

*The Phenomenon of Diversity  
in the Forms and Types of  
Protestant Worship  
: Continuity, Reasons and Positions*

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## Preface

Just as 1 Chronicles 16:29<sup>1</sup> describes that “Ascribe to the Lord the glory due his name; bring an offering and come before him! Worship the Lord in the splendor of holiness,” and, also Hebrews 12:28, “Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe,” worshiping God in a proper manner is undoubtedly an indispensable aspect in Christianity. In this regard, I would say that Worship is Christians highest occupation,<sup>2</sup> by borrowing the expression from Alfred. P. Gibbs. Since, I believe, it is a commandment of God and what the Bible exhorts us to do. Furthermore, it is a natural response for those who received the free gift from God, which is we are saved by grace. At the same time, it is also an action that expresses our reverence and love for God, and that is deeply related to our relationship with God and other members of church.

Nevertheless, I discovered that there are various ways of Worship that each denomination or church practices and the arguments among them with the beliefs surprisingly that theirs is the right and authentic one, as if there is a certain form or type of Worship that God commands us to observe — that is, ‘The One’ that we must follow —, although as we see from the church history, there have been diverse ways of Worship that might be considered as authentic ones since beginning of the Church in 1<sup>st</sup> century. Actually, we have seen how differently they have been shaped, developed and structured by the churches in the world — by denominations or cultures —, and how diversely they have been practiced by churches within their own convictions. As a result, we find certain differences even in the same denomination where shares the same beliefs and values, and, see also ourselves who worship God in accordance with the traditions, beliefs and values of the denomination where we belong to, along with our own preference and belief that are closely related to the culture of our surroundings. In line with these, I would say that I am deeply convinced that the question like “which one is the authentic one?” is NOT even an appropriate question to ask, because there is NO ‘The Form and The Type’ of Worship that God demands us, and, as I said,

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<sup>1</sup> I will mainly use **English Standard Version (ESV)** throughout the dissertation.

<sup>2</sup> Gibbs Alfred P., *Worship: The Christian's Highest Occupation*, Walterick Publishers, Kansas. Alfred P. Gibbs (1890-1967) was born in Birmingham, England, but was raised in South Africa and studied at Moody Bible School in Chicago. He was a preacher, writer and a hymn writer. He also worked for children and Emmaus Bible School. In 1931, he published a hymnbook along with the songs that he composed and wrote.

each Worship has its own authenticity and is absolutely perfect for each group of worshippers. Moreover, honestly, it's not us but God is the only One who has an absolute right to judge on that.

Therefore, in such matters of diversity and disputes in the manners of Christian Worship, especially in Protestant Worship, I sense that it would be beneficial to study on the forms and types of Worship, since we often hear the arguments like “ours are the best, more honorable and right than yours” and the accusations that, “yours are wrong and rather heretical,” although each church programs and performs Worship in their best manner of worshipping God. For instance, in the case of Korean Presbyterian Church, the one, I would define it here as ‘traditional,’ accuses the other one who would be defined as ‘alternative’ as a cult, because in the eyes of the ‘traditional’ who believes their way of Worship is the authentic in accordance with the church traditions, the way of the ‘alternative’ seems fanatical and noncanonical, and even blasphemous. On the other hand, the ‘alternative’ who believes their Worship is much more sincere than the former, considers the Worship of the ‘traditional’ as dead, because, in their perspectives, their Worship seems routine or habitual conducts and legalistic. So, there seems NO ‘life.’ — For reference, this grouping is not related to the denominational differences, nor whether it is considered as so-called an ‘Established Church’ or not. But, it is rather related to whether the one tries to hold on their traditional root and refuses other influences from the world in their manner of Worship, or are they willing to change their forms of Worship by adopting certain influences like the cultural aspects that influence them much. Accordingly, the former who wants to hold on to their traditional heritage in Worship is defined as the ‘traditional,’ and the other who has a willingness to modify their Worship in accordance with contemporary culture as the ‘alternative.’

Then, whose Worship is more biblical and pleases God or which one does God prefer? On what basis or evidence could we accuse others? Frankly, in the form and type of Christian Worship, NO ONE has the exact form or type of Worship from God, since the Bible did not give us the specific order or manner of Worship that we should follow or practice except the commandments or sacrifices in OT and some descriptions that rather relate to the attitudes of worshippers in NT, such as what Jesus talked to the Samaritan woman in John 4:24, “God is spirit, and those who worship him must worship in spirit and truth,” and what the apostle Paul says in Romans 12:1, “I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy

and acceptable to God, which is your spiritual worship” etc. On top of that, we all have a debt to the Judaism on those matters. How then can we constantly insist or argue that a certain form and type of Worship is better than the other or more biblical! How come we could even criticize others who worship God with their sincere heart that comes out of their conviction that it is the best and right way of worshipping Him! By what reasons or proofs? Was it not by our own beliefs or personal preferences that are concealed under the observance of the church traditions or the embracement of the contemporary culture, instead of what the Bible inspires us? But, unfortunately, we need to admit that this is the reality of some churches in the world today, and it is not strange to encounter certain Christians who were quite upset with the dissimilarities and accuse other believers on a regular basis as a consequence.

For such reasons, I would like to study on those issues in Worship, particularly in Public Worship, its perpetual tendency of diversity in history and its possible reasons, with the consideration of some aspects like cultural impacts, personal or communal preferences, throughout the dissertation, so that, above all, I might have general ideas on those matters and would be able to position somehow appropriately. That is, since this phenomenon of diversity in Worship is not only the matter of present but perpetual, I will look into some selective periods of church history as examples, which were the Church Primitive and the 16<sup>th</sup> Century — especially two principal and most influential reformers: Martin Luther and John Calvin —, in order to demonstrate the constant phenomenon of diversity in church Worship, though they were rooted and started from the same foundation in the case of the Early Church, and they, both reformers, had the same goal in general to restore Worship from Catholicism on one hand. After that, I will touch on the cultural aspects in the forms and types of Worship a bit, which, I believe, they might be the principal reason of the dissimilarities that generate the diversity and affect much of personal or communal preferences. Besides, I will look at some Scriptures in their context that might give a little glimpse of God’s concerns or preferences for Worship and might show our ignorance as well. In doing so, I hope that we would know the concerns of God much more clearly, and, would have a time to reflect on Worship that we perform whether it could be the genuine one that God would demand and seek from us. Moreover, we would rather put our efforts only into our own personal Worship, instead of criticizing others.

Now, I would like to introduce the direction of the dissertation in its details. Actually, I divided the dissertation into two parts, the first is the factual aspects that Christians have been facing throughout history, and the second is the possible reasons for the diversity and the relevant positions that we should take for such matters as worshippers of God. In the first part, as an introduction, I will begin by defining the meaning of Worship in Practical Theology, together with its etymological meaning of some key words in the Bible that explain what Worship is. Also, I will present the actual reality of what churches or Christians have been confronting and struggling with. That is, the different understandings and insistences on the manner of Worship and the accusations that were caused by them. Then, in the second chapter, I will briefly introduce about Korean Church, and Westminster Directory, particularly the Public Worship of God as an Exemplar of the Korean Church's Worship form, which encourages Korean Church to practice in certain way by giving a suggested form and explaining the purposes of each elements of Worship, although it has its grounds in the Scottish Presbyterian Church — in fact, this is well supported by the Presbyterian Churches, especially the Korean Presbyterian Church, and still gives a great influence in their forms of Worship. Moreover, I will present two different perspectives on Worship, which is named as the views of the 'traditional' and the 'alternative' with the different Worship examples from the Korean Presbyterian Church that shares the same values and traditions. Here, to be sure, if I mention the reasons that I chose the examples from the particular Korean Church denomination is not because they are the one who constantly argues, but because it is easier for me to access their perspectives.<sup>3</sup> In addition, I assumed that their examples could be the typical model of each side. In other words, they would clearly represent the points of each group's opinions. After that, in the third chapter, I will go through church history to demonstrate the constant changes and diversity in Christian Worship. In doing so, I will present some Worships of the Church Primitive that appear in the *Apostolic Constitution* with the brief mention of the *Didache* and the *Apology of Justin Martyr*, which show some elements of Worship that the Early Worship consisted of. Then, I will compare two principal reformers' perspectives on Worship, which is Martin Luther and John Calvin, to testify that there was NO accordance in the form and type of Worship even in the main streams of the Reformation.

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<sup>3</sup> In fact, I came from them, and I was also prompted to study on this subject by seeing the differences among them.

As for the second portion of the dissertation, I will start with trying to look for some possible reasons for the phenomenon of diversity in Worship and its continual changes. So, I will firstly touch on the cultural aspects that might be the principal reason of the difference, which give a great influence on the people's lives in general. Then, I will reflect on some passages in the Scriptures that would describe God's concern for Worship, which means what God would seek or concern, for I assume that our ignorance of God's concerns would be the other possible reason of the diversity. Honestly, I believe that there are definitely certain gaps between God's desire and man's practice, and we are somehow missing something very important to God because of our ignorance when we worship Him. Thirdly, I will reflect on some elements of Worship that bring great conflicts to each side as examples, to clarify whether those elements are indeed essential or what we do is recommendable, since those are the main issues of the differences and the arguments. — In fact, probably, certain elements would not be so important for God, and it was not even part of Worship in the beginning of Church. But, for some Christians, it seems those are the most important elements that must keep them in Worship. On the other hand, some Christians contrarily disregard some elements as unnecessary, because of the matters like the cultural aspects and the preferences, although they are recommendable to be included in Worship. Lastly, I would propose certain relevant positions — rather in the biblical point of view — towards such diversity as worshippers of God who desire to worship God in the manner appropriate and the best, out of those researches, while I am concluding the dissertation.

Incidentally, I would like to mention that this study will be very much limited to the subjects of its 'Form' and 'Type' of Worship. Consequently, certain elements, such as instruments, costumes, behaviors, or architecture will not be touched here much or at all, as well as the Lord's Supper, although the Lord's Supper is an important part of Worship. Also, the purpose of this essay is not to support certain theory or perspectives, but to reflect on God's possible desire for Worship. Moreover, to make sure, I would like to also mention that this essay is not for judging certain denominations or churches, but it is rather for reflecting on our attitude towards others who might have a different understanding of Worship from us. Therefore, I will approach this issue of diversity in the position of those two sides' perspectives and insistences could be right in certain points, but, also, wrong. For, to be honest, I am certain that we are not the one who could judge right or wrong, but God is the One who sees and judges it correctly.

# I. Diversity in Worship

## 1. Introduction

### 1.1 What is Worship?

Above all, since this dissertation is about the diversity in the form and type of Protestant Worship, I would like to start with mentioning those few things below for reference. Firstly, I would say that my focus will be rather on the aspects of Worship that are related to the manners of Worship, which means I would not touch on the aspects that are related to the personal relationship with God or devotional life. In line with this, I would also say that, though there are various understandings of the right manner of Worship, I am more and more certain that those different understandings of the manner of Worship are somehow deeply connected to one's or communal definition of Worship. For one's or communal manner of act cannot be separated from their beliefs, or how they see it. For instances, those who consider Worship as a sacrifice, observe Worship as a sacrificial ceremony, but, contrarily, those who see it merely as a celebration, keep it as a celebratory event. Furthermore, concerning the origin of the Christian Worship that is directly related to the form of Worship, most of the scholars agreed that it has its root in Judaism. *Eerdmans Dictionary of the Bible (EDB)* points out that the Christian worship seems to have developed as an adaption of the practices in the diaspora synagogues during the intertestamental period, since the first Christians were Jewish and they continued to worship in the synagogues and the Jerusalem temple for a while.<sup>4</sup> That is, the Early Church borrowed its form of Worship and many of its elements from the temple and synagogue Worship.

Incidentally, as a Korean Christian, Worship, which is called in Korean as '*Yebae*' that literally signifies "bowing down with the right attitudes," is considered as the most important thing that one MUST DO, if one identifies him/herself a Christian. Accordingly, Korean Christians regularly practice Worship at least once a week,<sup>5</sup> by considering it rather as a sacrifice, and even assume that not participating in Public Worship without any reasons — that is, Sunday morning one —, is a

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<sup>4</sup> *Eerdmans Dictionary of the Bible*, p. 1392

<sup>5</sup> In fact, Korean Church practices Worship every early morning, along with Wednesday evening, and Sunday morning and afternoon.

bad and not pious behavior or sinning, although participating in it regularly does not mean offering God a good quality of Worship that pleases Him.

Then, what is Worship and what does it mean? Moreover, what do the Scriptures speak about it? As for me, I believe that Worship in Christianity is grounded on the Word of Jesus in Luke 22:19 and 1 Cor. 11:23-24, “Do this in remembrance of me.” And, it is principally a time for God and man, the two Covenant parties, to meet voluntarily.<sup>6</sup> More precisely, it is a time for ascribing a supreme worth to One who is worthy<sup>7</sup> with a sincere heart and gratitude for who He is, what He has done and will continually do for His people and the universe, by praising and giving Him back honor, glory and blessing. At the same time, Worship is also a time for receiving from God through the penitence, proclamation of the Words and Benediction. Therefore, I assume that it cannot be just a time for a sacrifice, a celebration, or a time someone must practice as a duty or habit. But, it would rather be a time, which includes both aspects of sacrifice and celebration, that offers God voluntarily something precious that He deserves so much with gratitude, honor and reverence, and receives from Him. Besides, it also would be a time for asking certain needs as a person or community, and a time for having a fellowship with God and the other congregations, too.

As an addition here, if I briefly introduce the definitions of dictionaries, *The International Standard Bible Encyclopedia (ISBE)* describes that the word ‘Worship’ was originated from Saxon/Old English word ‘weorthscipe’ or ‘weorthscipe’ that signifies “worthship” or “worthiness,” and, in the context of OT and NT, it is seen as reverent devotion and service to God motivated by His saving acts in history.<sup>8</sup> And, *EDB* defines it that, especially its meaning in NT, as “an appropriate human response to the magnificent glory of God” through the expression of praise or thanksgiving (Lk 17:15-16), and that implies obeisance as an attitude for supplication (Matt. 8:2-4).<sup>9</sup> In short, Worship is a sort of appropriate responsive action that man brings it to God who is

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<sup>6</sup> Deddens Karel, *Where everything Points to Him*, p.6-7. Karel Deddens (1924-2005) was a Dutch pastor, Theologian, and an expert of Worship. He was a professor at Canadian Reformed Theological Seminary. He left teachings and books on the subject of Liturgy, Church music, Missiology, Catechism, and Preaching, etc.

<sup>7</sup> See, Gibbs Alfred P., *Worship: The Christian’s Highest Occupation*, p. 17, 18; Chung Chang-Bok, *An Introduction to Christian Worship*, p. 20, Chung, Chang-Bok (1942-) is a Korean theologian in the domain of Liturgy and Preaching, and was the president of Presbyterian Theological University in Seoul and also in Jeonju, Korea. His teachings and books concerning Worship and Preaching are well-known and his book above even uses as a text book in the Presbyterian University in Korea.

<sup>8</sup> *The International Standard Bible Encyclopedia*, vol 4, p. 1117-1118

<sup>9</sup> *Eerdmans Dictionary of the Bible*, p. 1391-2

worthy to receive it for who He is and His works. And, God's worthiness and man's appropriateness would be the two principal aspects of Worship that we must remember.

With respect to these, as examples, I would like to present some outstanding words in Bible that are frequently used, or translated, as Worship in their principal meaning and their general usages, in order to illustrate what they were meant and how they were used in their contexts. Firstly, in OT, there are two significant verbs, which is  $\text{הִשָּׁתַּחֲוֶה}$  and  $\text{עָבַד}$ , (means “bow down,” and “serve”) that are using synonymously as Worship. As for  $\text{הִשָּׁתַּחֲוֶה}$ , this verb occurs 172 times and signifies “bow down, prostrate oneself before a king or superior in homage or submission.” In other words, in the context of Bible in general, this verb is used as a meaning of “bowing down in total submission” before the One who has absolute right and authority. In the case of Abraham, for instance, if we look at Genesis 22:5 where Abraham used  $\text{הִשָּׁתַּחֲוֶה}$  to his two young men before going up to the place where God told him to offer his son, we could see that he was in total submission, even to obey the request of God that sacrifice his only son. He says that “Stay here with the donkey; I and the boy will go over there and worship and come again to you.” In this regard, Chang-Bok Chung states that the act of bowing down and prostrate have a concept of showing an utmost attitude of honoring the subject with the body and heart.<sup>10</sup> Then, in the case of  $\text{עָבַד}$  that signifies “work” or “serve,” it occurs 289 times in the context of as a slave who works or serves by labor, or as a subject who serves their own chief, king or God. The corresponding noun is “service” and “adoration.” Because of that, Worship is also called as ‘Service’ in English usage. In Ex 3:12, we can see that God uses this word, when He appeared to Moses in the burning bush and sending him to Egypt. There, God said to Moses that He will be with him, and, as a sign or proof for being with him, God promised him that the Israelites will serve Him on this mountain Horeb. In other words, they will serve God as His servant, which means as His people. Therefore, from this, we could sense that this word  $\text{עָבַד}$  gives a sense that Worship is an act of serving the master.

In NT, if I present a few words that are closely connected with its meanings above in OT, there is a word  $\text{προσκυνέω}$  that appears 24 times and signifies “kissing the ground by prostrating before a superior to worship in homage and adore,” like  $\text{הִשָּׁתַּחֲוֶה}$  in OT. Precisely, this word  $\text{προσκυνέω}$  demands a visible act, a concrete gesture of reverence to a visible deity, and it connotes and

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<sup>10</sup> Chung Chang-Bok, *An Introduction to Christian Worship*, p. 18

expresses an inner attitude of adoration, respect, and humility<sup>11</sup> — but, it is distinguished from the word γονυπετέω that reflects a gesture of Worship and signifies “bending of the knee or even full prostration” like in Matthew 17:14, when a man came up to Jesus for his son’s sickness, and, in Mark 1:40, when a leper came to Jesus for cleansing him. Moreover, this word προσκυνέω has the other aspect of the willingness to make all necessary physical gestures of obeisance. If we look at Matthew 2:2,11, as examples, this word was used by wise men for expressing their purpose of coming, which is for worshipping the baby Jesus by falling on the ground. And, in Matthew 4:9-10, we also can see that the devil and Jesus both use this word, one for tempting and the other for rebuking, which means devil uses it when he tempts Jesus “All these things I will give You, if You fall down and worship me,” and Jesus uses it, the same word, when he replies to the devil, “You shall worship the Lord your God, and serve Him only.” Then, there, we find another word λατρεύω that give a sense of “serve” like עָבַד, which has its primary meaning in “serve with no thought of reward” and the word λειτουργία “service” derived from. According to Chang-Bok Chung, this word λατρεύω connotes someone’s status as a slave who must serve his master without any thought of reward and it confirms our status in Worship.<sup>12</sup> That is, this word λατρεύω reminds and shows us perfectly our status and position in Worship, how we should take position ourselves there and how our attitude must be, since we are His creatures and saved by His grace.

In sum, as we see from those definitions, its usages and understandings, Worship, particularly its meanings that are related to the aspects in the manners of Worship, is a time for bringing God a supreme worth to Him who is so much deserving to be honored and glorified through our voluntarily appropriate responsive actions that come out of the genuine reverence and gratitude towards Him for the works that He has been doing. There, whether we prostrate before God or approach and serve as a position of a slave, the key aspect is the inner attitude of the worshippers, which might decide its quality. — In addition, I would like to point out that the meaning of the Korean word of Worship ‘*Yebae*’ represents very well those meanings above, for it includes somehow who God is, what He has been doing and how we should come before Him. Furthermore, despite this term ‘*Yebae*’ is the only term that is used for Worship in Korea, the ‘alternative’ prefers

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<sup>11</sup> *The International Standard Bible Encyclopedia*, vol 4, p. 1118

<sup>12</sup> Chung Chang-Bok, op cit., p. 19

to call it as '*Open Yabae*.' For, I believe, they want to distinguish it from Worship of the 'traditional' and emphasize its openness or accessibility for everyone.

## **1.2 Diversity and Disputes in Protestant Worship**

Worship is one of the most important things in Christianity, since it is not only God commanded us to do, but also it is a way that we could express our reverence and gratitude for the graces that He has given us freely. For this reason, we, as a Christian, try to observe it in a proper and the best way. However, as I mentioned, we easily discover that there are various forms and types of Worship in Protestant Worship, whether they are according to the traditions of the denominations or the preferences of the ministers and people, although they were founded and built upon the same beliefs and values and have the same desire and goal for worshipping God. For instances, if we visit some churches where I define them as 'traditional,' we would see a way of Worship that tries to keep the manner that passed on from the past, which gives an impression of a formal ritual in its order, solemnity and sublimity. On the other hand, if we enter the churches that define here as 'alternative,' we would find a Worship that was pretty much modified or reshaped, so it seems rather informal, but vivid and passionate than the former. As a result, there are constant disputes and accusations between some Christians who have different perspectives from others. Indeed, when I look at their accusations, especially the accusations of the extremities from each side, it seems that they are incompatible of each other. For each as a self-styled authentic Christian could not accept the other side that either too legalistic or casual. Furthermore, it is the matter of 'Belief,' the religious Belief. How could I accept the other who insists something against my belief, especially when it seems so wrong and opposes mine! That is why, they even consider that such disputations are a natural response to the wrong ideas and inadequate manners of worshipping God.

## **2. Two Different Perspectives: ‘traditional’ or ‘alternative’**

Here, I will present different perspectives on Worship in the Protestant Churches by grouping them in two, as the ‘traditional’ and the ‘alternative.’ I will mainly compare their manners of Worship, their understandings and perspectives of Worship that caused them to have such different types of Worship, with the examples of manner of Worship from the Korean Presbyterian Church that differ from one another in its forms and types, though they once belonged to the same denomination, and also from churches that could be identified as the ‘alternative.’ Through that, I assume, we may have certain ideas of this phenomenon of diversity and disputes, along with each group’s insistences. I will begin with introducing Korean Church and an Exemplar of Public Worship from the Westminster Directory that gives a reference point to the ‘traditional’ side’s manner of Worship, in order to provide the general information of Korean Church and her Worship to certain people who does not have much ideas of Korean Church beforehand.

### **2.1 Korean Church**

As for Korean Church, I would like to briefly introduce her history, proportion and current situations. First of all, I would say that, Korean Church is still very young in her age because there are only a hundred years of her history. Actually, Christianity, precisely Protestantism, was passed on to Korea in the late 19<sup>th</sup> Century and the majority of missionaries of her were from the American Churches such as, the South and North Presbyterian Church of America, the American Methodist Church, etc. However, remarkably at that time, the missionaries of the Protestant Churches were treated not like the ones of the Catholic Church who came to Korea about 100 years earlier than them and were severely persecuted and executed. For they came after the treaty of amity between their countries and Korea, whereas the latter arrived in Korea before the treaty and was accused as a religion that destroys “the existing social orders and ethical values.”<sup>13</sup> Therefore, they could freely preach the gospel in Korea while being protected by the government and could have amazing outcomes from their ministries. Hence, it was said that Korean Church have experienced an unprecedented growth in the world Church Mission history. Because, Korean Christianity reached

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<sup>13</sup> Kim Young-Jae, *A History of the Korean Church*, p. 62

more than 30% of population within a Century, including Roman Catholicism<sup>14</sup>— in fact, it was even said that they reached more than 35% of population: Protestant 25% and Catholic 10% at the end of the 20<sup>th</sup> Century. Incidentally, according to the research of ‘The Christian Council of Korea’ (05. Jan. 2009),<sup>15</sup> the spread of Korean Christianity by its denominations in its order as these: the largest denomination is the Presbyterian Church with her sub-denominations (more than 60%), followed by the Assembly of God (13%), the Methodist Church (11%), the Baptist Church (6%) and the Holiness Church (5%), etc.

In line with those ratios, if I mention some probable points that made possible such fruitful outcomes in the evangelization in Korea, I would say that firstly, it was probably because of the positive impressions that the missionaries of the Protestant Churches received from people. Since, their ministries focused on principally medical assistance and education as well as establishing Churches. Therefore, they were shown as a helper, not as a stranger or an invader. Secondly, I believe that it was because of the foundations that had been laid before them by others, such as some visiting-missionaries either accidentally or purposefully, and those who worked for translating the Bible in Korean. In fact, one of the unique aspects that made a difference in the evangelization in Korea, comparing with the other neighboring countries, was that the missionaries have come to Korea with the Bible that was translated into Korean. It was translated in China and Japan by Koreans who were there for some reasons and became a Christian. Thirdly, I would point out the cooperativity between the diverse nationalities or denominations, although it was only agreed and practiced by the Presbyterian Church and the Methodist Church at the end. According to Young-Jae Kim, they “divided the regions for avoiding unnecessary competitions and repetitional efforts for the same thing, and cooperated in the case of big cities and the places where were acknowledged its need.”<sup>16</sup> Furthermore, I assume that the political situation of Korea helped so much its evangelization. At that time, in the circumstances of the threat of the nations, colonization and wars, the king of Korea sought to have help from other nations like America and Western countries, and people tried to find their rescue or comfort from spirituality as a reaction from the physical reality.

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<sup>14</sup> Gallup Report (20150128), *Religion of Korea*, p. 3

<sup>15</sup> Kin Young-Jae, op. cit., p. 442-443

<sup>16</sup> Ibid., p. 120

However, I would say that the growth has stopped now, and it is in the process of stagnation or rather decrease in number in the Korean Protestant Church. Regarding this matter, in general, people find its reasons from the issue of wealth, education, ethic, or secularization of church, etc. If I elaborate it, the nation is physically not hungry anymore, there is less catechism that was caused by the education system of Korea, no difference between Christian and non-Christian's life, or church seems become a corporation, and so on. However, as far as I have known from the Korean Presbyterian Church, I assume that it is because of church fails to meet the need of her people. In other words, there is a gap between church and the congregation and church is often too far from the need of her congregation. To be honest, I believe, church is still not ready yet to give an appropriate answer to the questions that were caused by the issues above, either biblically or theologically. For instance, in the case of observing Sunday Worship, church is too legalistic and even gives impression that not observing it is a sin, despite some people have to work on Sunday or the majority of high school students have to study in school or private institution even on Sunday. Moreover, as for the matter of drinking alcoholic — I believe this aspect explains quite well the un-readiness and the gap between them —, Korean Church, in general, forbids any alcohols and considers drinking alcoholic as a sin, whereas our society is so open in drinking alcohol and people usually socialize with friends or co-workers by having a time with alcohol. Consequently, many Christians are struggling with it at their working places or their relationships with friends. However, the real problem is church does not have any concrete uniformed decision or advice for this matter and just positions negatively without giving any solutions. Moreover, the pastors even seem so indecisive, since this is the matter for them that they can neither give a permission to drink nor force them not to do. Thus, I believe, Korean Church is not ready yet to meet the need of her people, and consequently, such reality causes them to confront such matter of the stagnation or diminishment in number. Hence, I would say that those matters above are so closely related to the issue of this paper. Since, they are very much related to the matter of whether church should remain in its traditions or should adopt the environmental aspects like the culture of the world.

Lastly, I would like to finish this introductory presentation by pointing out also that Korean Church is in the crisis of whether she could maintain her reputation or influence over society at the moment, especially for the moral issues of the Christians and pastor's virtues and qualification matters. What I could imagine here, if she continually loses her roles as Church, either inside or outside, and

faithfulness towards God, particularly a life as Christians, she will certainly lose her reputation and her influential authority over the world. And, she might be remained as a religion that a sort of only certain people practices for their spiritual life.

## **2.2 Westminster Directory: An Exemplar**

As an Exemplar of the typical form of Korean Worship, which the ‘traditional’ side of Korean Presbyterian Church considers it as the guideline of the form of Worship, I would like to briefly present the Directory for Public Worship of God from the Westminster Directory,<sup>17</sup> although it was greatly influenced by one particular denomination, the Scotland Presbyterian Church. For, above all, it is the Exemplar that is directly connected to the Korean Presbyterian Worships that I will compare in the dissertation. Also, it is well supported by the Korean Church and still gives a great influence in their forms of Worship. Moreover, it gives a general frame of the form of Worship and explains well the meanings and purposes of each element of Worship in turn, along with the manner that suggests how to perform them properly. In that sense, I assume that it would greatly help us to approach the matters of diversity in Protestant Worship correctly. Accordingly, I will basically present its order suggested, the purposes of each element and the attitudes of those who participate in it.

These are the elements and order of Worship from the Westminster Directory:

- Call to Worship
- Prayer
- Public Reading of the Scriptures (Lessons from both Testaments)
- Private Reading of the Scriptures
- Psalm
- Prayer

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<sup>17</sup> The Westminster Assembly of Divines was held in 1643 to 1653 for restructuring the Church of England, and it was caused by the prohibition of the using the Ritual manuals of John Knox and forced to use the one from the Church of England instead, by King Charles I. Throughout the Assembly, a new Form of Church Government, a Confession of Faith, two catechisms (manuals for religious instruction), and a liturgical manual, the Directory for Public Worship came out.

- Sermon
- Prayer
- The Lord's Prayer (Recommendation)
- Psalm
- Benediction

In line with this, I would like to present some recommendations or guidelines that the Directory proposes for each element of Worship in its consecutive orders, with the text that was edited by Leishman Thomas.<sup>18</sup> As we see, the Directory begins Worship with the solemn calling on the congregation to Worship and the prayer of the minister. There, it suggests the congregation to prepare their hearts even before joining it, and to have an appropriate reverent attitude for that by demanding them to abstain from all kind of private behaviors like whisperings, salutation, gazing, sleeping, etc. For those behaviors may disturb or hinder the minister and people in the service of God. It even says that:

“If any, through necessity, be hindered from being present at the beginning, they ought not, when they come into the congregation, to betake themselves to their private devotions, but reverently to compose themselves to join with the assembly in that ordinance of God which is then in hand.”<sup>19</sup>

For Public Reading of Scriptures, it explains that it is for acknowledging our dependence upon Him, precisely our subjection to Him, and suggests that to be performed by pastors and teachers, because it is the one that God sanctified for edifying his people. And it proposes to read all the canonical books in order, and to be read in a vulgar tongue with the best-allowed translation, so that all may hear and understand. Moreover, it allows the minister to expound what is read after finishing the reading, when he senses that it is necessary with the consideration of the time. Besides, it also exhorts that to have a time of private reading of the Scriptures and a time of singing of Psalms. Then, for Public Prayer before Sermon, it suggests the preacher to endeavor to get his own and the congregations' hearts to be rightly affected with their sins when he prays, so that they might mourn in sense and confess with shame for theirs sins and to have a hunger and thirst after the grace of God in Jesus Christ, by giving an example of Prayer that they could follow. As for Sermon,

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<sup>18</sup> *The Westminster Directory*, edited by Leishman Thomas and translated in Korean by Chung Chang-Bok

<sup>19</sup> *Ibid.*, p.44

which it describes as a power of God unto salvation and considered as one of the greatest and most excellent works belonging to the ministry of the gospel, the Directory demands to be performed without being ashamed, in order to save both the preacher himself and the hearer. These are some proposals for preparing and performing Sermon, besides the qualification of the preacher. They can be summarized that the subject of Sermon must be some text of Scriptures, and the introduction has to be brief and perspicuous that drawn from the text. Also, in raising doctrines from the text, it demands the preacher to have in mind:

*“First, That the matter be the truth of God. Secondly, That it be a truth contained in or grounded on that text, that the hearers may discern what God teaches from thence. Thirdly, That he chiefly insist upon those doctrines which are principally intended; and make most for the edification of the hearers.”*<sup>20</sup>

Moreover, when the preacher exhorts the congregation, it recommends that he should teach the means of how to perform it, should reprehend not only discover the nature and greatness of sins with the misery attending it but also show the danger together with the remedies and the best way to avoid it. And should give the hearers, as requisite, some notes of trial whereby they may be able to examine themselves, as well as proposing that the illustrations ought to be full of light and may convey the truth into the hearer’s heart with spiritual delight, etc. Besides, as for Prayer after Sermon, it examples a prayer that consists of the thanksgivings, the petitions of the continuance of the gospel in the heart of the congregation and of the forgiveness of sins. Then, recommends Intercessory Prayer for the king, politics, army, and country, etc., along with the Lord’s Prayer. After Prayer, as a last portion of Worship, it suggests a Psalm singing, and Benediction by the minister for dismissing the congregation with a solemn blessing.

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<sup>20</sup> *The Westminster Directory*, op. cit., p. 52

## 2.3 Examples of Different Forms and Types of Worship

Now, as for the diverse forms and types of Worship, we often see the arguments that were caused by different perspectives on Worship among some Christians or churches, and their disputes were mostly because of the matters like the correct forms of Worship or the right types of Worship, such as whether to remove or insert some elements in the order of Worship, and how to proceed it: whether we should include each characterized Hymns, Confession of Faith and the Lord's Prayer, etc. within the program of Worship or not, and whether we should hold on to the traditional manner like a sacrifice or should accept the contemporary manner like using the modern instruments, etc. Therefore, I will compare here two forms of Worship that have slightly different orders from the Korean Church that have the Presbyterian Church background as examples, although one of them is not part of the Presbyterian Church anymore,<sup>21</sup> and two different forms from the 'alternative' side, in order to give a little glimpse of the picture for this matter. Honestly, I assume that those examples would rightly demonstrate the actual facts of what church faces today denominationally and interdenominationally, and they would greatly help us to understand each group's accents and perspectives on Worship. Incidentally, if I mention the reason that I will only present the examples of the 'alternative' as additional is that there are the tendencies in general that the 'alternative' prefers to reshape the form of Worship for the efficiency of Worship and evangelism with the consideration of the present culture and their preference, while the 'traditional' tries to keep and hold all the elements of Worship that passed on to them and performs it in the order that was recommended by their own denominational tradition. So, the forms of the 'alternative' vary each other, whereas the forms of the 'traditional' are not quite different from one another. — But, Worship of the 'alternative' usually consists around two main components: Praise and Sermon.

These are the examples of Worship.<sup>22</sup> I chose two typical models of each side's Worship from Korean Church, especially those who have the Presbyterian background and represent well the views of each group. Also, those who have a typical form of Worship of each group. The one for the 'traditional' is from Young-Nak Church and the other one for the 'alternative' is from Onnuri

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<sup>21</sup> That is, Onnuri Church which will represent the 'alternative' side. Actually, for them, it was better not to be the part of one denomination and stand as an independent Church by pioneering their Sub-Churches in Korea and other Countries, because of the accusations from other Churches in the same denomination.

<sup>22</sup> <http://www.youngnak.net/>; <http://www.onnuri.org/> - 10.09.2017, 11:30am

Church. Both churches are in Seoul Korea and these two churches are significant and symbolic churches for each one of them, not only for their size and number, but also for their ministries and history. Hence, their reputations and influences are great on both sides. Frankly, Young-Nak Church is considered as a representative church of the Korean Presbyterian Church since she is one of the first Presbyterian church in Korea. And, Onnuri Church is also considered as the one that represents the churches of the ‘alternative’ in Korea for the movement of the ‘alternative’ Worship in Korea was brought forth from her.

**1) Young-Nak Church (or, Youngnak Presbyterian Church)**

It is a Presbyterian Church and one of the Mega-Churches in Korea, which was founded in 1945 right after the independence of Korea from Japan in the heart of Seoul, by Rev. Kyung-Chik Han who received the Templeton Prize<sup>23</sup> in 1992. Its congregation reached more than 60,000 and have 500 sister churches, which means it is one of the largest Presbyterian Church in the world. They do various ministries, but their ministry focuses particularly on Education of the laymen, Media and Mission (including church planting).

**2) Onnuri Church**

It was founded by Presbyterian pastor Young-Jo Ha in 1986 and originally belonged to the Presbyterian Church. However, these days, it is rather an Independent Church and referred as a Community Church. In fact, they chose to be an Independent Church, because of the accusations in relating to the matter of their form and type of Worship in particular. Nevertheless, their way became ‘the model’ for the Worship of ‘alternative’ in Korea. They are also a Mega-Church and have two separate main church buildings in different locations in Seoul. Their congregation reached more 50,000 without counting the people who did not register, and they focus especially on Mission (domestic and international), Education, and Publishing.

<b>Young-Nak Church in Korea</b>	<b>Onnuri Church in Yang-Jae, Korea</b>
Prelude & Meditation	

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<sup>23</sup> The Templeton Prize is an annual award presented by the Templeton Foundation that is established in 1972. It is awarded to a living person who has made an exceptional contribution to affirming life's spiritual dimension, whether through insight, discovery, or practical works. The prize is named after Sir John Templeton (1912–2008), an American-born British entrepreneur and businessman.

*Call to Worship & Invocation (Psalm)	*Call to Worship & Praises (15 min.)
*Doxology (Choir)	
*Adoration (Hymn)	
*Confession of Faith	
*Dialogue	
Prayer (A representative of the congregation)	
*Christological Hymn	
*Scripture Reading	Prayer (A representative of the congregation)
Praise of the Choir (Anthem)	Praise of the Choir (Anthem)
Sermon (25-30 min.)	Welcome
Prayer of the preacher	Scripture Reading
*Hymn	Announcement
*Offering	Sermon (25-30 min.)
*Prayer for the Offering	Prayer of the preacher
Announcement and Welcome	*Offering
*Praise	*Prayer for the Offering
*Benediction	*Benediction
*Postlude	*Praise

\* < All stand up >

Such as these, those two churches from each group have different forms of Worship that they prefer to practice in their Worship, though, as we see, it seems their major differences in the form of Worship are only in the first part of Worship. — In fact, I would like to mention that the ‘alternative’ churches in Korea have still quite similar orders to the ones of the ‘traditional,’ because of the cultural aspects in particular. In light of this, now, I will briefly compare those two forms of Worship from Korean Church, while mentioning Young-Nak Church as the ‘traditional’ and Onnuri Church as the ‘alternative.’ First of all, as we see, while the ‘traditional’ practices all the procedures of Adorations (Hymns), they insert Confession of Faith, Dialogue, and Representative Prayer of the congregation between them, whereas the ‘alternative’ just has a time of Praises and does Representative Prayer when all Praises were done. Then, the ‘traditional’ does Scriptures Reading right after the last Praise of Christological Hymn and inserts Praise of the Choir (Anthem)

just before Sermon, while the 'alternative' does Scripture Reading after Anthem and Welcoming of the new-comers. After that, in the 'traditional' side, there are Sermon and Prayer after Sermon, which will be followed by Hymn for Offering and Prayer for Offering. But the 'alternative' side does Sermon after pastor gives Announcement that will be followed by Prayer after Sermon, Offering, and Prayer for Offering. Lastly, the 'traditional' does, in consecutive orders, Announcement and Welcoming of the new-comers, Praise, Benediction and Postlude, whereas the 'alternative' does Benediction and Praise while the congregations are dismissed. For reference, both Worships take about an hour in total.

With respect to these, I would like to explain their apparent differences, while focusing on their first part of the form of Worship that has a big difference between them and causes them to dispute one another. Firstly, the table of the 'alternative' is much simpler than that of the 'traditional.' I assume that it is the result of their tendency of simplifying their form for the efficiency by removing or combining some of the elements of Worship sequential as one. So, they perform the opening stage as a unit, that is, they start Worship with a word of Call to Worship while standing and singing Praises, instead of practicing sing and pray or sing and dialogue in turn while repeating stand and sit. For they believe that they could do all those elements when they praise God. Also, if it is possible, they want to avoid the orders that seem routine, which is habitual, or artificial performances. Then, they prefer to use the contemporary Worship songs, whereas the 'traditional' uses Hymns for praising God. Moreover, as for the people who involve Worship, the 'traditional' side in Korea usually appoints a deacon to proceed the entire Worship, so the pastor only does Sermon, Prayer after Sermon and Benediction. More precisely, in the case of Young-Nak Church, there are 5 people who participate in the program of Worship, such as a deacon (who proceeds the entire Worship), an elder (Representative Prayer), a pastor (Sermon and Benediction), a deacon (Prayer of Offing), an elder (Announcement). On the other hand, the 'alternative' divides it generally by its roles, such as for the time of Praises, for Welcoming and Announcement, and for Sermon and the rest of Worship. In the case of Onnuri Church, its roles are divided among three pastors. So, one of the pastors who takes the time of Call to Worship leads out Praises, and the next pastor basically precedes the entire Worship including Benediction. After that, the main or senior pastor gives Sermon along with its surroundings, that is, Announcement and Prayer after Sermon.

In addition, if I briefly talk about those two groups general atmospheres of Worship, as we imagine, we could find quite a different atmosphere and climate from those two groups in general. Since the ‘alternative’ seeks a Worship that is relevant to this generation, but, on the other hand, the ‘traditional’ insists to keep the manner of Worship that has been passed down to them from their Fathers. Therefore, it causes them to have different preferences and decisions not only in the form of Worship, but also in the matters like costumes, Worship songs, or setting of the pulpit areas that affect greatly their climate or type of Worship. More precisely, pastors of the ‘alternative’ wear a suit or, in certain cases, jeans, whereas the ‘traditional’ wear the robe, and the former prefers to use only the contemporary Worship songs and set up their pulpit area as if the ones in the theatre — for this reason, the ‘alternative’ prefers to have a building looks like a theatre —, so that it would give a sense of openness and everyone could access there freely, but, the latter, contrarily, uses just Hymns and set up their pulpit at higher place and forbid to access there, except pastors and elders or those who have a permission from the pastor. Moreover, when they praise God, the ‘alternative’ side recommends expressing their emotions freely by raising hands, clapping or even dancing from time to time, but the ‘traditional’ does not recommend any gestures and even considers those actions as inappropriate behaviors for worshipping God. Accordingly, I would say that the atmosphere of the ‘traditional’ is solemn, sacred and pious, but of the ‘alternative’ is much more alive, passionate and free. Also, I assume that it is warmer than the one of the ‘traditional.’ For, those aspects are strongly connected with the atmosphere of Worship and indeed they are the factors of giving certain senses of cold/warm and distance.

Nevertheless, as I mentioned above, the form and type of Worship from Onnuri Church is not quite different from Young-Nak Church except its beginning part. Though, I discovered that the forms and types of the ‘alternative’ Worship from other countries like Switzerland, USA are extremely different from their ‘traditional’ side’s one. Hence, it makes me think the correlation between culture and diversity of Worship, particularly in the ‘alternative’ side. That is, how easily the forms and types of the ‘alternative’ would be altered in accordance with culture that the congregations are belonged to. I believe that the case of Onnuri Church is a clear evidence that testifies their connection, between culture and manner of Worship, which shows Onnuri Church is still under the cultural influences of the Korean Church, cultures of the congregations and the ministers. So, as a natural response, they just adjusted new concepts into the old habits that their culture would accept

it, although they wanted to have a new type of Worship that differed from the old one somehow. Therefore, I will briefly touch on here the diversity in Worship of the ‘alternative’ that is probably related to culture, by comparing two Worship forms of the ‘alternative’ that have different cultural backgrounds. That is, the form of Onnuri Church in Korea and of the one is called C3 (Christian City Church) in Lausanne, Switzerland.<sup>24</sup> For, I believe, culture causes them to have such different orders from one another.

<b>Onnuri Church in Yang-Jae, Korea</b>	<b>Christian City Church in Switzerland</b>
*Call to Worship & Praises (15 min.)	*Call to Worship, Praises (20 min.)
Prayer (A representative of the congregation)	
Praise of the Choir (Anthem)	Welcome & Announcement
Welcome	
Scripture Reading	Offering
Announcement	
Sermon (25-30 min.)	Sermon (45 min.)
Prayer of the preacher	
*Offering	Altar Call & Sinner’s Prayer
*Prayer for the Offering	
*Benediction	*Praise
*Praise	

What a difference! It seems that their differences are even greater than the example forms of both side’s Worship from Korean Church above, although both churches began with the movement of reshaping the forms of Worship that would be relevant to the present generations, ultimately for evangelism, and were influenced by certain forms<sup>25</sup> that are similar to each other. Also, they even reshaped it around two pillars: Praise and Sermon! However, as we see, C3 Church formed their

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<sup>24</sup> The order came from the Worship of C3 Lausanne on 03.09.2017, 10am. <http://www.c3lausanne.ch/fr/index.php>  
 C3 Church movement was started from Australia in 1980. Their focus is in missions that saving the lost, making disciples and Church planting. Now, there are over 450 churches in 64 countries. Besides, C3 Lausanne is one of the biggest Church in number in Switzerland and more than 1000 congregation gather every Sunday.

<sup>25</sup> See, 2.3.1 What is the Open Worship?

order much more simpler way than Onnuri Church by accentuating Praise and Sermon, while putting other orders like Announcement and Offering between them and finishing with Alter Call & Sinner's Prayer, which is the practical part of Sermon. Here, I would like to mention that this is the recommended order of the 'alternative' Worship that is generally accepted by them. Then, what would make such differences! To be honest, as I have stated before, I am sure that this is the result of the cultural differences, for we cannot be freed from the culture that surrounds us, and that culture plays its role in our decisions like planning the types of Worship. Precisely, Onnuri Church, as a Korean Church, has to form in such a way, because the Korean Church culture considers that such manner would be the limit of their standard that we might bring it to God as an appropriate Worship. In fact, Korean Church would consider the forms like the one from C3 as the inappropriate one for Worship, which would be rather suitable for a revival conference. On the other hand, in the eyes of C3, the form of Onnuri seems to be similar to the form of the 'traditional' for it gives a sense of ritual ceremony. Thus, there is a close relationship between culture and the diversity of Worship. Therefore, I believe, we must not ignore the fact that culture would be a key factor that brings a difference in the form and type of Worship. In this regard, I will talk about more in the second part of the dissertation.

Having this in mind, I would like to have a time to reflect on the order of C3, particularly their possible reasons of having such orders that are different from Onnuri Church. As we see, first of all, C3 does not have any prayer planned, except Sinner's prayer, although prayer is a tool that we can come before God as a church or person and invoke of Him certain things. So, if I say negatively on that matter, they could possibly have a Worship without any prayer. Then, what would be the reasons for that? It is assumed that, in general, it might be for avoiding any sense of ritualization, any pressure for doing it publicly, or letting people do it by themselves whenever they want, etc. However, I would also add that it is definitely a result of the cultural influence, and probably for encouraging the congregations to worship God actively by engaging in it and only focusing on Him, without being bothered by certain habitual orders. Moreover, they might consider that all those praises are also a sort of prayer, as prayers that have rhythms and melodies, so they are actually having a time of prayer and invoke God with the songs. Besides, they might believe that everyone has a right to come before God, not just certain people. For such reasons, I believe, the Worship leaders continually encourage the congregations to worship God with zeal and to pray genuinely

while they are praising. Secondly, as for Altar Call & Sinner's prayer, I would say that it is a quite unique element that we can see in Worship of the 'alternative,' and it is closely related to their primary goal, the evangelism. In fact, this is one of the most important elements that they want to practice during the time of Worship, in order to provide certain people a chance to confess Jesus as their Savior, since this is what Jesus commanded in Matthew 28:19 and one of their purposes of Worship. Therefore, right after Sermon, pastor suggests that to raise a hand if anyone wants to accept Jesus, while everyone closes their eyes, and asks to repeat the prayer that the pastor prays. Nevertheless, we cannot find such an element in the form of Onnuri and I assume that it is probably because of the Korean culture that is based on shame culture. How they could do such practice that would embarrass someone who came to church first time each week! Then, thirdly, C3 does not have a time for Benediction, although it is considered extremely important for the Korean Church before they are dismissed, because it is a blessing from God, not the pastor. To be honest, I am not sure of their exact purpose of not having Benediction. But, I can only assume that it might be for not showing any actions of authority, or they could not find a right place for it, since they prefer to finish it by Altar Call & Sinner's prayer.

In addition, if I add some more aspects that make C3's atmosphere different from Onnuri's, I would point out firstly their 'concert likeness' of the time of praise, which gives an impression of being in a concert. For, all the lights are off except the stage lights, the colorful beams highlight the musicians who play their instruments on the stage like the ones in a concert, and congregation praises freely with dancing, shouting and raising their hands, etc. Also, I would point out that the costumes of pastors and their casual words make their atmosphere informal. They wear T-shirts and jeans and speak so lightly in making lots of jokes. On the other hand, Worship of Onnuri still gives a sense of ritual ceremony by trying to avoid all sorts of informal behaviors and worshipping God sincerely as holy as possible. Since, they believe, within a cultural understanding as a Korean Church, worshipping God requires an appropriate attitude, because it is not a time for pleasing people, but God, and not a time for meeting someone that like a friend, but the Creator who has an absolute authority over us. In fact, this is the general mindsets of the Korean religious people.

## 2.4 Perspectives and Claims of Each Group

As we could see from above, each group or church has quite different manners of Worship that derived from their own perspectives on Worship. Therefore, I would like to introduce now some of their perspectives and claims of Worship that are opposed to each other. To be honest, as for the ‘traditional,’ the Worship of the ‘alternative’ — which is called in Korea as ‘Open Worship, and, as ‘Seeker’s Service’ in USA —, is considered as the abnormal type of Worship that practices strange things, which is not based on Bible but the preference of people.<sup>26</sup> Contrarily, the ‘alternative’ sees that the Worship of the ‘traditional’ as the one has nothing common with modern generation, just as Shawnee Park Christian Reformed Church states that “We live in a day when many see the Church as boring, irrelevant, unresponsive to people's needs, an institution that is only out to get your money.”<sup>27</sup> For such reasons, they insist that the manner of the ‘traditional’ has to be modified by adopting to contemporary culture, so that people would be attracted by its Worship, challenged by its relevant messages, and come to know the gospel. Thus, those two groups argue with one another so negatively, and, it seems that they have been doing never-ending accusations.

Hence, instead of just ignoring their words of criticism and accusation towards one another, I would like to present some fundamental perspectives of each side on Worship and their general claims for supporting their views. I believe we may have much clear understandings of their disputes through that. Accordingly, I will begin with the introduction of the ‘Open Worship’ (or Seeker’s Service), especially who they are and their ultimate goals. Then, I will present in turn some key perspectives that are so sensitive to each side, by beginning with the claims of the ‘alternative’ that they consider important, for they are the one who insists to modify or reshape church Worship. As for the views of the ‘traditional,’ I will basically describe some responses towards the claims of the ‘alternative,’ from those who identify themselves as the ‘traditional.’

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<sup>26</sup> Lee Kwang-Ho, Open Worship – Is Onnuri Church a healthy Church? It is a letter that Lee Kwang-Ho wrote to the Conservative and Reformed Theological Universities and Theologians in Korea in public.

<sup>27</sup> See, Vander Hart Ruth, The Seeker Service: A new strategy for evangelism.

Shawnee Park Christian Reformed Church (Grand Rapids, Michigan) started in 1961 and it is one of the Churches that tries to apply new approaches for evangelism in an attempt to attract people. So, they adopted the contemporary styles of Worship and alter the elements of Worship to make nonmembers feel more comfortable.

### 2.4.1 What is the Open Worship?

As I said, the Worship of the ‘alternative’ is called in Korea as ‘Open Worship,’ which is the expression of the ‘alternative’ side that indicates it is a Worship that is open to everyone, even to the non-believers. And it is also called in the USA as ‘Seeker’s Service’ or, precisely, ‘Seeker-Sensitive Service,’ which gives a nuance of a Worship for those who seek the truth. Therefore, I would like to introduce here some general aspects of ‘Open Worship,’ such as from when, by who, and what purpose it was started, along with some results of such approaches.

Firstly, I would say that this movement of the new type of Worship that has its purpose in bringing non-Christians into church and introduce them to the gospel with the elements that are familiar to them, such as the contemporary types of music, the theatrical drama and some aspects of art, has emerged around 1980 by some churches in the States. Among them, Bill Hybels’ ‘Willow Creek Church’<sup>28</sup> in Chicago, Rick Warren’s ‘Saddleback Church’ in California, and Joel Osteen’s ‘Lakewood Church’<sup>29</sup> in Texas were some of the most influential leading churches and its leaders. In such movement, they tried to reshape the traditional ways of Worship in accordance with the contemporary relevant culture, which gives a certain beliefs and preferences, by removing the elements of Worship that seemed irrelevant to this generation, too religious, or authoritative, including its old fashion type of music, ritual rhetoric, and some habitual actions, so that they could basically attract people and bring them to the church. In other words, for evangelism. In fact, as we see a description from Shawnee CRC that Ruth Vander Hart’s quotes, they were “committed first and foremost for calling people to Jesus Christ, not so much by means of persuasion, as through allowing them to hear, see, think, and decide about their relationship to Christ,” and, all their aspects of Worship are directed toward that goal.<sup>30</sup> Consequently, many of them had a great success

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<sup>28</sup> William Hybels (1951-) is the founding senior pastor of Willow Creek Community Church in South Barrington, Illinois. In 1971, when he was a youth pastor at Park Ridge's South Park Church, he started a youth group with his friend Dave **Holmbo** that combines Bible study and contemporary music, dramatic skits and multimedia. Then, in 1974, him and other leaders began to form a new church that was built on the survey of why people weren't coming to church, which the answers were “Church is boring, I don't like being preached down to, etc.”

<sup>29</sup> Joel Scott Osteen (1963-) is so-called a televangelist, writer, and the senior pastor of Lakewood Church in Houston, Texas, after his father John Osteen, though he has never studied Theology. If I introduce some of his perspectives on Worship, he insists that, just like a program of TV, if we cannot attract people within few minutes of its start, people would lose their interest. And, Worship must have the same topic from the first word to the last. So, we must program the Worship carefully. Lastly, he prefers to give a message of hope that could encourages the congregation in their daily life. (Richard Young, *Rise of the Lakewood Church and Joel Osteen*, p. 127-133)

<sup>30</sup> Vander Hart Ruth, op. cit.

in their ministry, particularly bringing people to church, and this movement became a sort of huge challenge to the ‘Established Churches.’ Because, its impacts on the churches in the world were so great and it makes them to be in a dilemma of whether to adopt their perspectives and manners, when they see the growth of the ‘alternative’ and their stagnation or progressive decline in number. Therefore, in the case of Korea, many churches from the ‘Established Churches’ have adopted somehow their manners in their Worship.

#### **2.4.2 Never Ending Arguments: ‘traditional’ vs ‘alternative’**

Now, I will present some claims of the ‘alternative’ side, regarding the forms and types of Worship, that are deeply related with their purpose and understanding of Worship in sequence, as well as the responses of the ‘traditional’ side that came from their beliefs and perspectives of Worship in turn. The ‘alternative’ says that...

##### **1) It is all for the evangelism because the new-comers are not accustomed to church**

1 Corinthians 10:32 (NIV) says that “Do not cause anyone to stumble whether Jews, Greeks or the Church of God.” So, Rick Warren insists that we must be willing to adjust our Worship practices when unbelievers are present, even if it would require members the expense of their own preference, traditions, and comfort.<sup>31</sup> And suggests that we should plan a Worship with having the object (who is participating) in mind, that is, easy to participate, comfortable, and attractive, etc.<sup>32</sup> Because it is all for evangelism that Jesus commanded us to do and what God would dream about. At the same time, it is our duty to help the new-comers to adjust smoothly to the new environment. Accordingly, the ‘alternative’ claims that church has to be reformed by modifying not only in its ‘internal’—traditional mindsets —, but also in its ‘external’ structures, such as pulpit, seats, and instruments, along with sound and illumination systems, etc., so that the new-comers feel much more safe and comfortable when they come to the church.<sup>33</sup> Moreover, they even suggest that church should

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<sup>31</sup> Warren Rick, *The Purpose Driven Church*, p. 274, 280

<sup>32</sup> Ibid., p. 281-310

<sup>33</sup> See., Cho Young-Yeop, *What is Seeker’s Service?* p. 22-28. Cho Young-Yeop Cho is a Korean Presbyterian Theologian, who is extremely against the Worship of the ‘alternative.’ He defines their Worship as a fallen worship of the secularized church that changed the form of Worship into the secular culture and expression of this age.

refrain from using certain religious words and performing any ritual ceremonial actions during Worship for avoiding any possible obstacles for the new-comers who have no ideas, or might have negative feelings about the terms of Christianity and the ritual actions. For, they believe that such things and the way of the ‘traditional’ might have been an obstacle for the new-comers, or those things would have made them difficult or awkward to adjust to the church. In other words, their manners or systems are not helpful for evangelism. For such reasons, Carl F. George suggests that we should get rid of all the barriers that hinder from having an ‘Open Worship’ for a successful evangelism, by giving certain specific ways of how to structure and manage church productively.<sup>34</sup> He believes that “without evangelizing the non-believer, the church would not be grown continually”<sup>35</sup> — although it seems his goal is only in the church growth as a consultant.

On the other hand, concerning those claims of the ‘alternative,’ the ‘traditional’ above all calls its adequacy of their argument into question. Because in their eyes, it is obviously a compromise and seems as a request of those who do not know exactly what Worship is about, despite the ‘alternative’ insists that it is all for evangelism. So, they ask them in return such questions: What is Worship and who is its subject? Is it not God? And is it not a time for giving Him back for what He has been doing and glorifying Him? Then, why should we adopt the ways of the non-believers who do not have any idea of what it is? etc. In fact, in the views of the ‘traditional,’ the ‘alternative’ has lost the fundamental meaning and the purpose of why we, Christians, have a time of Worship. Therefore, someone like Young-Yeop Cho argues that if we adopt the form of Worship from the fallen culture of the non-believers to evangelize them, it would be an act of revising Worship that the Bible inspires us with the secularized worship.<sup>36</sup> Because, for him or them, it is nonsense and it does not make any sense to give up willingly what it is right and authentic with what is wrong, which is the secularized humanistic ideas in their beliefs and perspectives. Besides, I assume that evangelism is not the primary aspect of Worship for the ‘traditional,’ just as John Piper states that “Mission (evangelism) is not the ultimate goal of Church, Worship is the goal. For, where there is no Worship,

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<sup>34</sup> See, Cho Young-Yeop, op.cit., p 24. Quoted from Carl F. George’s *How to Break Growth Barrier: Capturing Overlooked Opportunities for Church Growths*, part III. Carl F. George is one of America’s leading Church growth consultants whose concern is in the growth of Church and evangelism. He directs the Charles E. Fuller Institute of Evangelism and Church Growth. In his books, he encourages to become a Meta-Church, which is a Church that is changing and doesn’t hold on the former ways. Besides, he sees a minister as CEO rather than a shepherd and uses a term like management, marketing, instead of pasturing, evangelizing.

<sup>35</sup> Carl F. George, *How to Break Growth Barrier*, p. 43

<sup>36</sup> See, Cho Young-Yeop, op.cit., p. 20-21

mission is necessary. The ultimate goal is not mission, but Worship. For, the ultimate being is God, not man.”<sup>37</sup> Hence, the ‘traditional’ could not accept those arguments and the proposals of the ‘alternative,’ though they also knew the necessity of the evangelism.

## **2) Worship is a celebration**

The Early Church began with the Great Commission and had its goal to accomplish what Jesus commanded in Acts 1:8, but at the same time, she was deeply rooted in Judaism, synagogue Worship. Therefore, as a result of such unique background of church since its beginning, there are some Christians who have totally different concepts of Worship and try to practice it only in accordance with their beliefs. For instances, there are some Christians who consider Worship as a sacrifice and those who consider it as a celebration. So, the former, mainly from the ‘traditional,’ emphasizes its orderly observance within a proper manner of Worship and right attitude that pays reverence to God. But, contrarily, the latter, most of them identify themselves as the ‘alternative,’ tries to celebrate Worship in joy. For they believe that old Covenant was finished by the work of Jesus and there rests only the Great Commission, that is, making disciples.

Hence, on one hand, the ‘alternative’ claims that Worship is a celebration with the arguments that it is the way that the Bible shows us to follow when we worship God, just as Psalm 100:2 says, we should come before God with gladness and joyful singing. Also, above all, Jesus encouraged us to have a time for remembering what He has done, which means it is a time for celebrating the work of the Cross, His victory. So, I assume that, if someone attends Worship of the ‘alternative’ by chance, he/she will be certainly overwhelmed by its celebrative atmosphere either impressive or shocking, pleased or annoyed. Precisely, by its dimness, blinking of the stage lights, and the loud music sounds from guitars, drum, and cries of worshippers, together with their passionate dancing and clapping that are led by a Worship leader who constantly praises, prays and speaks. It might probably give someone a feeling that it is not a Worship, but a concert, or a time for fellowship, because it seems there is even a disorder when the announcement is given, and the clothing of the

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<sup>37</sup> Piper John, *Let the Nations Be Glad*, p. 319. John Stephen Piper (1946-) is an American Calvinist Baptist pastor and a writer. He’s the founder of [desiringGod.org](http://desiringGod.org) and the chancellor of Bethlehem College & Seminary in Minneapolis, Minnesota. He is called, as ‘Calvinist’- for he positions that a once-professing Christian who does not faithfully persevere until the end demonstrates he was mistaken about his election and was never a true believer in the first place, ‘Christian Hedonist’- since teaches God is most glorified in us when we are most satisfied in Him, and as “Continuationist”- for he believes, supernatural gifts have not ceased and should be sought by the Church.

pastor and his light gestures would make them strange. Here, for reference, I would like to introduce Carl F. George's opinions who encourages to have a Worship as 'Celebrative.' According to him, when we, Christians, are gathered to worship God, we should cry out like an army who has conquered, just as the Bible describes the Worship of God's people, since Jesus has conquered and has all authority over the universe. And, he insists that we should confess who God is, what He has done and will do in our lives in Jesus Christ with an overflowing joy, because it is a moment of meeting God who has power to control our situation.<sup>38</sup> In other words, it is a time that we could meet and ask God, and celebrate before Him indeed for His power and works with the belief in Him and great joy, by expressing our heart freely, instead of pressing down our emotions. Furthermore, he even insists that 'Celebrative Worship' is a means of helping the congregation to taste an aspect of celebration in Worship that they cannot experience from their time of devotion or with their cell-group.<sup>39</sup>

On the other hand, as a position of the 'traditional,' Young-Yeop Cho argues that Worship is not a celebration or a festival, although in OT and NT the Israelites gathered for observing the feasts with joy. Particularly, due to the fact that in modern days celebration signifies rather an event that pleases human, whereas Worship is a serving act for God who is holy and dignified with fear and trembling. In fact, according to Cho, the alternative's views of Worship are different from the biblical point of views, since we cannot find the biblical meanings of Worship like 'veneration,' 'fear,' and 'devotion' from their perspectives and Worship. And, so-called 'the modern gospel songs' that they are using and their types of Worship are totally depraved by associating with the contemporary culture of the world. Because, they were designed for pleasing people, not God.<sup>40</sup> Thus, what the 'alternative' insists here is considered wrong to the 'traditional,' especially its absence of honoring God and the motivation that is in pleasing people.

As an addition to those arguments, I would like to mention what Robert Webber speaks about 'Celebrative Worship' that might complement both groups perspectives. He states that Worship seems like a celebration, since Worship carries a message of the works of Christ, demonstrates it with actions, and reenacts the event of past in present. Also it includes the elements of celebration

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<sup>38</sup> George Carl F., *The Coming Church Revolution*, p. 165

<sup>39</sup> *Ibid.*, p. 166

<sup>40</sup> Cho Young-Yeop, *op.cit.*, p. 31-32

like, participation, story, symbol, remembrance, sharing, relationship, giving and receiving, etc.<sup>41</sup> However, he clearly declares that a genuine Worship has to be based on the Event of Christ and has to re-animate it by opposing the worldview of the secularism, affirming the supernatural Being, and acknowledging the past and creating the confidence towards the future.<sup>42</sup> That is, God and the works of Jesus must be the center of Worship.

### **3) No Correct Form or Type of Worship**

Even if it seems presumptuous, Rick Warren insists that there is no correct type of Worship, and, the truth is God loves all kinds of Worship types as long as we worship him in spirit and truth, and in an orderly fashion. More precisely, God is not offended or even bothered by different types of Worship. For, there is no a biblical type of Worship,<sup>43</sup> and “the center of Worship is giving myself God.”<sup>44</sup> Accordingly, as for the ‘alternative,’ forming the orders of Worship differently or canceling some elements, are not a big deal for them and believes that God does not care about such things as much as He cares about the heart of the worshipper. Hence, they try to provide different forms and types of Worship with the belief that church should provide diverse Worship types for reaching out to all kinds of seekers in accordance with their needs. As a result, we could find various ways of Worship practices in the ‘alternative’ side for approaching different groups of people in their diverse needs. And, in general, each church chooses a certain form and type of Worship in accordance with their belief, preference, or people’s needs. Also, in the case of a Mega Church like Onnuri Church, they schedule different formats of Worship in different times or at different places on Sunday, such as a Worship for the believers, those who lived outside of Korea for a while, college students, and for the new-comers, etc. Actually, for them, reaching out to meet the diverse needs of each group is more important than keeping a certain form and type of Worship.

However, this argument of the ‘alternative’ gives immense trouble to the ‘traditional,’ and causes them to accuse the ‘alternative’ brutally, using the words like ‘secularized’ or ‘depraved,’ out of

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<sup>41</sup> Webber Robert E., *Worship is a Verb*, p. 48. Robert Eugene Webber (1933–2007) was an American theologian known for his work on worship and the Early Church. He was a professor of Wheaton College since 1968. And played a key role in the Convergence Movement, a movement among evangelical and charismatic Churches in the States to blend charismatic worship with liturgies from the Book of Common Prayer and other liturgical sources.

<sup>42</sup> Webber Robert E., *op. cit.*, p. 52

<sup>43</sup> Shaffer Kent, Rick Warren’s 12 Insights on Worship, n.3; Warren Rick, *The Purpose Driven Church*, p. 271-2

<sup>44</sup> Warren Rick, *The Purpose Driven Life*, p. 104

their anxieties.<sup>45</sup> Since, it is a sort of visible and practical violation of the church tradition and their beliefs, not like the other claims which were rather related to the concept of Worship. Also, they consider that modifying the orders of Worship in accordance with the culture of the world, under the pretext of approaching non-believers or providing a relevant Worship for them, is an act of compromising and an introductive act of the secularized fallen culture into church, which will eventually deprave her.<sup>46</sup> For such reasons, I believe that they were much more sensitive to approach this matter and quite severe in their words. In line with this, I would like to introduce Karel Deddens' statement that helps us to have a good insight and position to approach this matter. He states that if we say that Worship is the meeting of God and man, the liturgy is the manner of how God and His people could meet. Therefore, we should remember that God, who seeks those who worship Him in spirit and truth, concern not only in Worship itself being offered in love, but also in the manner in how it is offered. Therefore, we should worship God properly not neglecting its elements.<sup>47</sup> In short, as much as Worship itself is important, the manner of Worship of how we worship God in its order is also important and God cares for it.

#### 4) Other Claims

Besides those arguments, I will briefly introduce some specific points that are related to the types of Worship or its atmosphere, which the 'alternative' considers that those are some key aspects to have a successful 'Open Worship,' along with Edward G. Dobson's points from "What type of Worship is needed for reaching out them (non-believers)?"<sup>48</sup> as reference. Firstly, they propose to get rid of the sense of distance between the ministers and the congregation. Particularly having freed from costumes — Ed. Dobson names that as 'being informal' —, and by rearranging the pulpit area, as if it is not to be seen as a pulpit, because the typical pulpit cannot give a comfortable atmosphere and rather gives a sense of hierarchical and authoritative. As for the costumes, Rick Warren also comments that "What people wear to church is a cultural issue, not a theological one, so we do not make a big deal about it."<sup>49</sup> Then, they propose to use the contemporary music, not

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<sup>45</sup> See., Cho Young-Yeop, op.cit., p. 39

<sup>46</sup> Ibid., p. 39-40

<sup>47</sup> Deddens Karel, op. cit., p. 6

<sup>48</sup> Dobson, Ed, *Starting a Seeker- sensitive Service*, p. 41-43. Cf. Cho Young-Yeop quotation, op.cit., p. 33, Edward G. Dobson (1949–2015) was a Northern Irish-American pastor, at the same time an executive for the Moral Majority. Actually, he was the pastor of a megachurch in Grand Rapids, Michigan, and was known as an author and a speaker. He was diagnosed with ALS (Lou Gehrig's disease) in 2000 and died in 2015

<sup>49</sup> Warren Rick, *The Purpose Driven Church*, p. 306

traditional, since the new-comers are accustomed to listen to the modern music. Actually, for them, the Psalmody or Hymnody also appeared at certain points that they were not considered as authentic. So, there was no reason to hold on to or insist on only the Hymns as authentic. Moreover, they also propose not to give any pressure to the congregations, such as inviting someone to the front or demanding something in public, for it embarrasses people in general, and propose to use a relevant topic as a message for the congregation.

Regarding those claims, I think some points of view from Young-Yeop Cho present well the position of the ‘traditional.’ He argues with the ‘alternative’ as these: Even in the world when people attend some sort of formal ceremony they do not wear inappropriate costumes. Then, how come in the church, in the House of God, those who host Worship, preach or serve, wear jeans or casual wear and encourage the congregations to wear whatever they want in freedom! And again, how come could they propose to use the instruments that even cannot be used for a lofty or classical music, which has its artistic worth, for worshipping God! Frankly, those instruments like electric guitars, drum are for the physical excitement and pleasure. That is, they are for themselves, not for God or worshipping Him in sincerity. Besides, regarding their claim of we should not use the words of exhortation, reproach, or pressure, he argues that how about the words of John the Baptist, Jesus and the Apostles, such as “You brood of vipers!” (Matt. 3:7), “Repent, for the kingdom of heaven is at hand” (Matt 3:2, 4:17), “Save yourselves from this crooked generation” (Acts 2:40). Were they not the Words of exhortation or reproach? Then, why should we not do such exhortation or reproach? Are they just wanting to be nice even to the sins? If so, they must know that a multiplication in number without repenting is a false revival, etc.<sup>50</sup>

### **2.4.3 Summary**

I have introduced in this chapter the apparent phenomenon of diversity in the forms and types of Worship with the examples of some forms of Worship from the Korean Church, particularly those who have Presbyterian Church background. Also, I have briefly introduced about what the ‘Open Worship’ is and some general perspectives and claims of each side that I defined here as the

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<sup>50</sup> See., Cho Young-Yeop, op.cit., p. 33-36

‘traditional’ and the ‘alternative.’ Through that, we could have known that their arguments seem to be a never-ending story, since their understandings of the concept of Worship differ from one another and each believes that their ways are the right one. For instances, the ‘alternative’ demands a modification of Worship for evangelism, because their principal purpose of Worship is rather in the multiplication in number, which is based on the commandment of Jesus, the Great Commission (Matthew 28:19-20). On the other hand, the ‘traditional’ opposes their demands, for their interest is rather in a proper manner of Worship that is offered rightly in accordance with the recommended traditions, although both want to bring God a genuine Worship like the one that Jesus speaks in John 4:23-24, that is, in ‘spirit and truth.’ Thus, there exists a huge gap between them and it seems they are mutually incompatible and would continually dispute each other, as long as they do not listen from others and persist in holding only their perspectives on Worship. Nevertheless, I believe that we need both perspectives in our Worship, because Worship obviously requires a right attitude and proper manner, and, at the same time, it is a time for a celebration of the ‘Event of Christ’ and has to pursue evangelism on one hand.

Therefore, I would like to conclude this chapter with these two proposals. Firstly, I believe that we need to acknowledge others and respect their differences, since just as each person or culture is different from others, each church or denomination has the one that differs from others. Moreover, possibly, the one that what I have would not be the one that absolutely right, but the one of others could be the one that God would prefer to have it. In fact, I believe, God would not probably bother with certain forms and types of Worship or take them seriously like some of us do. But, He would rather be much concerned about whether we bring it with a genuineness of heart or not. Secondly, I believe that evangelism is important, and we need to take it seriously as Christians or disciples of Jesus. However, we need to also remember that the proper manner is absolutely more important than evangelism, whether we worship in the manner of ‘traditional’ or ‘alternative.’ That is, we must worship God first in right attitude. I believe, without practicing Worship properly in right attitude, there would not be a true evangelism. So, I would say that we must stop compromising Worship with the pretext of evangelism. As for me, honestly, Worship is Worship and evangelism is evangelism. Both are truly important, but they are indeed different matters.

### **3. Constant Diversity of Worship in Church History**

As we have seen from the previous chapter different perspectives in the forms and types of Worship, there are diverse opinions about Worship and arguments in the Protestant Churches. And it seems, which makes it much more serious, they have no willingness to listen from the other side, especially those who constantly accuse with one another. For such reason, I would like to present in this chapter the constant phenomenon of diversity in the forms and types of Christian Worship, their perpetual characteristic of diversity, which have always been in Worship of Christianity since its birth. In other words, there has always been various perspectives on Worship that resulted from different reasons and its practices since the Church Primitive, so this is not only the matter of the present era but the whole Christian history. Therefore, I will closely look at here two significant periods in church history, the Church Primitive and the Reformation, particularly Martin Luther and John Calvin, to demonstrate the reality of its inevitable characteristic of continuity by showing the diverse forms of Worship and different emphases on it, which were possibly related to the cultural matters of those days or personal preferences.

#### **3.1 Different Traditions in the Church Primitive**

I would say that there are actually extremely limited sources for studying the Early Church's Worship. Therefore, I will approach those periods within the purpose of demonstrating some elements of Worship that appear in their Worship and the diversity that they had, along with some of its key aspects. Accordingly, I will look at firstly some writings of the Church Primitive that present Worships of the Early Church, such as *Didache*, *Apology of Justin Martyr* and *Constitutions of the Holy Apostles*, to see, particularly, their elements of Worship and their concerns, when they gathered to worship God. Then, I will introduce some different traditions of the Early Liturgies, which were in the *Constitutions of the Holy Apostles*. I assume that, through their examples, we will see clearly how much they were different from one another, even though it was still the very early days of church.

### 3.1.1 Some Writings of the Early Church

#### 1) *Didache*<sup>51</sup>

In the XIV of *Didache*, which is the Teaching of the Apostles that speaks about Worship on Sunday, we could see some elements that were composed in Worship of the Church Primitive. But, as we see, it does not tell much about the orders of Worship and rather describes what the worshippers should do for a Worship that would be acceptable to God. Because, its purpose was not on the order of Worship but on the quality of Worship, so that one could bring an untainted clean Worship to God. From there, we could see the elements of Worship like Communion, Thanking God (Praising and Prayer), Confessing of the sins.

XIV 1. Assembling on every Sunday of the Lord, break bread and give thanks, confessing your faults besides so that your sacrifice may be clean. 2. Let no one engaged in a dispute with his comrade join you until they have been reconciled, lest your sacrifice be profaned. 3. This is [the sacrifice] of which the Lord has said: “to offer me a clean sacrifice in every place and time, because I am a great king,” says the Lord, “and my name is held in wonder among the nations.”<sup>52</sup>

#### 2) *First Apology of Justin Martyr*<sup>53</sup>

If we look at the *Apology of Justin Martyr*, which Justin appealed to the emperor to examine and judge Christianity rightly with a sober mind when Christians were persecuted for just being a Christian, we could see some elements that composed of Worship, which the Early Christians practiced when they were gathered. Justin Martyr states in 13.1 that Christians were not atheists and they worship God the Creator of the world without blood, libations or incense but by prayer and thanksgiving. And from 67.3 to 67.7, he enumerated what Christians practiced in their gatherings. These are the elements in its order that he mentions. Firstly, there was the reading of the memoirs of the Apostles and the prophets that followed the exhortation of the president. Then,

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<sup>51</sup> *Didache*: it's an anonymous Early Christian (possibly the group of second-generation Christians) writing that was written probably in 1<sup>st</sup> Century (once considered also as late 2<sup>nd</sup> Century work), and known as “The Teaching of the Twelve Apostles.” There are three main sections dealing with Christian ethics, rituals such as baptism and Eucharist, and Church organization, as well as a prophecy of the Antichrist and the Second Coming in chapter 16.

<sup>52</sup> Aelred Cody, O.S.B., *The Didache: An English Translation*, in *The Didache in Context: essays on Its Text, History and Transmission*, p. 13

<sup>53</sup> *First Apology of Justin Martyr* (between 155-157 AD, probably in Rome): it's a Christian apologetic addressed by Justin Martyr to the Roman Emperor Antoninus Pius. He argues against the persecution of individuals solely for being Christian with the explanation of the philosophy of Christianity and their practices and rituals.

they prayed and had the Communion. During the Communion, the president prayed with thanksgiving, people assented by saying ‘Amen,’ and there was a distribution of the eucharistized elements. After that, there was an offering according to their ability and choice after the Communion. Thus, from Justin’s Apology, we can clearly distinguish at least two purposes of their gathering or Worship: the remembrance of the works of Jesus and thanksgiving for what God has done for them, along with some elements of Worship, such as Reading of the Memoirs (Scriptures reading), Sermon, Prayer, Communion (prayer and thanksgiving), and Offering.

13.1. ...we who worship the Creator of this world; we who say, as we have been taught, that he does not need blood, and libations, and incense; we who praise him, to the best of our ability, by a word of prayer and thanksgiving for everything we eat; ... 13.2. and, in accordance with reason, to send processions and hymns in gratitude to him for our creation, and for all the provisions for well-being.<sup>54</sup>

67.3 And on the day called Sunday there is an assembly of those who dwell in cities or the countryside, and the memoirs of the apostles or the writings of the prophets are read, for as long as there is time. 67.4 Then, when the reader has stopped, the president, in an address, makes admonition and invitation of the imitation of their good things. 67.5 Then we all stand up together and send prayers. And, as we said before, when we have stopped praying, bread and wine and water are brought, and the president sends up prayers and thanksgiving in similar fashion, to the best of his ability, and the people give their assent, saying ‘Amen’. And there is a distribution and a partaking of the eucharistized elements to each one, and it is sent to those who are not present by means of the deacons. 67.6 But those who are well-off and are willing give – each what he wishes according to his own choice – and what is gathered together is deposited with the president. 67.7 And he assists orphans and widows and those who are in need because of illness or some other cause, and those who are in chains, and the foreigners who are staying with us. And he is the protector of all in general who are in need.<sup>55</sup>

### **3) *Constitutions of the Holy Apostles*** <sup>56</sup>

The *Constitutions of the Holy Apostles* Book VII, Sec. II, which entitled as ‘How we ought to assemble together and to celebrate the festival day of our Saviour’s resurrection,’ also gives a general picture of Worship and what they did. It describes that the Early Christians were gathered

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<sup>54</sup> Justin Martyr, *Justin’s Apology on behalf of Christians*, in *Justin, Philosopher and Martyr: Apologies*, p. 109

<sup>55</sup> Ibid. p. 259-261

<sup>56</sup> *Constitutions of the Holy Apostles*, also known as *Apostolic Constitutions* (around 375-380 AD, possibly in Antioch, Syria) is an anonymous Christian collection of eight treatises that offered authoritative "apostolic" prescriptions on early Christian discipline, Worship, and doctrine, which intended to serve as a manual of guidance for the clergy, and also for the laity.

on Sunday and basically gave thanks to God and praised Him for His mercy and what He has done with the desire of offering God a Worship that was pleasing to Him and acceptable.

XXX. On the day of the resurrection of the Lord, that is, the Lord's day, assemble yourselves together, without fail, giving thanks to God, and praising Him for those mercies God has bestowed upon you through Christ, and has delivered you from ignorance, error, and bondage, that your sacrifice may be unspotted, and acceptable to God, who has said concerning His universal Church: "In every place shall incense and a pure sacrifice be offered unto me; for I am a great King, saith the Lord Almighty, and my name is wonderful among the heathen."<sup>57</sup>

Thus, I have briefly looked at three examples of Worship from the Church Primitive, in order to find some possible elements of Worship that they had and certain aspects that they might consider important. And, out of them, I discovered that their Worships were not so different from today. That is, they also composed Worship with the elements that we have now, specifically, Praise, Prayer, Scriptures Reading, Sermon, Communion and Offering, even though they did not give the exact forms or detailed orders of them. Moreover, I learned also how much they were concerned to have an acceptable Worship, a clean and untainted Worship that would please God when they gathered to worship God. Accordingly, I would say that their purpose of Worship was mainly the remembrance of the work of Jesus and God's grace, while praising God with thanksgiving. And they tried to resolve any possible matters that might hinder them from worshipping God and the faults before it starts, in order to have a successful Worship.

### **3.1.2 Exemplars of the Early Liturgies: Different Forms from Different Traditions**

Now, I will introduce some Early Worships (Liturgies), in order to show their diversity in the forms of Worship. But, there are surprisingly various traditions of Worship, though it was still the very early days and they were formed in accordance with the traditions of the first generation or the next. How was it possible? Therefore, I will try to introduce some prominent traditional Early Worship by its families on the basis of A. Cleveland Coxe's<sup>58</sup> **The Ante-Nicene Fathers: *Translations of***

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<sup>57</sup> Constitutions of the Holy Apostles, Book VII, edited by James Donaldson, in *The Ante-Nicene Fathers: Translations of The Writings of the Fathers down to A.D. 325*, vol VII, p. 471

<sup>58</sup> Arthur Cleveland Coxe (1818-1896), who was one of the most distinguished of American clergymen, was the second Episcopal bishop of Western New York, writer, and a member of the Hymnal Committee. His father was an

*The Writings of the Fathers down to A.D. 325*, and will illustrate their dissimilarities by comparing some of them. Incidentally, when A. Cleveland Coxe presents the Early Christians liturgies, he informs that the Ancient Liturgies were generally divided into four families, such as the '*Liturgy of the Jerusalem Church*' (so-called as '*Liturgy of St. James*,' for its main structure is the work of St. James) that adopted throughout the East; the '*Alexandrian*' ('*Liturgy of St. Mark*') which was used in Egypt and the neighboring countries; and the '*Roman*' and '*Gallican Liturgies*.' Besides, there are also the '*Liturgy of Persia*' or '*Edessa*,' and the '*Clementine*.'<sup>59</sup>

As for the possible dates of the liturgical traditions, particularly those four, John Mason Neale<sup>60</sup> suggests that the '*Liturgy of St. James*,' as to its main fabric, would be dated probably earlier than 200 A.D., and that the '*Liturgy of St. Mark*,' is nearly coeval with that of '*St. James*.' Then, the '*Roman Liturgy*' would be dated between 5 – 6<sup>th</sup> Century — actually, some scholars attribute its first writer to Innocentius (beginning of the 5<sup>th</sup> Century), Leo the Great (was made bishop of Rome in 451 A.D.), Gelasius (492 A.D.), or Gregory the First (590). The '*Gallican*' has still less claim to antiquity, but some scholars try to attribute its authorship to Musaeus, the presbyter of Marseilles who died after the middle of 5<sup>th</sup> Century, Sidonius, bishop of Auvergne, who died in 494 A.D., or Hilary, bishop of Poitiers, who died in 366 A.D. — In addition, the '*Liturgy of the Blessed Apostles*' ('*Liturgy of the Apostles Adaeus and Maris*'), Neale suggests that it is generally passed over as of very inferior importance, but it is one of the earliest, perhaps the very earliest of many formularies of the Christian sacrifice, and the '*Clementine*' is at least not later than 260 A.D.<sup>61</sup>

Regarding the forms or orders of the Early Liturgies, A. Cleveland Coxe asserts that the Liturgies were divided into two in general, which is before and after of saying 'Lift we up our hearts.' The former was called as Pro-Anaphora and the latter as Anaphora.<sup>62</sup> More precisely, according to John Mason Neale, the Pro-Anaphora was divided into 'Liturgy of the Catechumens' and 'Liturgy of

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eminent Presbyterian minister, the Rev. Samuel H. Cox. Among his writings, he wrote also for the defenses of Anglican orders that he entered controversy with various contemporary Roman Catholic clergymen, and edited the United States Ante-Nicene Fathers series of Early Christian texts.

<sup>59</sup> Early Liturgies, revised by A. Cleveland Coxe, in *The Ante-Nicene Fathers*, vol VII, p. 532

<sup>60</sup> John Mason Neale (1818–1866) was an Anglican priest, scholar and hymn-writer. Actually, he was best known as a hymn writer and translator, having enriched English hymnody with many ancient hymns translated from Latin and Greek. He was also the principal founder of the Anglican and Eastern Churches Association.

<sup>61</sup> See, Early Liturgies, op. cit., p. 533-534, he quotes from *General Introduction to the History of the Holy Eastern Church*, p. 319, 323

<sup>62</sup> *Ibid.*, p. 534

the Faithful,’ and the Anaphora was divided into the four following: ‘The great Eucharistic Prayer,’ ‘The Consecration,’ ‘The great Intercessory Prayer,’ and ‘The Communion.’<sup>63</sup> However, I would like to mention that there are also other opinions about the forms of the Early Worship. Some scholars like Marcel Metzger suggests a form slightly different from the one that Neale suggests, although they are the experts of it and theirs were seemingly based on the same tradition, which means the ‘*Clementine*.’<sup>64</sup> Therefore, before I present a little portion of two different traditions of Worship from the Early Church for demonstrating their differences as examples, I will briefly compare two dissimilar suggestions from John Mason Neale<sup>65</sup> and Marcel Metzger,<sup>66</sup> which clearly show the different assumptions on the orders of the Early Worship among the scholars as an addition. These are the possible orders of the Early Liturgy that are suggested by them:

<b>John Mason Neale</b>	<b>Marcel Metzger</b>
<p style="text-align: center;"><b>Pro-Anaphora</b></p> <ul style="list-style-type: none"> <li>• Liturgy of the Catechumens               <ul style="list-style-type: none"> <li>- The Preparatory Prayers</li> <li>- The Initial Hymn or Introit</li> <li>- The Little Entrance</li> <li>- The Trisagion</li> <li>- The Lections</li> <li>- The Prayers after the Gospel, and expulsion of the Catechumen</li> </ul> </li> <li>• Liturgy of the Faithful               <ul style="list-style-type: none"> <li>- The Prayers for the Faithful</li> <li>- Th Great Entrance</li> <li>- The Offertory</li> <li>- The Kiss of Peace</li> <li>- The Creed</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• The Liturgy of the Word               <ul style="list-style-type: none"> <li>- Reading the Scriptures</li> <li>- Psalmody that intersperse the Scriptures reading</li> <li>- Interventions of Presbyters</li> <li>- Sermon by Bishop.</li> </ul> <p>After the Sermon, the community prays for the catechumens such as, possessed, illuminants and penitents, the catechumens were dismissed in turn.</p> </li> <li>• The Universal Prayer (Intercessory Prayer)</li> <li>• The Preparation of the Oblation               <ul style="list-style-type: none"> <li>: spiritual preparation by kiss of peace and meditation, material preparation by contribution of the oblates and washing hands.</li> </ul> </li> </ul>
<p style="text-align: center;"><b>Anaphora</b></p> <ul style="list-style-type: none"> <li>• The Great Eucharistic Prayer               <ul style="list-style-type: none"> <li>- The Preface</li> <li>- The Prayer of the Triumphal Hymn</li> <li>- The Triumphal Hymn</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Eucharistic Prayer (Anaphora: type Antioch)               <ul style="list-style-type: none"> <li>- Address</li> <li>- Anamnesis of the Salvation</li> <li>- Trisagion</li> </ul> </li> </ul>

<sup>63</sup> Early Liturgies, op. cit., p. 535-536

<sup>64</sup> See, A. Cleveland Coxe’s Early Liturgies p. 535 and Marcel Metzger’s *Les Constitutions Apostoliques* p. 83

<sup>65</sup> Early Liturgies, op. cit., p. 535-536

<sup>66</sup> Marcel Metzger, Institutions des Eglises, in Introduction Chapitre IV of *Les Constitutions Apostoliques*, p. 82-84

<ul style="list-style-type: none"> <li>- Commemoration of Our Lord's Life</li> <li>- Commemoration of Institution</li> <li><b>• The Consecration</b></li> <li>- Words of Institution of the Bread</li> <li>- Words of the Institution of the Wine</li> <li>- Oblation of the Body and Blood</li> <li>- Introductory Prayer for the Descent of the Holy Ghost</li> <li>- Prayer for the Sanctification of Elements</li> <li><b>• The Great Intercessory Prayer</b></li> <li>- General Intercession for Quick and Dead</li> <li>- Prayer before the Lord's Prayer</li> <li>- The Lord's Prayer</li> <li>- The Embolismus</li> <li><b>• The Communion</b></li> <li>- The Prayer of Inclination</li> <li>- The Holy Things for Holy Persons</li> <li>- The Fraction</li> <li>- The Confession</li> <li>- The Communion</li> <li>- The Antidoron: and Prayers of Thanksgiving</li> </ul>	<ul style="list-style-type: none"> <li>- Account of the Eucharistic institution</li> <li>- Offering</li> <li>- Epiclesis</li> <li>- Intercessions</li> <li>- Doxology</li> <li>- Amen (Congregation)</li> <li><b>• The Rituals of the Eucharistic Communion</b></li> <li>- Greeting of the Bishop</li> <li>- Prayer of the Deacon</li> <li>- Distribution of bread and wine (with the words of monitions and acclamations along with Psalm)</li> <li>- Prayer of the grace for the Communion.</li> </ul>
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Having this in mind, I would like to present a little portion (only its 'Liturgy of the Catechumens') of two Early Liturgical Traditions in detail, which are the '*Liturgy of St. James*': also called as the '*Liturgy of the Church of Jerusalem*' and considered from James brother of Jesus, and the '*Liturgy of St. Mark*': also called as the '*Liturgy of the Church of Alexandria*' and assumed from Mark the author of one of the Gospels, named as disciple of Peter.<sup>67</sup>

<b>The Liturgy of St. James</b>	<b>The Liturgy of St. Mark</b>
I. II. III. IV. The Prayers of the Priest: For his Purification, Glorification, Incense and Commencement	I. II. III. The Priest: Peace be to all The People: And to thy spirit The Deacon: Pray

<sup>67</sup> See., A. Cleveland Coxe, op. cit., p. 537-560

<p>V. The Deacon: Let us again pray to the Lord  The Priest, prayer of the incense at the entrance of the congregation  The Deacons: Sir, pronounce the blessing  The Priest prays for the blessing of his ministry, entrance</p> <p>VI. The Responsive Prayer from the Deacon: bless us...  The Deacon begins to sing in the entrance.</p> <p>VII. The Priest says the prayer from the gates to the altar</p> <p>VIII. After the approach to the altar, the Priest says:  Peace to all  The People: And to thy spirit  The Priest prays for the blessing</p> <p>IX. The Deacon says the bidding prayer.  In peace let us beseech the Lord  The Singers sing the Trisagion Hymn</p> <p>X. The Priest prays, bowing  The People: Amen</p> <p>XI. The Priest: Peace be to all  The People: And to thy spirit  The Singers: Alleluia</p> <p>XII. After the reading and instruction  The Deacon says: Let us all say, Lord, be merciful, ...,  we beseech Thee, hear us  The People (Thrice): Lord, have mercy upon us.</p> <p>XIII. The Deacon: For the remission of the sins,  forgiveness, transgressions, and deliverance, let us  beseech the Lord</p> <p>XIV. The Priest: For Thou art the gospel and the light, Savior  and keeper of our souls and bodies, God, and Thy only-  begotten Son, and Thy all holy Spirit, now and ever.  The People: Amen  The Priest prays: taught us, enlighten us  The People: Amen</p>	<p>The People: Lord, have mercy x3  The Priest prays secretly first, then in a loud voice  (thanksiving, penitence, II. For the king.  III. for the pope, bishops, elders, and the congregations)  The People: Amen</p> <p>IV. The Priest: Peace be to all  The People: And to thy spirit  The Deacon: Stand and pray  The People: Lord, have mercy x3  The Priest offers up the prayer of entrance, incense  The Priest: prays, at the end in a loud voice  The People: Amen</p> <p>V. The Deacon: Stand  They sing  The Gospel is carried in  The Deacon says: Let us pray  The Priest: Peace be to all  The People: And to thy spirit  The Deacon: Let us pray  The People: Lord, have mercy  The Priest says the prayer of the Trisagion  The People: Amen. Holy God, holy mighty, holy immortal.  Holy, holy, holy, etc.</p> <p>VI. After the Trisagion, The Priest makes the sign of the cross  over the people, and says: Peace be to all  The People: And to thy spirit  Then follow the Let us attend; The Apostle and Prologue of  the Hallelujah.  The Deacons, after a prescribed form, say: Lord, bless us.  The Priest says blessing  The Priest, before the Gospel is read, offers incense,  and says: accept the incense we offer</p> <p>VII. The Deacon, when he is about to read the Gospel,  says: Lord, bless us  The Priest: May the Lord... bless and strengthen us,  and make us hearers of His Holy Gospel... Amen  The Deacon: Stand and let us hear the holy Gospel  The Priest: Peace be to all</p>
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<p>XV. The Priest: Peace be to all  The People: And to Thy spirit  The Deacon: Let us bow our heads to the Lord  The People: To Thee, Lord  The Priest prays: guide and lead into the light  The People: Amen</p> <p>XVI. The Deacon: Let none remain of the catechumens,  none of the unbaptized, none of those who are unable  to join with us in prayer. Look at one another.  The door. All erect: let us again pray to the Lord.</p>	<p>The People: And to thy spirit</p> <p>VIII. The Deacon read the Gospel,  and the Priest says the prayer of the Collection</p> <p>IX. The Deacon: Begin  Then they say the verse (Anthem probably),  The Deacon says: The Three (Probably three prayers)  The Priest says  The People: Amen  The Priest: Peace be to all  The People: And to thy spirit  The Deacon: Take care that none of the catechumens.</p>
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As we can see, the ‘*Liturgy of St. James*’ and ‘*St. Mark*’ are different from one another, even though they were assumed to be formed almost the same period and were used in areas where they were not that far from each other geographically, which was Jerusalem and Alexandria. For instance, in the Introduction, *St. James* seems that the priest alone prays for his purification, glorifying God, and the commencement of Worship — there he uses ‘I,’ the 1<sup>st</sup> person singular —, whereas *St. Mark* uses ‘we’ and seems that the priest and all congregation begin together and pray. And, for the content of the prayers of the intro., *St. James* looks rather centered on the penitence, while *St. Mark* centers on thanksgiving. Moreover, we can clearly see that particularly in the first part, *St. James* is mainly hosted in turns by two, priest and deacon, whereas *St. Mark* by three, priest, deacon, and people. In addition, in my opinion, the atmosphere of the ‘*Liturgy of St. James*’ seems much heavier than the ‘*Liturgy of St. Mark*’ in general and it gives a mystical impression and looks like a sacrifice in OT at least in its intro., when the priest alone proceeds the Worship.

Nevertheless, I would like to mention that it would be good to remember that they were not completely different. They still have common things within diversity. In other words, they did not just abandon the elements that they would not prefer but held them essential. So, here, I would like to finish with William Trollope’s<sup>68</sup> opinion on this matter. He informs that “the introductory part

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<sup>68</sup> William Trollope (1798–1863) was an author of several exegetical works upon the New Testament, and his father Arthur William Trollope (1768–1827) was an English cleric, and headmaster of Christ’s Hospital.

varied considerably in the formularies of different churches; but in the Anaphora all the existing liturgies so closely agree, [...] Their arrangement, indeed, is not always the same, but the following essential points belong, without exception, to them all — 1. The Kiss of Peace. 2. The form beginning, *Life up your hearts*. 3. The Hymn, *Therefore with angels*, etc. 4. Commemoration of the Words of Institution. 5. The Oblation. 6. Prayer of Consecration. 7. Prayers for the Church on Earth. 8. Prayers for the Dead. 9. The Lord's Prayer. 10 Breaking of the Bread. 11. Communion.”<sup>69</sup>

### 3.1.3 Summary

Until now, I have presented some Early Church Worships that showed certain elements of Worship that were part of them and their emphasis on it, as well as general introductions of Early Worship and two exemplary Worship forms among them that demonstrated the apparent differences in their Worships, particularly in their forms. As the result, we could have found out that most of their elements of Worship were basically the same as ours, in 21<sup>th</sup> Century, and their accents on Worship were in the right manner of Worship, the quality of Worship, that is, the acceptable Worship to God by preparing themselves as clean as possible beforehand and offering it to God in right attitude. Moreover, we have also discovered that there were certainly some dissimilarities between their forms of Worship, though they were formed not so long ago from its origin and they were even practiced not so far away from each other. Accordingly, I would like to affirm that the matter of diversity in the forms and types of Worship is not only the bothering matter of these days, but there has always been the same matter since its beginning. For, I believe, it is the matter that is closely related with one's environmental circumstances, or belief and preference that each person or group's culture might give. Therefore, I would assert in line with this that we should not say that certain exemplar of Worship would be 'The Form or The Original Type' of Worship. As we see, there are various traditions from the Church Fathers regarding the forms and types, which were formed in accordance with their own personal beliefs or own cultural settings, and each one of them could be 'The Original' for each community or its relating people groups. Moreover, I would say that it would be good that we all take the attitude of the Early worshippers as an example, so that we might be rather concerned about the quality of our Worship itself, instead.

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<sup>69</sup> A. Cleveland Coxe, op. cit., p. 535

### **3.2 Different Perspectives Even from the Reformers**

The Reformation, which greatly impacted the whole system of church including the forms and types of Worship, was one of the most significant events in church history. And its impact brought so many changes not only to the church but also to the politic, culture or even people's life. However, as we know, it was not by a certain person in a certain time at a certain place, but by many in sequential attempts from different periods and regions. And, there were various reasons, goals and emphases of each reformer that differs from one another. For such reasons, even if we think about each reformer's perspectives, preferences and their practices in the domain of Worship as examples, we would discover how different perspectives they had from each other. For instances, as Chang-Bok Chung points out, "reformers like Luther wanted to make a partial revision by keeping all the procedures and contents of the last 1,000 years of Worship, whereas the reformers like Zwingli greatly simplified the Mass by claiming to return to the form of Worship of the Early Church. Besides, the Anabaptists claimed the personal religious life, even denying the regular Worship."<sup>70</sup> Hence, there were diverse opinions about on the forms and types of Worship and just as we see now each one formed Worship differently in accordance with their own beliefs, values and preferences. Therefore, in this chapter, I will briefly introduce some specific perspectives on Worship of Martin Luther and John Calvin, the two giants in the Reformation, particularly some aspects of them that were related to the form and type of Worship, so that we might see not only their similarities but also their dissimilarities, which would testify certain disagreements on the manner of Worship that the reformers had. Nevertheless, its purpose is not to criticizing someone's Theology or opinions, but it is principally for demonstrating the differences even in those two reformers. Accordingly, I will basically go through some of their general perspectives on Worship that had great impact on the one of Roman Catholicism and eventually reformed it.

#### **3.2.1 Martin Luther**

Above all, it is said that we could not think of Martin Luther's perspectives on Worship without his treatise in 1520, *The Babylonian Captivity of the Church* that laid a foundation for Protestant

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<sup>70</sup> Chung Chang-Bok, op. cit., p. 122

Worship. Since, according to James White, this treatise brought “a genuine paradigm shift” to the church by attacking the whole ‘cradle-to-grave’ system of the Roman Catholic’s sacramental ministrations as built on the false premises that contrary to the Word of God, and moved the central focus of Christian Worship, especially in the eyes of lay people, from ones which had been almost entirely the sacraments to those in which the sacraments became “occasional intruders” on a normal pattern of Worship.<sup>71</sup> In line with these, we could say that this treatise completely undercuts the ground on which the whole medieval sacramental system stood and extends essentially Luther’s overriding concept of salvation as a free gift from God not earned by human efforts to Worship.<sup>72</sup> Therefore, having these in mind, I will briefly touch on some of Luther’s perspectives on Worship that brought significant changes in Protestant Worship, especially new perspectives on the Laity, using Vernacular, Sermon, and Music that were somewhat related to the form and type of Worship, with the point of view from James White who sees Luther’s position as rather conservative as a priest, for Luther tried to preserve the ancient forms of Worship, and regards Luther’s reforms as pastoral in the sense that they were conceived of not as scholarly programs but out of the realities of parish life as he knew it.<sup>73</sup>

First of all, concerning the new perspectives on the Laity, James White points out that Luther was actually in the process of developing a new Theology of the Laity, which affected not only Worship but also inaugurated whole new concepts of church, of ministry, of secular life, of economics, for he did not agree with the “rigid hierarchical stages of holiness” that made clergy at the top and lay people at the bottom, and believed that any Christian could take the role of clergy, if it is in need, like in a case of the community that found itself stranded in a wilderness without a minister.<sup>74</sup> He assumed that “whoever comes out of the water of Baptism can boast that he is already a consecrated priest, bishop, and pope.”<sup>75</sup> As the result, it brought huge changes to the church, to the church ministry, particularly in the participation of Worship. Since, the lay people could no longer

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<sup>71</sup> White James F., *Protestant Worship: Traditions in Transition*, p. 36-37, James F. White (1932-2004) was an author and professor of liturgical Theology at Notre Dame University, Drew University and also a visiting professor at Yale University. He wrote over 19 books on Worship, such as *A Brief History of Christian Worship*, *An Introduction to Christian Worship*, etc. Out of his years of experience, he gives a comprehensive overview of Protestant Worship by examining the origins, development, and characteristics of various Protestant Churches.

<sup>72</sup> Ibid., p. 36-38

<sup>73</sup> Ibid., p. 37, 40

<sup>74</sup> Ibid., p. 40-41

<sup>75</sup> Ibid., p. 40-41, cf. Luther Martin, A la noblesse chrétienne de la nation allemande, in *Œuvres*, Tome II, p. 85

participate in Worship passively but actively by taking each one's role as a priest. Nevertheless, at the same time, we also need to remember that it did not mean that the laymen could do everything. Because Luther did not allow the laymen to preach or lead out the Communion, as he described in *Works*, "The public ministry of the Word ought to be established by holy ordination as highest and greatest of the functions of the Church," by positioning on a more positive value on the ordained minister, particularly on those matters.<sup>76</sup>

Secondly, concerning the usage of the Vernacular that gave so much impact on Worship, Luther insisted in his *Deutsche Messe* (1526) to use of the Vernacular fully during Worship, while he speaks about the necessity of using a language that people could understand and participate in Worship.<sup>77</sup> As the result, as we see, its impact was not that small but great. Since then, people could understand the words that the priest exhorted and worshipped God with the language that they knew. For instance, in the case of public Prayer, Prayer became indeed public at last, when church started to use the vernacular. Through that, everyone could understand the contents of prayer and join in with their hearts even making some responses. In fact, Luther himself also soon realized that how much impact this usage of the Vernacular could bring to church, Worship and people's piety, along with its opposite consequences that without using it.

Thirdly, concerning the Sermon that is also related to using the vernacular and has been considered as one of the greatest achievements of Luther, he made it as an essential element in Protestant Worship. For, he believed that "le plus important et le plus élevé de tout service divin, c'est de prêcher et d'enseigner la Parole de Dieu,"<sup>78</sup> and even considered that Christians should never assemble without the preaching of God's Word, along with Prayer.<sup>79</sup> For this reason, he claimed that all Worship must include preaching, which means, not only in the general Worship Service but also the services like weddings and other public ceremonies. Moreover, for Luther, it was crucial for the Words of God to be heard by the congregation as a Word that has been illuminated by the priest, so that they could be inspired or challenged by it. In light of this, we can characterize his Sermons as rather 'expository' than 'moralistic,' because he dealt with biblical texts in "a direct

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<sup>76</sup> White James F., op. cit., p. 41, quoted from Luther Martin, Concerning the Ministry, *Works*, XL. 11

<sup>77</sup> Ibid., p. 42

<sup>78</sup> Luther Martin, La messe en langue allemande, in *Œuvres*, Tome IV, p. 215

<sup>79</sup> White James F., op. cit, p. 42. See, Concerning the Order of Public Worship, in Luther's *Works*, LIII, 11

and earthly fashion.” In other words, “they were not studied bits of rhetoric but were folksy and anecdotal, aimed at helping people to visualize the biblical narrative with graphic examples drawn from daily life.”<sup>80</sup>

Then concerning the Music that he loves personally, Luther describes it in *Encomion musices* as a gift of God and the ruler of human affects — the masters of human heart are affectus (emotions), impetus (inclinations), and spiritus (spirits) — which has its ability to generate a variety of emotions. In other words, it can comfort the sad, terrify the happy, encourage the despairing, and humble the proud, etc.<sup>81</sup> Therefore, Luther not only loved music, but he also considered it as a wonderful gift of God and a tool. And, tried to use it in Worship in every possible way. Moreover, if we look at his Hymnody, we could see that how much he focused on God’s greatness instead of sinner’s misery, and an outpouring joy as a person who had been saved. Since the justification by God’s free gift had such a significant meaning for him.<sup>82</sup> Thus, for Luther, music was “one of the means by which all could exercise their priestly ministry,”<sup>83</sup> and he recognized Hymns as important and often suggested them to be memorized for reshaping one’s piety. Because through music everyone could have an opportunity to participate in Worship actively, and comparing with “the confessional documents of doctrinal standards” which says little about sanctification, “Hymns were an important tool in sharing people’s thinking about living out the Christian life for those who know they have been justified by the righteousness of Christ.”<sup>84</sup> For such reasons, Luther tried to develop Hymnody as a constitutive part of Worship and used Hymns in church as early as 1523. Besides, he composed two dozen of them himself and wrote the words for about 37 Hymns in all. Most of them depend largely on the Psalms.<sup>85</sup>

In addition, I would like to mention ‘Adiaphora’ that shows well Luther’s stance in general. In fact, we find Luther who hesitant to make any changes that would scandalize people, especially in the matters that people were accustomed to unless those were obviously wrong. Therefore, he tolerated

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<sup>80</sup> White, James F., op. cit., p. 46

<sup>81</sup> Antilla, Miikka E., *Luther’s Theology of Music: Spiritual Beauty and Pleasure*, p.117-121, quoted from Luther’s *Works* 50, 371.5-9

<sup>82</sup> White, James F., op. cit., p. 43

<sup>83</sup> Ibid., p. 41

<sup>84</sup> Ibid., p. 43. Quotes from, Robert D. Hawkins, *The Liturgical Expression of Sanctification: The Hymnic Complement to the lutheran Concordia* (Notre Dame University, 1988)

<sup>85</sup> Ibid, p. 47

and even accommodated with some matters that they firmly lodged in popular piety, if those were not the case that endangering someone's faith or the achievement of the salvation. I believe this is the reason why we could still see so much ceremonial and liturgical art survived in churches in Lutheran territories, whereas those were often summarily abandoned or destroyed in the places reformed by the Reformed and Anglican traditions, for Luther saw no need to trample on them.<sup>86</sup>

Thus, in short, Luther's perspectives on Worship were extremely radical on one hand, particularly his views like on the laity that sees the laymen as priests — if the one came out of the water, which is the Baptism —, and opened the door for them to participate in Worship actively, not only in their new identity but also in their practices. Nonetheless, at the same time, his perspectives were rather conservative or moderate as compared to the other reformers, because he was in general tolerate on maintaining the ancient liturgical elements, if it did not hinder one's salvation, and was reluctant to scandalize people, especially in the areas that they were accustomed to. I think the word 'Adiaphora' represents well his attitude.

### 3.2.2 John Calvin

As for John Calvin, his primary concern was the proper Worship<sup>87</sup> and the purpose of the Sabbath was rest simply for gathering people together for hearing of the Word, public Prayers, and the Sacraments.<sup>88</sup> For he believed that "Christian Worship is that which the divine Word evokes and which is embodied spiritually at the table of the Lord."<sup>89</sup> Therefore, for Calvin, Worship is not a matter of personal preference or well-meaning intentions, but it is whether one remains faithful to God or not.<sup>90</sup>

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<sup>86</sup> White, James F., op. cit., p. 43

<sup>87</sup> Harms Frederik A. V., *In God's Custody: The Church, a History of Divine Protection*, p. 162. It's a Study of John Calvin's Ecclesiology based on his commentary on the Minor Prophets between 1558-1559. In this Study, Harms takes a historical-systematic approach in presenting Calvin's view of the Church.

<sup>88</sup> Hughes Oliphant Old, *The Patristic Roots of Reformed Worship*, p. 184. Hughes Oliphant Old (1933–2016) was an American theologian, and was the John H. Leith Professor of Reformed Theology and Worship at Erskine Theological Seminary. He also taught at Princeton Theological Seminary.

<sup>89</sup> Harms Frederik A. V., op. cit., p. 171

<sup>90</sup> Ibid., p. 167

Here, before I go through some of Calvin's perspectives on Worship, I would like to briefly mention his views on people as a human, since it was very much connected to his Theology and decisions and could be central to his whole approach to Worship. For Calvin, in fact, "no part [of man] is immune from sin and all that proceeds from him is to be imputed to sin."<sup>91</sup> In other words, all humans are perverse and have no ability to do right and are ignorant, so there would be no hope without God's grace. That is why James White even states that "there was no one who had a dimmer view of the prospect of humanity left to itself than Calvin."<sup>92</sup> For such reasons, I would say that, Calvin saw the necessity of having church as a visible embodiment of God's will to save the elect and for the Sacraments. Since, God gathers all the chosen to church where they might be instructed, disciplined and joined together in praising their Redeemer for gratuitous mercy of choosing them and provided visible means for helping His elect to know His mercy, through the Sacraments.<sup>93</sup> Therefore, just like Luther, he believed that the whole Worship must be understood by the participants, which means Worship must be performed with the language of the local people, so that everyone could be able to understand what is said and done by it. However, Calvin refused those who sinned or the parents who failed to raise their children in the faith from receiving Communion, for Worship and morality were directly connected to him.

In light of these, I will present now some central aspects and characteristics of Calvin's Worship and its elements. Above all, if I characterize Calvin's Theology, particularly in the manner of Worship, it was "introspective Theology or piety,"<sup>94</sup> which was based on his view on unworthiness of human. Therefore, Calvin emphasized the self-examination beforehand and considered that it was the right attitude as an elect when they participate in Worship or the Communion. Also, I would characterize the atmosphere of his Worship as "prolix and verbose"<sup>95</sup> in general, because he had a zeal to instruct or discipline the congregation. Actually, having such passionate enthusiasm, Calvin considered the time of Worship also as a time for instruction. And, tried to teach the congregation by using all the possible means from the elements of Worship, such as Prayer (praying

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<sup>91</sup> Calvin John, *Institutes of the Christian Religion II* 1:9, p.253

<sup>92</sup> White James F., op. cit., p. 64

<sup>93</sup> Ibid., p. 64-65

<sup>94</sup> See., Ibid., p. 65, James White defines that as "introspective piety."

<sup>95</sup> Ibid., p. 65

God with the intention of edifying the congregations), spoken rubric, or Sermon, etc. He even included a condensed course in Theology and ethics in Worship.<sup>96</sup>

Regarding the Sermon, firstly, Hughes Oliphant Old asserts that Calvin considered it as one of the commandments of Jesus that we must practice during Worship. In other words, not having a time for preaching or hearing of the Word of God were regarded as “an unthinkable disobedience to the clear commandment of Scripture.”<sup>97</sup> Therefore, Calvin emphasized the preaching as an essential part of Worship and he placed it right after Scriptures Reading — just as in Luke 4:16-27 where Jesus read the Scriptures and exhorted. For, in Calvin’s mind, this was what Jesus established, and it was a matter that all Christians should take a responsibility to do diligently and humbly.<sup>98</sup> Furthermore, Calvin did not want to use the lectionaries in favor of the continuous reading of the Scriptures as preaching pursued its way through each in turn, and he usually expounded the biblical texts first, then applied them to the contemporary life, especially in terms of doctrine and morals. In this regard, I would also call his Theology as “exegetical Theology.”<sup>99</sup>

Regarding the Prayer, Calvin considered it as “the Chief Exercise of Faith and by which we daily receive God’s Benefits,”<sup>100</sup> and claimed it as essential in Worship in the restored church. For the Prayer was the other way of stating what it means to seek after God and depend on him — for Calvin, praying properly meant coming before God in full confidence of knowing He is near<sup>101</sup> —, and it was a great means of instructing the congregation when it comes to the public Prayer. With respect to these, the Prayers that Calvin included in Worship were Invocation, Prayer for Illumination, Prayer of Confession, and Prayer of Intercession, along with Benediction, which testify the significant roles of Prayer in Calvin’s Worship as well as his Theology in general and characteristic of his Worship. In fact, the Invocation was an act of invitation or of demonstration of who is the subject of Worship, which was based on Jesus’s promise to his disciples that he will be with them (Matt. 18:20). Accordingly, he suggests in his commentary on Colossians, “in all our

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<sup>96</sup> White James F., op. cit., p. 65

<sup>97</sup> Hughes Oliphant Old, op. cit., p. 184

<sup>98</sup> Ibid., p. 184

<sup>99</sup> White, James F., op. cit., p. 68

<sup>100</sup> Calvin, John, *Institutes of the Christian Religion*, III, XX, p. 850

<sup>101</sup> Harms, Frederik A. V., op. cit., p. 178.

actions and our undertakings we should begin with the invocation of the name of Christ.”<sup>102</sup> And the Prayer for Illumination was strongly connected with the role of Holy Spirit and weakness of human, for a sinful man cannot understand God’s Word without the illumination of Holy Spirit. Then the Prayer of Confession, which had not been a part of Worship and was regarded rather as a prayer of the private devotion, became a part of Worship by reformers. And especially for Calvin, it was so important because the confession was an essential element of prayer that was divided into two parts: the first half is a confession of sin closely related to the Confiteor and the second half is a supplication for God’s mercy more closely related to the Kyrie eleison.<sup>103</sup> Moreover, the Prayer of Intercession was restored as a part of Worship, which had been practiced in the Early Church as prayers for the civil authority, ministry, saints, and afflicted, etc. Lastly, as for the Benediction, just as Worship begins with the Invocation, it is concluded with threefold Benediction. However, it was “not simply a valediction, nor simply a prayer for grace appropriate to the end of the Liturgy, but rather the “pledge of the divine benevolence which is the source of our salvation.”<sup>104</sup>

Lastly, regarding the Music, Calvin positioned differently from Luther or Zwingli — the former allowed Hymns and Psalms, but the latter eliminated music from Worship<sup>105</sup> — by allowing Psalms for singing. However, Calvin did not allow Hymn, because in his mind it was closely connected with his negative views on man, that is, ‘NO MAN’ is able to sing properly unless he has received from God. I would like to cite here Calvin’s words that show clearly of his thoughts concerning Hymnody and Psalmody, which he wrote in 1543:

For that which Augustine tells us is true. No one is able to sing things worthy of God other than that which he has received from God: That is why when we have searched here and there and all over, we cannot find better songs, nor songs more appropriate to use than the Psalms of David: for these have been given to us by the Holy Spirit himself. And so it is written we sing them we can be sure that God himself has put the words in our mouths, as though he himself were singing in us to the praise of his glory. That is why Chrysostom tells men, women and children to acquire the habit of singing them, that it be a meditation that brings us into the company of the Angels.<sup>106</sup>

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<sup>102</sup> Harms, Frederik A. V., op. cit., p. 220-221

<sup>103</sup> Hughes Oliphant Old, op. cit., p. 228, 233

<sup>104</sup> Ibid., p. 334

<sup>105</sup> White James F., op. cit., p. 62, It says “In 1523 the singing stopped, not to be heard again in Zurich until 1598.”

<sup>106</sup> Hughes Oliphant Old, op. cit., p. 259-260, quoted from *OS, II*, 17

Nevertheless, in general, he had positive views on music and it was a great tool for the proper Worship, since he considered “the purpose of music was to inspire the prayer of the church, especially the prayer of praise and thanksgiving,”<sup>107</sup> just as he states in the preface to the *Genevan Psalter of 1542*, “singing has a great force and vigor in moving and inflaming the hearts of men to invoke and praise God with more zeal and ardor.”<sup>108</sup>

### 3.2.3 Summary

As a summary, I would like to briefly present some prominent differences of Martin Luther and John Calvin’s perspectives on Worship from what I have mentioned above. As we see, above all, I would like to say that both of them were strongly sensed the needs of reforming Worship from the one of the Roman Catholicism and considered Sermon and Prayer as the essentials of Worship. However, their perspectives and approaches to Worship were not quite the same. If I enumerate some of their dissimilarities as examples, for Luther, it was a time for glorifying God’s mercy and grace, but, contrarily, for Calvin, it seems that it was rather a time for instruction, though he also considered it as a time for thanksgiving for the works of God. In fact, I assume that it was certainly caused by Calvin’s negative views on man, in which he saw a man as a being who is sinful in nature. Then, it seems that Calvin’s concern was on how we could bring a proper Worship, whereas Luther’s focus seems it was on how we could actively participate in Worship with the understanding of what is happening there. For this reason, I believe that Luther was greatly interested in the laity and vernacular. Moreover, concerning their stances in general, Calvin was not a person who hesitates to decide whether eliminating or including something when he considers that it is for edifying church, meanwhile, we could generally find Luther’s position in ‘Adiaphora.’ Hence, we could see that Calvin reshaped Worship around Sermon, Prayer and Sacraments, while Luther did not have much sense to eliminate the elements that were accustomed to the faith of people such as, elevation (at the Communion), vestments, etc.<sup>109</sup> Besides, just as Miikka E. Antilla states regarding the differences of Luther and Calvin’s views on the Music, Calvin found the importance of music in “weight and worthiness,” not in “pleasantness.” So, he insisted that, unlike

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<sup>107</sup> Hughes Oliphant Old, op. cit., p. 265

<sup>108</sup> Ibid., p. 268, See. *Institutes, III*, xx, 32

<sup>109</sup> White James F., op. cit., p. 43

birds and other animals, the great gift of humans is to sing with understanding, for he had a strong conviction that we should “sing with the heart,” and the emotions (affect) will be followed. However, Luther understood that “the manner in which God uses music occurs through the affect and, therefore, it is natural that *suavitas* (pleasantness) is indispensable for music.”<sup>110</sup> Accordingly, according to Miikka, Calvin did not include in church music free Hymn poetry, because he viewed that a song is made by Holy Spirit and excluded human creativity. But, contrarily, Luther believed that men have an ability to make good music, for the Spirit makes them creative,<sup>111</sup> and included both Hymns and Psalms in Worship. Here, for reference, I would like to present a diagram that demonstrates Luther and Calvin’s forms of Worship that differ from one another.<sup>112</sup>

<b>Martin Luther</b>	<b>John Calvin</b>
<p style="text-align: center;"><b>Liturgy of the Word</b></p> <p style="text-align: center;">Praise of Entrance or German Hymn</p> <p style="text-align: center;">Kyrie eleison</p> <p style="text-align: center;">Salutation</p> <p style="text-align: center;">Epistle Reading</p> <p style="text-align: center;">German Hymn</p> <p style="text-align: center;">Gospel Reading</p> <p style="text-align: center;">Confession of the Apostles</p> <p style="text-align: center;">Sermon</p>	<p style="text-align: center;"><b>Liturgy of the Word</b></p> <p style="text-align: center;">Words of the Worship</p> <p style="text-align: center;">Confession of the sins</p> <p style="text-align: center;">Prayer for the Atonement</p> <p style="text-align: center;">Psalmody</p> <p style="text-align: center;">Prayer for the presence of the Holy Spirit</p> <p style="text-align: center;">Scripture Reading</p> <p style="text-align: center;">Sermon</p>
<p style="text-align: center;"><b>Liturgy of Upper Room</b></p> <p style="text-align: center;">Explanation of the Lord’s Prayer</p> <p style="text-align: center;">Words of the Exhortation</p> <p style="text-align: center;">Scripture Reading</p> <p style="text-align: center;">Distribution of Bread and Wine</p> <p style="text-align: center;">Communion (Trisagion)</p> <p style="text-align: center;">Prayer after Communion</p> <p style="text-align: center;">Benediction (of Aaron)</p>	<p style="text-align: center;"><b>Liturgy of Upper Room</b></p> <p style="text-align: center;">Offering for the Needy</p> <p style="text-align: center;">Intercessory Prayer</p> <p style="text-align: center;">Lord’s Prayer</p> <p style="text-align: center;">Preparation of the Eucharist</p> <p style="text-align: center;">Confession of the Apostles (singing)</p> <p style="text-align: center;">Words of the Eucharist</p> <p style="text-align: center;">Exhortation</p> <p style="text-align: center;">Eucharistic Prayer</p> <p style="text-align: center;">Distribution of Bread and Wine</p> <p style="text-align: center;">Communion</p> <p style="text-align: center;">Prayer after Communion</p> <p style="text-align: center;">Benediction (of Aaron)</p>

<sup>110</sup> Antilla, Miikka E., op. cit., p. 188

<sup>111</sup> Ibid., p. 188-189

<sup>112</sup> Chung Chang-Bok, op. cit., p. 132-140, *Deutsche Messe*, 1526 (Luther) vs *The Form of Prayer and Manner of Ministering the Sacraments according to the Use of the Ancient Church*, 1542 (Calvin)

Thus, they had such different perspectives, preferences, goals and emphasis on Worship that they wanted to have. Even if they had the same purposes of restoring Worship from the Roman Catholicism. Just like nowadays we have the differences in Worship, even though we had the same goal to offer God a Worship in the best manner. Accordingly, they pursued in accordance with their beliefs, preferences and goals that are deeply related with their environmental circumstances and established a Worship that quite different from one another as the result. Nevertheless, ironically, we never say that Luther's Worship is much more correct than the Calvin's, and vice versa, and indeed admit both Worships and their traditions as the authentic ones. Furthermore, we even respect and honor them in person along with their manners of Worships, although they contradict each other somewhat.

Then, I would like to ask that what would be the reasons that we could not respond to others as we respond to Luther and Calvin? Were they because of our ignorance or pride, for instances? In other words, because of not knowing there have always been such differences throughout church history as natural consequences of different matters like culture and how church has responded in general in those differences? Or, because of our pride that wanting to prove ours as better than others and jealousy of the success of others? In line of these, I would like to insist here as a conclusion that we should stop arguing with the differences that others have in the manner of Worship which we are often confronted with, unless they are recognized as cult universally. But, we should rather respect and honor their dissimilarities instead, even if we would not accept them personally or apply them in our Worship. Since, each person or church is different from others like Luther and Calvin, because of their different backgrounds in particular. In fact, theirs are not the strange things or abnormal, but the natural outcomes that derived from their beliefs, preferences or goals, etc., which would bring so much differences in forming of Worship. — Incidentally, I would mention that the example form of Worship above that is considered as the typical model of the form of 'traditional,' which comes from the Korean Presbyterian Church, is not quite the same as the one recommended by their denomination, that is, Westminster Directory of public Worship. At the same time, to be honest, I would say that the 'alternative' who modifies their manner of Worship in accordance with the contemporary culture for attracting non-believers would also not guarantee that their manner is the only manner of attracting non-believers. Therefore, why should we keep arguing with the others, instead of respect and honor them?

## **II. Reasons and Positions**

In the first part of the dissertation, we have seen the diversity in the form and type of Worship of Protestant Churches and the arguments that were caused by the dissimilarities between those who have different perspectives on Worship, particularly those who could not tolerate the differences either in or outside of the denominations. Moreover, we have seen clearly that having gone through church history, this issue of the phenomenon of diversity in the form and type of Worship is not only the matter of present but also the past — probably the future, too —, which is the perpetual matter. For, since the beginning of Church Worship in 1<sup>st</sup> Century, there have always been diverse perspectives on the manner of Worship, and, accordingly, each group of Christians has been worshipping God in a way that seems right for them. In other words, in accordance with each group's beliefs, values or preferences. Therefore, in the rest of the dissertation, I would like to reflect on the possible reasons for such phenomenon in Protestant Worship and certain aspects that God would seek from our Worship, as well as the recommendable positions for us towards the dissimilarities. More precisely, what caused them to have such various perspectives on the form and type of Worship and even allowed its constant changes, especially as time goes on? And what the Bible speaks about Worship that God would seek and certain relevant positions that would be recommendable for those who encounter such differences and arguments?

Henceforth, I will begin with the cultural aspect, which I assume to be a key factor of the dissimilarities and might have a great role in this phenomenon of diversity, since it would not be separated from people's life and affects much their beliefs and decisions. Then I will reflect on some passages in Bible within their contexts, both OT and NT, that describe Worship, especially certain selective passages that speak about somehow the responses of God for Worship that were brought to Him, His preferences and the attitudes of worshippers, so that I might possibly see and understand some essential aspects that God would expect to see from those who worship Him. Through that, I believe, I would perhaps have the right perspectives on Worship which after God. Furthermore, I will talk about some elements of Worship that cause much disputes between those two groups, whether they should be included or not in the order of Worship. In doing so, I will propose certain positions that might be appropriate for such matter of diversity in Worship as a conclusion.

#### 4. Possible Reasons for the Differences and Constant Changes

Concerning the possible reasons for the constant phenomenon of diversity in the forms and type of Protestant Worship and disputes, I assume from church history that we should find their principal reasons from the cultural aspects, especially in its spatial or temporal aspects, since “man is the being that depends on culture”<sup>113</sup> and it greatly impacts and influences on people’s beliefs and their making decisions. In fact, without doubt, it is so closely bound to the mindset of people, particularly their preferences — either personal or denominational. Moreover, I believe also personally that we should find their reasons from each group or person’s ‘Ignorance,’ such as the ignorance of God’s concerns, of the purpose of each elements of Worship, and of the cultural aspects, etc., which is also related to our negligence in those areas, although they assume that they know them very well.

Accordingly, I will look at the impacts and influences of culture on Worship that affect greatly our preferences in Worship. More precisely, I will study how the cultural aspects would impact on people’s beliefs, their behaviors and decisions, while speaking on the correlation between culture and Worship. Then, while focusing on our ignorance especially in the matter of God’s concerns on Worship, I will have a time to reflect on some texts in the Bible that demonstrate or describe somehow certain concerns of God on Worship that we might be ignorant in our Worship, although they would be the aspects that God would care about the most. For, I believe that one of the reasons of our disputes on the diversity in Worship is definitely connected to our ignorance of God, which would lead us to misunderstanding of God — His concerns and preferences —, or negligence. In other words, because of our ignorance, we might be not only ignorant of God’s concerns, but also would have wrong ideas on them, or neglect what God would truly seek from our Worship. In doing so, I hope that, this time of reflection would clearly remind us or help us to know some concerns of God that He cares about so much, so that we would be able to bring God a Worship in accordance with them.

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<sup>113</sup> Küenzlen Gottfried, What is the Meaning of “Culture”? Some Comments and Perspectives, in *The Dialectics of the Religious and the Secular*, edited by Michael R. Ott, p. 135. There he quotes this phrase from Arnold Gehlen’s “man is the being that depends on culture. It is not that man merely has culture: he is only through culture and because of culture,”

## 4.1 Cultural Aspects

Culture, which derived from the Latin ‘*colere*’, related to the agricultural society — soil and growth, cultivating —, is a word very complex and multifaceted. So, honestly, it is not a term that we could easily define in few words. In fact, in an early sense, it was “the collective noun that used to define the realm of human being which marked its ontology off from the sphere of the merely natural”<sup>114</sup> that distinguished human behaviors from other creatures. However, after the Enlightenment, it became “a term that sees human being’s thought and action as a result of their set of data that allied to a list of percepts.”<sup>115</sup> And then, recognized as “the force at work” that makes human behaviors apparent and distinctive, that is, a force that makes possible to distinguish different versions of the same sort of action and attributes it to different groups.<sup>116</sup> Moreover, just as Johann Gottfried Herder (1744-1803) suggested it as “the totality of a way of life,” it became a term that uses in various senses of human life in the society,<sup>117</sup> and defined it also as “shared patterns of behaviors and interactions, cognitive constructs and understanding that are learned by socialization.”<sup>118</sup> Thus, nowadays, culture is a term that so closely connected with the whole way of people’s lives that is absolutely related to the word collectivity — since, without doubt, culture associates with collective consciousness that shapes group dynamics and beliefs<sup>119</sup> —, different styles of thoughts, attitudes and behavioral habits, which has its historicity of continuity and creativity.

Accordingly, I would say that we should not be ignorant of the cultural impacts on our lives, especially in our perspectives, decisions and actions. For, I believe that because of its influences that have affected us since our infancy — for example, through the beliefs and values of the community, conventions, customs, and habits, etc. —, we have become our own selves who consciously and unconsciously have certain beliefs, preferences and also behave in certain way.

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<sup>114</sup> Jenks Chris, *Culture*, p. 8. Christopher Jenks (1947-) is a British sociologist and professor. He was Vice-Chancellor of Brunel University from 2006 to 2012.

<sup>115</sup> Fred Inglis, *Culture*, p. 6. Frederick Charles Inglis (1937-) is currently Emeritus Professor of Cultural Studies at the University of Sheffield in the UK.

<sup>116</sup> *Ibid.*, p. 7

<sup>117</sup> Eagleton Terry, *Culture*, p. 1. Terence Francis Eagleton (1943-) is a British literary theorist, critic and public intellectual. He is currently Distinguished Professor of English Literature at Lancaster University.

<sup>118</sup> Zimmermann Kim Ann, What is Culture? 2017

<sup>119</sup> Barnes Sandra L., *Black Megachurch Culture: Models for Education and Empowerment*, p. 9.

For such reason, we need to be aware of the fact that each person will have their own culture that would differ from others. To be honest, we would even possibly find its differences inside family or community, such as between parents and children, brothers and sisters, as well as among friends, since “there is no culture, but cultures”<sup>120</sup> and each person is a unique being who is exposed and affected by different sources of cultural influences from family background, education, generation, or ethnic identity, etc. Hence, I would like to reflect here on the correlation between ‘culture and belief,’ and ‘culture and Worship’ in particular. I assume that they are inevitably closely connected to each other. In other words, we cannot talk about the diversity of religion or Worship without the cultural aspects. Especially, when it comes to its manners of Worship.

#### 4.1.1 Culture and Belief

I consider that belief is a sort of “sediment that built up over the course of life,”<sup>121</sup> and it is, undoubtedly, connected with culture that a person relates with. Therefore, relating to ‘culture and belief,’ precisely religious beliefs, I would like to introduce Darlene Cunningham (co-founder of Youth With A Mission)’s ‘Belief Tree’<sup>122</sup> that would well illustrate the correlation between culture and belief, that is, how culture can impact people’s beliefs and actions, despite it is about worldview, how worldview plays its role over belief and brings forth its fruits, which was inspired by Darrow Miller’s perspective.<sup>123</sup> — In fact, this illustration was designed to explain people’s actions that were caused by what they believe and value, which is rooted in the worldview of where they live or were originated, just as the cultural aspects that I am dealing with in this dissertation. In line with this, I assume that, the two terms ‘worldview’ in this illustration and ‘culture’ that I’m dealing

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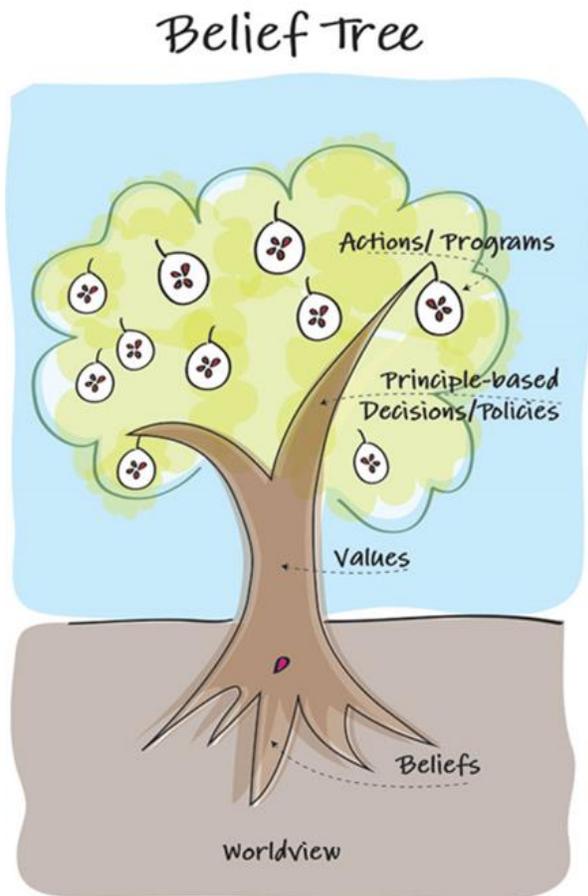
<sup>120</sup> Küenzlen Gottfried, op. cit., p. 139, this statement is originated from Willy Hellpach (1877-1955)’s word (1944) who was the 6<sup>th</sup> State President of Baden, physician and psychologist. Hellpach continues that “cultures exist only in its plural form, as humanity itself represents a continuous mixture of peoples and their guiding cultures, which succeed each other and exist next to each other, with each other, and against each other.”

<sup>121</sup> Morgan David, *Religion and Material Culture*, p. 4-5

<sup>122</sup> In fact, it is by Darlene Cunningham with David Joel Hamilton and Dawn Gauslin

<sup>123</sup> Darrow Miller is co-founder of the Disciple Nations Alliance and a featured author and teacher. He has been a popular conference speaker on topics that include Christianity and culture, apologetics, worldview, poverty, and the dignity of women. In his book *Discipling Nations*, he states that every culture holds many cultures, a dominant culture and its subcultures that have different worldviews and values, and, for the belief, there is a ‘preponderance of Belief,’ that is, although there are various beliefs, some beliefs turn up more often and are held more strongly than others. (p. 32) In addition, he defines worldview as a “set of assumptions held consciously or unconsciously in faith about the basic makeup of the world and how the world works.” (p. 36)

with, would be used somehow as a synonym, since they both affect people’s belief, how they see and perceive consciously and unconsciously through the glasses of where they belonged to and how they were influenced. Therefore, this illustration would be a good example for demonstrating how culture functions over beliefs and produces its fruits.



As we see from the illustration of ‘Belief Tree,’<sup>124</sup> Darlene Cunningham illustrates the soil as worldview, roots as beliefs, trunk as values, branches as principle-based decisions or policies, and fruits as actions or programs, while demonstrating the correlation between worldview and beliefs, along with beliefs and fruits. Here, she starts a point from Darrow Miller’s perspective that “ideas have consequences,”<sup>125</sup> which means there is a direct connection between soil and fruits. More precisely, what a person believes and how he/she behaves.

If I explain it further, firstly, the soil, she asks basically what is the environmental worldview that a person was raised in, such as the worldview of those who a person is relating with and the background that has influenced his/her family, culture, and thought even in subtle ways. For those are the foundational aspects that a person will be inevitably affected by its impacts when he/she grows and has fruits accordingly. In other words, each person will have certain beliefs in accordance with the worldview or cultures of the place where they live or belong to, because their beliefs are totally dependent on the environmental circumstances of where they are planted, since the roots are being nourished by the nutrition from the soil. Then, she describes that just as the trunk is connected with its roots, each person’s values are also connected with their own beliefs,

<sup>124</sup> This illustration of ‘Belief Tree’ comes from Travis D. Peterson’s Why you do the things you do: Does the fruit match the roots in your life? that bases on Darlene Cunningham’s teaching on Belief Tree.

<sup>125</sup> Cunningham Darlene, The Belief Tree

what they themselves believe, and will have certain principles, decisions, or policies that are based on them. Subsequently, she insists that each person will act in certain manners that seem absolutely connected with the principles, values, and beliefs that their roots are founded on the worldview or culture of where they are.

In light of this, if I replace the term worldview in the illustration with culture, I would say that there is a close relationship between culture and belief, and, thus, culture greatly influences people's beliefs, especially those who identify themselves within that culture. For, they are rooted in and nourished by its perspectives or ideologies that surround and affect them. Therefore, I would like to insist that we should certainly consider the influential power of culture that surrounds us and causes us to have certain beliefs consciously and unconsciously along with preferences, which leads us into a certain direction in making decisions and in our actions, before we argue with someone who has different views from us. Honestly, we cannot deny the fact that culture is the principal aspect that causes the different forms and types of Worship.

#### **4.1.2 Culture and Worship**

In line with what I have demonstrated above, how culture impacts on people's beliefs and brings forth its fruits, I would like to again insist that culture indeed plays the same role with Worship in the similar manner, since there is NO 'The Form or Type' of Worship that came from the beginning of Church, which would demand us to follow it, and Worship consists of certain elements that were imitated or invented by certain people who were certainly affected by their own cultural influences. Besides, as for the manners of Worship, they are also the matters of preference that were possibly given by cultures. For such reason, it is said, "Worship is contextualized by the people involved and influenced by the culture in which it is celebrated."<sup>126</sup> And even regarded that "if religious movements dispense with any kind of cultural embedment in society, they are threatened to become isolated in so-called ghettos."<sup>127</sup> Thus, Worship is strongly connected with the culture of those who

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<sup>126</sup> Barnard Marcel, Cilliers Johan, Wepenser Cas, *Worship in the Network Culture: Liturgical Ritual Studies. Fields and Methods, Concepts and Metaphors*, p. 1.

<sup>127</sup> metroZones, Faith is the Place, p. 6. This book was published out of the travelling exhibition, and it creates knowledge and experiences of religious movements in urban space and generated with the means of artistic

practice it, and because of that, I believe, we could easily find different understandings and formats of Worship from different groups of people, places, and times, even if they have been rooted in the same background. Therefore, I would say that we must acknowledge the inseparable relationship between culture and Worship, especially strong influences of culture on Worship, when we reflect on the possible reasons for the diversity in the form and type of Worship, since they are evident, forceful. So, inevitable!

With respect to this, I would like to present a statement from metroZones that testifies somewhat the influential power of surrounding environments to church, probably its manners of Worship too, and its consequences. It says that “Religion in the city is in a constant field of tension between being ‘polluted’ by other religious or non-religious influences... In this manner, the religions become hybridized, transgresses and secularizes itself in the metropolises,”<sup>128</sup> which means, church would not be freed from cultural influences, and, consequently, its Worship also would be greatly affected by them. In this regard, Bible testifies that not only the beginning of Church but also during the intertestamental period or even before the exile, how the surrounding cultures affected God’s people, penetrated into their sacrifice or Worship and became their traditions. For instances, the Israelites tried to follow the sacrifices of the neighboring countries, they established the synagogues and made a new way of worshipping God in adaptation of their circumstances, and in the Early Church, there was an ongoing tension among Christians, particularly between those who had a different cultural background, which caused the Council of Jerusalem in Acts 15 as its peak that brought about new decisions towards Gentile Christians and Paul’s continual arguments. Hence, I would insist that we must consider culture as a fundamental ground for such matter of diversity in Worship and its constant changes, as we have seen that all these were taken place because of the cultural influences that surrounded and pressed them consciously and unconsciously.

In addition, before I sum up the cultural aspects in Worship, I would like to briefly present the theoretical definition of ritual (Worship), which, I assume, will demonstrate well the correlation between culture and Worship, how Worship relates to culture and vice versa, although, it is rather dichotomous and theoretical and does not exactly talk about culture, but belief. According to

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research. Researchers were Jochen Becker, Christian Hanussek, Anne Huffs Schmid, Stephan Lanz, Oliver Pohlisch, Katja Reichard, Kathrin Wildner.

<sup>128</sup> metroZones, op.cit., p. 7

Catherine Bell, the ritual (Worship) is, in general, within a concept of thought (belief) and action, regarded theoretically as an action that distinguishes from the conceptual aspects of religion, such as beliefs, creeds, symbols that emerge as forms of mental content, and it is considered as an act or performance which is originated by those conceptual aspects.<sup>129</sup> In other words, because of the certain belief that culture might give, Worship would be performed in certain manner. In this regard, Edward Shils affirms that “beliefs could exist without rituals; rituals, however, could not exist without beliefs.”<sup>130</sup> Accordingly, I would say that culture and Worship intertwined so closely, but theoretically, there would be a subordination between them. That is, Worship would be subjected to culture of those who involve it, since culture impacts on belief and belief impacts on Worship. Moreover, if I quote from Emile Durkheim who sees that religion is composed of beliefs and rites, he defines that the ritual is “the means by which collective beliefs and ideals are simultaneously generated, experienced and affirmed as real by the community.”<sup>131</sup>

#### 4.1.3 Summary

In sum, culture is the one that we could have consciously and unconsciously, whether we wanted or not, since we were born in certain culture, live in it, and learn from it naturally. In other words, it is so closely related to our surrounding environments, such as what we see, touch, or belong to. Moreover, it is the one that is related to what we believe and could be expressed through our actions, for it affects us to have, for example, certain beliefs, worldviews, preferences and habits, etc., then makes us act and live with them. Thus, our beliefs and actions are uncontestably connected with the culture that we are belonged to. As the result, as we imagine, in the same manner that culture impacts on our beliefs and actions, it impacts on how we worship God greatly, the manner of our Worship. Since we, as human, have been shaped by its influences and response with its perspectives and guidance. For such reason, in general, we plan and practice our Worship in a way that seems adequate to our beliefs that our own culture gives. Accordingly, I would say that there is

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<sup>129</sup> Bell Catherine, *Ritual Theory, Ritual Practice*, p 19. Catherine Bell (1953–2008) was an American religious studies scholar who specialized in the study of Chinese religions and ritual studies.

<sup>130</sup> Ibid., p. 19. Quoted from Edward Shils’ Ritual and Crisis, in *The Religious Situation*, edited by Donald R. Cutler.

<sup>131</sup> Ibid., p 20. Cf. Durkheim’s *The Elementary Forms of the Religious Life*, p. 51. David Émile Durkheim (1858–1917) was a French sociologist who is commonly cited as the principal architect of modern social science along with Karl Marx and Max Weber.

undoubtedly a close relationship between culture and Worship. Hence, we should not talk about Worship without cultural influences on it, especially when it comes to its manner that rather relates to our beliefs and preferences.

Then, in line with those information, what would be an appropriate position or attitude for the dissimilarities that we often encounter? Would it be keep insisting mine, for it is absolutely the right manner for me? If it is not, what should we do instead, especially as a person who knows the impacts of culture and has a strong desire to worship God properly in the best manner that I know? Regarding this, I believe, respecting one another is one of the key aspects that brings the difference. That is, if we try to respect the ones of others, this matter will be gradually resolved. Therefore, I would like to suggest that to respect the perspectives of others just as I respect mine, because, as much as I believe mine is the right manner, others also believe theirs is the right one. To be honest, as we have seen above, is it not the result of the culture that each person belongs to, which forces them to have certain beliefs and preferences on the manner of Worship? Also, is it not the manner that is considered as the best for worshipping God for each one of us? Moreover, do we not know that frankly whose would be much more pleasing to God? Why then, could we not respect the ones of others, even if we could not accept it as ours? With respect to this, I would like to suggest that we should at least try to respect others' manner of Worship with their culture. For, I believe, God loves and respect each one of us' manner of Worship that He has allowed us to have.

#### **4.2 Matter of Ignorance**

Again, what is Worship, what is it for? More precisely, why do we observe such formal way of activity? Is it for God or me? As for me, Worship is a time of 'meeting God' — in this view, Karel Deddens sees the liturgy as a procedure of how the encounter would be taken place<sup>132</sup> — for exalting Him by recognizing who He is, what He has been doing in the universe, and for invoke Him personally or communally, etc., which is deeply connected with our devotional life. Also, it is a time for 'remembering' God's narrative of the Salvation and 'expecting' what He would

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<sup>132</sup> Deddens Karel, op. cit., p. 6-7

continuously do for accomplishing His narrative of Salvation,<sup>133</sup> in our personal level and communal level. In short, it is a time to come before God and give Him the glory and honor with thanksgiving by remembering who He is and His continual works. So, we Christians — particularly those who love God —, try to worship Him in a perfect and the best manner. Nevertheless, to be honest, I am not certain whether our Worship actually pleases God, since, I often discover that in certain cases, it seems what God would be concerned with or desires are not the priority, or at worst even not be cared about by those who program or practice Worship. Although God is the Subject of Worship and everything that consists of it is for Him. I just sense that they merely worship God in accordance with their traditions or preferences. Accordingly, I would say that we are so ignorant to God's concerns, such as what He would seek, expect and prefer from our act of Worship, but, instead, we often merely offer Him a Worship that pleases rather ourselves without even realizing it. Even if, I believe, it is extremely important to remember that having a time of Worship is not just having a moment that is assigned to get together for worshipping God in certain habit or custom. For, it is a time that God Himself presents in the midst of His people to meet them in accordance with the Covenant that He made with Moses (Ex 20:24; 25:22) and to receive what they offer Him with thanksgiving and in awe. Therefore, when we worship God, I would like to assert that we should first consider what God would seek or care from it, which means His concerns for Worship, for it's all about for Him. In other words, considering the concerns of God before worshipping Him is the aspect fundamental and indispensable for a worshipper, because He is the Center of Worship.

With respect to this, I will present here certain aspects that might be the crucial traits in Worship that God would concern or care about, which, I assume, we are often missing them in our Worship because of our negligence or preferences that come from the ignorance of God. Actually, either before Moses or after, or OT or NT, the Bible gives numerous examples and descriptions about Worship which explains what God would concern and expect from it, for it is so important to God. Therefore, as examples, I will look at some sacrifices among them in OT that we know very well and clearly indicates it pleased God or accepted by Him, as well as present some descriptions that speak about plainly the Worship God would seek and its proper manners, so that we may know some essential aspects that God would concern from Worship that brought to Him. I believe those texts would certainly demonstrate enough of some of the concerns of God that would be so

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<sup>133</sup> Webber, Robert E., *Ancient-Future Worship: Proclaiming and Enacting God's Narrative*, p. 20

important to Him and, at the same time, of our negligence and misunderstanding of them that would be resulted by our ignorance.

#### 4.2.1 The Sacrifice of Cain and Abel

This story of Cain and Abel's sacrifice in Genesis 4:3-5a is the first Worship account that we encounter in Bible. And from this account we could certainly see that God does not receive all kind of Worship that is brought to Him, but He also rejects. It describes that "...the Lord had regard for Abel and his offering, but for Cain and his offering he had no regard." (Gen. 4:4b-5a) Then, what caused such different responses from God? More precisely, why God accepted Abel's offering but rejected or did not accept Cain's offering? Was it because, just as the Emperor Julian declared that "God appeared to act somewhat capriciously in the way Abel's offering was accepted over that of Cain's (*Contra Galilaeos* 346E-347C)," <sup>134</sup> God is capricious? Or, was it indeed related to defectiveness of Cain's offering like certain suggestions below <sup>135</sup> that assume the reasons from the quality of offerings?

Cain retained in his own keeping the firstlings of the fruits of his husbandry and offered, as we are told, merely the fruits at a later time, although he had beside him a wholesome example. (Philo, *Confusion* 124)

Abel was very discerning in his choice of offerings, whereas Cain showed no such discernment. (Ephrem, *Commentary on Genesis* 3.2.1)

Nevertheless, concerning those two different responses of God, accept or reject, I would like to find its reasons in line with Hebrews 11:4a, which describes "By faith Abel offered to God a more acceptable sacrifice than Cain, through which he was commended as righteous," by focusing on 'faith' and 'righteous' — though, it could be happened because of the quality of offering, in the sense that related to Cain's attitude —, because I strongly sense that it is closely related to the

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<sup>134</sup> Byron, John, *Cain and Abel in Text and Tradition: Jewish and Christian Interpretations of the First Sibling Rivalry*, p. 39, quoted from Feldman, *Studies in Josephus' Rewritten Bible*, p 8. John Byron is associate professor of NT at Ashland Theological Seminary. This research aims to trace the various exegetical techniques and interpretations attached to the story of Cain and Abel throughout antiquity, in order to help readers appreciate these traditions within the broader interpretive context rather than within the narrow confines of the canon.

<sup>135</sup> *Ibid.*, p. 41, 47

matter of faith and righteousness or purity that connected with Cain's life or his attitude as a worshipper. Frankly, I believe that these two, faith and righteousness, are so crucial aspects not only in the life as a Christian but also when we come before God and worship Him. For I assume that these are some of the symbolic aspects that would represent an authenticity as a Christian, and, above all, God cares about them so much.

Firstly, in the case of faith as its possible reason, there are some aspects of it that we may reflect on: the aspect that relates to the genuineness of one's personal beliefs and practices — in Lk 17:6 Jesus says, "If you had faith like a grain of mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you" —; the aspect that relates to one's salvation — Paul declares in Ephesians 2:8a, "For by grace you have been saved through faith" —; and the aspect that relates to Worship that pleases God — as Hebrews 11:6 testifies that "And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him." However, among those, I would point out the first and third aspect, because I believe that faith, especially in the sense that believing God's existence and worshipping God while believing in Him genuinely, is the fundamental element in the life as Christians and in Worship — particularly in the Worship pleasing God. In fact, it is plainly said that it is impossible to please God without faith. Therefore, I would say that we cannot think of Worship without faith, since if there is no faith, one's belief and their act of worshipping is nothing.

Here, as an example, I will briefly look at Abraham's sacrifice of Isaac (Gen 22:1-19), who by faith obeyed God even to the request of sacrificing his son, to see how much God cares about one's faith, responses to it, and pleased by it. To be honest, it is not easy to comprehend why God gave such trial to Abraham, even if it is said in Genesis 22:1 that it was a testing — E. A. Speiser also confirm that the object of the trial was to discover how firm was the Abraham's faith in the ultimate divine purpose.<sup>136</sup> Because, Abraham already showed enough his genuine faith, which came from the admission of God as the absolute One throughout his journey with Him, such as leaving his hometown, settling at an unknown land by faith in Him, and believing even God that He would give him a son while he himself and his wife could not have such hope for their physical conditions.

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<sup>136</sup> Speiser, E. A., *Genesis*, p. 166

However, God surprisingly demanded him to offer his son Isaac who he had in his old age as the promised one for the heir of his household. And Abraham even more surprisingly obeyed His request without hesitation, out of his complete trust in God that He will do something for his son, since he knew exactly who God is, His attributions. That was way, he says in v. 8 that “He (God) will provide for himself the lamb for a burnt offering.” Consequently, it seems that God was so pleased by Abraham’s obedience in faith, which showed clearly his acknowledgment of God and genuine belief for Him. So, He declares that “now I know that you fear God” (v12) and rewarded him greatly after having stopped sacrificing Isaac. Thus, Abraham demonstrated his genuine faith in God by offering Him a Worship that came from his deep conviction of who God is. And we could see how much God cares about one’s faith in Him through this account. Accordingly, I will conclude that faith is the one that God would seek from those who worship Him and having faith is one of the key aspects of Worship that pleases God.

Then, in relating to the word righteous that describes who Abel was, I assume that he must have offered God a Worship that was right in God’s eyes, for, above all, God accepted his Worship and the Scriptures says that by offering a more acceptable sacrifice he was commended as righteous! In line with this, I would like to reflect on this issue of righteousness within a concept of ‘purity,’ which, I believe, is one of the aspects that closely relate to the topic of this dissertation ‘Worship’ particularly as a worshipper. For Worship is the encountering God who is Holy, and the worshippers must have been rightly prepared to meet such God. In fact, in OT, one could not come before God without purifying themselves. Habakkuk 1:13a says, “Your eyes are too pure to look on evil; you cannot tolerate wrongdoing.” God is Holy, *שׁוֹדֵדִים*, which means “separate from iniquity or impurity,” therefore, cannot stand sins. For such reason, God instructs Israelites in Leviticus of all the procedures of the sacrifices on how to come before Him who would not tolerate sins, in order to meet them and live with them by cleansing and purifying their sins. Thereby, as we see, the Israelites could come before God to worship Him, after having made an atonement for their sins until Jesus came for the ultimate atonement for those who all believe in Him. So, after the work of Cross, this procedure of purification was not needed anymore for Jesus Christ has accomplished it once and for all. Nevertheless, I believe it is not over yet! Since, there remains still our part. In other words, Jesus has only accomplished his part and we should do our part, which is the admission and confession of sins, so that our sins would be washed away by faith of what Jesus

has done. For such reason, I assume that there is a time of repentance and forgiveness in Reformed Worship, by confessing the transgressions in prayers and proclaiming the forgiveness by minister. In this regard, I personally believe that a work of self-purification is indispensable, whether it is an inward or outward sin, when one comes before God and worship Him. Because, it is an act of acknowledgment of our sins and the power of the Cross.

In addition, I would like to present what Jesus instructs His disciples in Matthew 5:23-24. He says that “So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.” Of course, it is Jesus’s teaching on reconciliation, but I believe this passage certainly gives a nuance that one should first solve any problem against others before bringing an offering to God. For it is related to the aspect of purification that God cares much, and it is an appropriate manner of bringing an offering to God. If we look at *Didache*, as a comparison to the passage in Matthew, it even testifies that the sacrifice would be profaned, in the case of if the one joins the service without being reconciled with others beforehand. And encourages to confess one another their faults, so that the sacrifice might be clean.

... confessing your faults besides so that your sacrifice may be clean. 2. Let no one engaged in a dispute with his comrade join you until they have been reconciled, lest your sacrifice be profaned 3. This is [the sacrifice] of which the Lord has said: “to offer me a clean sacrifice ... (XIV 1b-3a)<sup>137</sup>

Thus, this issue of righteousness, particularly in the aspect of purity, is a crucial matter that is closely connected to the Worship that God would accept or not, since God could not stand with sins and it is a matter of right attitude as worshippers. Therefore, I would like to say that, if we indeed want to bring God a Worship that is acceptable to Him, we, as worshippers, should not neglect to check ourselves when we come before God, so that we might check inside of us somewhat in particular whether there are certain areas that hinder us to draw near God and God would come close to us.

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<sup>137</sup> Aelred Cody, O.S.B., The Didache: An English Translation, in *The Didache in Context: essays on Its Text, History and Transmission*, p.13

#### **4.2.2 Noah's Sacrifice after the Flood**

In Genesis 8:20-22, there is other example of sacrifice that God accepted: Noah's sacrifice after the Flood. According to the text, Noah built an altar, selected some clean animals and birds, and offered them as burnt offerings. Then, God accepted this Noah's sacrifice, which is described as pleasing aroma, and regretted even what He has done to the ground because of man. What a fascinating story, although we are not sure exactly what made God responses such as these. What we know from Noah's account, especially from Genesis 6:5-8, is that God was angry with the wickedness of men and their evil intention of the thoughts and of heart. So, out of His regret and grief for having created men on the earth, He brought the rain to wipe out men from the earth along with animals and birds. However, in such circumstance, Noah found a favor from God, together with his household, and offered God a sacrifice when he got out of the ark. Perhaps, regarding God's acceptance of Noah's sacrifice, we may assume that in line with Abel's sacrifice, because Noah was a righteous man who believed God faithfully even in the doubtful and ridiculous situation, or who brought the clean offerings. Nevertheless, I would like to rather find its answer from the aspects of 'Thanksgiving' or 'Fear of God,' that is, from the assumptions that Noah brought God a sacrifice of thanksgiving for the grace that God allowed him and his household to be avoided from His anger, or he offered God a sort of peace offering for the wrath of God, which came out of the fear of God. Probably, it could be for both reasons. Accordingly, I would like to have a time to reflect on those aspects of thanksgiving and fear of God in connection with the heart attitude as a worshipper, which is an act of ascribing the glory due to God. Since, those are the principal aspects of Worship Christian and the aspects that a worshipper must always have in mind and practice, whether he/she is filled with joy or in distress. Hence, certain psalmists encourage to "Enter His gates with thanksgiving... give thanks to him" (Ps 100:4), and "Ascribe to the Lord the glory due his name..." (Ps 96:8).

In fact, as for the thanksgiving, we may say that it is a right and a natural response of someone who have received something from others. However, when it comes to God, I believe that appreciating for the works that God has been doing in our life is not merely a right and a natural response or duty, but it is rather a matter of acknowledging His works and glorifying Him with honor, as in Psalm 50:23 a worshiper Asaph describes that "the one who offers thanksgiving as his sacrifice

glorifies God.” Moreover, I also assume that as much as the expressing gratitude is important to man, it would be the same for God and He would care about much, for God created man in His image. If we look at Deuteronomy 16:9-12, where God instructs Israelites for the Feast of Weeks, it certainly gives a nuance that God cares about it just as man cares about. Especially, if we look at the verse 10, which says, “Then you shall keep the Feast of Weeks to the Lord your God with the tribute of a freewill offering from your hand, which you shall give as the Lord your God blesses you,” we certainly see that God demands them to bring an offering voluntarily in accordance with what they would have received from Him, because He is the actual subject who has indeed provided them all. And, perhaps, He wanted them to remember and acknowledge His works for them, as their God. Nevertheless, it seems that unfortunately we are often ignorant or neglect to appreciate all the works of God in our Worship, although God is more than deserving to be acknowledged, honored, and glorified with our thanksgiving. Therefore, in the consideration of these, I would like to suggest that we should remember and acknowledge in our Worship the works of God who He has the absolute right to be honored in His works. And we should bring God a Worship with thanksgiving, which is genuine and full of gratitude from deep inside of us. For it is not only God would care about it and be pleased by it, but also more than that, He is so much deserving to be honored and glorified in His works. Moreover, we must have a genuineness and consciousness of heart for what we are exactly doing when we worship Him as well as voluntariness, because it is deeply connected with the fear of God, ascribing the glory due to Him, and what He really seeks from Worship.

In line with these, I would like to present king Saul’s example, which demonstrates the absence of the fear of God and man’s ignorance of God’s concerns, despite, the fact that Saul’s intention was to give thanks God, if his excuses were true. According to Samuel, in 1 Samuel 15, especially in vv. 21-22, Saul’s sacrifice was not what God desired or sought, which would please Him, even though he offered God a sacrifice with the best quality of sheep and oxen that himself and people prepared. Samuel states in v. 22, “Has the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to listen than the fat of rams.” In other words, God’s concern is in obedience than a meaningless habit, which proves the genuineness of the heart attitude of worshippers. If we look at Psalm 69:30-31, David also confirms that by confessing, he will praise God with a song and magnify Him with thanksgiving,

for he knew those will please God more than an ox or a bull. However, just as Saul defends himself in vv. 15, 21 by imputing his fault to people, he listened to people, instead of listening and obeying God's Commandment. That is, Saul was not only ignorant or misunderstood God's concerns, but also, seemingly, he feared people more than God. For such reasons, he brought God a kind of habitual Worship that lacked the fear of God in particular, and his Worship was not pleasing to God. Furthermore, he was even abandoned because of such attitudes. Therefore, as worshippers of God, we should remember the importance of bringing God a Worship with a genuine thanksgiving which comes from the sincereness of heart and fearing God in our actions. As we imagine, they are the essential aspects in Worship that would make God to be pleased by them and accept Worship. Without them, honestly, I assume that a Worship would be meaningless for God.

#### **4.2.3 Solomon's Sacrifice for the Dedication of the Temple**

We have seen a sort of individual's Worship so far, but, now, I will briefly present the Worships that were offered in groups, which appear in 1 Kings 7:51-9:9 and 2 Chronicles 5:1-7:22. Actually, these are the same Worship that Solomon initiated by assembling the whole Israelites when they transferred the Ark of Covenant from the city of David to the Temple that was just built, and dedicated the Temple to God. It was held for 14 days, 7 days for each ceremony, in accordance with the regulations that God commanded to Moses — by remembering God's Covenant with them —, and it seems God was pleased to receive their worshipping in reverence of Him. The text in 2 Chronicles testifies that God manifested in both ceremonies in a manner that people could sense His presence and accepted what they offered Him. Therefore, I would like to reflect on this account of Solomon's Worship within a framework of the 'Covenant' between God and Israel — the roles of two Covenant party —, which incontestably requires a 'mutual interaction' from each side. For, I believe, God's acceptance of Worship is deeply related to this concept, and we as a Covenant party who offers it, this concept is a primary aspect in Worship that must remember, since there is another party who could decide whether to receive it or not. — Incidentally, the Covenant is basically an agreement or promise from both side. That is, it is a reciprocal thing that works only in a condition when each side engages in it faithfully. So, without the efforts from both it would not last anymore.

Having this in mind, I will particularly look at the account in 2 Chronicles (5:11-14; 7:1-3) which gives us a general idea of how this mutual interaction works in the Covenant. First of all, if we look at the example of 2 Chronicles 5:11-14, we could certainly see that God's presence was present in His full of glory when the priests and Levites served Him by consecrating themselves and exalting Him in praises and thanksgiving. The passage even states that the priests could not stand to minister because of the cloud, which is the glory of God, since the House of God was filled with His glory. Then, if we look at the other passage in 2 Chronicles 7:1-3, which is only recorded in Chronicles and not in Kings, we encounter another dramatic scene of the response of God to the sacrifice of Israelites. There, God responded to the prayers of Solomon in a manner that all people could experience what He was doing as His part by consuming the offerings with the fire coming down from heaven and filling the Temple with His glory after long prayers of Solomon. Thus, in the concept of the Covenant, those passages in 2 Chronicles testify well of God's responses to the Worships of His people. How God engaged in them faithfully as one of the subjects of the Covenant, in accordance with the Covenant that He made with them for He is faithful to keep His Words. But, at the same time, we need to remember here the other sense that there would be an opposite consequence as well, if our Worships were brought to God inappropriately. Frankly, I am certain that God would not receive them. However, as we see, it is described that they certainly proceeded them in a proper manner within the Covenant, that is, in a way that God commanded them to do in reverence towards Him. And, both sacrifices were seemingly accepted by God.

Accordingly, let us see how they brought Worship and how this basic concept of Covenant works in an actual situation. If we observe the passages in 2 Chronicles 5:11-14; 7:1-3 that describe the presence of God, we discover that they were so careful to follow all the regulations that God commanded them to do when they worship Him, such as cleansing themselves for a preparation, observing the certain Levitical roles according to the Commandments of God (Num. 3-4; 18:1-7) out of a reverence for God and a desire to have Him in their midst. That was why, I believe, God received their Worships by acting His part faithfully, limiting himself to present amongst them, and performing the extraordinariness, so that the Israelites could recognize and experience His presence. He even manifested to Solomon to answer his prayers, afterwards. What a wonderful collaboration! Thus, God is always faithful as a party of the Covenant. So, if we engage in our part properly, I believe that we would never fail to offer God a Worship that would please Him.

In line with this, I would like to suggest that worship God in accordance with the Covenant that we made with Him, by keeping our part appropriately as a subject of the Covenant, if we indeed want to have a successful Worship that God would be pleased and accepted. For God made such Covenant with men, His people, and He is always faithful and ready to meet His Words. As a reminder, lastly, I would like to mention that it is us, men, who forget what we were supposed to do within the Covenant, not God. And the Covenant would not be worked by one side's effort only!

#### **4.2.4 Some Descriptions of Acceptable Worship**

In addition to those examples of Worship that give us a little glimpse of God's concerns and our possible ignorance in Worship, I would like to briefly present some prominent descriptions that inform us the Worship God would seek in the Bible, though I admit that it would be very much selective. I will particularly present the understandings of David and what Jesus informs us in John 4, since, I assume that their words would generally sum up the concerns of God that He would seek from our Worship in Bible. I will simply present their principal points that seem crucial to God. Firstly, if we look at Psalms 51:15-17, David confesses that "O Lord, ...you will not be pleased with a burnt offering. The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise." This is a penitential confession of David that he asks God a forgiveness after committed adultery and caused the death of Uriah. Here, David confesses that God would not be pleased with a burnt offering, but a broken and contrite heart. In other words, God demands a genuine heart of the worshippers, instead of something of habitual actions, since God sees man's heart (1 Sam. 16:7b) and understands every plan and thought of them (1 Chr. 28:9b). In line with this, David again testifies that "In sacrifice and offering you have not delighted, ... Burnt offering and sin offering you have not required" (Ps 40:6), and presents a Worship that God would prefer to have than any other offerings, "I will praise the name of God with a song; I will magnify him with thanksgiving. This will please the Lord more than an ox or a bull with horns and hoofs" (Ps 69:30-31), which would come out of a deep conviction of the heart of the worshipper. As for such understanding, if we look at Luke 18:9-14, the parable of the Pharisee and the tax collector, Jesus also illustrates from their prayers — the former prayed in his own righteousness whereas the latter prayed in humility, the contrite heart —, whose prayer would be heard to God and considered as

righteous. There, he points out that it was the one of tax collector. For, God sees the genuine heart, more than anything.

Then in John 4:23-24, we see that Jesus's statement on the Worship that God seeks, as an answer to the question of a Samaritan woman on the place of worshipping God, when he met her on the way to Galilee from Judea. He tells her that "But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. God is spirit, and those who worship him must worship in spirit and truth." Actually, there, Jesus informs her who are the 'true worshippers' of God, by changing the subject from 'where' to 'how,' and, according to him, the 'true worshippers' who God seeks are those who worship God in spirit and truth. Then, what does it exactly mean 'worshipping God in spirit and truth'? To be honest, it is not easy to define its meaning, because of the ambiguity of the words 'in spirit and truth.' Because of that, there are various approaches or insistences for that. For instances, some scholars approach it as an eschatological matter, others as ethical, or internal aspects of worshippers, etc. Nevertheless, since this is a reflection for the Worship which God would seek and its proper manners, I would like to approach and explain it within the context of John 4, while remembering the theme of Johannine theology, especially in line with the dialogue between Jesus and Nicodemus in John 3 and John 14:6 that talks about who Jesus is — the way, the truth, and the life. For reference, according to Bultmann, those who worship in spirit are those born of the Spirit (3:3-8) and the truth is the evident reality of God in Jesus, the Word of God, through which the believers are sanctified.<sup>138</sup> And, for Schnackenburg, in light of Johannine Theology, the meaning of spirit can only mean the Spirit of God and the truth means the divine reality revealed by Jesus in which believers are called to share in.<sup>139</sup> Having these in mind, I would say that "worshipping God in spirit and truth" would be somehow deeply connected with the coming of Jesus, since it says "the hour is coming, and is now here" (v. 23). Accordingly, I assume that it would be meant that worshipping God in the new identity as the ones who were born of the Spirit (3:8) through Jesus. Or, worshipping God in His Spirit, for God is Spirit (v. 24) and Holy Spirit is the truth and reveals the truth (16:13), which is Jesus (14:6).

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<sup>138</sup> Freed Edwin D., The Manner of Worship in John 4:23f, in *Search the Scriptures: New Testament studies in honor of Raymond T. Stamm*, p. 34. Quoted from Bultmann (1884-1976)'s *Das Evangelium des Johannes*, p. 139.

<sup>139</sup> Schnackenburg, Rudolf, *The Gospel according to St. John*, vol 1, p. 437. Schnackenburg (1914– 2002) was a German Catholic priest and New Testament scholar.

Besides, there are also certain descriptions that show how much God cares about acknowledging His name in our Worship and how do we live as His people, even saying that doing good and sharing with others are the Worships that please Him. Hebrews 13:15-16 describes that “Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.” And, Romans 12:1 states that “... to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.”

#### **4.2.5 Summary**

Thus, God is surely pleased with certain types of Worship, but, at the same time, refuses it also, just as He accepted Abel’s, but not the Cain’s. And, we could see from those examples and descriptions, which demonstrate that God’s acceptance or rejection is totally dependent on the attitudes of worshippers, how much God would care about the genuine heart of the worshippers instead of meaningless offerings or habitual actions of Worships — these are the aspects that we have discovered as the ones that God would have concerns: ‘worshipping in faith,’ ‘being rightly prepared beforehand,’ ‘coming before God with thanksgiving and reverence,’ ‘remembering the Covenant that we have with Him,’ ‘genuineness of heart,’ and ‘worshipping in Jesus and Holy Spirit,’ etc. I assume that all those things and others would be summarized in the genuineness of heart of the worshippers, that is, honoring God sincerely in reverence, even if there would be more aspects that we would find from the Scriptures. Hence, I would say that God cares about so much the heart of those who worship Him, not in the offering itself nor certain form or type.

Nevertheless, when I reflect on our Worships in general, I sense that we are often ignorant to this basic concern of God that is in the heart of the worshippers and worship God merely in certain manners that we are habituated or in accordance with our preferences, even though those would not be the ones that God would be pleased or He would seek from us. Therefore, I would suggest that we should first check our heart attitudes when we come before God and should worship Him in genuineness of the heart that wants to honor Him and giving Him back glory and thanksgiving in reverence. Then, certainly, God would be pleased with the Worship that we offer Him.

## 5. Certain Elements of Worship in Disputes

Before I talk about certain elements of Worship in disputes, I would like to mention first some elements that, I believe, could be the essential ones in the form of Protestant Worship. As Calvin considered, I believe also, Sermon, public Prayer, and Sacraments are the fundamental elements that we must include in our Worship. More precisely, Preaching that would give us the Word of God, Prayer which is also called as ‘A Prayer for all the needs of Christendom,’ and Communion. However, in addition to them, I believe personally that we should include Call to Worship, Praises, Offering, and Benediction as well. Because, Call to Worship means the invitation from God, that is, God calls us to worship Him.<sup>140</sup> And, Praises are the actual our expressions that exalting God, giving Him back our gratitude, honor and glory. Then, Offering is the practical participation in sharing what God has provided for us, just as God has given us a privilege to intercede for those who around us, which means we are called for that. Lastly, Benediction is the one that God bless through the pastor those who come before Him and it is the promise from God that He would be with them when they go back to their life in the world.<sup>141</sup>

Thus, we have such elements of Worship that each has its own meaning and purpose that either derived from the Jewish Worship or what Fathers of the Church devised them for the best Worship that we could bring it to God. However, as I have said since beginning of the dissertation, there have been much disputes on certain elements of Worship among some Christians, especially those who have different perspectives on the form and type of Worship that were caused by their cultural influences or their ignorance of God’s concerns, etc. Therefore, I would like to touch on here some exemplary elements of Worship that cause much disputes over its inclusion in Worship and its manners of practice as examples, particularly characterized Hymns for adorations, Prayers, Scriptures Reading, and Benediction, whether they should be included in the orders of Worship or not, and, if it is so, how they should be practiced? In fact, I believe that God would not probably care about those matters that are related to the form and type, since He would see the hearts of the worshippers. Also, I assume that these would be nothing to some Christians like those who consider the heart attitude is the most important aspect in Worship. However, what I discovered from the

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<sup>140</sup> Ahn, Jae-Kyung, Reformed vol.01: *Dialogue with the Reformers, Reformation and Worship*, p. 99

He is the pastor of Onsangmyung Presbyterian Church in Korea.

<sup>141</sup> Ibid., p. 116

disputes, for certain Christians, such issues are the actual serious matters that cause a huge barrier and division between them. — In general, the former insists that those elements that mentioned above must be included and performed orderly, whereas the latter disregards them as unnecessary. Hence, I would like to introduce some perspectives and opinions of those two groups, especially on the matters above, which would be some reasons of their arguments, along with how they practice them in general, so that we would have a better understanding of each group's position and through that we would also have a time to reflect on our attitudes and criticisms towards those who have different perspectives, whether our accusations would be the ones necessary and recommendable, particularly in the eyes of God. In doing so, I would like to reflect on also the roles of our personal preferences in those matters, which means how our preferences play their roles in those people's decisions and accusations.

First of all, regarding the disputes over Hymns (Praises) and Prayers that are related to both matters of form and type — in fact, these matters would be the most crucial aspects in the disputes —, I would say that the 'traditional,' in the case of the Korean Presbyterian Church, usually arranges Hymns and Prayers in accordance with certain principals that give specific purpose for each one of them in its role. For instances, as for Hymns, they named them as Doxology, Adoration, Christological Hymn, Anthem, etc., and for Prayers, there are Prayer of Invocation, Representative Prayer, and Prayer for Offerings, etc. Consequently, in the 'traditional' side, each Hymn and Prayer has its own purpose that distinguishes from the other ones, and each one of them are used as a part in their own specific role to accomplish a Worship that is planned for glorifying God. Moreover, they believe that such characterizations and distinguishments would be the correct results from the Church Fathers and traditions, which has been rightly devised throughout church history, in order to glorify God as Trinity, to remember the works of Jesus and to invoke of God's aid, etc. So, we must keep and observe orderly in our Worship. In that sense, honestly, I believe that such manners of the 'traditional' would be the honorable and recommendable ones that we should have as worshippers of God and God would be pleased with them, unless they were observed as a customized habit or an action forced by someone else. In other words, the ways of the 'traditional' are not wrong, but they are rather the well-organized forms that would please God, if we would practice them genuinely in the proper manner. On the other hand, the 'alternative' has a tendency to practice Praises and Prayers within the theme of Sermon of the week in general by combining

them as a unit for the efficiency and natural flow of Worship. They neither use the characterized Worship songs (Hymns) for specific purpose, nor distinguish the time of Praises and Prayers, — in the case of C3, they even cancel Prayers, especially the Prayers that one particular person does — for they assume that the ways of the ‘traditional’ are the old-fashion manners that routinized and boring which disturb the congregations to focus on worshipping God by keeping their orderly forms, and thus, make them difficult to offer God a genuine Worship that came out of the deep conviction of the heart. Accordingly, they insist that within their manners of Praises and Prayers, all the congregations would participate in Worship actively and would express their own heart freely, not of the others, at the right timing. More precisely, the congregations could praise God wholeheartedly with the familiar contemporary Worship songs without disturbance of the orders and they could pray for something specific whenever they sense to pray for it at the very moment, not waiting for its time or just listing someone else’s prayer. Therefore, I would say that such manners of the ‘alternative’ would be the ideal ones for those who worship God passionately, and perhaps God would prefer to have such Worship than the orderly one, since it would be much easier to express one’s heart than the former and seems to be much more genuine. However, at the same time, there would be also a danger that people would enjoy their time being there in such atmosphere of a concert-likeness and become so much emotional. Therefore, I would like to conclude that both opinions about Praises (or Hymns) and Prayers are absolutely right and recommendable, which means none of them are wrong but unfamiliar to each other and God would not be bothered at all by their manners of Worship. Because, God would not concern its forms and types and they both have a desire to worship God in the best manner that they have known in particular.

Then, for the matters of Scriptures reading and Benediction that are related to the disputes over its inclusion in Worship, I would say that those are not the case of the Korean Church, but some churches like C3 who introduce the new formats of Worship without them, as I have demonstrated in 2.2. So, if I present the case of C3 as their representative, C3 Lausanne does not have a time for Scriptures reading and Benediction in their orders. In general, they just preach and quote time to time some Scriptures during the Sermon, and finish Worship with Altar Call than Benediction. In this regard, to be honest, I do not exactly know why they do such way, but I assume that it might be for the practicality and effectiveness of Worship and avoiding some possible hindrances.

Actually, regarding Scriptures reading, they believe that by doing such manner, reading Scriptures during Sermon with the relevant issues, Sermon and Scriptures could be passed on to the congregation much more effectively and might prevent probably the annotative or commentative Preaching or its nuance that the ‘alternative’ in general wants to avoid it. Since the ‘alternative’ does not prefer to preach in those manners but rather a sort of didactic manner with a relevant subject of the issues that the congregation would experience in their daily life. Moreover, in the case of Benediction that possibly gives an impression of authoritative, I assume that it would be for avoiding its certain negative impressions on it and scheduling their orders of Worship much more practically within their goal that is in evangelism. Frankly, for them, there would be nothing that surpass than providing a time to the new-comers to have a chance to confess Jesus as their Savior. What a fascinating idea! However, though I might understand their points of performing those two in such manners, I would like to point out that Preaching is not for pleasing someone else but it is the proclamation of the Word of God along with Scriptures reading. Strictly speaking, Scriptures are the Word of God and Sermon is the explanation of it. Therefore, it must be practiced in the right manner, that is, Scriptures must be read out before Sermon, because when there is the Word of God, explanation would follow it. Also, if we do it inversely, it would give a sense that Scriptures exist for Preaching, although Preaching exists for Scriptures. Besides, it gives a feeling that being in a seminar, not a Worship. Then, for Benediction, I would say that it is for the congregation and their right as God’s people. Therefore, it should not be neglected or compromised with other things, since it pronounces a blessing from God on the life of the congregation as their privilege. So, it must be practiced in the proper manner and not be neglected.

With respect to these, in addition, I would like to say that all those disputes are probably rather deeply related to our familiarity, our preference, and not God’s concerns, even if we assume that those are the manners that God would demand or seek. For, our familiarities, which we have been accustomed to our own surroundings, would become our preferences and it would be considered as the references of our decision makings and the arguments. Honestly, have we not seen and thought through our preferences or familiarities and make decisions with them? Therefore, I believe it would be so crucial to recognize the impact of our preferences in our decisions and admit the fact that our preferences could be different from God’s preferences. Furthermore, in certain cases, there would be also a possibility that other’s preferences could be the ones that God would seek from us.

## **6. Conclusion: Appropriate Positions towards the differences**

As we have seen through church history, the issue of diversity in Worship, especially in its forms and types, is not a bothering temporary current matter but a perpetual matter, even though its main contents would vary with different periods. For instance, in the Early Church, there were several traditions that were initiated by the Apostles or Fathers who had different perspectives on Worship, presumably caused by diverse cultural backgrounds or certain other issues that were related to each one's goals or preferences that differ from the others. And during the Reformation, each principal reformer had somewhat different opinions on Worship that they wanted to accomplish, which resulted in consequently various forms or types of Worship that would be insisted upon as the authentic one by each denomination and its sub-denominations. Moreover, in current times, on top of those that are called as one of the 'traditional' types, there are also other types of Worship that challenge the Worship forms of the 'Establish Churches,' that is, the Worship of the 'alternative,' which causes us to confront endless arguments about the forms and types of Worship and its authenticity and genuineness. Therefore, I believe, questions like, "whose Worship would be the one that God would be pleased with?" "whose forms or types would be much more preferable for God?" — which would be summarized as the ones that are observed orderly within the manners that were passed down from the past would be the appropriate ones, or the ones that are reformed in accordance with the culture of its participants so that they could participate in it much more actively — are not the appropriate questions to ask, and actually are meaningless questions. God never said that He loves a certain particular form or type, or that we must worship Him in a certain way. More precisely, there is NO reference from God that we might use to judge others in the matters of its forms and types. In fact, as we admit, such questions that are closely bound to God's preference and His choice, we can truly say nothing about them. For those questions are not the questions for me or us, but God. In other words, we are not the ones who have the right to approve or judge these matters, since the issue is totally dependent on God who has the absolute rule and authority to choose whether He would accept or reject a certain form or type. Thus, these are the matters of God, not man. And the only thing that we can do for such matters is to do our part; which means worshipping God genuinely with our whole heart. In this regard, if it is the case of the genuineness of those who worship Him, I would say that I am absolutely sure of God would be pleased with the Worships from both of those two sides, not just one. The ones that offer Him

sincerely. For, God would be pleased when they offer Him with the genuineness of their heart. As we know, God says that He sees the heart (1 Sam. 16:7) and even demonstrated that He would accept such Worship that was offered to Him with the sincere heart of the worshippers.

In line with this, I would briefly present some points that we should have in mind as a worshipper of God. Firstly, I would like to point out that we should remember the essences of Worship, especially the reasons why we worship God and our position in Worship, as well as the aspects that God cares about or seeks in Worship. For we worship God voluntarily as a person who has received His love and grace through Jesus and responds out of gratitude for such love and grace. Also, it is neither a time for me to become the center of Worship, nor a time for a pleasure or a duty, as God clearly communicated that He seeks the hearts of the worshippers. Then, I would point out that not to judge others on their forms and types of Worship, since no one knows the exact manner that God would ask, and my form or type could not be the one that God demands also. Frankly, is it not God who would judge whose Worship would be preferable for Him in accordance with His standard? Thirdly, I believe we need to reflect on our own motivations of choosing a certain manner of Worship and our practices, in order to discern first whether I worship in accordance with my own preference or of God's preference. For, we usually have a tendency to believe our way is the authentic one, although we might have had it by chance (by our own community) or our own personal preference.

Now, then, how should we approach or respond appropriately to such matters of diversity? In other words, what would be the recommendable manner that we should take as the relevant position for approaching this phenomenon of diversity in the forms and types of Worship and the disputes that were caused from it, as a worshipper of God who constantly confronts such issues and its accusations? In this regard, as a conclusion, I would like to propose firstly to have in mind always the cultural aspects in Worship, since it is a crucial aspect that brings about the differences and the constant changes in the forms and types of Worship, because we are deeply connected with our own culture and cannot avoid its influences in our life. Then, I would say that, we should try to accept those who have different perspectives on Worship unless they are considered universally as cults. For they are also the worshippers of God who love God and try to worship Him in the best way they know. Moreover, as a body of Christ, we are called to love one another, particularly those

who are in the same body. Thirdly, I would suggest that to respect each one's manner, as the one God would possibly seek from us and try to see their essences instead of just judging them blindly. I assume that we might even discover certain points that we are missing in our own Worship from others. After that, I would like to propose that to be aware of how we worship God, our attitude as worshippers of God. That is, reflect on whether we worship God with the habit that we are accustomed to in accordance with our own preferences, instead of God's, and whether we are ignorant or negligent of God's concerns in Worship that is in the heart of the worshippers, so that we could worship God rightly, while remembering His concerns. In line with this, lastly, I would like to also propose that to practice our part sincerely, because God will do His part in the concept of the Covenant and the only thing that we can do is to practice our part diligently.

Incidentally, I do not personally see this diversity as negative, but rather consider it positively, because I believe that God does not care about the diversity of Worship as much as He cares about the genuineness of the worshippers. Furthermore, He has even allowed this diversity to happen, and has been working through this diversity since the beginning of Church. — Honestly, I have the sense that God might respect each person's perspectives on Worship, even though they are different. **Then what would be the reason that we should not be like God?** In fact, just as each person is different from others, it is not too strange to see diverse perspectives and preferences on Worship from those who love God and try to offer their best to Him. Therefore, I would like to finish with these arguments that we must stop criticizing others, although they might have different perspectives and practice in the manner that seems awkward and cultic in our eyes, for it is God who judges, not me. Also, at the same time, all of us as worshippers of God, must be careful with what we are doing in our Worship, so that we may not worship God for our own satisfaction within our own preference and not make it into a Worship like Jesus mentions in Matthew 15:8, "This people honors me with their lips, but their heart is far from me." Moreover, let us worship God in the manner that we believe is the best way of honoring God and glorifying Him. For that manner would be the right manner of Worship that God seeks and would be pleased with!

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