression, communication, knowledge, and control.” Symbols in rituals are elements to determine how people act and how social structures are framed. Symbols attain meaning through ritual actions and give its meaning to the culture so that people can live in it. Because culture is an ordered system of meaning and of symbols and religion is a system of symbols, culture and religion, especially Christianity, can encounter each other through the common point of “a system of symbols.”<sup>2</sup> In order to relate

culture and religion, the author uses inculturation theology using Christianity as the servant of culture and seeking the on-going dialogue between faith and culture: “both the liturgy and culture are able to evolve through mutual insertion and absorption without damage to each other’s identity.”

In the second chapter, the author brings different perspectives to the liturgical inculturation of Christianity in the Korean context by dividing things changeable from things unchangeable. While the Christian message, based on the Bible and the sound tradition, is unchangeable, form of liturgy is changeable “by the principle of careful investigation in theological and liturgical dimensions.” The first perspective he brings in is the *yin-yang* thinking, which is deeply rooted in the life of East Asian people and their rites, and contrasts the Aristotelian logic of “either-or”: “*Yin* presupposes the necessity of *yang*, and *yang* cannot exist without *yin*. Thus, the *yin-yang* thinking is a “both-and” way of thinking.” Even though *yin* and *yang* are different in many ways, rest and movement, being and becoming, responsiveness and creativity, etc., they are equal in nature and quality.

The second perspective he brings in is the concept of *Li* (Rite), which refers to the rules and prescriptions governing human behavior. *Li* is the basic principle of everything as well as the prime motivating force in a great ethical system governing the conduct of individuals and in maintaining social structure. Therefore, *Li* includes the basic principles of ritual pointing the way to God and expressing communal faith. Different from western notion of holiness based upon the distinction between sacred and secular, there is no such distinction for East Asian people, especially Koreans. Therefore, Korean forms of worship are more inclusive rather than excluding one in order to include the other.

The third perspective he brings is Syncretism, which means “the uniting of religious elements and different origin, or...the fusion of various beliefs and practices.” In his point of view, syncretism is not a bad thing in the process of Christianization, because it is an inevitable process in accepting Christianity coming from a cultural context to different cultural contexts. People in a different cultural context inevitably change the symbol of Christianity into their own symbols, while they keep its essence. As Christian liturgy has been developed through the syncretism with other cultures, Korean cultural-religious tradition can also contribute to Christian liturgy and forms of Christian liturgy can take a new form in Korean context.

In chapter three, the author analyzes the religious elements in Korean culture: “In Korean’s life, different religions—shamanism, Buddhism, Taoism, and Confucianism—coexist harmoniously.” Among these religious traditions, shamanism is the most pervasive form of religious culture in Korea, because shamanism seeks the practical blessings in this world by the help of spirits. In shamanism, especially, there is no distinction between sacred and secular. The *Dan Gun* myth, which explains how Koreans came into being, shows non-duality of humans and gods. This non-dualistic world view is also found in Mahayana Buddhism which has been dominant in Korean history. Attaining Nirvana is not escaping the secular world and entering the sacred world. Rather, it is transforming the present world into Nirvana. Even though Buddhism was an alien religion at first, the process of adjustment of Buddhism into Korean culture happened through a peaceful and reciprocal interchange.

Lastly, in Korea “Confucianism has been a way of life and system of political thought since ancient times.” Rites of Confucianism have, especially, been performed in Korea since the *Koryo* dynasty (A.D. 900-1400). Under the strong emphasis on filial piety, ancestor worship takes place several times each year as a family affair in the hope of good fortunes that their ancestors may bestow on them. However, because of its opposition to ancestor worship, Christianity in Korea conflicts with Confucianism and, in a broad sense, Korean culture. In order to solve the problem the author argues that bowing down in ancestor worship is an act of respect from the perspective of Korean culture rather than idolatry. Ancestor worship should be regarded as a Korean memorial service. Dr. Jung Young Lee says “for Christians, ancestor worship can best be expressed as worship *with* ancestors rather than worship *of* ancestors.”

In the last chapter, the author tries to present a new form of the marriage rite in the Korean cultural context. Biblically, marriage is a blessing that shows a gracious covenant with God and a consecration for life to be with one’s chosen partner. In the course of history, the concept of the marital ceremony has been changed from a domestic rite to a church rite, a sacrament, a divine creation and command or means of Christian assembly, and finally a covenant. However, in Korea marriage rites have reflected the order of the universe shown in Korean traditional thoughts, such as *yin-yang*: marriage is the combination of female, *yin*, and male, *yang*. In the understanding of the Korean traditional world view, the author presents a new form of marriage service:

<The Marriage Service>

Gathering : Lighting Candles and Prayer

Word of God: Scripture Reading, The Gospel Reading, and Hymn

The Marriage: Exchange of Bows and Marriage Vows

Eucharist: The Great Thanksgiving, The Lord's Prayer, Breaking the Rice Cake, Giving the Rice  
Cake and Cup, and Prayer

Declaration of Marriage: Announcement of the Marriage, Exhortation, and Bow to Parents

Dismissal with Blessing: Going Forth

Also in the last chapter, the author tries to present a new form of funeral rite in the Korean context. Historically, Christians viewed death fearfully but also with hope for future resurrection and eternal life. During the Reformation era the emphasis of the funeral rites was transferred from liturgical elements, such as singing psalms and antiphons, to the preaching of the Word. In the Modern era, paschal images and the eschatological hope of resurrection in the Christian funeral has been emphasized. On the contrary, Korean funeral rites have not only been a filial obligations but the fulfillment of social and cosmic obligation, because they have been generated on the basis of cosmic order and principles: "It is another beginning to have a relationship between ascendant and descendant in the cosmic order." In the understanding of Korean culture, the author presents a new form of funeral and committal services:

<The Funeral Service>

Opening: beating the Puk (barrel  
drum) slowly three times

Burning incense

Bowing

Prayer

Hymn

Psalm

Scripture Reading

<The Committal Service>

Greeting

Hymn

Prayer

Scripture Reading

Sermon

Casting Earth

The Lord's Prayer

Hymns

Sermon  
Burning Incense and Bowing  
Hymn

Burning Incense, Dedication of  
Wine,  
and Bowing  
Benediction

### **Evaluation**

Dr. Nam's attempt to find a new form of marriage and funeral rite in the Korean context has two meaningful points which open our eyes to see Christian ritual and faith. First, ritual is a microcosm reflecting human life: what values and worldviews people have and how they act. Ritual is not just a performance taking place at a specific time and place. Rather, as he points out, it is a means to control the social structure in which people live: it has power. Symbolic acts or roles in ritual guide and lead people to live out the role assigned to them in society. For example, the symbol of cross leads people who participate in Christian worship to live a life of sacrifice and obedience to God's word in the community to which they belong. In this sense, ritual or Christian worship is not something we can change into whatever we wish for our personal favor. Rather, it is a serious business we must take seriously not only for ourselves but also for the society as a whole.

Second, Christian faith has been formed through the process of inculturation. The necessity of inculturation of Christian worship or liturgy comes not only from who we are (Korean, Indian, or American, etc.) but from who God is and how God works, as it is shown in the incarnation of Jesus Christ. As Christ humbled himself and became a human (Philippians 2:6-8), in other words inculturated himself, we, especially Protestants, need to pay attention to how we inculturate Western liturgy in a different context – the context of Korean culture. This is because “Protestant churches, by and large, have an undeveloped theology of the incarnation.”<sup>3</sup> But, the fact of the matter is that in Korea, accepting traditional elements of Korean ritual, such as ancestor worship, has been a huge issue for controversy or conflict within Christianity as well as, needless to say, with non-Christians. Therefore, his attempt to embrace Korean traditional elements, such as beating the *Puk* (barrel drum) three times in the beginning of the funeral

service and bowing down, is to give an opportunity for readers to take the things which they have easily neglected seriously.<sup>4</sup>

The basis of his argument for inculturation, however, does not come from the beauty of Korean culture. Rather, it comes from how Christian faith has existed: the history of Christian mission is the history of inculturation. A David J. Bosch points out: “The Christian faith never exists except as ‘translated’ into a culture.”<sup>5</sup> The question that we should deal with, therefore, is how to deliver the Christian message rather than what form it should take. As long as the Christian message, which is unchangeable, is delivered to people in a different cultural context, there should be flexibility of form, which is changeable.

However, despite his creative attempt to embrace Korean culture in Christian worship, there are two weaknesses I would like to point out. First, his rationale to accept ancestor worship can be interpreted as justification of idol worship. Even though he says that “the act of bowing down is an expression of filial piety...the ancestral tablet becomes a memorial. It is not an idol,” the issue is not our intention when we bow down before tablets of ancestors, but what meaning is received by other people, especially those who lack faith. Someone may say: “This is just a memorial. This is just a stone and wood. We are not worshipping but venerating ancestors.” But, the issue is not just how *we* feel but how *others* feel. That is why Apostle Paul is so concerned about the faithful in the church of Corinth and rebuked those who thought they had knowledge and ate food sacrificed to idols: “For if anyone with a weak conscience sees you who have this knowledge eating in an idol’s temple, won’t he be emboldened to eat what has been sacrificed to idols? So this weak brother, for whom Christ died, is destroyed by your knowledge” (1Corinthians 9:10-11). Despite the possibility of such misunderstandings, however, the author does not give satisfactory rationale to support his argument Biblically. Although he presents Mark 10:45, “the Son of Man came not to be served but to serve, and to give his life a ransom for many,” the primary intention of Jesus in this verse is not to accept other cultural elements in danger of misleading people but to sacrifice himself to save them. As long as there is no biblical support in accepting ancestor worship, his argument could be easily understood as justification of idol worship.

Second, in some places the author is missing the point of why a specific order of new forms of marriage, funeral, and committal service should be there. Even though he explains different perspectives, such as *yin-yang* thinking, the *Li* concept, and Korean traditional elements,

which he can bring into Christian liturgy, in some places there is no clear explanation why specific orders of worship he presents should be in the service. For example, even though the author adds the lighting of candles and Eucharist in marriage rites, there is no theological explanation of “what it means” and “what it does.” Even in the Committal Service, there is no explanation why there should be burning of incense and the dedication of wine. We can bring elements from Korean tradition, not simply because we are Korean but because there is some connection between the Christian message and Korean tradition in the symbolic act.

### **Assessment**

Despite the weaknesses that I pointed out above, Dr. Nam’s dissertation has merit for Christians today as well as for Korean-American Christians: the Christian faith can be set up by “both-and” thinking. In the history of Korean Christianity, Korean traditional elements have in many ways been neglected, especially in the order of worship. The order of worship in Korean churches and Korean-American churches in the United States are not different from those of American churches even in the marriage and funeral services. They have nearly the same liturgy that American churches have. It seems they are saying that there should be either Western liturgy or Korean tradition, or more radically saying that, “There should be either Christ or Korean traditions.”

However, by bringing in *yin-yang* thinking and the *Li* concept, Dr. Nam helps us to open our eyes to see the other side of the picture which we have not seen before. Choosing Korean traditional elements does not mean excluding of Christianity or opposing to western Christian tradition. As *yin* and *yang* always work together, so two different traditions can work together because they are under the one principle which rules everything, like *Li*. God’s creation cannot be separated from God’s salvation, despite its corruption due to the sin of humans, because where there is no creation, there cannot be salvation.<sup>6</sup> We need creation *and* salvation. We need both.

Likewise, we need the Christian message and Korean forms of worship in the context in which we live in order to find the point where the Christian message and Korean culture meet together. This “both-and” thinking is not a way to avoid the conflict which can occur through the emergence of two different traditions, rather, it is a way to embrace the conflict to find out a

better way to worship God and deliver the Christian message effectively in a given context. Opposition to accepting Korean cultural elements can be the easiest way to have worship, but it can also be the easiest way to miss the heart of the Christian message, incarnation.

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<sup>1</sup> Concerning Turner's argument on potentiality of ritual to transform social structure, see Victor Turner, *Dramas, Fields, and Metaphors: Symbolic Action in Human Society* (Ithaca, New York: Cornell University Press, 1974); *The Anthropology of Performance* (New York: PAJ Publications, 1987); *From Ritual to Theatre: The Seriousness of Human Play* (New York: PAJ Publications, 1982); *The Ritual Process: Structure and Anti-Structure* (New York: Aldine De Gruyter, 1969); *The Forest of Symbols* (Ithaca, New York: Cornell University Press, 1974)

<sup>2</sup> Clifford Geertz defines religion as "A System of symbols." For reference, see Clifford Geertz, *The Interpretation of Cultures* (New York: Basic Books, 1973)

<sup>3</sup> David J. Bosch, *Transforming Mission* (New York: Orbis Books, 2006), 512.

<sup>4</sup> Beating the *Puk* (barrel drum) three times represents the presence of the trinity and bowing down, especially the act of the pastor bowing down twice in a funeral service shows respect to the deceased, which has become *yin*: "According to the *yin-yang* principle, the deceased and even numbers are included in *yin*." Ho Nam, *Liturgical Inculturation in the Marriage and Funeral Rites of Korean Protestants*, 242.

<sup>5</sup> David J. Bosch, *Transforming Mission*, 447.

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<sup>6</sup> Jung Young Lee, *The Perfect Realization of Change: Jesus Christ*, Edited by R. S. Sugirtharajah, *Asian Faces of Jesus* (New York: Orbis Books, 1993), 63: “Salvation is presupposed in creation, but creation is absolutely necessary to salvation because salvation means a return to the original creation.”

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