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A Study of *The Korean Methodist New Book of Worship:* Its Liturgical Significance and Limitations

I. Introduction

From the beginning of the Methodism, a book tradition has been established. The founder of the Methodism, John Wesley has committed himself as an Anglican priest throughout his life time, and been passionate in high church tradition of the Anglican Church. It is a well-known fact that Wesley published the first Methodist worship book, *The Sunday Service of the Methodists in North America* in 1784 based on the *Book of Common Prayer*, worship book of the Anglican Church. Since Wesley considered environmental limits of North America, such as frequency of moving, high rate of literacy, and intimacy of non-liturgical worship pattern, he made slight changes from the *Book of Common Prayer*. His concern for the North American Methodists led him into inserting non-liturgical elements of worship in the Methodist worship including extemporaneous prayer and changing some of the terms. Because of Wesley's pastoral sensitivity and concern, a Methodist liturgical scholar, James White called John Wesley's style "Pragmatic Traditionalism" which preserved tradition as well as adopted contextual limit and change.

Then, how has the book tradition of the Methodism been rooted in Korean Methodist church and its context? Because of regional and time limits, it is not possible to address the current Korean Methodist Church's stand point regarding a way to deal with Methodist book tradition. However, the worship books of the Korean Methodist Church present not only theological perspectives but also liturgical understandings. The standpoint of the Korean Methodist Church regarding liturgical understanding has been established by John Wesley's liturgical understanding, and various editions of the Discipline of the Methodist Episcopal Church in America, the liturgical documents of the early Korean Methodist churches, and recently liturgical efforts including liturgical movement in the North America, ecumenical convergences through the Lima documents, and editions of the Korean worship book.

In this study, I will examine the brief history of Korean Methodist worship book tradition. Furthermore, I will examine one of the most recent editions of the worship book, *The Korean Methodist New Book of Worship* which was approved by the General Conference of the Korean Methodist Church in 2002 as an

official worship book. As the first approved Korean Methodist worship book by the General Conference, its theological, historical, and liturgical significance will be appreciated. Additionally, for the upcoming editions, I will propose several suggestions.

II. Historical Development of the Korean Methodist Ritual and Worship book

From his writings, one can observe that John Wesley, the founder of the Methodist Church, was impressed by the *Book of Common Prayer*, and loved to participate in the communion service. In 1784, John Wesley appointed Thomas Coke and Francis Asbury as General Superintendents for the Methodists in North America. At the same time, he sent his revision of the *Book of Common Prayer*, entitled *The Sunday Service of the Methodist in North America with Other Occasional Services*, by which Wesley wanted to provide American Methodists with an ecclesiastical constitution. In the order for the Lord's Supper, Wesley made few alterations to the actual order and text. One major textual revision that he made was to reduce the prayer of thanksgiving after the communion by half and to place the provision for extempore prayer at the end of the service.

Wesley's liturgical disciplines were not greatly valued by his American followers, where the revival camp meetings had been greatly expanded. The year after Wesley's death in 1791, the *1784 Sunday Service* was drastically abbreviated in the *1792 Discipline*.¹ While the revision of the *1784 Sunday Service* from *The Book of Common Prayer* was a minor shift, the revision of the *1792 Discipline* was a major shift in American Methodism. It seemed to be a declaration for freedom from any kind of bondage or subservience to the *Sunday Service*.

Bard Thompson explains that the reasons current in the American church at that time for the major and drastic reform were due to the dominant evangelical conviction. That is, people had less interest in formal types of worship, and the Methodist preachers of the frontier were not well educated.² Jesse Lee asserts that preachers could pray better while their eyes were shut than they could with their eyes open.³ For them, preaching and fervent hymn singing were the means of grace to fulfill their religious pietism, not the celebration of the communion.

¹ The rites in the Discipline were labeled "the Ritual" in the 1848 and the 1870 edition of the *Doctrine and Discipline of the Methodist Episcopal Church*.

² Bard Thompson, *Liturgies of the Western Church* (New York, Scarborough, Ontario: New American Library, 1961), 409-412.

³ Jesse Lee, *A Short History of the Methodists*, facsimile of 1810 ed. Rutland, Vt.: Academy Books, 1974), 107. Cited from James White, *Protestant Worship: Tradition in Transition* (Louisville, Kentucky: Westminster/John Knox Press, 1989), 158.

Since there was no Korean translation of the order of the communion service for the Korean Methodist church in 1890, the first Methodist Missionary in Korea, Henry Gerhard Appenzeller translated the order of the Lord's Supper from the *Doctrines and Discipline of the Methodist Episcopal Church* into Korean, entitled *Miimigyohoe Gangnye* [Articles of Religions and Ritual of the Methodist Episcopal Church]. This text was continually revised and printed, and became the order of the Lord's Supper in the *Doctrine and Discipline of the Korean Methodist Church* in 1931. Historically, this liturgical document was the second earliest document among the documents used by the early missionaries.⁴

In 1910, *Dae Gangnyewa Gyucheuk* [The Doctrines and Discipline of the Methodist Episcopal Church] was published as a translation of the 1908 edition of the *Doctrines and Discipline of the Methodist Episcopal Church*. In this text, *Discipline and Ritual of the Methodist Episcopal Church* is translated as *Seongnye* [Holy Ritual].

In 1921, the Methodist Episcopal Church published *Gyuryewa Dorye* [Doctrines and Discipline of the Methodist Episcopal Church] as a translated version of *Doctrines and Discipline of the Methodist Episcopal Church*, unknown edition year. In this Korean edition, there is no *Seongnye* [Ritual]. However, this edition was not found. In 1926, as the last translated edition of the *Doctrines and Discipline of the Methodist Episcopal Church*, 1924 edition, *Gyuryewa Dorye* was published without the section entitled *Seongnye* [Ritual].

In the Methodist Episcopal Church, South, *Dorigap Jangjeong* was published in 1919 as a translated version of the 1918 edition of the *Doctrines and Discipline of the Methodist Episcopal Church, South*. In this edition, *Yemun* [Ritual] including the administration of the Lord's Supper is inserted as a translation of the Ritual. In 1923, *Dorigap Jangjeong* was published. *Yemun* [Ritual] also was inserted.

In 1931, the Korean Methodist Church published *Gyoriwa Jangjeong* [Doctrine and Discipline], with an English title *Discipline of the Korean Methodist Church*. Here, the liturgical manual, entitled *Yemun* [Ritual] was inserted and included the administration of the sacrament as well as the orders of the other occasions.⁵ Until the middle of 1970's, *Yemun* was inserted in *Gyoriwa Jangjeong* [Doctrine and Discipline]. In 1977, *Yemun* was published as a single book, but no substantial changes from the earlier editions.

⁴ Chunbyung Yun, "Miimigyohoe Gangnye" in *Gamnigyohoewa Yeoksa* [Methodist and History], October, No 1. Vol. 1, (1986): 23.

⁵ These other occasions include an order of Confirmation, Reaffirmation, Marriage, Funeral for the elderly, Funeral for the child, Ordination, Consecration of Bishop, Service for the Laying of a Foundation Stone of a Church Building, Service for the Laying of a Foundation Stone of a Hospital, Service for the Laying of a Foundation Stone of a School, A Service of the Dedication of a Church Building, A Service of the Dedication of a Hospital, A Service of the Dedication of a School, and A Service of the Dedication of a House.

In 1991, the 19th General Conference of the Korean Methodist Church formed a committee for the publication of the Doctrine and Discipline. The General Conference endorsed the committee to study current edition of *Yemun*[Ritual] and revise it accordingly. In the committee, there were fourteen committee members including local pastors and professors in the Methodist theological schools. In 1992, the Korean Methodist Church published its first worship book, “*Kidokkyodaehankamrehoy Yebaesuh* [Korean Methodist Book of Worship]” which is over four hundred pages.⁶

The Korean Methodist Book of Worship consists of the following: the first part is liturgy of common worship service including the order of the worship service, Baptism, and the Lord’s Supper and other occasional services. In the second part, supplementary elements of the service are provided according to the Lectionary which occurred the first time in the Korean Methodist history. In the previous editions of the *Yemun*[Ritual], Lectionary has never been introduced. *The Korean Methodist Book of Worship* provides Call to Worship, Invocation, Prayer of Confession and Words of Pardon, and Litany according to the Lectionary. The third part provides Psalmody. The fourth part provides liturgy of the various ordinations and consecrations, services relating to congregations and buildings. The last part provides common prayers for Korean traditional holidays, and other special services. However, only sixteen prayers are limitedly provided.

Even though *The Korean Methodist Book of Worship* was published according to a request of the General Conference, it has not been officially approved by the following General Conference. There was no study regarding the reason of non-approval by the General Conference. However, as a result, *The Korean Methodist Book of Worship* was not widely extended and used by the Korean Methodist churches.

In 1998, the Korean Methodist Church Publishing House publishes *Sungmanchan Yemoonjib*[The Administration of the Lord’s Supper according to the Lectionary]. In its preface, it clearly states its purpose of publication: “The spirit of the Lima document is that the Christian church should observe the Lord’s Supper regularly, and celebrate weekly at least. On a special Christian feast, a communion service should be observed. Based on the convergence of the Lima document, the Korean Methodist Church should take a lead on ecumenical movement by observing weekly communion service.”⁷ Even though, it was not a full version of

⁶ Korean Methodist Church, *Kidokkyodaehankamrehoy Yebaesuh* [Korean Methodist Book of Worship] (Seoul: Korean Methodist Church Board of Mission, 1992).

⁷ Korean Methodist Church, *Kyohoerekkaw Chulkiye Daren Sungmanchan Yemoonjib*[The Administration of the Lord’s Supper according to the Lectionary] (Seoul: Korean Methodist Church Publishing House, 1998), 4.

worship book, *Sungmanchan Yemoonjib*[The Administration of the Lord's Supper according to the Lectionary] obviously states the significance of liturgical movement in the Christian community.

One of the significances of *Sungmanchan Yemoonjib*[The Administration of the Lord's Supper according to the Lectionary] is that the importance of Word and Table is introduced to those who are accustomed to believe that the sermon is the central part of worship. It has been a tendency to ignore the importance of the frequent observation of the communion service in a Korean Protestant church context. The preaching was a predominant part of the worship service. In this context, *Sungmanchan Yemoonjib* presents a value of Words and Table by stating as follows: "It is very obvious that one of the strong advantages of the Protestant church tradition is an abundant preaching tradition. However, as the early Christian community observed and John Wesley emphasized the sacramental aspect of the Lord's Supper as a means of grace, having two traditions, the preaching and the table is a genuine shape of Christian worship service."⁸

Sungmanchan Yemoonjib[The Administration of the Lord's Supper according to the Lectionary] was not officially approved by the General Conference. However, it was a concrete steppingstone for the future work enhancing the development of liturgical movement in Korean Methodist Church. Based on the editions of *Yemun*[Ritual], *Sungmanchan Yemoonjib*[The Administration of the Lord's Supper according to the Lectionary] and *The Korean Methodist Book of Worship*, in 2002, an officially first proven worship book has been published.

III. The Liturgical Significance of *The Korean Methodist New Book of Worship*

In the 23rd Korean Methodist Church General Conference, the committee of the book of worship had been organized and activated to solve the complaints from the pastors that a parallel use of *Yemun*[Ritual] and *Kidokkyodaehankamrehoy Yebaesuh* [Korean Methodist Book of Worship] caused incoherence. The committee consisted of representatives from each Annual Conferences including worship and liturgy professors from the Methodist seminaries, pastors, and even lay leaders. One of the main tasks of the committee was to produce a worship book in which theological works done by liturgical scholars and practical concerns by the pastors were well presented. By their efforts, *Sae Yeabaesuh*[*The Korean Methodist New Book of Worship*] was approved at the 24th General Conference of the Korean Methodist Church as the first officially approved worship book in the Korean Methodist history. That was, not only for the Korean Methodist Church but also for the Korean Protestant Church, a milestone to present a fine model of liturgical direction in Korean worship

⁸ Ibid, 8-9.

history. Here, I examine the importance and values of the New Korean Methodist Worship Book, and its contribution to the Korean Methodist Church as well as to the Korean churches.

Firstly, *The Korean Methodist New Book of Worship* incorporates John Wesley's worship and sacramental theology. In the order of Sunday worship service and Sacrament, *The Korean Methodist New Book of Worship* broadly includes John Wesley's understanding of worship and Sacrament. John Wesley reveals his sacramental understanding in his sermons and Eucharistic hymns based on biblical and theological perspective. For Wesley, "a sacrament is 'an outward sign of inward grace, and a means whereby we receive the same.'"⁹ *The Korean Methodist New Book of Worship* states that "Sacrament is a means of grace by the Holy Spirit to the children of God, and a sign of immanence of the Christ through the work of Holy Spirit."¹⁰

The order of Sunday worship service provided by *The Korean Methodist New Book of Worship* is not much difference from the order of the Sunday worship service provided by John Wesley for the Methodist churches in the North America.

Order of Sunday Worship Service without Communion

- *Prelude/ Organist
- *Introit/ Hymn/ All
- *Call to Worship/ Pastor
- *Hymn of Praise/ All
- *Prayer of Confession/ All
- *Kyrie/ All
- *Words of Forgiveness/ Pastor
- *The Responsive Reading/ All
- *Gloria Patri/ All
- Collect/ Designated Person
- Lord's Prayer/ All
- Response of Prayer/ Choir
- Scripture Lesson: Old Testament, Epistle, Gospel Reading/ Pastor
- Anthem/ Choir
- Sermon/ Pastor
- Congregation's Prayer/ All
- Affirmation of Faith/ All
- Hymn of Response/ All
- Peace Giving/ All
- *Offering/ All
- Offertory, Pastoral Prayer/ Pastor
- Response of Offertory/ Choir
- News of Church/ Pastor
- *Hymn/ All
- *The Words of Commission/ Pastor
- *Benediction, Blessing/ Pastor
- *Hymn of Benediction/ Choir

⁹ John Wesley, *Forty-Four Sermons* (London: The Epworth Press, 1944), 136.

¹⁰ Korean Methodist Church, *The Korean Methodist New Book of Worship* (Seoul: Korean Methodist Church Publishing House, 2003), 80.

*Postlude/ Organist
*Going Forth¹¹

Wesley provides the orders of morning prayer and evening prayer on the Lord's Day, and for the administration of the Lord's Supper including the sermon as a part of the Ante-Communion in The Sunday Service of the Methodists in North America.

Wesley's Order of the Sunday Service

Scripture Sentences
Address
General Confession and Prayer for Forgiveness
The Lord's Prayer
Vesicle and Response
The Psalms with Gloria Patri
First Lesson
Te Deum
Second Lesson
Jubilate Deo
The Apostles' Creed
Introductory Dialogue with Kyrie eleison
Collect for the Day
Collect for Peace
Collect for Grace
Prayer for the Supreme Rulers
Prayer of St. John Chrysostom
Apostolic Benediction

On non-eucharistic Sundays, the liturgy is inserted before to the benediction.

The Lord's Prayer
Collect for Purity
The Decalogue
Prayer for the Supreme Rules
Collect of the Day
Epistle Lesson
Gospel Lesson
Sermon¹²

Secondly, *The Korean Methodist New Book of Worship* is officially approved by the General Conference of the Korean Methodist Church. The previous edition *The Korean Methodist Book of Worship* was not officially approved by the General Conference of the Korean Methodist Church, and not widely used by the local churches. Therefore, in fact, *The Korean Methodist New Book of Worship* succeeds Methodist worship book tradition which has been begun from John Wesley. The Korean Methodist Church has a general and uniform guide for worship and Christian rituals.

¹¹ *The Korean Methodist New Book of Worship*, 46-47.

¹² John Wesley, *Sunday Service of the Methodists in North America*, commented by James White (Akron, Ohio: OSL Publications, 1991), 7-19.

In reality, depending on the theology or ministerial priority of the pastors, the order of the worship service can be distinguished. However, the Korean Methodist Church brought into an action which widely broadened the right use of the *The Korean Methodist New Book of Worship* to provide a uniform of worship order and pattern according to the Methodist tradition. Last year, I had a chance to be involved in a continuing education program for the Korean Methodist pastors as a lecturer on worship and liturgy area. In the total of six lectures, there were about over eight hundred forty Methodist elders who are mostly in senior level Methodist pastors. According to my rough survey to those attending pastors regarding an order of the Sunday worship service, most pastors did not follow the order of the Sunday worship service from the order of *The Korean Methodist New Book of Worship* but from their own ministerial experiences and context. Surprisingly, some of pastors even did not know the existence of *The Korean Methodist New Book of Worship*. It is clear that one of the purposes of the continuing education is to let the pastors know the significance of the liturgy. Most pastors were acquainted with order of the Sunday worship service from the previous editions of *The Korean Methodist New Book of Worship* such as *Yeshiksu* or *Yemun*[Ritual]. That is, a sermon centered worship service is still prevailing in the Korean Methodist churches.

Here I present an order of Sunday worship service from one of the Korean Methodist churches.

- *Opening Hymn
- *Words of the Service
- *Hymn of Praise- Holy, Holy, Holy
- *Responsive Reading- No. 42 from the Korean Hymnal based on Matthew 5
- *Doxology- No. 1 from the Korean Hymnal
- Prayer- Lay leader
- Scripture Reading- Matthew 28:26-30
- Anthem by the choir-
- Sermon by the senior pastor- The Great Commitment by Jesus
- Hymn- No. 518
- Sunday Offering
- Offering Hymn- No. 70
- Announcement and Koinonia
- *Hymn of Resolution
- *Benediction
- Please stand at * mark.

It is not possible to generalize and identify the pattern of Sunday worship service in the Korean Methodist local churches. However, the order of service above would not be much different from an order of the Sunday worship service of the most Korean Methodist churches. In this context, publication of the *The Korean Methodist New Book of Worship* is very meaningful to present what the General Conference pronounced as a standard shape of the worship order for the Korean Methodist Church.

Thirdly, *The Korean Methodist New Book of Worship* clearly articulates the liturgical theology of the Korean Methodist Church. In previous editions, the order of the Sunday worship service including occasional services was provided. In 1964, the Korean Methodist Church published *Kamrikyo Yeshik Gybum* [The Methodist Ritual Regulation] providing not only the order of the services but also further guidance of services including meanings and preparation process of the worship and occasional services, required elements, and explanations of the each rituals. However, *The Korean Methodist New Book of Worship* identifies worship as a two-fold pattern, “God’s revelation in Jesus Christ and Human response toward it.”¹³ Additionally, liturgical professors from the Methodist seminaries in Korea were involved to articulate liturgical theology from the Methodist perspective. They brought up the significance of prototype of the primitive Christian worship in which the word and the table were inclusively emphasized and celebrated. Furthermore, they explain four additional elements of the Christian worship service.

The first element is that the participant of the worship service listens and accepts the revelation of God in Jesus Christ. The first element includes the Call to Worship, Words of Forgiveness, the Responsive Reading, Scripture Reading: Old Testament, Epistle, and New Testament, Anthem, Sermon, and Sacrament. Since most Korean Methodist churches do not follow lectionary, they are not acquainted with the Scripture Reading of the Old Testament, the Epistle, and the New Testament, rather read a single passage from the Bible according to the pastor’s selection on his/her preaching. However, from the beginning of the Christian history, reading and learning of words of God was a significant part of the Christian worship service. The Scripture reading is an authentic element of God’s self revelation. In general, the Korean Protestant churches accept authority of the preacher’s sermon, but not much on the Scripture reading. Nowadays, in many Christian traditions, while the Gospel is read, all participants of the worship service may stand to express their honor to the Words of God. This liturgical action regarding the Scripture reading is not known to the Korean Methodist churches yet. The meaning of the Scripture reading should be restored in the Korean Methodist worship.

The second element is that the participant responses and praises to God’s revelation and grace in Jesus Christ. In a tangible event of Christian life, salvation, blessing, and grace are emerged by God’s revelation. In the worship service, the participant responses to God’s revelation with thanksgiving, praise, and devotion. The second element includes Hymn, Invocation, Prayer of Confession, Gloria Patri, Affirmation of Faith, the Lord’s Prayer, Today’s Prayer, Congregational Prayer, Anthem, Offering, Offertory, and Responses of

¹³ *The Korean Methodist New Book of Worship*, 9.

Offertory. Especially, “Prayer of Confession and Words of Pardon” offer the participants to experience that by confessing their transgressions, their sins are washed away and forgiving words are granted to them at the beginning of the worship service. However, like the Scripture Reading, Prayer of Confession and Words of Pardon are not generally practiced in the Korean Protestant worship service including the Korean Methodist churches. The significance of the Lord’s Prayer and Affirmation of Faith is not fairly recognized as well. Regarding Hymn, I will discuss in the following chapter.

The third element is about sacrament. In this element, the Korean Methodist Church focuses on the Lord’s Supper and Initiation. These two subjects will be examined.

The last element is a connection of worship and evangelical mission. When the grace of God is delivered and shared in the world, the spirit of the worship is authentically vibrated. The last part of the worship is not a simple segment telling the participants the end of the worship service. In this part, the participants are expected to hear the blessing and commitment of the Gospel which invites the participants to be a witness of the Gospel in this live world. The last element includes Prayer after the Sermon, Intercessional Prayer, the Words of Commission, Benediction, and Hymn of Benediction.

Fourthly, *The Korean Methodist New Book of Worship* provides an ecumenical spirit. Regarding the theological understanding of the Lord’s Supper, *The Korean Methodist New Book of Worship* states seven points; *Eucharist*-Thanksgiving to God, *Sacrifice of Christ*, *Anamnesis*-Memorial of Christ, *Epiclesis*-Invocation of the Spirit, *Koinonia*-Communion of the Christ, *Means of Grace*, and *Meal of the Kingdom*. Above seven points of Eucharistic theology of the Korean Methodist church are well matched on the Eucharistic theology of the Lima document. In the meaning of the Eucharist, there are five aspects; Thanksgiving to the Father, *Anamnesis* or Memorial of Christ, Invocation of the Spirit, Communion of the Faithful, and Meal of the Kingdom.¹⁴ Thus, these five aspects are fully described in the theological understanding of the Lord’s Supper in the Korean Methodism.

Furthermore, *The Korean Methodist New Book of Worship* is aware of the significance of the liturgy in the primitive Christian church. From an ecumenical perspective, the Korean Methodist Church comprehends the importance of the early Christian tradition in which the Catholic Church communicate with. It is distinctively expressed in the practice of the Initiation. In Korean Methodist church history, Exorcism before the baptism and Chrism after the baptism have never been described. Furthermore, sprinkling has been

¹⁴ World Council of Churches, *Baptism, Eucharist, and Ministry* (Geneva: World Council of Churches, 1982), 10-15.

considered as the only method of the baptism in the Korean Methodist Church. However, in *The Korean Methodist New Book of Worship*, Exorcism and Chrism are well explained as the significance practices of the early Christian initiation. More interestingly, Pouring and Immersion are also referred as a recommendable baptism method. In Korean church context, Immersion has been strongly employed by the Baptist church tradition. I was told that there was opposition to practice this Baptist tradition among the Korean Methodist pastors. However, it is so meaningful that Korean Methodist Church tries to recover the practice of early Christianity.

In the order and contents of the Lord's Supper of *The Korean Methodist New Book of Worship*, the early Christian tradition is also exposed. The basic pattern of the Lord's Supper of the Korean Methodist Church is based on the Lord's Supper in *Apostolic Tradition*. It is influenced by Liturgical Movement and Lima document. According to James White, the current worship books in the North American Protestant Church are not discernable without their cover pages. He meant that the denominational worship books shared a shape of common liturgy from the early Christian practices.¹⁵ In *The Korean Methodist New Book of Worship*, the same spirit is revealed.

Fifthly, the terms have been unified. In eleven articles, the terms have been examined for the purpose of the right use at worship and pastoral rites.

1. Worship and Liturgy are used as a same meaning.
2. *Bok*[Blessing] and *Chukbok*[Asking Blessing] are differently used.
3. The title, *Mokhoyja*[those who are in ministerial setting] is only designated term for the ordained pastors, and the title, *Kyoyukja*[those who are working in the church] is for the ordained and unordained pastors.
4. The term, *Jibraeja*[celebrant] and *Indoja*[preside] should be differentiated. When the lay person leads the worship service, *Indoja* should be the right term. *Jibraeja* is only for the ordained pastors who preside worship and other services.
5. *Hyunkum*[Donating money] and *Hyunkum Kido*[Prayer of Donating Money] should be replaced by *Bonghyun*[Offering] and *Bonghyun Kido*[Offertory].¹⁶
6. *Jookidomun*[the Lord's Prayer] should be used as "the Prayer thought by Jesus" or *Joonimye Kido*[the Lord's Prayer].¹⁷
7. *Seolkyo*[Sermon] and *Malsum Sunpo*[Proclamation], either one of the terms can be used.

¹⁵ During James White's class at the Drew Graduate School.

¹⁶ *Hyunkum* literally means donating the money. *Bonghyun* literally means offering the money. However, in Korean church context, *Bonghyun* employs not only offering the money but also ourselves as a living sacrifice.

¹⁷ *Joo* in *Jookidomun* is abbreviated word of the Lord. But, *Joonim* is proper and respected term for the Lord.

8. In Sunday worship service, the term, *Daepyo Kido*[Representative Prayer] should be changed to the term, *Onulye Kido*[Today's Prayer].
9. The term, *Sungkadae*[choir] should be changed to the term, *Chanyangdae*[choir].
10. *Kydokkyo Daehan Kamrihoe*[Korean Methodist Church] is the official name.
11. Official biblical term is from the *GaeyukGaejungpan*[Revised Version].

Through these articles, vague terms regarding worship have been unified and clearly explained. The terms “*Bok*[Blessing]” and “*Chukbok*[Asking Blessing]” have been indistinctively used as a same meaning in Korean church context. According to the explanation of *The Korean Methodist New Book of Worship*, *Bok* means the blessing God bestowed to human being. *Chukbok* is used when a senior asks God's blessing to younger one. In many cases, *Chukbok* is misused. For instance, people tend to pray like “Dear Lord, grant them *Chukbok*[supposed to be *Bok*].”

In the Korean church, the term *Sungkadae*[Choir] has been used from the early 20th century. However, in the Korean churches, there is an objection to use the term, *Sungkadae* because of several reasons. First, *Sungka* literally means a sacred song which cannot be found in the Bible. Furthermore, *Sungka* is also used by other religious practices such as Buddhism. Secondly, there is an argument that *Sungkadae* is originally come from Japanese word *Seikadai*. According to a record in the early Korean churches, the choir was translated as *Chanyangdae*. The term, *Chanyang* from *Chanyangdae* is employed from the Bible, meaning ‘praise.’ However, at the end of the Japanese colonial, the term *Changyangdae* has been changed to *Sundkadae*.¹⁸ Pastors and theologians believed that there was an enforcement to change the terms used in the church into Japanese concept which was actually happened in many parts of Korean society. In English, even though these two terms can be translated as same meaning as choir, the use in Korean is quite different.

Sixthly, *The Korean Methodist New Book of Worship* embodies contemporary issues such as inculturation and globalization. It sounds very contradictory that inculturation and globalization were put together in a single work. However, it has been partially done in *The Korean Methodist New Book of Worship*. *The Korean Methodist New Book of Worship* was the first worship book having its own English title. In terms of globalization, for those who are internationally married, English version of service of Christian Marriage has been provided. Since an intercultural marriage is increased in Korea, the English version is definitely needed. There is an effort to publish English version of *The Korean Methodist New Book of Worship* for those who are

¹⁸ In 2000, General Conference of the Korean Presbyterian Church called a committee which asked to study a right use of church terms. In a following year, 2001, the committee reported first part of its study which includes terms related to worship, prayer, funeral, and meeting. In this report, a controversial issue regarding *Sungkadae* and *Chanyangdae* has been presented. The General Conference accepted the report.

not native Korean speaker such as Korean American pastor and his/her English speaking congregation, and foreign workers in Korea.¹⁹

In the funeral services, a contemporary issue has been brought up. Recently in Korean society, the committal culture has been noticeably changed from burial in the ground to cremation or the interment of ashes.²⁰ In previous editions, a service of cremation has not been introduced as well as the interment of ashes. However, *The Korean Methodist New Book of Worship* made an avenue to communicate with changing funeral culture. In general, when death is near, the pastor visits and leads an informal prayer meeting. In *The Korean Methodist New Book of Worship*, the order of ‘the service with dying’ has been provided. Thus, the Methodist pastor can lead ‘the service with dying’ with full of liturgy.

The order of services of *Chut Sungmyo*[the first visit at the tomb] and *Jibye Dolawah Derineun Yebae*[the first service after getting back from the burial] are also noticeable. Since the Korean traditional rituals have been formed by the influences of Confucianism, Buddhism, and Shamanism throughout the ages, the Korean churches had to consider those influences in the ministerial setting. These influences have not been just rejected in the church but somewhat absorbed, and inculturated. The concept of the service of *Chut Sungmyo* was brought by *Banhonjae* from the Confucianism or *Jibgashim* from the Shamanism, and has been widely accepted and practiced by the Korean churches. *Jibgashim* is that on the night of burial, a bereaved family has a *Kut*[shaman’s exorcism] to clear the place where the coffin located, and get ride of all of unchastity. *Jibgashim* has been christianized as the same concept as *Jibye Dolawah Derineun Yebae*[the first service after getting back from the burial]. At this service, a pastor is invited to lead the service focusing on comforting the bereaved in the name of the Lord.

The service of *Chut Sungmyo*[the first visit at the tomb] is very familiar to *Samwoojae* of the Confucianism. *Woojae* is a ritual to console a wandering dead spirit who does not dwell in peace.²¹ Based on this concept, *Chut Sungmyo* is to visit and check the burial place as a family-centered service. Regarding those

¹⁹ The Pan-American Special Conference of the Korean Methodist Church requested to the headquarter of the Korean Methodist Church to provide English version of *Kyoryewah Jangjung*[Doctrine and Discipline] and *The Korean Methodist New Book of Worship* for those who speak English as their first language in America.

²⁰ According to the statistic report from the Ministry of Health and Welfare in Korea, in 2005 the committal was done in 52.6%, and will be over 70% in 2010. Note homepage of the Ministry of Health and Welfare, www.mohw.go.kr.

²¹ Hakdo Kim, *Hankookye Chuntongsanjaewa Sungkyungjuk Jangraeyeshik*[Korean Traditional Funeral and Biblical Funeral Ritual] (Seoul: Barnshinyang, 1991), 345-346.

inculturated works, there is a critical warning of syncretism. However, I believe that it is wisdom to accept various traditional cultures into Korean Christian culture not by contrasting the Gospel.

Seventhly, *The Korean Methodist New Book of Worship* presents a standard model of clergy gown. In previous editions, a regulation or guidance regarding the clergy gown has not been suggested. The Korean Methodist Church does not officially obligate to wear liturgical gown. However, in the Sunday worship, the Lord's Supper, the Baptism, and other occasional services including funeral and marriage, the liturgical gown is strongly recommended.

Even though there was no regulation regarding the liturgical gown, the pastors were used to wearing the Geneva gown. *The Korean Methodist New Book of Worship* presents a standard model of liturgical gown for the Korean Methodist clergy as a white gown. Regarding a reason of choosing the white color, *The Korean Methodist New Book of Worship* states as follows: "Among many colors, white signifies the deepest meaning. White implies purity of Jesus Christ. Additionally, white signifies light and victory of Christ, celebration, joy, truth, perfection, holiness, and glory."²² In its figure, a Korean traditional style, *Dooroomary* is adopted. *Dooroomary* was worn by a man who demonstrates his courtesy.

IV. Limits of *The Korean Methodist New Book of Worship* and suggestions for the future editions

It is very worthwhile to appreciate the liturgical significance of *The Korean Methodist New Book of Worship*. However, *The Korean Methodist New Book of Worship* is not a complete work. It has to be continuously developed and changed according to the voices from the society and ministerial context. Here, I will examine the limits of *The Korean Methodist New Book of Worship*. Furthermore, based on my examination, I will propose suggestions for the future editions.

Firstly, it is about a limited prayer. *The Korean Methodist New Book of Worship* does not relatively provide bountiful prayers. It is well known that the Anglican's *Book of Common Prayer* as the title indicated is aware of the significance of the prayer, and provided various types of prayers as well. Furthermore, in 1999, the Anglican Church of Korea published *Chukbok Kidosuh*[Blessing Book of Prayer] which contains prayers and rituals related to various occasions.²³ *The United Methodist Book of Worship* also provides enormous volume of prayers which is from page number 455 to 580, about one hundred twenty pages. Since these

²² *The Korean Methodist New Book of Worship*, 681.

²³ The Anglican Church of Korea, *Chukbok Kidosuh*[Blessing Book of Prayer] (Seoul: The Anglican Church of Korea Press, 1999).

prayers are prepared for manifold occasions, the prayer can be offered not only by the clergy but also by the laity in the worship service.

In fact, a written prayer in a Korean church worship context is not a common pattern. Rather, the Korean Christians are well acquainted with extemporaneous prayer. In this context, a question might be raised, “Why do we need a written prayer for our worship service?” I am not opposing to practice an extemporaneous prayer. Since the extemporaneous prayer is already practiced in the Korean church context, and effectively worked for a long time, a common prayer as a written pattern can enrich Korean church prayer tradition. A well-prepared or written prayer should be reserved in a worship book, and be shared with many other Christians. Especially, for those who are not familiar with prayer life or devotional practice with prayer, the common prayer may provide them a good prayers as well as a good example of prayer to teach them a prayer. A well-articulated prayer concerning individual matters and spiritual dimension definitely enriches the worship service.

In the Korean Methodist Church, common prayers have been introduced for the purpose of the use at the worship service. *The Korean Methodist Book of Worship* contains various prayers according to the occasions. According to the Lectionary, it provides different texts of Call to Worship, Invocation, and Today’s Prayer. Furthermore, for the Sunday worship service, it provides intercessional prayer, prayer for the choir, Call to Worship, Penitential Prayer, Prayer of Confession and Words of Forgiveness, Offertory, Litany, and a great volume of Psalmody and Doxology. It is very unfortunate that the Korean Methodist church did not embrace those valuable prayers in its prayer tradition. Recently, different types of practice of prayer are introduced in the Korean Protestant churches such as *Lectio Divina*, centering prayer, and Jesus prayer, etc. I believe that the Korean churches are now at least ready to listen to the value of the common prayer.

Secondly, a liturgical movement is definitely requested. *The Korean Methodist New Book of Worship* already introduces the sacrament in the primitive church. It also describes liturgical elements of the initiation in the early church. In that description, *The Korean Methodist New Book of Worship* briefly comments a use of oil in Initiation. Here, I propose the use of oil in the liturgical practices of the Korean Methodist churches. The reformers criticized a misuse of the sacrament in the medieval church, and rejected superstitious practice of the rituals. However, there are fairly important and symbolically meaningful liturgical elements which have not been introduced in the Korean Protestant churches. One of the liturgical elements is a use of oil which is somewhat stated in the Old Testament and New Testament. Like the reformer, I also oppose to use the oil superstitiously, but symbolically. Since pre- or postbaptismal rites of anointing oil was widely practiced in the early church, theoretically, the using the oil cannot be a problem.

The Korean Methodist Church should consider the nature of the baptism during the worship service. In general, the baptism is placed as a part which should be completed in a short time during the Sunday worship service. After a simple and formal “question and answer,” the baptism is carried out. Even though the church is aware of the significance of nature of the Baptism, because of ministerial and contextual limits, the Baptism is not properly practiced. I believe that the Baptism as a liturgical action is also very important to those who are baptized and their family and church members as an initiation of ecclesial practice. This liturgical verbal and nonverbal action in the Baptism should be considered. Furthermore, after the baptism, as a sign of sealing by the Holy Spirit (Ephesians 1:13), the use of sacred oil on the baptized forehead or pouring on top of head should be recommended in the Korean Methodist Church.

Here I also propose the practice of the healing service with communion and anointing. Healing has been one of the most significant purposes of Christian ministry as well as in the Bible. In the Korean church context, the healing service is normally practiced in a charismatic church tradition such as Pentecostal churches, and high church tradition such as Roman Catholic and Anglican Church of Korea. In fact, those pastors who are not in these who traditions have a difficulty offering a healing service. None of the Korean Protestant churches except the Anglican Church of Korea provides the liturgy of the healing service. To do the healing service, the pastor is asked to prepare the liturgy of the healing service by him/herself. Depending on the pastor’s spiritual readiness, whether the church provides healing service or not is decided. However, I believe that the healing service can not be an optional service. Furthermore, if practicing the healing service is decided by depending on the pastors’ ministerial orientation, in Korean church context, a majority of Protestant pastors would not prefer to perform without the liturgy of the healing service. Since the healing is one of the essential parts of Christian ministry, the order of the healing service should be provided for the ‘ordinary pastors.’ In this healing service, communion and the anointing should be added. By doing so, the participant of the service anticipate and experience the work of Holy Spirit, and is restored spiritually and physically by the power of the Holy Spirit not by the pastor’s power.

The Korean church also considers the change of the society. In his book *Post-Modern Pilgrims: First Century Passion for the 21st Century World*, Leonard Sweet presents EPIC model of the 21st century postmodern church: E(Experiential), P(Participatory), I(Image-Driven), and C(Connected). According to him, “postmoderns literally ‘feel’ their way through life.” For postmoderns, knowing is not enough to satisfy their curiosity but they have to feel first, and think to experience the reality. They are also image-driven. For them, Word is less interested. As the Bible depicts Jesus as “He is the image of the invisible God (Col. 1:15

NRSV),” the image has been used as a predominant methodology. In postmodern church, worship should make the participant feel and think, and experience the Gospel not only by the word, but also by provided images and being part of the worship service.²⁴ Of course, his theory came out of American social and cultural context. But, since Korean society is getting more westernized and is definitely postmodern, the Korean church should be aware of his future church theory. The healing service with communion and anointing will encourage the participants experience the presence and work of the Holy Spirit.

Services according to the Christian Year are another area to be aware of. *The Korean Methodist New Book of Worship* provides the order of the Sunday worship, sacrament, and marriage, funeral, ordination, consecration, and other occasional services. However, it does not provide liturgy of seasonal services. For instance, the liturgy of Ash Wednesday, Palm Sunday, Holy Thursday, Good Friday, Tenebrae, Easter Vigil, Easter, Pentecostal, and Advent season are not provided. According to my observation, the number of the Methodist churches having these seasonal services increases. Personally, I have been asked to provide the liturgy of the seasonal services by the Methodist local pastors. It is necessary to present liturgy of the seasonal services.

Thirdly, *The Korean Methodist New Book of Worship* needs to expand the area of its music. The Methodists are well known for the congregational hymn singing. As we celebrate the 300th anniversary of Charles Wesley’s birth in the Oxford Institute of Methodist Theological Studies, we remember how the Wesleys contributed to the great expansion of congregational hymnody and singing. Unfortunately, the Korean Methodist is not well following the footsteps of the Wesleys. It would not be a problem if the Korean Methodist Church has its own denominational hymnal. The Korean Protestant Church apparently uses a unified hymnal regardless of the denominations. Thus, the only place to succeed Methodist hymn tradition is worship book unless the Korean Methodist publishes its own denominational hymnal. However, in *The Korean Methodist New Book of Worship*, there are four introits, three Kyrie, six Gloria Patri, two Lord’s Prayer, one response of offertory, one response of Scripture Reading, five Doxology, five Eucharistic hymns, and three hymns of the benediction.²⁵

Compared to the use of *Yeshik* [Ritual], the music area has been expanded. However, more liturgical music needs to be provided. None of the baptismal music is provided. In total five Eucharistic hymns, three

²⁴ Leonard Sweet, *Post-Modern Pilgrims: First Century Passion for the 21st Century World* (Nashville, Tennessee: Broadman & Holman Publishers, 2000), 27-90.

²⁵ *The Korean Methodist New Book of Worship*, 176-201.

hymns are already in the *Tongil Chasongka* [Unifying Hymnal]. One out of the other two is written and composed by Dr. Moon, Sungmo who is best known liturgical scholar on inculturation of church music. The characters of these Eucharistic hymns focus on the death of Jesus which makes atmosphere of communion service penitential. In two aspects of the Lord's Supper, the death and resurrection of Jesus, only death is heavily emphasized. As a heavenly banquet with the risen Lord, the Lord's Supper is celebrated and Eucharistic hymns should be added in accordance with the celebration of the resurrection of the Lord.

Fourthly, the Korean Methodist Church is asked to prepare a liturgy for the cultural field. Actually there are two fields. One is traditional worship, and the other is contemporary worship. There is no given guideline regarding these two difference worship services which are widely practiced in many local churches. The Christianity of Korea has been a representative of Western church in terms of religious practices in a Korean church. Thus, the Korean church was called "flowerpot of the West."²⁶ It is correct that a Korean Methodist church has been built up by the efforts of the early Western missionaries. However, I believe that Korean Methodist church cannot be simply understood as a "flowerpot of the West." Furthermore, there is already a movement to restore identity of Koreanness in the Korean churches. I want to compare the history of the Korean church to the "flowerpot of the West," and I suggest breaking this flowerpot in order to transplant it to the Korean soil anew.

Regarding contemporary worship, no definition is given yet by the Korean Methodist Church. As an alternative worship, there are various names indicating contemporary worship in a Korean church context: Open Worship, Seeker's Service, Multi-Media Worship, and praising worship. I do not oppose practicing alternative worship in the Korean Methodist churches. However, at least there should be a guideline which clearly presents the purpose, time, method, and liturgical access of contemporary worship. Unfortunately, I occasionally observe unidentified Methodist worship service which is just designed and performed by the pastor's direction. The following edition of *The Korean Methodist New Book of Worship* should be aware of these cultural subjects.

Lastly, I propose to found an office in the Korean Methodist Church to supply worship materials to the local churches. In the United Methodist Church, under the General Board of Discipleship, there is the Center for Worship Resourcing (CWR). According to the church's requests, four fulltime experts on worship, church music, and sermon provide worship resources, and regularly hold on worship and church music

²⁶ Lillias Underwood, *Underwood of Korea* (Seoul: Yunsei University Press, 1983), 117.

conference.²⁷ In the Korean Methodist Church, the committee of ritual study is irregularly launched. However, the committee can not properly work to produce and provide liturgically sufficient materials. Thus, a center for worship resources of the Korean Methodist church is definitely organized as a permanent office in the Korean Methodist Church.

V. Conclusion

I am very proud of myself as a Methodist clergy and scholar. I think a Methodist is supposed to know fervent hymn singing, lively words of the Lord, sacramental piety and good will while working for the neighbors. However, when I see the Korean Methodist churches and pastors, they are not aware of what being "Methodist" really means. I have occasionally heard that pastors are interested in worship. Like one of the churches' catchword, "When worship is alive, the church grows," the majority of pastors believe that the church can be activated and developed by a vitalized worship service. Pastors are definitely interested in church growth. They do whatever it costs if the church grows. At least, it is almost correct in Korean context. So, they are very sensitive on worship. However, they are inclined to use the worship as a device for the church development.

Furthermore, I have been frequently told that "Worship is boring." "Worship is not interesting because of its simplicity." "Worship makes me sleep." "No fun at worship." It is surely possible that worship can be boring, make people sleep, and even not be interesting. However, worship is not a toy which makes us excited, not caffeine which makes us awake, and not an entertainment. Nowadays, people are widely and deeply exposed to the entertainment business. Even today's Christians expect a show from a worship service. During a week, people tend to live as they please.. People just do whatever they want. If, once a week, people come to the church and still want whatever they want and expect, there is absolutely no reason they are called worshippers as Christian. The exact form of the worship can vary, but the content of the worship cannot. There must be our responsible commitment toward God's self-giving event. Since the worship is one of the essential parts of ecclesial practice, as long as the Christian church exists, the worship will be going on.

It is not going to be easy to reject a wave of post-modernism in our Christian community. The church cannot ignore the challenging voice of the contemporary trend. However, the church cannot discontinue the tradition which made the church today. The Christian church needs to embrace the past,

²⁷ Website of the CWR, <http://www.gbod.org/worship>

present, and future. The Korean Methodist Church is now facing a new epoch which marks a border line of continuing or discontinuing the Methodist tradition. The basic work is completed in the publication of *The Korean Methodist New Book of Worship*. For the future Korean Methodist churches, the spirit of *The Korean Methodist New Book of Worship* should be continued and must embrace current concerns in a Korean church context.