A Study Of The Concepts Of Worship Held By Korean Seventh-day Adventist Youth Undergoing Cultural Shift In The United States

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This Doctor of Ministry Project report falls in a category described in the Seminary Bulletin as "Project II" in fulfillment of requirements for an alternate curriculum plan under which the candidate prepares two related papers -- a theological position paper addressing some issue or problem in the church theologically, and a professional paper addressing this issue or problem from the standpoint of ministerial practice.
A STUDY OF THE CONCEPTS OF WORSHIP HELD BY KOREAN SEVENTH-DAY
ADVENTIST YOUTH UNDERGOING CULTURAL SHIFT IN THE
UNITED STATES

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Kwang Rim Chough
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A STUDY OF THE CONCEPTS OF WORSHIP HELD BY KOREAN SEVENTH-DAY ADVENTIST YOUTH UNDERGOING CULTURAL SHIFT IN THE UNITED STATES

A project presented in partial fulfillment of the requirements for the degree Doctor of Ministry

by

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DEDICATION

My dear wife, Myung-Soon, and three lovely daughters, Mi-Jung, Soon-Jung and Hyun-Jung.
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GENERAL INTRODUCTION

Worship is essential for Christian growth, and a meaningful worship service on the Sabbath is therefore critical in the lives of worshippers. This is particularly true of the youth of the church.

The purpose of this study was to develop a theology of corporate worship and to study the concepts of worship held by the youth of a specific ethnic group who are moving away from their native cultural background, and will inevitably be exposed to the new culture.

The researcher of this project intends to apply these theological concepts of worship to a specifically situated group of youth, namely representatives of the second generation of the Korean Seventh-day Adventist churches in the United States.

Since there is a considerable acceleration of cultural change in this century, the cultural as well as the spiritual aspects of worship must be considered. Therefore, this study is conducted with respect to the understanding of worship, the cultural confrontation of worship, and suggestions for possible adaptation.

This research and investigation was carried out in a selected number of Korean Seventh-day Adventist churches in the United States.

The study consists of two parts. Part I is in the form of a theological position paper stating the author's grounding conviction with respect to worship. Part II, then, proceeds to examine the concepts of worship held by Korean Seventh-day Adventist youth undergoing cultural shift in the United States.
PART I

A THEOLOGY OF CORPORATE WORSHIP IN

RELATION TO CULTURE
I. INTRODUCTION

The act of worship, the meeting of man with God in worship, is directly connected with one's belief. "As men believe, so they worship."¹ "Worship is governed by belief."² Jesus healed a blind man and asked him if he wanted to believe in the Son of Man. The man answered that he would like to know who He is, so that he might believe in him. Jesus said, "You have now seen him; in fact, he is the one speaking with you." Then the man said, "Lord, I believe, and he worshiped him."³ But "when men became uncertain about their theology, their worship lost its meaning,"⁴ because "worship without theology is sentimental and weak; theology without worship is cold and dead."⁵ By the time of the 8th century B.C., Israel's worship had degenerated into empty form, made meaningless as they changed the object of their worship. Amos quoted the Lord as saying,

I hate, I reject your festivals, nor do I delight in your solemn assemblies. Even though you offer up to me burnt


⁵Segler, p. 57.
offerings and your grain offerings, I will not accept them: And
I will not even look at the peace offerings of your fatlings.
Take away from me the noise of your songs; I will not even listen
to the sound of your harps. But let justice roll down like waters
and righteousness like an everflowing stream. Did you present me
with sacrifices and grain offerings in the wilderness for forty
years, O house of Israel? You also carried along Sikkuth your
king and Kiyymn, your images, the star of your gods which you
made for yourselves. Therefore I will make you go into exile be­
yond Damascus, says the Lord, whose name is the God of hosts.1

Israel's worship lost its "meaning" because their theology—their
belief and value systems were perverted.

Then, what is theology? Thiessen defines the literary meaning
of theology as the doctrine or the science of God.2 Hoon defines it
as referring supremely to the self-disclosure and self-communication
of Theo, God, in the Logos, the Word, Jesus Christ.3 Segler believes
that worship and theology should go together, thus "to motivate a
strong Christian faith and to empower a fruitful Christian life."4
"Worship," he says, "is the experience of conscious communion with God,
and theology is the effort to describe the meaning of the experience."5

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1 Amos 5:21-27 (NASB). All Old Testament scripture quotations
are taken from the New American Standard Bible unless otherwise indi­
cated.

2 Henry C. Thiessen defines the term "theology" in his book,
Lectures in Systematic Theology. "It is derived from two Greek words,
Theos and Logos, the former meaning God and the latter word, discourse
and doctrine. In the narrow sense, therefore, theology may be defined
as the doctrine of God. But in the broad and more usual sense the
term has come to mean all Christian doctrines, not only the specific
document of God, but also all the doctrines that deal with the rela­
tions God sustains to the universe. In this broad sense we may,
accordingly, define theology as the science of God and His relations
to the universe. (Grand Rapids, Michigan: William B. Eerdmans Publish­

3 Paul Waitman Hoon, The Integrity of Worship (Nashville,

4 Segler, p. 57.

5 Ibid., p. 58.
Christian worship is God-centered, and the theology we hold, as already noted, determines the nature of our worship.

If we view God as only divine principle, we will seek to conform to the principle. If we view God as ideal, we will seek to know him through intellectual understanding or reasoning. If we view God as a personal Being, we will seek to know him in personal relationship. If we conceive of him as Spirit, self-revealed in history, we will worship him in "Spirit and Truth."\(^1\)

\(^1\)Ibid., p. 57.
II. WHAT IS WORSHIP?

Worship is man's response to God's initiative. As Segler suggests, "Worship is not a human invention; rather, it is a divine offer."\(^1\) Nocholls\(^2\) and Horton\(^3\) agree. God takes the initiative in inviting man to a personal relationship with Him, and man merely responds. God addresses the fallen human race with the question, "Where are you?"\(^4\) He approaches man through Christ with the invitation: "Come to me, all you who are weary and burdened, and I will give you rest . . . and you will find rest for your souls."\(^5\) So the "church's worship is the Opus Dei, the work of God."\(^6\) It is God who calls His people together, it is He who holds assembly with them, and it is He who leads the divine service of His church.\(^7\)

\(^1\) Ibid., p. 4.

\(^2\) William Nicholls says, "Worship must begin not with man but with God, with the descent to us of the divine charity which loved us first." Jacob's Ladder: The Meaning of Worship (Richmond: John Knox Press, 1966), p. 28.


\(^4\) Gen 3:9.

\(^5\) Matt 11:28.


\(^7\) Ibid., p. 192. "The service is in the first instance primarily, in origin and in substance, divine action, and is only then human action secondarily, by derivation, and as an accident of the former. What man should and can do here is service. And that this
The English word "worship" is derived from the Anglo-Saxon "weorthscipe." Hoon explains its literary meaning:

Worship is said to stem from the word "Worthship," and worship accordingly is defined as the acknowledgement of God as supreme value and the ascription of supreme worth to him. Entire theologies—or one should more accurately say, philosophies—of worship are built upon this proposition and up to a point this is a reliable way of thinking.

Worship, then "is essentially, as well as etymologically, the recognition of God's worth." When we worship, we are declaring God's worth. In a loud voice many angels sang: "Worthy is the Lamb, who was slain," and every creature answered, "To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!" The four living creatures said, "Amen," and the elders fell down and worshipped. This recognition and acknowledgement of God's worth is the primary element of worship, and constitutes the basis of His right to ask mankind to respond to Him through the act of worship.

Service is divine service is something which is brought about not by man but by God and God alone. It is God who wills that divine service be held. It is God who provides the media suitable for it. It is God who hears witness through them to His grace. It is God who by this means awakens, purifies and advances faith. All along the line it is God not man, and man at every point appears only as the one who serves and who carries out the will of God."
One of the most important reasons why God's people ought to worship Him is the fact that He has saved them from the bondage of death. When God gave the Israelites the Ten Commandments at Mount Sinai, the prologue was "I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery," therefore they should not make any idol or likeness of God to worship. Jesus commanded, "Worship the Lord your God, and serve Him only." God commanded His people to worship Him "only" because he had saved them and made them His. Karl Barth indicates that the primary ground of the church's service, or worship, was the fact that God "commanded us." Since God commanded us to worship Him on the ground of His salvation, it becomes a matter of obedience or disobedience whether we worship Him, and its necessity lies outside ourselves. In this sense, worshiping God carries a more important meaning than simply praising and glorifying Him, because God has delight in obedience more than in sacrifice: "Has the Lord as much delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to heed than the fat of rams."

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1 Exod 20:2.  
2 Exod 20:2-5.  
3 Matt 4:10.  
4 Barth, p. 194: "Poor present-day man with his utilitarian notions should certainly find it salutary and comforting to be told once again that there is something which, though it has its utilitarian side too, cannot be founded on utilitarian principles, but has its primary ground in its being commanded us. And this thing is the church service."  
5 1 Sam 15:22.
When we gather together to worship Him, we are obeying His commandment and in this obedient act of worship, God inspires man to respond to His revelation. Worship is based on the fact that God has revealed Himself in history; as Segler says, "Christian worship is first an experience, not an art. It is based upon a historical fact, the fact that God revealed Himself in history." Hinduism and Buddhism find God through nature; Confucianism finds God through conduct; but Christianity finds God in history. God is known for what He is and by what He does.

God's manifestation to Moses at Mount Sinai was a historical event in which He demanded His people to worship Him only, and today He reveals Himself through the Bible, the living history, that makes it possible for man to grasp full knowledge and understanding of God at work in history. Robinson says that this "actuality of history" is the concrete basis for the entire Bible story, and Hoon says that in this "quality of concreteness" lays the power of biblical worship. God has revealed Himself in love by offering man happiness and fullness of life, the Spiritual power to overcome problems, and salvation for all mankind. To this divine initiative, man responds with humility, penitence, petition, devotion and adoration, Abba says, "Worship, like saving faith, is man's response to the nature and action of God. But

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1Segler, p. 57.
2Exod 19:18, 20.
4Hoon, p. 288.
the response of worship, like the response of faith, is itself the gift of God."1

There is another aspect of worship as man's response to God. That is: "Worship is the loving response of the creature to his Creator."2 Man worships God because God is his Creator and he is God's creature. E. G. White says, "The duty to worship God is based upon the fact that He is the Creator and that to Him all other beings owe their existence."3 In order that His creative act should be remembered God set a day apart from the ordinary six days of the week and sanctified this seventh-day as the Sabbath of Rest. "Man was to rest upon this sacred day . . . that as he should behold the evidence of God's wisdom and goodness, his heart might be filled with love and reverence for his Maker."4

The Seventh-day Sabbath has significance as the memorial of creation. J. N. Andrews explains,

The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God. For the worship of God is based upon the fact that He is the

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2Segler comments, "Worship is the loving response of the Creature to his Creator. . . . God took the initiative in worship by creating man for fellowship with himself, and because He is worthy He stands in judgment over man and makes demands upon him." *Christian Worship*, p. 58.


Creator and that all other beings were created by Him. The Sabbath therefore lies at the very foundation of divine worship.  

So if worship is essentially a revelation and a response, then worship on the seventh-day Sabbath should be the one essential aspect of man's response in which God allows him to experience a new manifestation of God's goodness and His love.

The Motivation of "Ekklesia"

The worship of God must be considered in the context of the church and its corporate nature. When God sent Moses and Aaron to Pharaoh to call the Israelites out of Egypt where they had been in bondage for 400 years, it was the initial step in forming the ekklesia, the Church. Ladd reminds us that "ekklesia is a biblical term designating Israel as the congregation or assembling of Yahweh." The Old Testament employs qahal for the Church which is derived from an obsolete root gal, meaning "to call," closely paralleling the New Testament concept, ekklesia from ek and kaleo, "to call out." The word ekklesia, obviously, is never used for the church building but only for the assembling of the saints for worship.  


4Ladd, p. 537: "Ekklesia is never used of a building as is the English word 'church.' It is the assembling of saints for worship." And it "can designate a meeting of Christians for worship."
Worship was the original motivation of the Exodus event, the "calling out" of a people for God:

And afterward Moses and Aaron came and said to Pharaoh, "Thus says the Lord, the God of Israel, let my people go that they may celebrate a feast to Me in the wilderness. . . . Please let us go a three days' journey into the wilderness that we may sacrifice to the Lord our God.\(^1\)

This sacrifice here requested was the earliest form of worship of the Israelites.\(^2\) "When Moses and Aaron went to Pharaoh, their plea was that Israel should be freed to worship God."\(^3\) Although the components of worship may vary according to the time and place, what motivates the believers to assemble together is the worship of God. The primary purpose of the assembling of the saints is to create incentives for worship and to furnish the atmosphere for worship.

Through their worship God calls His people out of the world (spiritual Egypt), into a "creative experience." When they come into the presence of the living God in worship, unless there is a lack of sympathy between them, the quality of being is enhanced.\(^4\) Man grows through his experience. The Christian becomes like his Master through his worship experience. Bradley describes it beautifully: "Worship lifts men to the next level of experience and justifies their existence

\(^1\)Exod 5:1, 3.

\(^2\)Scott F. Brenner quotes this historical proof from the Jewish Encyclopedia, vol. 6, p. 454. "Public worship among the people of Israel from the earliest times was confined to sacrificial ritual and to the Levitical priestly, and musical function." The Way of Worship (New York: The Macmillan Co., 1944), p. 35.

\(^3\)Pease, p. 14.

as men.\textsuperscript{1} He concludes, therefore, that worship is "the chief concern of highly developed human beings. A human being must be graded according to his capacity of worship."\textsuperscript{2}

\textsuperscript{1}Dwight Bradley in \textit{The Congregationalist}, quoted in Fiske, p. 189.

\textsuperscript{2}Ibid.
III. THE CONSTITUENTS OF WORSHIP

What we believe about God characterizes our worship, as "What one honestly believes about the Object of worship predetermines the nature and quality of his worship."\(^1\) Two aspects of worship are involved: what one believes and how one believes. When man comes to worship, he relates himself immediately to God the Father, God the Son, God the Holy Spirit and the revealed word, or the Bible. With respect to the object of our worship, Jesus taught that "Worshipers will worship the Father in Spirit and Truth."\(^2\)

The Object of Worship: God

What, then, is the nature of the God we worship? First, He is a transcendent God. When we worship we do not worship an equal; we worship our Creator, the eternal, infinite God.\(^3\) "In worship man experiences a creature-feeling, a feeling of dependence upon God."\(^4\) Our position in worship is not equal with God.

"For My thoughts are not your thoughts, neither are your ways My ways," declares the Lord. "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."\(^5\)


\(^2\)John 4:23. Although Jesus did not claim Himself as the one to be worshiped, sometimes He accepted worship on the basis of ontological accommodation. See John 14:9-11.

\(^3\)Segler, p. 59.  \(^4\)Ibid.  \(^5\)Isa 55:8-9.
The transcendence of God is a humbling experience to the worshiper, and it should control the atmosphere of the church service. "Holy, holy, holy, is the Lord of Hosts, the whole earth is full of His glory." The experience of worship therefore is unique and entirely different from any other experience.

Secondly, He is an immanent God. God is always present in human life as the life-giver and the life-sustainer. "He is not far from each one of us. For in Him we live and move and have our being." Regarding the ways by which God makes Himself known to man, Segler comments,

The most intimate and personal expression of His revelation is His love in action. God continually offers Himself in abundant love and forgiveness. Man is not left to speculate on the presence and purpose of God, for He comes to man continually. To believe in God's absolute sovereignty is to believe in the sureness of His love.

In worship man's knowledge of God is in a measure immediate, for man stands in the presence of the living God. "Our Father ... in heaven" is also "among us." Worshipers should sense His presence. For the true worshiper, "Worship is not a happy ignorance, but a reasonable service."

"Worship" and "service" are interchangeable terms since worship is not a static state but an active movement. In the New Testament, worship is inseparably related to service. When Jesus was

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1 Isa 6:3. 2 Acts 17:27-28. 3 Segler, p. 60.


tempted by Satan to worship him, Jesus answered him by quoting from Deut 6:13, "It is written, you shall worship the Lord your God, and Him only shall you serve." A servant cannot serve if his master is not with him. Man cannot worship if God be not present.

Thirdly, He is a personal God. God is not an ideal or a philosophical unity or a metaphysical principle. He is a Personal Being and a spiritual Being who seeks personal relationship with men. Even though He transcends all our knowledge and experience, He is a thinking, listening, purposing, planning, answering, and loving person. When we offer a prayer in worship we presuppose that God hears it and answers it as He wishes. In other words, men enter into an inseparable personal relationship with God through the experience of worship. God demonstrated the visibility of His personality to the universe through the incarnation of Jesus Christ. Man's vision of God comes in the challenge of Jesus, "He that hath seen me hath seen the Father." This vision of God is a vision of a Person.

The Dynamic of Worship: The Holy Spirit

The Holy Spirit is "The Dynamic of worship," who works for every aspiration and every achievement in the human heart. The greatest entry of the Holy Spirit into an assembly of the saints was the Pentecostal experience. "To be 'in the Spirit' was an essential character [sic] of full membership of the church; and in the common worship, the indwelling Spirit made intercession and gave utterance."

It is the Holy Spirit that guides the church into a right decision, and it is also He that inspires the church in its worship and work. Jesus commanded His disciples to tarry in Jerusalem until they were empowered by the Holy Spirit.\(^1\) "You will receive power when the Holy Spirit comes on you."\(^2\) This "power" is also a living power in the church and its service. Segler states,

> The Lordship of Christ could be understood and acknowledged only if the Spirit was present. The will of Christ could be accomplished only by the Spirit's living in the church and guiding it in all its worship and activity.\(^3\)

He continues to comment about the relationship between the Spirit and worship:

> There may be a variety of forms in worship, but there can be no mistaking the fact that the church is dependent upon the Holy Spirit for the reality of its worship. . . . He must create in the minds of the congregation the consciousness of God. Genuine worship takes place only when God is worshiped for His own sake. The experience is made possible only by the creative work of the Holy Spirit in the hearts of individuals and in the entire body, the church.\(^4\)

First of all, the Holy Spirit is God's personal presence. In man's worship God is present in His spirit, and men "worship in the Spirit of God."\(^5\) If the Spirit of God does not dwell among men, they cannot control their sinful natures nor do they belong to God.\(^6\) The Spirit of God or the Holy Spirit is always God-at-hand, and He is also always God-at-work.\(^7\)

Secondly, the Holy Spirit is a transforming power.

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\(^1\) Acts 1:4-5; Luke 24:49.  
\(^2\) Acts 1:8.  
\(^3\) Segler, p. 64.  
\(^4\) Ibid., p. 65.  
\(^5\) Phil 3:3 (NASB).  
\(^6\) Rom 8:9.  
In order to serve Him right, we must be born of the divine Spirit. This will purify the heart and renew the mind, giving us a new capacity for knowing and loving God. It will give a willing obedience to all His requirements. This is true worship. 

Without the Holy Spirit man cannot be convinced of his guilt; without Him man cannot understand the truth; without Him there is no true life, and without His transforming work man cannot enter into the kingdom of God. It is the Spirit's power that makes it possible for man to live the life of Christ.

But more than all of the aspects of the Holy Spirit described above, the most urgent necessity of the presence of the Holy Spirit in worship lies in the fact that He is an agent in the forgiveness of sins. It is the Holy Spirit who motivates man to confess his sins, personal or public, in worship and it is also He who gives assurance of the prayers being heard and the sins being forgiven and the wounds caused by those sins being healed. Bailey states, "Christian worship speaks of forgiveness as healing." If, indeed, worship holds any redemptive aspect for mankind, it must be remembered that it is the Holy Spirit by whom the saints are sealed for the day of redemption.

The Norm of Worship: The Bible

What can a man say about the Holy Bible, the revealed Word as


8Eph 4:30.
related to worship? Certainly the Bible offers the norm and content for our worship. According to Segler:

The Bible is the life book of the church. It provides objective content for worship. . . . Since the Bible is the church's source book of knowledge about its salvation, its guidebook for living, and the promise of its destiny, it must be kept central in the church's worship.¹

To become a pure divine worship, it should be conducted with true divine words. Nothing can replace them. No human revision of the words of God has place in the divine worship even though it has been attempted throughout the long history of religion. The word of Jesus speaks clearly:

This people honors me only with lip-service, while their hearts are far from me. The worship they offer me is worthless, the doctrines they teach are only human regulations. You put aside the commandment of God to cling to human traditions.²

There are three ways in which the Bible is related to worship.

First, the Bible is Heilsgeschichte, the "story of salvation." It is the original history book that explains the beginning of life, its process, and its destination. This book, the Bible, explains about the perfect life, fallen life, and the restored life through Jesus Christ. Without the Bible, the didactic and kerygmatic implications of the gospel, which are the most important part of worship, become impossible. "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness."³

Secondly, the Bible is a witness to Jesus Christ. "These are the Scriptures that testify about me."⁴ The Bible is a witness

of the salvation that comes in Christ. The Old Testament foretells God's plan of salvation coming by the "seed of woman," and the New Testament witnesses to how God's plan has been fulfilled in Christ. Jesus' explanation to the two disciples on the way to Emmaus showed that Jesus Christ, central in God's plan of redemption, was the theme of the whole Bible, "And beginning with Moses and all the prophets, he explained to them what was said in all the Scriptures concerning Himself."¹ Bernard Ramm says, "Christ is the supreme content of the Scriptures."²

Thirdly, the Bible is a warning for God's people. The Bible contains not only "good tidings," the Messianic promises, and the phases of God's loving and forgiving characteristics, but also God's justice and sovereignty are manifested in many pages of the Bible, especially in the Old Testament.

Paul's first letter to the Corinthians indicates that some parts of the Bible were written for a special purpose; "These things happened to them as examples and were written down as warnings for us."³ It must be understood that, when we come to worship God, we are coming before the justice and majesty of the God who loved the world but, at the same time, His justice demanded that He give up His Son whom He had promised in the beginning.⁴ By the words of God read during worship, the worshipers are not only blessed but they are warned not to repeat the former sins. Without justice God cannot be

³1 Cor 10:11.
⁴Gen 3:15.
the God of love because love cannot be fully appreciated without justice. Another reason why God's characteristic of justice, as much as His love, should also be expressed in the meeting of man with God in worship is the fact that man's natural heart is full of evil thoughts, and God will never hesitate to punish unconverted hearts.

The Lord, the Lord God, compassionate and gracious, slow to anger and abounding in lovingkindness and truth; who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grand-children to the third and fourth generations.

Worship is Christological

Worship is Christological because "No man has ever seen God, but God the only Son who is at the Father's side, has made Him known." Christ became a real manifestation of God the father to whom worship is offered. The fact, that the nature of Jesus Christ shall determine the characteristics of the church's worship, is unique. Only through Him true Christian worship can be understood. Gerhard Delling declares the sovereignty of Jesus Christ over worship in his study of New Testament worship:

Christ was its content; confession of faith in Him played a decisive part; hymns praised the salvation which was wrought through Him; the burning expectation of the Church looked out for Him. Through Him the old man was overcome; in Him the new being was bestowed; "in Him" the common fellowship was founded. He was present in the Lord's Supper, His spirit furnished the utterance in the life of worship; "in His name" men called upon God in thanks and requests.  

Jesus says, "The Father will give you whatever you ask in my name."¹

In order to understand the characteristics of worship better, the nature of Christ as related to God must be understood. Dietrich Bonhoeffer states,

I do not know who this man Jesus Christ is unless I say at the same time "Jesus Christ is God," and I do not know who the God Jesus Christ is unless I say at the same time "Jesus Christ is man." The two factors cannot be isolated because they are not isolated. God in timeless eternity is not God. Jesus limited by time is not Jesus. Rather God is God in the man Jesus. In this Jesus Christ God is present. This one God-man is the starting point of Christology.²

Therefore, Christian worship is bound to time and yet miraculously conquers time.³

Man can worship a holy God because He came in lowly birth to man's lowest condition. In the real humanity of Christ God came the whole way to man. In Christ and in all the acts and manifestations of Christ, history and eternity meet.⁴

The unique meeting of God and man in Christ made worship realistic. If there were no Incarnation of God in Jesus Christ, man might have been left without a true understanding of worship, because "Christ's work was to establish an altogether different worship."⁵ For example, Jesus says:

If you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there in front of the altar, first go and be reconciled to your brother; then come and offer your gift.⁶

¹ John 15:16.
Worship becomes meaningless unless the worshipers are in harmonious relationship with their brothers without selfishness or hatred.

William Nocholls says that Christian worship displays an analogous two-sidedness; it must enact first the descending movement of the divine charity, and then man's response in Christ.¹ What Jesus meant was that "man's response" will not be accepted unless he accepts his brother as a Christian.

Since Christ Himself is the center of worship,² His nature should by all means be reflected in worship. His deity, which can be equated to "objectivity" in worship, should be revealed as well as His humanity, which can be equated to "subjectivity" in worship.

**Subjectivity and Objectivity**

The theological relationship between objectivity and subjectivity in worship can be compared to the physical relationship of fire and fuel. They are both independent substances, but without their mutual cooperation there can be no functions.³ Paul Tillich feels if man does not accept God's self-manifestation, that manifestation is without effect,⁴ and in this sense "subjectivity sustains objectivity."⁵

¹Nicholls, p. 36. ²Ibid. ³Amos N. Wilder comments, "Any salvage operations here cannot be effected by strains of ravishing celestial music or by invocation of a deus ex machina or voice from heaven. It can be only effected by immanent creative and redemptive operations in the situation ... where the fuel of the human lot catches fire from heaven; where the blank wall turns into a door." Otherworldliness and the New Testament (New York: Harper and Brothers, 1954), p. 63.


⁵Hoon, p. 205.
What is meant by subjectivity and objectivity? Hoon's broad definition is "subjectivity can designate the reality of man and objectivity the reality of God as the two poles of the field in which worship takes place." Philosophically speaking, subject is that which acts, and objective is that which is acted upon. Subjectivity in worship means that it is manward, horizontal, passive, and it is an experience of God's immanence, while objectivity in worship means that it is Godward, vertical, active and it is an addressing to God in His transcendence.

Our task is to recognize these two differences, yet to understand them as inseparable factors in worship. In general, the view is that Roman Catholicism conceives of worship as "an objective act" and conducts its worship "objectively," while Protestantism conceives of worship as "a subjective transaction." But now Catholic theologians seem to be saying that although God offers man His grace through the sacraments, His grace becomes man's salvation only if man accepts it, putting it subjectively into operation.

In the sense that worship should be theocentric, "we can only offer Him our service if He Himself inspires and orders it first of all." Louis H. Gunnemann says that worship is essentially a response

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1Ibid., p. 197.  
2Ibid.  
3Ibid., p. 194.  
to what God has already done, a "celebration, not repetitious
assaulting of God with prayer."¹ If worship is to help people, it
ought to be subjective, yet "worship must be objective proclamation
... its goal is something more than therapy."²

Subjectively, in worship man expresses his needs to his
Creator and finds satisfaction for those needs which are absolutely
necessary for his existence. Bultmann says, "Man's life is moved by
the search for God because it is always moved, consciously or un-
consciously, by the question about his own personal existence."³
In worship, subjectivity is not an option: it is a necessity,⁴ for
it is impossible to be freed entirely from the concept of subjectivity.
Praying, singing, offering, and even the proclamation of the word are
bound up with subjective feelings or emotions which are created by
subjective conditions. Meditations, devotions, and confessions,
all of these forms of religious exercise cannot be separated from
personal feelings.

Emotion underlines the action... Emotion is a form of
action... Indeed, reality, whether oneself, or the world
around us, or God, is met through feeling. Further, reality
is known through feeling, feeling performs a cognitive function.
... Still further, by emotion man evaluates reality.⁵

But this does not mean that subjectivity should precede the
objective elements of worship. No matter how important the role may

¹Louis H. Gunnemann, Worship: A Course Book for Adults
²Hoon, p. 209.
³Rudolf Bultmann, Jesus Christ and Mythology (New York:
⁴Hoon, p. 209. ⁵Ibid., p. 199.
be which subjectivity plays in worship, there can be no meaningful reality of worship if God has not created all of the functions in man in the first place. "God can be the object of our worship only if he is first the subject, that is, the one who gives us the worship."^1 God created man as an emotional being because the emotion can be an agency through which both of them could have mutual benefits. Pruyser describes it as follows:

Piety cannot exist without emotion. But neither can the gods exist without emotion. . . . Gods feel and men feel, and their transactions are feelingful acts. They respond to each other emotionally, in solicitation or recoil, in awe or bliss.²

God's providence and grace are already given and always provided, but they are conditioned by the subjectivity of mankind. In other words, without God's revelation man has no way to gain an absolute knowledge of Him; that is, if man does not respond to His revealed grace, man can reach nowhere. Calvin illuminates this reality:

True and substantial wisdom principally consists of two parts, the knowledge of God, and the knowledge of ourselves. But while these two branches of knowledge are so intimately connected, which of them precedes and produces the other, is not easy to discover. For, in the first place, no man can take a survey of himself but he must immediately turn to the contemplation of God, in whom he "lives and loves."³

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¹ Paquir, p. 4.


If Calvin is correct, then what Brenner says can be justified: "We cannot find God except as God finds us," and we may go on further to say that we cannot find ourselves unless God is found by us because "through Him all things were made; without Him nothing was made that has been made." Paquir says that there is a danger when worship becomes too anthropocentric—there is a tendency to deviation towards moralism or legalism. At the same time, there is a tendency to deviation towards formalism or predestinationism, when worship becomes too theocentric. Therefore, true worshipers learn how to avoid these two extreme positions in worship, and understand the true meaning of these two important aspects which will lead them to "a sacrifice acceptable and pleasing to God."  

Subjectivity and objectivity are next understood in light of the ontological and soteriological nature of the Word. Every service in a deep sense is a partaking of the divine nature, and every element in a service is to preserve men unto everlasting life. The same life-giving and life-saving Presence is Real in all cases. Worship is objective in the sense that the life offered in the Word is prior to and independent of man's life, and subjective in the sense that the Word welcomes, indeed requires the answering thrust of man's selfhood if its life is to be received.

A subjectively and objectively balanced worship is to be desired by the worshiper in terms of the Incarnation of Jesus Christ since He is the center of worship.

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1 Brenner, p. 27.  
2 John 1:3.  
3 Paquir states, "If worship is too anthropocentric . . . the Christian life will tend to deviate towards moralism, or even towards a new legalism regarding our duties which can come close to the legalism of meritorious work." P. 55.  
4 Phil 4:18 (RSV).  
5 Hoon, p. 207.
This incarnation as a Christian belief also provides us a clue to the problem of culture as related to the practices of corporate Christian worship, particularly as it relates to the second generation ethnic.
IV. CULTURE AND WORSHIP

Definition of Culture

The meaning of the term "culture" is difficult to explain as seen by the fact that there are almost three hundred definitions of the word.¹ The simplest definitions are those of Honingmann (that culture is "a way of life,")² and of Calhoun (that "culture is social effectiveness").³ A more detailed definition is given below:

Culture may be defined as the artificial objects, institutions, and modes of life or of thought which are not peculiarly individual but which characterize a group. . . . Culture is a life of a people as typified in contracts, institutions, and equipment. It includes characteristics, concepts, and behavior, customs and tradition. . . . Culture, then, means all those things, institutions, objects, typical reactions to situations, which characterize a people and distinguish them for other peoples. . . . A culture is more than the sum of the things which compose it.⁴

So culture is everything with which a person is concerned and involved in a society.⁵ And this "everything" keeps changing according to the scientific development and the educational achievement of a given society.

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⁴ Willis' definition is cited by A. L. Kroeber and C. Kluckhohn, p. 161.
Confrontation of Culture

When a man becomes involved in a way of life effected by his society, some degree of tension is created. Whether the tension be great or small it is there, and it is almost impossible for man to avoid confronting it. And this tension has to be taken care of, or he is very uncomfortable.

Resolution of Conflict

Mayers discusses four avenues through which people can resolve the tension. The most immediate response is "escape" or "withdrawal." Suicide is the ultimate in escape. There are other means that one may use: entertainment, such as television, films, drugs, eating, or drinking, and developing a new friendship with others.

The second way of getting out from under the burden of tension is "conformity." There are two kinds of conformity: conformity for conformity's sake and adaptation to another's life-way. The former is the way a person modifies his behavior just to get along, and the latter is developing a mutual respect and self-respect.

The third means of gaining release from the burden of conflict is "seeking a scapegoat." This lets the person place the blame for his conflict on another person or thing in order to gain something selfishly from the relationship.

The fourth resolution of the tension is accomplished by "forming a new group." This is a new identity group that is established around the ingredients of the conflict, and this new group will be
perceived as supporting and encouraging the individual in conflict thus reducing the strain of the conflict.¹

Becoming a Christian may mean to enter another culture where Christianity is seen as a sub-culture in a non-Christian society. When a convert takes his first step into the Christian life, a life of a totally different dimension, he faces the burden of tension caused by the changes in his life, its purpose, its direction, and even his life style. How does he resolve such a tension? He may develop a new friendship with Christian friends or pray for a stronger faith. But when he cannot bear it anymore, he may escape from the tension by dropping out of the church.

The case of Christian immigrants is an example of people experiencing cultural tension. Mead refers especially to the changed pressure points of culture in the developmental stages of youth as experienced by children of immigrants.² When Christian immigrants come into a new land they learn that their tensions come from two directions, one is from the confrontation between the old and the new culture, and the other is from the conflict between Christianity and the new culture. When these double tensions are too severe then, in the writer's observation, they may compromise their doctrinal principles and attempt to compensate by meritorious deeds. For example, in order to preserve their career, they go to work instead of to church, but they support their churches more zealously than

¹Ibid., pp. 180-81.

ever in other ways because they want to be considered as a "good guy," or "just get along"—cultural conformity, as Mayer terms it.

The most commonly practiced way of resolving conflict according to Mayers is "forming a new group." The Christian church in this world is one of these "new group" systems: cultural confrontation. A central function of this group is the worship of God. Regular worship, Mayers notes, serves to release the normal everyday pressures of life.¹

In Jewish history, the synagogue was also one of the new groups which was formed as a result of cultural confrontation. In the synagogue the Jewish congregation gathered to worship and to receive religious instructions. Its origin is wrapped in obscurity, but the permanent institution of the synagogue is believed to have originated during the exile in the Babylonian kingdom.² During the period of the Babylonian captivity they remembered Zion, sat down in the midst of willows by the rivers of Babylon, and wept.³ Because common worship and instruction were perceived as necessary, they resorted to the "house of prayer."⁴ This forming of a new group for religious purposes may be seen as one attempt at the resolution of the conflict caused by confrontation with Babylonian culture.

¹"Within the week schedule, religious observance brings a sense of 'something special' to a mundane work period. Thus, worship at its best is a celebration, not only with God, but also as a release from the normal everyday pressure of life." Mayers, p. 142.

²The Jewish Encyclopedia, 1905 ed., s.v., "Synagogue."

³Ps 137:1. ⁴Isa 56:7.
The latest and most vivid example of confrontation of two cultures can be seen in the recent ethnic movement of immigration to the Western world. When the Western world opened its doors for immigration in the late 1960s, a large number of oriental people came to the United States of America, and Korean Seventh-day Adventists were no exception. During the last decade, these Adventists set up nineteen of their own churches in the United States. It was not a strange pattern at all; rather, it is natural for immigrants "to try to lean mainly on their compatriots."¹ This forming a new group as a church for worship at least once a week was one of the best resolutions for their "burden of tension" caused mainly by the different Western life styles and their handicap in communication in the new society. The new group encouraged the individual in conflict and reduced the strain. The practice of attending the church services --a transplantation of their native culture--helped to resolve the tensions which had accumulated during the work in their new life in a strange land and helped to sustain them another week. However, it also proved true that "the formation of another group reinforces other conflicts or introduces new ones."²

The new group does much to help the person establish a new identity, but it does little to resolve the actual conflict. In fact, it introduces a new conflict involving getting established in those parts of the total life-way that can absorb such a "misfit."³

²Mayers, p. 181.
³Ibid.
A New Conflict Within Resolution

The problem of the second generation of ethnic immigrants must be addressed. One must speak of two groups. One is that generation of youth whose identity was already established by its native cultural education but which immigrated into a new country with parents and became a subject of the new culture; the other is that generation which was born after immigration and was educated in the new setting or culture. When the parents of the last-mentioned children formed "a new group," the church, to resolve their tensions, at the same time another tension was being created for their children because this new group was becoming foreign to them. For them, the worship service fails to provide the needed "new group" support, but rather it is a weekly immersion, to a degree, in a foreign culture. During worship they sit with their parents but they understand very little because of the language barrier. No interpreter is provided for them while worship is conducted purely in their parents' mother tongue. It would not be strange if these youth lost their interest in the minister's preaching, or if they did not join in the singing or participate in prayer. This means that they would have no meaningful worship at all during the church service.

Language and Culture

Language is a man's most significant social invention and most indispensable instrument of thought and communication. It is one of the most powerful factors conditioning and enriching the everyday lives of individuals and communities. If "language is the
chief evidence for the existence and character of thought,"¹ the presence of language in daily lives is certainly an evidence that man is alive. But language loses its significance unless it becomes involved in social communication. Greenberg states, "The very notion of language presupposes a social group which employes it as a means of communication."² And since "thought is concerned with and so influenced by culture,"³ so is language, which is a vehicle for the expression of thought. Because a social group or community cannot be understood without its cultural characteristics, what Greenberg says about the relationship between language and culture seems meaningful:

Language as a highly complex body of learned behavior forms a part of the cultural heritage of the community which uses it. Indeed it has a cultural role as the fundamental vehicle of transmission of other cultural traits within and across social groups.⁴

The use of language in cultural accumulation and historical transmission is obvious and important. Sapir thinks that this applies to both sophisticated and primitive levels as a culture-preserving instrument.⁵ He suggests that while language differences have always been important symbols of cultural difference, it is also true that language differences tend toward antagonism.⁶ We are reminded that

³Henle, p. 19. ⁴Greenberg, p. 274.
⁶Ibid., p. 40.
language is a great force of socialization, which means that having a common speech is a potent symbol of social solidarity for those who speak the language. In this light, it may be true to say that intellectually and emotionally undivided worship is largely dependent upon whether worship is conducted in a common language or not, since "ritual depends heavily on words."^2

When we refer to a "common language," it does not always mean one's native tongue. For the first generation of immigrants the common language which they might employ in worship may be their native tongue, but since there is no absolute certainty that the second generation ethnic will adopt his mother tongue, this common language could be changed into a secondary language, as might be the case in his public worship. F. B. Pride says, "In many parts of the world a basic need is precisely that of expressing one's own culture linguistically through means other than one's native language."^3

Though the worship of the immigrants contains their own cultural features, it should be remembered that someday these cultural aspects of worship may be expressed by means of a secondary language, because the common language, which was used by the first generation for their worship, has been forgotten by the second. Why is it forgotten? Here we must consider the behavioral processes involved in a new and different cultural environment called "culture shock."

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1 Ibid., p. 16.  
2 Honigmann, p. 154.  
"Culture Shock"

What is "culture shock"? William A. Smalley says that "culture shock" can be described "as that emotional disturbance which results from adjustments to new cultural environment." When does it come to a person? Kalervo Oberg feels,

Culture shock is precipitated by the anxiety that results from losing all our familiar signs and symbols of social intercourse. These signs or cues include the thousand and one ways in which we orient ourselves to the situations of daily life.

The cultural confrontation of the ethnic second generation produces two phases of "culture shock." The first one is labeled pro-culture shock and the second, retro-culture shock. Pro-culture shock is the result of a positive experience of the new culture and retro-culture shock is a reaction of youth to the mother culture, because of changes adopted from the new culture. Young people in the process of an intellectually expanding experience of education face pro-culture shock first, but gradually this drifts into retro-culture shock because the group to which they belong may again become another foreign society to them. This phenomenon is the same for these second generation members in their worship service.

There are four stages of culture shock which Oberg discusses. The first stage is that of fascination which lasts for some time. Everybody around him is polite. This honeymoon stage may last for a

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2 Oberg, p. 177.

3 According to Webster's Dictionary, the prefix "pro" signifies "forward," and "retro" signifies "backward."
few days or weeks or months depending on the circumstances. The second stage is characterized by a hostile and aggressive attitude towards the host country. This hostility evidently grows out of the genuine difficulty which the person experiences in the process of adjustment. In this stage there are two directions which can be taken: either he takes it with an attitude of "this is my cross and I have to bear it," or he can leave the situation before he reaches the stage of emotional collapse.

The third stage is the ability to develop a sense of humor. Instead of criticizing, he jokes about his own difficulties and that in turn give him confidence in his ability to speak and get around.

The fourth stage denotes adjustment. The person accepts the customs of the country as just another way of living. He operates within the new milieu without a feeling of anxiety even though there are moments of strain. Only with a complete grasp of all the cues of social intercourse will this strain disappear. With a complete adjustment, he not only accepts the differences but actually begins to enjoy them.¹

If we apply Oberg's stages of culture shock to the worship of an ethnic group and particularly second generation worshipers, the first stage would possibly be rather short. But the second stage, a hostile and aggressive attitude toward their church, may be indefinite unless something is initiated to aid in the adjustment. (A sense of humor would not seem to be an appropriate response to an unhappy worship experience.)

¹Oberg, p. 177.
Oberg lists principles of "recovery from culture shock" which may also be applied to our worship situation. One requirement is to know the language in order to get to know the people of the host church; and another is to be a participant observer by joining in the activities of the new culture—in this case, in the worship and its responses. This anticipation may be an act of role playing but it will help in understanding the ways of the people, and it will help to develop the participant's patterns of behavior. Lastly, with patience, sympathy, and understanding the source of pain must be explained, steps towards the cure indicated, and then the assurance given that time will soon set things right.

For the Christian, an understanding of the Incarnation as God's response to culture is helpful.

Christ and Culture

Christ in Culture

When the Son of God became the Son of Man through incarnation, He became bound up with the culture of the contemporary Jewish society. He dressed like the Jews of that time and spoke their language. His behavior differed only with respect to His miraculous works, the exercise of His divinity. He was seen as a rabbi, and for worship He went to the synagogue to teach on the Sabbath according to the regular practice of Jewish worship. His humanity conformed to the Jewish culture. Jesus Christ was not a strange man to the Jews at all; rather He was seen as one of them.

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1Ibid., p. 182.  
2Ibid.  
3John 10:36.  
4Mark 2:10.  
5Mark 6:2.
The first cultural confrontation of the humanity of Jesus Christ were the circumstances and process of His birth. The religious cultural environment forced Him to go up to Jerusalem, and the time and place had an effect on His birth just as on other people. After His birth Jesus was taken to Jerusalem, according to the law of Moses, to be presented to the Lord. Another example of the submission of Jesus Christ to the Jewish culture can be seen in the incident at Jerusalem when Jesus was twelve years old. The Scripture shows that with respect to knowledge Jesus was ready at this age for His public ministry. His wisdom was such as to astonish the teachers, and His understanding of His commission surpassed His parents' knowledge; "Did you not know that I must be in my Father's house? And they did not understand the saying." Nevertheless, He waited until He reached the age of thirty, which was the "lawful" age for scribes to teach.

The climax of Jesus' example of adjustment to culture was His death on the cross. Not only was the cross a culturally-determined method of capital punishment, but also, death was a universal method of capital punishment, but also, death was a universal method of capital punishment, but also, death was a universal method of capital punishment, but also, death was a universal

6 H. D. M. Spence and Joseph S. Exell, eds. The Gospel According to St. Luke, The Pulpit Commentary (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1975), p. 70: "This was the age at which the Levites entered upon their work; the age, too at which it was lawful for scribes to teach. Generally speaking, thirty among the Jews was looked upon as the time of life when manhood had reached its full development." Also see Lev 4:3.

7 Death by crucifixion originated somewhere in the East. Alexander the Great seems to have learned of it from the Persians. Rome borrowed the idea from the Phoenicians through Carthage, and
condition brought by sin: "The wages of sin is death."¹ Christ did not suffer death as one in bondage to sin, nevertheless, God did not assail the universal law of death, nor did He exercise His creative power to make an exceptional law for the salvation of mankind. He adapted His plan to the need of a sinful world. And so, Jesus lived with it, and fulfilled God's plan in it.

Christ Above Culture

The earthly life of Jesus Christ was passed in the culture of the contemporary Jewish society in which He had chosen to live. But this does not mean that He belonged to that culture without choice. The failure of the Jews in not knowing Jesus as Messiah resulted from their attempt to understand the Messiahship through their cultural limitations. This was seen in their attitude, expressed by the saying, "Can anything good come out of Nazareth?"² The Jewish culture did not allow them to think of or accept Jesus Christ as above their culture; rather, they condemned Him as a sinner³ because He did not conform to their expectations. When Jesus was criticized for being with sinners in the house of Matthew, He simply answered them that His coming to this world was not to suit Himself to their expectations, but He would violate them, if necessary, to fulfill His divine task.⁴


Another example of Jesus' breaking the cultural bounds was seen at the well of Jacob. The Samaritan woman knew that "Jews have no dealings with Samaritans," as did Jesus. But He stepped across the cultural boundary in order to reveal His Messiahship, and He remained there two more days to teach them.1

The divinity of Christ was not to be bound by any culture, rather He was to be above all cultures because He was the creative Lord of cultures.2 The resurrection of Jesus Christ is the most significant example of God's creativeness. There was no place either in the Jewish world or the world at large where this new "thing" could be fitted in. It was certainly something above and beyond the power of human culture, although the Roman soldiers and Jewish elders never gave up their cultural rationalization by telling the people, "His disciples came by night and stole Him away while we were asleep."3

Here is the greatness of God, standing above all human elements, yet submitting itself to the human level. God builds His institutions in such a way that man is able to grasp them with his God-given capacity. God could exercise His omnipotent power to fulfill His redemptive plan, but He does not. Rather He incarnates His divinity; thereby he "honored the freedom of man." Arnold Kurtz states.

1John 4:7-42.
3Matt 28:13, 15.
The incarnation is a testimony to the power of God to use the human as a means of His disclosure and action. It is also a demonstration of His love and grace. His condescension in meeting man where He is is an expression of loving omnipotence that does not overpower or destroy, but that establishes and honors the freedom of man.¹

The same freedom was given to man in the act of worship. Man worships God in his own situation according to given traditions and cultures. God did not demand either a unique method or any one particular language to worship Him because it did not make any difference to the One who stood above all His creatures. In this respect, the human freedom of choice to serve Him should take place with the knowledge that culture is also a product of the Creator. Niebuhr says, "Culture is the work of God-given reason in God-given nature."²

Applying these concepts to the plight of the second-generation ethnic at worship in the traditional immigrant church setting, one can see the legitimacy and indeed, the importance of making adjustments to his unique situation. Certain non-linguistic factors which might aid such youth in experiencing meaningful worship with their parents are noted below.

**Helping Factors**

**A Sense of God's Presence**

Such youth must be helped to recognize an important fact regarding worship: namely that "The foundation of Christian worship


is the presence of God with His people."\(^1\) His presence comes first in worship, and without it worship becomes idolatry. Paquir says, "Worship is possible only when the divine presence, given by grace and received by faith, is recognized and grasped in its reality and power."\(^2\)

When a person senses that he is in God's presence, he is already engaged in meaningful worship since God is the initiator of worship and God's presence among His people is promised: "For where two or three are gathered in my name, there am I in the midst of them."\(^3\) Educating the youth to an awareness of this concept is important.

Symbols in Worship

Symbols constitute a language in worship:

The shape of a chandelier is language. The emotional health—or unhealth—of the minister is language. The symbols on the communion table—a cross, an open Bible, a picture, flowers, the form of bread used—whether thin, disc, white cubes, or brown crust—are language. Sitting and standing, the tempo in which a service is conducted, the deportment of the choir, the carpeting on the floor, the vestment of the clergy, the location of the font, the illumination of the windows—all these are language. Especially, the order of service is a powerful form of language.\(^4\)

Symbols are concrete, soundless language calling man away from himself to God and helping man to acknowledge the presence of God. Von Ogden Vogt observes that symbols bridge the gap between the sensory and the spiritual.\(^5\) Segler comments.

Symbols are aids to attention, and attention is primary to worship... In worship symbols have a twofold direction, an ascending and a descending action. They are agents for God to show Himself to us, and they are agents by which we explain ourselves to God.\(^6\)

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\(^1\)Nicholls, p. 9.  
\(^2\)Paquir, p. 9.  
\(^3\)Matt 18:20 (RSV).  
\(^4\)Hoon, pp. 215-16.  
\(^5\)Cited by Segler, p. 165.  
\(^6\)Segler, pp. 165-66.
Of course there are dangers as when symbols are taken for the thing symbolized. Instead of being aids to worship, they may become the objects of worship. Yet, when they are used in a right context, symbols become very valuable for the purpose of communication because they may be used to re-create the thought or feeling which originally gave them birth. They often describe concepts more accurately than words do. Symbols have a very important part in the Bible, especially in the prophetic writings, such as Daniel and Revelation. The "Great Image" in the second chapter of Daniel is a good illustration of how much significance symbols have in the role of understanding. This "Great Image" which symbolized eschatological history, including the era of Christ's kingdom to come, had a condensed and concrete explanation in itself so that it did not require an extensive space or length of time for understanding once interpretation was made.

Symbols give a stereotype of expression without sequence of time. The past, present, and the future are taken up into one symbol which conveys all three tenses at once. So, in this sense, carefully designed and selectively placed symbols in a worship service will help the worshipers, especially those who have a language problem.

Participation

The experiencing of God is obtained by participating in the worship service. Dobbins says,

Worship thus becomes the practical expression of Christian existentialism. Worship is not apart from understanding but it

\[\text{Ibid., p. 167.}\]
surpasses understanding. The worshiper does not need to "prove" God—he has experienced Him and this experience has transformed and continues to transform his personality.¹

Dobbins discusses the relationship of worship and the sin problem with its impact upon personal experience in worship. The basic New Testament Greek word translated sin actually means "missing the mark." This "mark" refers to the "fulness of life" which Jesus said He came to make possible—the realization of personal potential inherent through original creation in the image of God which has been blocked by sin. And any realistic view of human nature and experience must face this sin blockage. Then what is to be done with sin if it is not to be ignored, expressed, or denied? The Christian answer is definite. Sin can be admitted, repented, confessed, lifted up to God, and forgiven. Dobbins thinks that this is what happens in an experience of true Christian worship. Selfhood is not denied and self-determination is not surrendered but self-centeredness and its accompanying selfish behavior is replaced by devotion to God as revealed in Jesus Christ.² This kind of personal experience becomes more alive when one participates in worship. Pease explains that the assembly of the church is not just to listen to a sermon and join in songs of praise. It is more than that. The believers come together for "serious business" in which all members have both the privilege and the responsibility of participating. Such participation is the essence of worship.³ If more opportunity for participation in the worship service is given to the young people,

more of "the sense of personhood" will be restored, and the youth will be "recognized and welcomed for their own sake."\(^1\)

Whatever can be done in worship to build up the faith of the youth should be seriously considered. Worship may be adapted within God-given limits for the spiritual growth of the worshipers, and for this purpose Christ gave us an example of a confrontation with culture during His earthly ministry.

**Conclusion**

The acceleration of change in twentieth century society demands adaptation. Christianity also demands, among other things, attention to the possibility of adjusting or changing the act of corporate worship, which is a public expression of one's faith.

There are two approaches open to us in addressing the problem of an unsatisfactory experience of corporate worship; one is to make adjustment in liturgy, the other is to seek to educate the worshiper to appreciate existing forms. For this purpose, Christ should be the center of worship and the word of God should supply the norms of worship.

The harmony of divinity and humanity in the Bible and in Christ gives us a hint as to the possibility of adjustment in the act of worship. The human element of worship is cultural and therefore it may be changed, but since the divine element of worship is eternal the subjective change should be controlled by objective principles of worship. Objectivity in worship always precedes

\(^1\)Dobbins, p. 36.
subjectivity, but it is ineffective unless the latter sustains the former. Likewise, one's faith is providential and a God-given objective element, but the possession of faith depends upon man's subjective choice.

Therefore, with the theological assumptions developed in this paper serving as a contextual basis, this study intends now to explore possible ways of adjustment in worship, especially for the ethnic second generation, which may be indicated by an investigation of the ideas and concepts of worship now held by these young people.
PART TWO

A STUDY OF THE CONCEPTS OF WORSHIP HELD BY
KOREAN SEVENTH-DAY ADVENTIST YOUTH
UNDERGOING CULTURAL SHIFT
IN THE UNITED STATES
I. INTRODUCTION

Brief General History of Korean Immigrants in the United States

The first official relationship between Korea and the United States was in 1882 when the Korean-American military and commercial treaty was made.¹ In January 1888, the first Korean embassy in Washington, D.C. was opened.² Since then, the Korean people immigrated into the United States for various purposes. The merchants, who were the first group, came into the United States in 1889 for the purpose of trading ginseng (insam) and other Asian herbs.³ The second group of people who came into this country was the students who were stimulated by the activities of American missionaries in Korea.

Korean immigration to the West, specifically to the American territory of Hawaii, began in 1902, and its motivation was strictly for business' sake; i.e., working for the Hawaiian sugar plantation. This immigration was encouraged by the Christian missionaries in Korea.⁴ Later, between 1910 and 1918, many students who were refugees from

²Shim, p. 2.
³Ibid.
political oppression began to immigrate. A third group was the so-called "picture-brides," who were invited by men in the United States after exchanging their photographs. The women then came to America to marry their men. In all of this, religious influences were undergirding forces with respect to the immigration. No matter what the motivation for their immigration, their Christian religion always accompanied them. There is a saying prevailing among other Asian-American communities: "When the Chinese came to America, they opened restaurants, but, when Koreans came, they established churches." The early Korean immigrants made religious participation the first major social event of their community. It was reported that the primary Korean immigrants numbered more than four hundred Christians, including thirty preachers who followed the Korean immigrants everywhere. In July 1903, which was the year after the first immigration, the Christians set up their first chapel on a plantation in Hawaii where they began worship services. Gradually these religious functions evolved into the organization of churches, and these Korean Christian churches, which provided many of their social functions and services, formed the core of the organizational structure of the new Korean-American society.

**Brief History of Korean Immigrant Churches**

Steve S. Shim divides the history of Korean immigrant churches in America into four major periods: (1) the beginning and growth, 1903-1918, (2) conflicts and division, 1919-1945, (3) the period of

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1Shim, p. 5.  
2Ibid., p. 7.
status quo, 1946-1967, and (4) the period of challenge, 1968-1970s.\(^1\) This project deals only with the last decade, and so only the fourth period will be considered—the period during which the Korean Seventh-day Adventist churches were established in the United States.

Shim points out that more than 80,000 Koreans have entered the United States since 1968 and most of them settled down in large metropolitan centers.\(^2\) During the fourth period of the history of Korean immigrant churches in the United States, a new influx of immigrants took place. Because these new Korean immigrants arrived in the United States with their own religious preference, it is quite reasonable to expect them to establish their own denominational congregations. In this period of time, the Korean Seventh-day Adventist churches came into existence, and they also met all of the conflicts which the other earlier immigrants had already met.

**Korean Seventh-day Adventist Churches in the United States**

The history of Korean Seventh-day Adventist churches in the United States is relatively short. There were two congregations in existence here early in the 1960s, but the official recognition of these groups as bodies of the church took place only within the last decade. The first two Korean Adventist Churches were established in 1969, in the state of California. By April 1978 nineteen churches had been raised up in the United States.\(^3\) The investigation conducted

\(^1\) Ibid., p. 27  
\(^2\) Ibid., p. 35.  
\(^3\) This information was collected from a preliminary questionnaire, "Church Information," sent to all the United States Korean churches in May 1978. See appendix 1.
by this researcher in May 1978, revealed that there are fourteen organized churches and five companies. All nineteen of these congregations are actively growing every year. The table which follows shows the number of churches and members in each state where they are found.

TABLE 1
DISTRIBUTION OF KOREAN CONGREGATIONS

<table>
<thead>
<tr>
<th>State</th>
<th>Congregations</th>
<th>Members</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>California</td>
<td>8</td>
<td>973</td>
<td>3 of them are companies</td>
</tr>
<tr>
<td>Maryland</td>
<td>2</td>
<td>213</td>
<td>Churches</td>
</tr>
<tr>
<td>Illinois</td>
<td>2</td>
<td>172</td>
<td>Churches</td>
</tr>
<tr>
<td>Georgia</td>
<td>2</td>
<td>94</td>
<td>Churches</td>
</tr>
<tr>
<td>New York</td>
<td>1</td>
<td>90</td>
<td>Church</td>
</tr>
<tr>
<td>Michigan</td>
<td>1</td>
<td>48</td>
<td>Church</td>
</tr>
<tr>
<td>Oregon</td>
<td>1</td>
<td>33</td>
<td>Company</td>
</tr>
<tr>
<td>New Jersey</td>
<td>1</td>
<td>29</td>
<td>Company</td>
</tr>
<tr>
<td>Florida</td>
<td>1</td>
<td>29</td>
<td>Church</td>
</tr>
</tbody>
</table>

Total 19 1,681

The total number of church members (1,681) includes only baptized members of Korean congregations. There are about 388 elementary

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1A company is a group of believers for fellowship and united worship; not an organized church. All baptized members of the organized company are members of the local conference or field church. The company does not possess the right to administer church discipline; only its conference or field committee can exercise it. See the Seventh-day Adventist Church Manual (Washington, D.C.: General Conference of Seventh-day Adventists, 1976), pp. 70-71.
school children and 254 high school youth, many of whom are not baptized. Also, the total does not include Korean members of English churches.

When the ildae (first generation) came to America, their major problem was not only a socio-economic one, similar to that of non-Christian immigrants, but also the problem of a stable spiritual life for themselves and their children. The relatively large exodus of Korean Seventh-day Adventists from their home country was partially due to the economic pressures which threatened discontinuation of their children's education. But the problem of seeking stability in the religious life was the result of the internal conflict between the spiritual values of the parents and those of their children. The parents felt that it would make little difference for them to change their country of residence, as long as they carried their religious affiliations wherever they went. This belief caused them to begin their own church and worship services as soon as three or four families got together in one place.

Based on the researcher's personal observation the difficulties revealed in this attempt to establish their own ethnic worship services appear to fall into three main areas: Problems with the family unit, problems of the church with the youth, and problems of the youth with the church.

Problems with the Family Unit

The parents' problems may not always be the children's problems but certainly the children's problems are always the parents' problems. Social assimilation and acceptance was a problem
the parents faced with the children. It did not matter too much to
the children, the second generation, whether they became assimilated
rapidly or slowly. But it did matter to the parents, the first
generation, because it affected every phase of life. Unemployment
was a result of inadequate assimilation. Family relationships was
another problem.

For the Christian immigrants, more than others, family re­
lationships in a foreign land was one of the most important issues.
When the gap between parents and children widened and conflicts in­
tensified because of the accelerated cultural assimilation of the
children, the traditional parental role began to lose its sharply­
defined identity due largely to a lack of communication with the
children. Both the direct instructions from the parents to children
and family discussions gradually became ineffective. Children became
lost without intimate parental guidance. Instead, they sought advice
and counsel from their friends with whom they could communicate.
Finally, this external influence became so great that many of the
youth insisted upon independence when they reached legal age, a
thing which was intolerable in Korean culture.

Due to the high standard of living in the United States,
both parents had to work full-time in order to maintain the family
and educate their children, especially in the expensive church
(parochial) schools. Quite commonly, parents had to work second
or third shift hours with low pay. In cases where husband and wife
had to work in different shifts, the children were left in the
evenings with their grandparents, with whom they could have little
verbal communication. This means that very little time was provided for the children to share their problems or have social conversations with their parents even if it were possible for them to communicate with each other in the same language.

In this kind of situation, it was understandable that an increasing gap between parents and children in daily life occurred. While the second generation tries to fit into an assimilationist society, the first generation tries to cling to its original culture and habits. While the process of acculturation is fairly smooth for children, the inclination of the parents to accommodate to the new society is relatively weak. Setting up an ethnic church and worshiping in their own language may be a vivid example of this. For the parents it was their greatest joy in life to meet their own people once or twice a week at the church and worship God in their own language.

But what happens to their children who do not understand Korean well enough to appreciate a worship service in the old language? One must also ask, is this only the parents' problem, or is it the church's problem, too? The researcher of this project, aware of the fact that the Korean churches in the United States certainly have some problems with the youth, intends to explore the characteristics of those problems.

Problems of the Church with the Youth

From the very beginning of the Korean ethnic churches, a serious problem with respect to the youth existed in the church service. In the first place, the Korean churches in the United
States were not planned for the second generation: only for the first. The churches did not start with a bilingual program. These ethnic churches were required for those who could not speak the secondary language, that is, American English.

Secondly, the Korean churches misjudged in this matter concerning their youth in the church. They thought that either the church or their families could help the children to learn their mother tongue, but their expectations were not met. The church found out that a project of teaching the children their mother language once or twice a week for a few hours was not sufficient to teach them even the most basic religious terminology\(^1\) they needed to understand the service. Furthermore, the families also realized that their maximum language education at home could not compete with the regular eight hours of school education which was being experienced in the new language. Some years later, what actually happened in the Korean families was that instead of teaching their mother tongue to their children, the parents became eager to learn the new language from their children in order to cope with the new society. This means all of the plans and hopes for their children retaining the Korean culture gradually vanished. But they continued to cling to the service of worship in their own language.

Thirdly, the Korean ethnic churches in an English-speaking country like the United States, would not provide enough church leaders who could speak the languages for both the first generation and the second generation of the church members. No interpreters were provided for these youth who could not understand the mother

\(^1\) It means the high level of Korean language.
language. As a result, the church service was very often viewed by the youth as an occasion for sitting with the family for an hour or two followed by rejoicing at the dismissal of the church worship service.

Fourthly, there are some functions in the church which called for the talents of the youth, such as participation in the music program (e.g., church pianist or organist) and to serve as deacons and deaconesses. The problems that can arise are obvious: The presiding elder announces an unscheduled hymn to make a certain part of the worship more inspirational, but the church organist does not understand what number has been called for. The older people cannot understand the youth who are singing a special number in English. The deacons and deaconesses cannot have a meeting in a totally understanding atmosphere. But, in spite of all these problems, the youth are seen as the future of the church and a dynamic component in the church's mission.

Problems of the Youth with the Church

A major problem confronting the youth who are the second generation of the ethnic group is one of language. The lack of understanding and participation in worship are very serious issues to be studied because such a worship cannot contribute significantly to spiritual growth. The youth are in the period of learning rather than in the period of practicing what they have learned. The most effective learning process is through communication in language since language is a "vehicle for the expression of thought."¹

¹See above, p. 35.
Language barriers not only hinder spiritual benefit but even have a negative influence. Edward Sapir notes that language differences tend toward antagonism. If what he says is true, it is understandable that some of the youth are wandering outside of the church building without joining the congregation during the worship service.

Another problem of the youth in worship is that the Korean churches in America do not have such musical tunes and rhythms as the youth are learning at school and presenting with guitar and singing at the ordinary religious meetings. Sacred songs accompanied by a guitar are not yet in favor in Korean churches.

The most important problem the youth face in the Korean ethnic church is the fact that there are few persons in the church to whom they can go for personal counseling. They think no one understands their problems because of lack of communication, and so these young people refuse to open their hearts to the church leaders. No English speaking counselors are provided for them. These youth are left alone in a church which is becoming another foreign society to them.

The solution of these problems of the Korean Church in the United States is an urgent task which the churches must face now, and which they must continue to face for some time in the foreseeable future.

II. DESCRIPTION OF THE PROJECT

This project was an initial study of the second generation of Korean Seventh-day Adventist congregations with respect to their worship services in the United States. It was hoped that this empirical study would provide a basis for the recognition and understanding of the possible predicament or problem which existed.

Characteristics

This project claims its uniqueness in that it is a study of the subjectivity and objectivity of worship as it relates to the specific situation of second generation youth. Since this study begins with a given reality, namely, the young people of the church, it addresses itself more to the subjective aspects of worship.¹ But that does not mean one is more important than the other. The researcher believes this study is being done adequately enough to bring out the information needed to fulfill the purpose of this project. Yet, the researcher is not attempting at this point to make this project any more than an embryonic study. Further research in this area must be carried on until it produces an adequate solution to the problems analyzed here.

¹See discussion of subjectivity and objectivity as bipolar dimensions of worship on p. 23 of this paper.
Objectives

There are three objectives for this project. The first is to explore the concepts of worship which are held by the second generation of Korean Seventh-day Adventist immigrants in the United States. The second is to draw the attention of the responsible persons of the churches to this issue and to help them realize the importance of the youth in the church worship service. The third is to help the youth discover their values and identities in the corporate worship and understand that this experience may help their spiritual growth.

Limitations

There are many limitations to this project. Primarily due to the relatively short history of the Korean Seventh-day Adventist immigrants in the United States, there is a scarcity of reference material on this issue. Also there is a lack of reliable, up-to-date statistics as well as writing or research pertaining to these religious congregations. With the knowledge of these limitations, this project is being conducted mainly by the personal investigation of the researcher.

Research Methods

As already mentioned, there were so few reference materials and reliable and up-to-date statistics dealing with the Korean Seventh-day Adventist churches in the United States that the researcher had to lay his own foundation. By sending out the "Church Information" sheets, three things have been confirmed: (1) the
numbers of the existing Korean Seventh-day Adventist churches in the United States, (2) the number of church members, and (3) the numbers of the elementary school children and the middle, high school youth. One hundred percent of the churches responded to this preliminary investigation.

The method of research utilized in the study was a combination of personal contact and the distribution of a research questionnaire. This research instrument was primarily designed to explore with these Korean youth their basic concepts of worship as related to their subjective understanding and preferences in worship, their responses to the objective elements of worship, and their intentions of church attendance in the future. The length of residence in the United States and the degree of understanding of the Korean language was regarded as an important factor of influence with respect to their response.

Since the researcher has been in this country for the past twelve years, he has been able to observe the Korean churches starting and growing up in various areas of the United States. During those years, many opportunities for contact with these churches have arisen, such as invitations made by the churches for week-end spiritual revival meetings. In connection with this study, data were obtained by means of personal conversations with Korean youth in an effort to identify their response to worship held in the Korean language. Investigation by personal contact was especially emphasized during this period.

1See appendix 2.
The research questionnaire was distributed to the youth in the Korean churches. These young people were between the ages of twelve and twenty years, placing them between the seventh and twelfth grade. This age group was selected to be the subjects of this research project because they were assumed to be exposed to both the native Korean and western American cultures. This assumption was based on two facts: the Korean Adventists' immigration was largely known in the last ten years; and the establishment of the Korean language speaking churches which followed within the same decade.

Ten out of nineteen Korean churches in the United States were chosen for the investigation. The selection was made according to geographical location representing the southwest, midwest, southeast, and northeast. The results are indicated in table 2.

### TABLE 2

**DISTRIBUTION AND RESPONSE OF THE QUESTIONNAIRES**

<table>
<thead>
<tr>
<th>Location</th>
<th>Sent Out</th>
<th>Returned</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Southwest</td>
<td>65</td>
<td>49</td>
<td>75</td>
</tr>
<tr>
<td>Midwest</td>
<td>24</td>
<td>22</td>
<td>91</td>
</tr>
<tr>
<td>Southeast</td>
<td>6</td>
<td>5</td>
<td>83</td>
</tr>
<tr>
<td>Northeast</td>
<td>23</td>
<td>21</td>
<td>91</td>
</tr>
<tr>
<td>Total/Average</td>
<td>118</td>
<td>97</td>
<td>82</td>
</tr>
</tbody>
</table>

In the process of preparing the questionnaire, a pilot study was made involving a number of children chosen from the Hinsdale Korean Seventh-day Adventist Church in the state of Illinois in order to make
the questions more accurate. A revision, based on this study, was made before the questionnaire was sent out to the Korean youth.
III. DATA ANALYSIS

The contents of the questionnaire covered the following aspects of worship.

1. Attitudes regarding the objectivity and subjectivity of worship held by the youth, the ascertaining of which was intended to reveal the purpose of the young people for going to worship.

2. The degree of importance of the subjective items for worship.

3. Which areas of the worship program should receive more attention in order to promote the youths' meaningful involvement.

4. The youths' feelings about the church worship service.

5. To what degree the second generation understand their native language and the degree to which their linguistic knowledge influences their understanding of worship.

6. Helping factors for the youth revealing the degree of importance in obtaining a meaningful worship experience.

7. An opportunity for the young people to think of their future intentions concerning church attendance.

8. An examination of the young people's identities in terms of their age, grade and time spent in the United States.

On the basis of these aspects of the questionnaire, the data analysis will be presented in the next section and the contents of

\[1\text{See appendix 2. These categories are drawn directly from the questionnaire, therefore, they are not stylistically parallel.}\]
the questionnaire as listed above will be more fully explained followed by the tables.

The Concept of Worship in Relation to Objectivity and Subjectivity of Worship

The Korean Seventh-day Adventist young people in the United States, regardless of their ages or length of time spent in the United States, have a strong belief that worship should contain both objective and subjective aspects. This belief is seen in table 3. Of the Korean youth surveyed 73.2 percent revealed they are in favor of both the objective and subjective aspects. Six and two-tenths percent said they favored only subjectivity, while 15.5 percent favored only objectivity. Objectivity was defined as "offering praise and thanks to God," subjectivity as "receiving a blessing from God."

The statistics revealed that the youth who are in favor of "offering" something to God, are in a slight majority over those who are in favor of "receiving" something from Him. There may be a "tendency to deviation towards formalism or predestinationism," but, since the "both" category is clearly in the majority that possibility may be discounted. The questionnaire does not reveal the reason the youth seem to take such a negative attitude toward the subjectivity of worship. But, again, the margin is so small that it should not be taken seriously.

1 Of the ninety-seven youth surveyed, only ninety-six are represented in the "ages" section of the tables, due to computer error.

2 See above, p. 27.
TABLE 3
THE OBJECTIVITY AND SUBJECTIVITY OF WORSHIP (%)

<table>
<thead>
<tr>
<th></th>
<th>Objectivity</th>
<th>Subjectivity</th>
<th>Both</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total sample(97)</td>
<td>15.5</td>
<td>6.2</td>
<td>73.2</td>
</tr>
<tr>
<td>Ages</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12-14(32)</td>
<td>12.5</td>
<td>--</td>
<td>84.4</td>
</tr>
<tr>
<td>15-17(50)</td>
<td>16.0</td>
<td>12.0</td>
<td>66.0</td>
</tr>
<tr>
<td>18-20(14)</td>
<td>21.4</td>
<td>--</td>
<td>71.4</td>
</tr>
<tr>
<td>Time spent in the United States</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1-4 years(51)</td>
<td>15.7</td>
<td>9.8</td>
<td>66.7</td>
</tr>
<tr>
<td>5-8 years(30)</td>
<td>13.3</td>
<td>3.3</td>
<td>80.0</td>
</tr>
<tr>
<td>9-12 years(8)</td>
<td>--</td>
<td>--</td>
<td>100.0</td>
</tr>
<tr>
<td>13-16 years(8)</td>
<td>37.5</td>
<td>--</td>
<td>62.5</td>
</tr>
</tbody>
</table>

The numbers in parenthesis are the youth who are involved with the questionnaire. Minor percentages of non-respondents to some questions are not indicated in the table.

According to the analysis based on the ages of the respondents, there is increasing inclination towards objectivity in worship as the young people become older. Twelve and five-tenths percent are between twelve and fourteen years of age, 16 percent between fifteen and seventeen years, and 21.4 percent between eighteen and twenty.
Response to the Items Important for the Worship Service

The Korean Seventh-day Adventist young people in the United States have a substantially formal attitude towards worship, according to the analysis which is displayed in table 4. The exception is in kneeling down for prayer during the worship service. Twenty-seven point nine percent of the Korean young people marked "little" concerning "kneeling for prayer," 27.9 percent marked "some," and 22.7 percent "much," and 17.6 percent "very much," and 3.1 percent marked "none."

TABLE 4
ITEMS IMPORTANT FOR THE WORSHIP SERVICE (%)

<table>
<thead>
<tr>
<th>Item</th>
<th>None</th>
<th>Little</th>
<th>Some</th>
<th>Much</th>
<th>Very Much</th>
</tr>
</thead>
<tbody>
<tr>
<td>A sense of the presence of the Holy Spirit</td>
<td>2.1</td>
<td>12.4</td>
<td>31.0</td>
<td>23.7</td>
<td>30.0</td>
</tr>
<tr>
<td>Use of the Bible</td>
<td>3.1</td>
<td>15.5</td>
<td>32.0</td>
<td>33.0</td>
<td>16.5</td>
</tr>
<tr>
<td>Attendance at church</td>
<td>1.0</td>
<td>8.3</td>
<td>13.4</td>
<td>36.1</td>
<td>41.3</td>
</tr>
<tr>
<td>Kneeling for prayer</td>
<td>3.1</td>
<td>27.9</td>
<td>27.9</td>
<td>22.7</td>
<td>17.6</td>
</tr>
<tr>
<td>Special Sabbath clothing</td>
<td>6.2</td>
<td>11.4</td>
<td>25.8</td>
<td>38.2</td>
<td>19.6</td>
</tr>
<tr>
<td>Silent prayer at the beginning and end of worship</td>
<td>6.2</td>
<td>11.2</td>
<td>25.8</td>
<td>26.8</td>
<td>28.9</td>
</tr>
</tbody>
</table>

Even though these youth are in favor of special clothing for the Sabbath worship, there is a slight difference between those who have lived in the United States from one to four years and those
living there five to eight years. The longer they have lived in America, the less they were in favor of the special Sabbath clothing. The table reveals that 47.1 percent of the first group and 30 percent of the second checked "much."\(^1\)

Recognition of the importance "a sense of the presence of the Holy Spirit" in worship by the youth was not found to be low. Thirty-one percent marked "some" while 30 percent marked "very much," which presumably reflects a positive aspect of the youths' spiritual condition in worship. Since the Holy Spirit is a "transforming power,"\(^2\) their positive attitude toward the Holy Spirit was highly important.

**Attendance at Church**

The most prominent percentage in table 4 is "Attendance at church." Table 5 reveals that the importance of attending church to worship is consistently high, regardless of how old the respondents are or how long they have lived in the United States. All of the Korean young people, from ages twelve to twenty, selected "very much" with percentages of 43.8 (12-14), 40.0 (15-19) and 42.9 (18-20). A similar response is seen among those who lived in the United States from one to sixteen years. The highest percentages, 41.2 (1-4), 40.0 (5-8), 50 (9-12), 37.5 (13-15) are marked "very much." These statistics seem to indicate that the existence of the churches is very important for the youth and that worship should be designed for their sake also.

\(^1\)See appendix 3, stay in U.S. 1-4 years and 5-8 years.

\(^2\)See above, p. 17.
TABLE 5
RESPONSE TO THE ATTENDANCE AT CHURCH FOR WORSHIP (%)

<table>
<thead>
<tr>
<th>Ages</th>
<th>None</th>
<th>Little</th>
<th>Some</th>
<th>Much</th>
<th>Very Much</th>
</tr>
</thead>
<tbody>
<tr>
<td>12-14(32)</td>
<td>2.0</td>
<td>10.0</td>
<td>12.0</td>
<td>36.0</td>
<td>40.0</td>
</tr>
<tr>
<td>15-17(50)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18-20(14)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Time spent in the United States</th>
<th>None</th>
<th>Little</th>
<th>Some</th>
<th>Much</th>
<th>Very Much</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-4 years(51)</td>
<td>2.0</td>
<td>11.8</td>
<td>9.8</td>
<td>35.3</td>
<td>41.2</td>
</tr>
<tr>
<td>5-8 years(30)</td>
<td>2.0</td>
<td>6.8</td>
<td>13.3</td>
<td>40.0</td>
<td>40.0</td>
</tr>
<tr>
<td>9-12 years(8)</td>
<td>2.0</td>
<td>25.0</td>
<td>25.0</td>
<td>50.0</td>
<td></td>
</tr>
<tr>
<td>13-16 years(8)</td>
<td>2.0</td>
<td>25.0</td>
<td>37.5</td>
<td>37.5</td>
<td></td>
</tr>
</tbody>
</table>

Small percentages of non-respondents to some of the questions are not indicated here.

Use of the Bible

The use of the Bible in Sabbath worship service was not found to be highly important among the Korean youth. According to table 6, the younger group, ages 12 years to 14 years, has more desire to use the Bible in worship. Apparently, the older they get, the less importance they attach to the use of the Bible in worship. The statistics show that the selection of "very much" as a category diminishes as the children grow older. For example, 21.9 percent of the younger group chose "very much," 14.0 percent of the group from 15 years to 17 years old, and 7.5 percent of the older group, ages 18 and 20, which is one third of the 12-14 age group.
TABLE 6
IMPORTANCE OF THE USE OF THE BIBLE IN WORSHIP (%)

<table>
<thead>
<tr>
<th>Ages</th>
<th>None</th>
<th>Little</th>
<th>Some</th>
<th>Much</th>
<th>Very Much</th>
</tr>
</thead>
<tbody>
<tr>
<td>12-14(32)</td>
<td>--</td>
<td>3.1</td>
<td>28.1</td>
<td>46.9</td>
<td>21.9</td>
</tr>
<tr>
<td>15-17(50)</td>
<td>4.0</td>
<td>22.0</td>
<td>32.0</td>
<td>28.0</td>
<td>14.0</td>
</tr>
<tr>
<td>18-20(14)</td>
<td>7.2</td>
<td>21.4</td>
<td>42.9</td>
<td>21.4</td>
<td>7.5</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Time spent in the United States</th>
<th>None</th>
<th>Little</th>
<th>Some</th>
<th>Much</th>
<th>Very Much</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-4 years(51)</td>
<td>5.9</td>
<td>19.6</td>
<td>39.2</td>
<td>23.5</td>
<td>11.8</td>
</tr>
<tr>
<td>5-8 years(30)</td>
<td>--</td>
<td>16.7</td>
<td>23.3</td>
<td>46.7</td>
<td>13.3</td>
</tr>
<tr>
<td>9-12 years(8)</td>
<td>--</td>
<td>--</td>
<td>12.5</td>
<td>25.0</td>
<td>62.5</td>
</tr>
<tr>
<td>13-16 years(8)</td>
<td>--</td>
<td>--</td>
<td>37.5</td>
<td>50.0</td>
<td>12.5</td>
</tr>
</tbody>
</table>

There is a small percentage of non-respondents which are not represented in this table.

The selection of "much" has a similar pattern. It starts with 46.9 percent, but it decreased to 28 percent with the middle group. Finally, it dropped to 21.4 percent with the older group.

"No-use of the Bible" was zero with the younger ones, but it increased to 4 percent and 7.2 percent, respectively, with the older ones. The percentage may be too small to be important, but table 6 indicates some changes among the youth during the eight years of growing. Does this indicate that as the youth grow older, negative attitudes toward use of Scripture in the Korean language increase? Or do we see a possibility that as they become older and get
acquainted with more of the secular literature required by the school, they may not have enough time to spend with the Bible? As a result, it is possible that they will lose their interest in the Bible, even in the worship service.

The Bible is the norm of worship which must be kept central in the church's worship. Without it, it becomes impossible to conduct true divine worship.¹ In respect to this factor of using the Bible in worship, the worship perspectives held by the Korean young people in the United States may not leave room for optimism. But what happens to them when they stay longer in this country?

Analysis reveals that the longer these young people remain in this country the more they feel the necessity of using the Bible in worship.

Response to the Important Parts of Worship

An area where the data is of major importance in this study is the sermon. It is the area of worship most fundamentally involved with language, and this area the second generation indicated was singularly significant with respect to "helping element in worship."² In spite of the problem of communication in this part, the second generation Koreans attributed a high degree of importance to the sermon in worship. Table 7 indicates that 66 percent of those surveyed answered "much" or "very much" concerning the importance of the sermon. The next highest percent was in the singing of hymns in

¹See above, p. 19.
²See table 17.
worship, with 64 percent responding either "important" or "very important." The scripture reading was designated as the least necessary part in worship. Only 17.5 percent thought "very much" importance should be attached to the scripture reading, while 18.6 percent selected "little," 32 percent "some," and 4.1 percent felt it was not necessary at all.

TABLE 7

SELECTED AREAS OF WORSHIP
(%)

<table>
<thead>
<tr>
<th></th>
<th>None</th>
<th>Little</th>
<th>Some</th>
<th>Much</th>
<th>Very Much</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sermon</td>
<td>6.2</td>
<td>9.3</td>
<td>18.6</td>
<td>34.0</td>
<td>32.0</td>
</tr>
<tr>
<td>Scripture reading</td>
<td>4.1</td>
<td>18.6</td>
<td>32.0</td>
<td>26.9</td>
<td>17.5</td>
</tr>
<tr>
<td>Public prayer</td>
<td>5.2</td>
<td>16.5</td>
<td>31.0</td>
<td>28.9</td>
<td>17.5</td>
</tr>
<tr>
<td>Singing hymns</td>
<td>4.1</td>
<td>9.3</td>
<td>22.7</td>
<td>33.0</td>
<td>31.0</td>
</tr>
<tr>
<td>Offerings</td>
<td>5.2</td>
<td>8.3</td>
<td>26.8</td>
<td>38.2</td>
<td>20.6</td>
</tr>
<tr>
<td>Special music</td>
<td>4.1</td>
<td>18.6</td>
<td>28.9</td>
<td>23.7</td>
<td>23.7</td>
</tr>
</tbody>
</table>

The small percentage of non-respondents is not represented here.

Sermon

Since the sermon is involved with the language problem for the second generation, it might be helpful to examine the responses of the youth according to the duration of their residence in the United States. Table 8 reveals that, in spite of the communication problem, the degree of importance of the sermon increased the longer they resided in the United States. Of those living in the United
States one to four years 25.5 percent marked "very much." In the next group (five-eight years) the percentage rose to 36.7. The nine-twelve year group reached 50 percent, while the 13-16 year group dropped to 37.5 percent. Yet the sum of "some," "much," and "very much" of this age group reached up to 87.5 percent which indicated a positive reaction. Therefore, the above statistics suggest that the church leaders and preachers should be deeply concerned with the importance of the sermon for these youth.

**TABLE 8**

THE IMPORTANCE OF THE SERMON IN RELATION TO THE LENGTH OF RESIDENCE IN THE UNITED STATES (%)

<table>
<thead>
<tr>
<th></th>
<th>None</th>
<th>Little</th>
<th>Some</th>
<th>Much</th>
<th>Very Much</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-4 years(51)</td>
<td>5.8</td>
<td>9.8</td>
<td>15.7</td>
<td>43.2</td>
<td>25.5</td>
</tr>
<tr>
<td>5-8 years(30)</td>
<td>3.3</td>
<td>13.3</td>
<td>20.0</td>
<td>26.7</td>
<td>36.7</td>
</tr>
<tr>
<td>9-12 years(8)</td>
<td>12.5</td>
<td>--</td>
<td>25.0</td>
<td>12.5</td>
<td>50.0</td>
</tr>
<tr>
<td>13-16 years(8)</td>
<td>12.5</td>
<td>--</td>
<td>25.0</td>
<td>25.0</td>
<td>37.5</td>
</tr>
</tbody>
</table>

**Offerings**

The Korean young people displayed a positive attitude toward the degree of importance of the offerings in worship. There was a small negative response (5.8 and 6.8 percent). But, regardless of the length of residence in the United States, their positive responses ("much" and "very much") were very consistent as is indicated in table 9.
The Attitudes of the Youth During the Worship Service

Since it is almost impossible for a person to be entirely free from subjectivity, the personal feelings which the second generation might experience in a worship service are very important. Objectivity cannot be effective without being sustained by subjectivity. Likewise, worship cannot be meaningful to those young people unless they have genuine involvement in the service, which may be seen as one's subjective experience in worship.

TABLE 9
IMPORTANCE OF OFFERINGS IN WORSHIP ACCORDING TO THE LENGTH OF RESIDENCE IN THE UNITED STATES (%)

<table>
<thead>
<tr>
<th>Length of Residence</th>
<th>None</th>
<th>Little</th>
<th>Some</th>
<th>Much</th>
<th>Very Much</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-4 years (51)</td>
<td>5.8</td>
<td>9.8</td>
<td>27.5</td>
<td>39.2</td>
<td>15.7</td>
</tr>
<tr>
<td>5-8 years (30)</td>
<td>6.8</td>
<td>3.3</td>
<td>33.3</td>
<td>30.0</td>
<td>26.7</td>
</tr>
<tr>
<td>9-12 years (8)</td>
<td>--</td>
<td>12.5</td>
<td>--</td>
<td>50.0</td>
<td>37.5</td>
</tr>
<tr>
<td>13-16 years (8)</td>
<td>--</td>
<td>12.5</td>
<td>25.0</td>
<td>50.0</td>
<td>12.5</td>
</tr>
</tbody>
</table>

Two percent of the 1-4 year group did not respond to this question.

Table 10 reveals that these Korean Adventist youth are not having as good an experience as they should in worship. Thirty-two percent felt bored with and 24.8 "turned off" to the worship held in

1 See above, p. 25.

2 Ibid., p. 23.
Korean language. The percentages choosing "Awe in God's presence" and "Personal closeness to God" related almost the same results. Yet, 42.3 percent selected "some" in the area of happiness and joy, while 47.5 percent chose "much" or "very much."

TABLE 10
SUBJECTIVE EXPERIENCE IN WORSHIP (%)

<table>
<thead>
<tr>
<th></th>
<th>None</th>
<th>Little</th>
<th>Some</th>
<th>Much</th>
<th>Very Much</th>
</tr>
</thead>
<tbody>
<tr>
<td>Happiness, joy</td>
<td>2.0</td>
<td>7.2</td>
<td>42.3</td>
<td>32.0</td>
<td>16.5</td>
</tr>
<tr>
<td>Awe in God's presence</td>
<td>7.2</td>
<td>17.5</td>
<td>32.0</td>
<td>31.0</td>
<td>12.4</td>
</tr>
<tr>
<td>Personal closeness to God</td>
<td>3.1</td>
<td>11.5</td>
<td>33.0</td>
<td>35.1</td>
<td>17.5</td>
</tr>
<tr>
<td>Boredom</td>
<td>20.6</td>
<td>28.9</td>
<td>32.0</td>
<td>10.3</td>
<td>5.1</td>
</tr>
<tr>
<td>Turned off</td>
<td>30.0</td>
<td>33.0</td>
<td>24.8</td>
<td>6.2</td>
<td>1.0</td>
</tr>
</tbody>
</table>

A small percentage of non-respondents is not represented in this table.

Happiness and Joy

According to table 11, the 12-14 year group of the young people surveyed seem to enjoy worship more, 66.9 percent choosing "much" or "very much." Thirty-six percent of the middle group (15-17 years old) and 42.9 percent of the older group (18-20 years old) chose the same level of happiness and joy. Fifty percent of the two older groups expressed their subjective feelings of happiness and joy by the choice of "some."

There was a significant change in the degree of feelings in worship according to the time spent in the United States. Fifty-one
percent of the first group (1-4 years) marked "some" but only 37.3 percent marked "much" or "very much." Sixty percent of the next group (5-8 years) marked "much" or "very much" degree, while it rose to 75 percent with the group of 9-12 years of residence. The 13-19 year group's percentage dropped to 50 on "much" and "very much," but 37.5 percent still chose "some." This seems to indicate that the over-all feelings are happier and more joyful the longer the stay in the United States.

### TABLE 11
FEELINGS OF HAPPINESS AND JOY IN WORSHIP (%)

<table>
<thead>
<tr>
<th>Ages</th>
<th>None</th>
<th>Little</th>
<th>Some</th>
<th>Much</th>
<th>Very Much</th>
</tr>
</thead>
<tbody>
<tr>
<td>12-14 years(32)</td>
<td>3.1</td>
<td>--</td>
<td>25.0</td>
<td>56.3</td>
<td>15.6</td>
</tr>
<tr>
<td>15-17 years(50)</td>
<td>2.0</td>
<td>12.0</td>
<td>50.0</td>
<td>18.0</td>
<td>18.0</td>
</tr>
<tr>
<td>18-20 years(14)</td>
<td>--</td>
<td>7.2</td>
<td>50.0</td>
<td>28.6</td>
<td>14.3</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Time spent in the United States</th>
<th>None</th>
<th>Little</th>
<th>Some</th>
<th>Much</th>
<th>Very Much</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-4 years(51)</td>
<td>2.0</td>
<td>9.8</td>
<td>51.0</td>
<td>25.5</td>
<td>11.8</td>
</tr>
<tr>
<td>5-8 years(30)</td>
<td>--</td>
<td>3.3</td>
<td>36.7</td>
<td>43.3</td>
<td>16.7</td>
</tr>
<tr>
<td>9-12 years(8)</td>
<td>12.5</td>
<td>--</td>
<td>12.5</td>
<td>37.5</td>
<td>37.5</td>
</tr>
<tr>
<td>13-16 years(8)</td>
<td>--</td>
<td>12.5</td>
<td>37.5</td>
<td>25.0</td>
<td>25.0</td>
</tr>
</tbody>
</table>

God's Presence

God's justice and sovereignty are to be manifested in true worship since these divine characteristics are revealed in the Bible.²

²See above, p. 20.
Table 12 indicates that the older the young people, the more they felt awe in God's presence. The percentages for the age groups were respectively 21 and 28 and 64.3 percent.

There is also a little increase in this experience of worship corresponding to the time spent in the United States, as is seen in table 12, when columns "some," "much," and "very much" are totaled together for each category.

### Table 12

<table>
<thead>
<tr>
<th>Ages</th>
<th>None</th>
<th>Little</th>
<th>Some</th>
<th>Much</th>
<th>Very Much</th>
</tr>
</thead>
<tbody>
<tr>
<td>12-14 years(32)</td>
<td>3.1</td>
<td>15.6</td>
<td>40.6</td>
<td>21.9</td>
<td>18.8</td>
</tr>
<tr>
<td>15-17 years(50)</td>
<td>10.0</td>
<td>16.0</td>
<td>34.0</td>
<td>28.0</td>
<td>12.0</td>
</tr>
<tr>
<td>18-20 years(14)</td>
<td>7.2</td>
<td>21.4</td>
<td>7.2</td>
<td>64.3</td>
<td>--</td>
</tr>
</tbody>
</table>

#### Time spent in the United States

<table>
<thead>
<tr>
<th>Time</th>
<th>None</th>
<th>Little</th>
<th>Some</th>
<th>Much</th>
<th>Very Much</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-4  years(51)</td>
<td>7.9</td>
<td>19.6</td>
<td>25.5</td>
<td>41.2</td>
<td>5.9</td>
</tr>
<tr>
<td>5-8  years(30)</td>
<td>10.0</td>
<td>10.0</td>
<td>43.3</td>
<td>23.3</td>
<td>13.3</td>
</tr>
<tr>
<td>9-12 years(8)</td>
<td>--</td>
<td>12.5</td>
<td>25.0</td>
<td>25.0</td>
<td>37.5</td>
</tr>
<tr>
<td>13-16 years(8)</td>
<td>--</td>
<td>37.5</td>
<td>37.0</td>
<td>--</td>
<td>25.0</td>
</tr>
</tbody>
</table>

#### Personal Closeness to God

The awareness of a personal closeness to God experienced by the Korean young people in worship is similar to awe in God's presence found in table 12. That is, the older the young people became, apparently, the closer the experience they had. The same
increasing phenomenon can be seen in relation to the time spent in the United States (table 13).

### TABLE 13

**PERSONAL CLOSENESS TO GOD (%)**

<table>
<thead>
<tr>
<th>Ages</th>
<th>None</th>
<th>Little</th>
<th>Some</th>
<th>Much</th>
<th>Very Much</th>
</tr>
</thead>
<tbody>
<tr>
<td>12-14 years(32)</td>
<td>3.3</td>
<td>12.5</td>
<td>34.4</td>
<td>25.0</td>
<td>25.0</td>
</tr>
<tr>
<td>15-17 years(50)</td>
<td>4.0</td>
<td>10.0</td>
<td>30.0</td>
<td>38.0</td>
<td>18.0</td>
</tr>
<tr>
<td>18-20 years(14)</td>
<td>--</td>
<td>7.2</td>
<td>42.9</td>
<td>50.0</td>
<td>--</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Time spent in the United States</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-4 years(51)</td>
</tr>
<tr>
<td>5-8 years(30)</td>
</tr>
<tr>
<td>9-12 years(8)</td>
</tr>
<tr>
<td>13-16 years(8)</td>
</tr>
</tbody>
</table>

**Boredom, Turned Off**

Looking at the data in table 14, it is apparent that there is a gradual increase of "boredom" in the worship services held in Korean. This increasing boredom is revealed as the youth grow older and reside longer in the United States. The younger group (12-14 years old) expressed "little" boredom, 46.9 percent, "some" boredom, 18.6 percent and "much" boredom 9.4 percent. Of the middle group (15-17 years old) 34 percent expressed "some" boredom and 14 percent "much," while 50 percent of the older group (18-20 years old)
marked "some." Table 14 also reveals that the longer the youth resided in the United States the easier they became bored in worship.

### TABLE 14

**BOREDOM IN WORSHIP (%)**

<table>
<thead>
<tr>
<th>Ages</th>
<th>None</th>
<th>Little</th>
<th>Some</th>
<th>Much</th>
<th>Very Much</th>
</tr>
</thead>
<tbody>
<tr>
<td>12-14 years(32)</td>
<td>18.8</td>
<td>46.9</td>
<td>18.6</td>
<td>9.4</td>
<td>3.1</td>
</tr>
<tr>
<td>15-17 years(50)</td>
<td>22.0</td>
<td>20.0</td>
<td>34.0</td>
<td>14.0</td>
<td>8.0</td>
</tr>
<tr>
<td>18-20 years(14)</td>
<td>21.4</td>
<td>21.4</td>
<td>50.0</td>
<td>--</td>
<td>--</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Time spent in the United States</th>
<th>None</th>
<th>Little</th>
<th>Some</th>
<th>Much</th>
<th>Very Much</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-4 years(51)</td>
<td>23.5</td>
<td>25.5</td>
<td>27.5</td>
<td>13.7</td>
<td>4.0</td>
</tr>
<tr>
<td>5-8 years(30)</td>
<td>13.3</td>
<td>40.0</td>
<td>36.7</td>
<td>10.0</td>
<td>--</td>
</tr>
<tr>
<td>9-12 years(8)</td>
<td>37.5</td>
<td>25.0</td>
<td>25.0</td>
<td>--</td>
<td>12.5</td>
</tr>
<tr>
<td>13-16 years(8)</td>
<td>12.5</td>
<td>12.5</td>
<td>50.0</td>
<td>--</td>
<td>25.0</td>
</tr>
</tbody>
</table>

A small percentage of non-respondents to this question is not represented in this table.

It seems that there is a contradiction between the feelings of "personal closeness to God" and "boredom in worship." But, since 40 to 50 percent of the group, regardless of their ages or the time spent in the United States, feel boredom in worship "none" or "little" this seeming contradiction of the two analyses could be justified. Yet, this researcher recognizes that there is room for further research on this matter, especially the abrupt changes among the groups of nine to twelve years and thirteen to sixteen years residence in the
United States. Twelve and one-half percent and 25 percent marked "very much" boredom in worship.

What about the feelings of being "turned off" in worship? As it was indicated in table 15, the older group of Korean young people got less feeling of being "turned off." It was remarkable that the length of their residence in the United States did not effect this experience in worship.

**TABLE 15**

**FEELINGS OF BEING TURNED OFF (%)**

<table>
<thead>
<tr>
<th>Ages</th>
<th>None</th>
<th>Little</th>
<th>Some</th>
<th>Much</th>
<th>Very Much</th>
</tr>
</thead>
<tbody>
<tr>
<td>12-14 years(32)</td>
<td>40.6</td>
<td>21.9</td>
<td>25.0</td>
<td>6.3</td>
<td>3.1</td>
</tr>
<tr>
<td>15-17 years(50)</td>
<td>24.0</td>
<td>36.0</td>
<td>26.0</td>
<td>8.0</td>
<td>--</td>
</tr>
<tr>
<td>18-20 years(14)</td>
<td>28.6</td>
<td>50.0</td>
<td>14.3</td>
<td>--</td>
<td>--</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Time spent in the United States</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-4 years(51)</td>
</tr>
<tr>
<td>5-8 years(30)</td>
</tr>
<tr>
<td>9-12 years(8)</td>
</tr>
<tr>
<td>13-16 years(8)</td>
</tr>
</tbody>
</table>

The Degree of Understanding the Language in Worship in the Korean Church

Language is a vehicle for the expression of thought, and the religious ritual, such as the worship service, depends heavily on
words. In this sense, the degree of understanding of the Korean language by the second generation, in which worship is being conducted, is a very important issue to which the church should pay a great deal of attention. The survey results found in table 16, reveal that 64.7 percent of the Korean young people who resided in the United States for one to four years understood the Korean language in worship "very much." But the percentage dropped to 23.3 percent with the youth who stayed in the United States five to eight years. The statistics reveal the fact that most of the Korean youth maintain their understanding of the Korean language to "some" degree in worship. But is "some" good enough for the youth to have a meaningful worship experience? The language factor may be one of the reasons the degree of boredom was increased the longer the youth resided in this country. 2

Table 16 indicates understanding the language "very much" depended upon the length of time spent in the United States.

The Helping Elements in Worship in the Korean Church

The church needs to address itself to how these youth can be helped in worship. To do this the church must know what the young people themselves think can help them. It is for this reason these questions were designed. Table 17 reveals that the "understanding the language" is the most dominant helping factor. Its percentage is 82.5 ("much" and "very much"). And these youth showed their

1See above, p. 36.

2See table 14.
**TABLE 16**
UNDERSTANDING THE LANGUAGE IN WORSHIP (%)

<table>
<thead>
<tr>
<th>Ages</th>
<th>None</th>
<th>Little</th>
<th>Some</th>
<th>Much</th>
<th>Very Much</th>
</tr>
</thead>
<tbody>
<tr>
<td>12-14 years (32)</td>
<td>6.3</td>
<td>15.7</td>
<td>31.3</td>
<td>18.8</td>
<td>28.1</td>
</tr>
<tr>
<td>15-17 years (50)</td>
<td>2.0</td>
<td>4.0</td>
<td>16.0</td>
<td>34.0</td>
<td>44.0</td>
</tr>
<tr>
<td>18-20 years (14)</td>
<td>--</td>
<td>--</td>
<td>14.3</td>
<td>21.4</td>
<td>64.3</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Time spent in the United States</th>
<th>None</th>
<th>Little</th>
<th>Some</th>
<th>Much</th>
<th>Very Much</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-4 years (51)</td>
<td>--</td>
<td>--</td>
<td>4.0</td>
<td>31.4</td>
<td>64.7</td>
</tr>
<tr>
<td>5-8 years (30)</td>
<td>3.3</td>
<td>16.7</td>
<td>33.3</td>
<td>23.3</td>
<td>23.3</td>
</tr>
<tr>
<td>9-12 years (8)</td>
<td>--</td>
<td>12.5</td>
<td>62.5</td>
<td>12.5</td>
<td>12.5</td>
</tr>
<tr>
<td>13-16 years (8)</td>
<td>25.0</td>
<td>12.5</td>
<td>37.5</td>
<td>25.0</td>
<td>--</td>
</tr>
</tbody>
</table>

**TABLE 17**
HELPING ELEMENTS IN WORSHIP (%)

<table>
<thead>
<tr>
<th>Element</th>
<th>None</th>
<th>Little</th>
<th>Some</th>
<th>Much</th>
<th>Very Much</th>
</tr>
</thead>
<tbody>
<tr>
<td>Understanding the language</td>
<td>4.1</td>
<td>6.2</td>
<td>7.2</td>
<td>33.0</td>
<td>49.5</td>
</tr>
<tr>
<td>Understanding the symbols (pictures, etc.)</td>
<td>3.1</td>
<td>8.3</td>
<td>35.1</td>
<td>31.0</td>
<td>22.7</td>
</tr>
<tr>
<td>Taking a part in worship</td>
<td>6.2</td>
<td>17.5</td>
<td>26.8</td>
<td>27.8</td>
<td>21.7</td>
</tr>
<tr>
<td>Meeting people who care</td>
<td>2.1</td>
<td>11.4</td>
<td>36.1</td>
<td>21.7</td>
<td>27.9</td>
</tr>
<tr>
<td>Sitting in meditation</td>
<td>4.1</td>
<td>18.6</td>
<td>36.1</td>
<td>25.8</td>
<td>13.4</td>
</tr>
</tbody>
</table>
sensitivity of "meeting people who care." Forty-nine and six-tenths percent marked "much" or "very much," and 36.1 percent "some."
"Sitting in meditation," which they have probably been doing in worship, seems to be somewhat meaningful to them. Thirty-six and one tenth percent marked "some" and 39.3 percent marked "much" or "very much." The other elements will be analyzed in detail in the following pages.

<table>
<thead>
<tr>
<th>Ages</th>
<th>None</th>
<th>Little</th>
<th>Some</th>
<th>Much</th>
<th>Very Much</th>
</tr>
</thead>
<tbody>
<tr>
<td>12-14 years(32)</td>
<td>3.1</td>
<td>9.4</td>
<td>3.1</td>
<td>37.5</td>
<td>46.9</td>
</tr>
<tr>
<td>15-17 years(50)</td>
<td>4.0</td>
<td>12.0</td>
<td>32.0</td>
<td>30.0</td>
<td>22.0</td>
</tr>
<tr>
<td>18-20 years(14)</td>
<td>7.2</td>
<td>7.2</td>
<td>14.3</td>
<td>21.4</td>
<td>50.0</td>
</tr>
</tbody>
</table>

Time spent in the United States

<table>
<thead>
<tr>
<th>Time</th>
<th>None</th>
<th>Little</th>
<th>Some</th>
<th>Much</th>
<th>Very Much</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-4 years(51)</td>
<td>5.9</td>
<td>3.9</td>
<td>7.8</td>
<td>29.4</td>
<td>53.0</td>
</tr>
<tr>
<td>5-8 years(30)</td>
<td>--</td>
<td>10.0</td>
<td>3.3</td>
<td>40.0</td>
<td>46.8</td>
</tr>
<tr>
<td>9-12 years(8)</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>50.0</td>
<td>50.0</td>
</tr>
<tr>
<td>13-16 years(8)</td>
<td>12.5</td>
<td>12.5</td>
<td>25.0</td>
<td>12.5</td>
<td>37.5</td>
</tr>
</tbody>
</table>

Language, Symbols, and Participation

Table 18 reveals that the longer the Korean youth stay in the United States, the more important the understanding the language in worship is emphasized. The first category (1-4 years) was marked
by a percentage of 82.4 ("much" or "very much"), the next category (5-8 years) was 86.8 percent, and the third category (9-12 years) selected "much" or "very much" 100 percent.

As far as the understanding of the symbols in worship is concerned, the older group seems to grasp them better. The older group has the highest percentage among all age groups. Also, there is no clear distinction in the degree of importance according to the length of residence in the United States. This finding is indicated in table 19.

**TABLE 19**

DEGREE OF IMPORTANCE IN UNDERSTANDING SYMBOLS OF WORSHIP (%)

<table>
<thead>
<tr>
<th>Ages</th>
<th>None</th>
<th>Little</th>
<th>Some</th>
<th>Much</th>
<th>Very Much</th>
</tr>
</thead>
<tbody>
<tr>
<td>12-14 years (32)</td>
<td>3.1</td>
<td>3.1</td>
<td>43.8</td>
<td>31.3</td>
<td>18.8</td>
</tr>
<tr>
<td>15-17 years (50)</td>
<td>4.0</td>
<td>12.0</td>
<td>32.0</td>
<td>30.0</td>
<td>22.0</td>
</tr>
<tr>
<td>18-20 years (8)</td>
<td>--</td>
<td>7.2</td>
<td>21.4</td>
<td>35.7</td>
<td>35.7</td>
</tr>
<tr>
<td>Time spent in the United States</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1-4 years (51)</td>
<td>4.0</td>
<td>7.9</td>
<td>31.4</td>
<td>33.3</td>
<td>23.5</td>
</tr>
<tr>
<td>5-8 years (30)</td>
<td>3.3</td>
<td>10.0</td>
<td>36.7</td>
<td>30.0</td>
<td>20.0</td>
</tr>
<tr>
<td>9-12 years (8)</td>
<td>--</td>
<td>--</td>
<td>37.5</td>
<td>50.0</td>
<td>12.5</td>
</tr>
<tr>
<td>13-16 years (8)</td>
<td>--</td>
<td>12.5</td>
<td>50.0</td>
<td>--</td>
<td>37.5</td>
</tr>
</tbody>
</table>

The next area of concern is the youths' feelings about the participation in the worship service and how much benefit they believe
they receive from it. As is revealed in table 20, here again the longer the residence in the United States, the more interested they are in participation in the activities of worship.

**Attendance at Church in Future**

Even though 42.3 percent of youth surveyed stated that they will continue to worship in the Korean church, there is a clear indication that the percentage was decreased the longer they lived in the United States. And the percentage of the "I do not know" response was increased. Table 21 shows 11.4 percent of "others."

The young people represented by this 11 percent said they would go
<table>
<thead>
<tr>
<th></th>
<th>Continue to worship in the Korean church even though I do not know the language</th>
<th>Continue to worship in the Korean church if I learn the language</th>
<th>Will attend English-speaking church sooner or later</th>
<th>I do not know</th>
<th>I do not care</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total sample (97)</strong></td>
<td>42.3</td>
<td>8.3</td>
<td>8.3</td>
<td>25.8</td>
<td>4.1</td>
<td>11.4</td>
</tr>
<tr>
<td><strong>Ages</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12-14 years (32)</td>
<td>28.1</td>
<td>21.9</td>
<td>9.9</td>
<td>34.4</td>
<td>--</td>
<td>6.3</td>
</tr>
<tr>
<td>15-17 years (50)</td>
<td>42.0</td>
<td>2.0</td>
<td>4.0</td>
<td>26.0</td>
<td>8.0</td>
<td>18.0</td>
</tr>
<tr>
<td>18-20 years (14)</td>
<td>71.4</td>
<td>--</td>
<td>21.4</td>
<td>7.2</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td><strong>Time spent in the United States</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1-4 years (51)</td>
<td>53.0</td>
<td>7.9</td>
<td>5.9</td>
<td>21.6</td>
<td>7.9</td>
<td>4.0</td>
</tr>
<tr>
<td>5-8 years (30)</td>
<td>30.0</td>
<td>6.7</td>
<td>10.0</td>
<td>33.3</td>
<td>--</td>
<td>20.0</td>
</tr>
<tr>
<td>9-12 years (8)</td>
<td>37.5</td>
<td>--</td>
<td>--</td>
<td>37.5</td>
<td>--</td>
<td>25.0</td>
</tr>
<tr>
<td>13-16 years (8)</td>
<td>25.0</td>
<td>25.0</td>
<td>25.0</td>
<td>12.5</td>
<td>--</td>
<td>12.5</td>
</tr>
</tbody>
</table>
to both the Korean and American churches since they understood both languages.

Table 21 also indicates some important aspects of the Korean churches in the United States in relation to the involvement of second generation Korean Adventists with the future existence of the churches. Therefore, this researcher intends to make some suggestions in the following chapter.
IV. SUMMARY, RECOMMENDATIONS, AND CONCLUSION

The observations gathered from the questionnaire used to survey the Korean Seventh-day Adventist young people in the United States revealed their attitudes toward the worship service. The findings of this empirical study are summarized as follows:

1. Most of the Korean Seventh-day Adventist young people were found to have adequate concepts of objectivity and subjectivity of worship. They understood that the worship service should be constructed for both the offering of praise and thanks to God and receiving blessings from God.

2. Generally speaking, the attitude of these youth concerning worship was found to be positive. Their attitude toward attendance at church was positive, as was their sense of the Holy Spirit's presence in the worship service. But the use of the Bible or scripture reading in worship was not highly regarded by these young people. This seems to indicate their appreciation for the use of the Bible in worship has not been developed properly.

3. The survey revealed only "some" or "little" of the language used in the Korean church worship was understood by more than 50 percent of the Korean youth after they have lived four or five years in the United States. Yet, these youth recognized the sermon was the most important part of worship. It would seem; therefore, that the sermon could be a key factor for the youths'
spiritual growth. In the light of the problem with language as already indicated, the question may be asked whether it should be preached in a language which the youth also can understand.

4. If worship is objective, then the worshipers should be occupied by the sense of awe in God's presence in worship. But, if worship is subjective also, then, the worshipers should feel happy and joyful. If one believes that God is a personal Being, then, he should feel intimacy with God through his worship experience. The survey reveals that personal expressions concerning these elements of worship were more positive than the researcher anticipated.

5. The survey also revealed how little the Korean youth understood their native language in worship. Few of the young people did not understand anything at all in the worship service. But most revealed they comprehended only "some" of what was going on. The question is one of the possibility of meaningful worship when such a small knowledge of the language exists. It was apparent the longer the young people lived in this country the less they knew their native language.

A possible problem indicated in this survey, though, is that a large percentage of the youth felt bored during the worship service, and unfortunately the percentage increased the longer they stayed in the United States. Since the question of language and the question of boredom both revealed negative responses, there may be correlation such that if communication were improved, boredom would be reduced.

---

1See above, p. 16.
6. Symbols and their implications in the worship service have not been familiar to the Korean Adventists. Yet, more than 80 percent of the Korean Adventist youth in the United States favor the use of symbols in worship. It was observed that more young people selected symbols than participation as the major contributing elements to a meaningful worship experience.

7. The survey revealed that the Korean youth have a genuine attachment for their churches' worship service. Problems for the future lie not with those youth who are uninterested in the Korean church, but with those who take a neutral or passive attitude toward the church's worship in future. If the Korean churches cannot maintain the youths' active interest than neutral or passive, the future of the Korean language church stands in question.

The recommendations given in the following section grow out of reflection upon the findings reported in the previous pages.

**Recommendations**

1. The research revealed that the Korean youth in the United States have a positive attitude with respect to worship attendance. But the churches need to enhance and nurture this attitude. Suggestions to encourage their attendance at worship include the following: First, recognize their presence. In the context of Korean culture, the parents usually exchange greetings as they meet in church Sabbath morning. Commonly, though, the young people go unnoticed by those receiving the worshippers at the door.

---

1 See table 21; note that the number of replies in the "I do not know" column increased the longer the stay in the United States.
A special greeting can encourage these youth, because they may feel foreign due to "a new conflict within resolution."\(^1\)

The second proposal is to provide Bibles with both the Korean and English languages for corporate worship. In this way, the youth will be able to read the translation when needed. In some cases, it might be good to have the scripture reading in both languages.

The third suggestion is to realize these youth may be in the process of experiencing pro and retro-cultural shock.\(^2\) Generally speaking, more understanding than discipline, more concern than negligence, and more love than coolness are required for these young people.

2. If the reason for establishing an ethnic church is to resolve the handicap in communication in the worship service,\(^3\) then, the first generation immigrants need to ask themselves what grounds they have for requiring the second generation to sit with them in a worship service held in Korean. The second generation should have a choice other than sitting with their families and pretending to understand a sermon preached in an almost forgotten language. It does not seem right for the churches to require the youth to attend the worship service while they understand only a "little" or "some."

The recommendations for answering this problem are as follows:

(1) At least a part of the preaching time may be set aside specifically for the youth. (2) A bi-lingual interpreter may be used to translate the sermon. (3) An English outline of the sermon may be given to

\(^1\)See above, p. 34.

\(^2\)Ibid., p. 37.

\(^3\)Ibid., p. 33.
the young people during preaching, in order that they might receive some help in understanding. (4) A completely independent church worship service can be designed for these youth. In this case, a qualified assistant pastor may be necessary.

3. Feeling bored during the worship service may be caused by many factors. For example, the poor arrangement or management of the worship program, inadequate preparation by the church leaders, or an insincere attitude in the worship conduct may contribute to this boredom. The subjective reasons might be as follows: (1) Sitting without something to do during the entire worship period, (2) no applications of what the youth hear can be made due to the communication problem, and (3) the youth may not be ready for worship.

The remedies for the symptoms listed above may be as follows: (1) Have the youth participate in the worship program, (2) in preaching or speaking, use simple Korean language they should understand, or use some English words to capture their attention, and (3) create a sense of preparation for the worship service during the Sabbath-school lesson period. This means that the spirit of worship needs to be created from the time they are in Sabbath-school.

4. Symbols in the church during the worship service have not been welcomed by Korean Seventh-day Adventists. Yet second-generation Koreans surveyed did not relate to the symbols used in

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1 The Sabbath school is the first part of worship on the Sabbath, which takes place right before the main 11 o'clock worship. This worship is designed, first, for the systematic study of the Bible, and secondly, for the world wide mission emphasis.
worship in the traditional way. It may be wise for the church to listen to these young people and seriously consider their opinions concerning the symbols used in worship, using as much of their input as possible as long as the symbols do not become the object of worship. ¹ The best recommendation regarding the use of symbols seems to be to weigh the issue in the context of cultural influence.

Another helping factor for the youth is participation in the worship service. This requires training and education. It takes time to train a young deacon or deaconess for a well-organized worship program, but if it contributes to their spiritual growth, then the church should make plans for involving the youth, no matter what the price may be.

5. Attending worship has a significant meaning in relation to one's own salvation. Worship has little use unless it aids one's spiritual growth. No ethnic church can demand their second generation young people to attend church just because they belong to that culture. In this sense, the Korean churches have no right to require the youth to attend the Korean church worship service simply because they are Koreans. If the churches forbid the youth to attend English-speaking churches, one might ask, Is this not a form of segregation? Everyone is responsible for his own soul. Therefore, he has every right to make his own choices in relation to his personal salvation.

¹See above, p. 45.
Conclusion

It seems clear from this study that, in spite of cultural confrontations such as the culture shock,\(^1\) the second generation Koreans revealed their healthy attitudes with respect to the Sabbath worship service. The survey also indicated some areas which should be improved by either the churches or the youth in order to gain a meaningful worship which may help their spiritual growth.

Understanding of the language, by which the worship service was held, is one of those areas to be improved. The youths' attitudes toward the use of the Bible in worship is another aspect to be concerned. How could these be done? More study and research in these fields should be made.

In conclusion, this research was done not as an answer for all of the problems the second generation ethics may have in a corporate worship but to raise issues to be attentioned, and so that more research can be done for the young people's sake.

\(^1\)See above, p. 37.
APPENDICES
APPENDIX 1

CHURCH INFORMATION
Kwang-Rim Chough
Seminary Dept. Student #345
Andrews University
Berrien Springs, Michigan 49104
(1976) 714-5914

학교

학나날의 운동가 국 고처에 연가난 봉기 이어서도 동화한 것입니다.

저자는 이를 연가된 학교 학생의 목표에 어려움을 겪고 있었습니다.

이 봉기는 본교의 학교와 함께의 학교의 전통의 목표로, 즐거움을 느낄 수 있습니다.

학교 정보

Name of Church

Branch S.S. Company

Address

Organized

Present Church Members

Information concerning Children:

From 1st to 6th grade (List the names if you please.)

From 7th to 12th grade

Authorized by

Date Yr. Mon. Day

* 전문의 것으로 교회에 배치하기가, 동화의 후반에 고명하였습니다.
Read the following questions very carefully and circle the number which you think is right for you. You may also write your own opinions freely on the place provided.

1. Circle the appropriate number. Worship for me at church is .
   1. Offering praise and thanks to God.
   2. Receiving a blessing from God.
   3. Both of the above.

Which, if any, of the first two, are most important in worship?
Answer _________________________________________________________

2. Circle the degree of importance the following items are for you in worship on the Sabbath.

<table>
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<tr>
<th>Item</th>
<th>None</th>
<th>Little</th>
<th>Some</th>
<th>Much</th>
<th>Very Much</th>
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<tbody>
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<td>A. A sense of the presence of the Holy Spirit</td>
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<tr>
<td>B. Use of the Bible</td>
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<td>C. Attendance at church</td>
<td>1</td>
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<td>4</td>
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<tr>
<td>D. Kneeling for prayers</td>
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<td>2</td>
<td>3</td>
<td>4</td>
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<tr>
<td>E. Special Sabbath clothing</td>
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<td>2</td>
<td>3</td>
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<tr>
<td>F. Silent prayer at the beginning and end of worship</td>
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</table>

3. Circle the degree of importance the following parts of worship are for you in an average Korean SDA church worship service.

<table>
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<th>Part</th>
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<th>Very Much</th>
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<td>A. Sermon</td>
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<td>B. Scripture reading</td>
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<td>C. Public prayer</td>
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<tr>
<td>D. Singing hymns</td>
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<td>2</td>
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<tr>
<td>E. Offerings</td>
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<td>F. Special music</td>
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<td>2</td>
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<td>4</td>
<td>5</td>
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<tr>
<td>G. Others (write)</td>
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4. Feelings people might have during a worship service are listed below. Circle the number which indicates the degree in which you might experience each of these.

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<td>C. Personal closeness to God</td>
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</tr>
<tr>
<td>D. Remoteness</td>
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<td>E. Turned off</td>
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<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>F. Others (write)</td>
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</table>
5. How much do you understand the language in worship in the Korean church?

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<th></th>
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<th>much</th>
<th>very</th>
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6. Circle how important the following items are in helping you in worship in the Korean church.

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<td>B. Understanding the symbols (pictures, cross, etc.)</td>
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<tr>
<td>C. Taking a part in worship (offering, prayer, etc.)</td>
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<tr>
<td>D. Meeting people who care</td>
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<td>E. Sitting in meditation</td>
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<td>F. Others (write)</td>
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7. Check one of the items which might indicate your possible intentions for the future.

A. I will continue to worship in the Korean church even though I do not know the language.
B. If I learn the Korean language, I will continue to worship in the Korean church, otherwise, I will not.
C. I will attend an English speaking church sooner or later.
D. I do not know.
E. I do not care.
F. Others (write) __________________________________________

8. Please fill in the following blanks.

Age ______

School grade ______

How long in the United States ______ year(s)

Thank you.
APPENDIX 3

DATA ANALYSIS
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**Remarks:**
- Ages
- Grade
- Stay in the United States

**Key to Function Codes:**
- D - Duplicate
- PN - Punch Numeric
- PA - Punch Alphabetical
- S - Skip Indicated Field
- XS - Skip "X" Punch
- LZ - Left Zero

**AUCC Form:** 30
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**Notes:**
- The table represents data that seems to be related to the stay in U.S. 1-4 yrs.
- The numbers in the table indicate specific values, possibly measurements or observations in a scientific or statistical context.
- The entries include a mix of decimal numbers, suggesting a structured dataset.

**Additional Information:**
- The page seems to be part of a larger document, possibly a report or a research paper, given the structured nature of the table.
- The format and content suggest it might be part of an academic or scientific publication.
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*Stay in U.S. 9-12 yrs*

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SELECTED BIBLIOGRAPHY
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VITA

Name: Kwang Rim Chough

Date and Place of Birth: December 12, 1936; Seoul, Korea

Undergraduate and Graduate School Attended:

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Columbia Union College, Takoma Park, Maryland
Andrews University, Berrien Springs, Michigan

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1977 Master of Divinity, Andrews University
1978 Doctor of Ministry, Andrews University

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1967-1971 Visiting Pastor-Evangelist, Washington Korean Seventh-day Adventist Church, Takoma Park, Maryland

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1973 Licensed American Radiologic Technologist