

Article

Bilingual, Intergenerational Worship and Ministry for Unity

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Abstract: Many Korean American churches have several different worship services on a given Sunday that cater to different age and language groups. The intent is to cater to the different needs of each group, where each group can worship in an age-appropriate setting with the language they are comfortable with. However, it has also had the unintended consequence of creating factions and divisions within the church. It is not uncommon to hear about conflicts and quarrels between Korean Ministry (KM) and English Ministry (EM), from the leadership level down to the congregation members. While there may be several other contributing factors to church conflicts, one key reason is worshipping separately, which creates different spiritual identities within the church. This article proposes that through a creative and engaging bilingual, intergenerational worship and ministry, different generations in Korean American churches, and perhaps other immigrant churches in multilingual and multicultural settings, can worship and learn together as one community with a common spiritual identity. Careful planning of liturgy that is meaningful to different age and language groups is the key. A project conducted at True Light Community Church, a Korean American congregation in the Metro-Denver area, shows that different generations can be brought together in unity as they worship together regularly. In this project, basic qualitative research tools were used to plan a six-month worship and ministry program. The results show that while it is difficult to provide a meaningful, spiritual experience for every single person or generation, bilingual, intergenerational worship and ministry can bring different generations together.

Keywords: bilingual; intergenerational; Korean; Korean American; worship; spiritual identity



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1. Introduction

True Light Community Church (hereafter “TLCC”) conducts two worship services each Sunday: one in English, and the other in Korean. Having multiple worship services each Sunday is typical of Korean American churches. The language gap forces different generations of Korean Americans to worship separately from one another. Furthermore, many churches also divide the worship services according to age groups. It is not uncommon to find a decent-sized American church that has several different worship services that cater to different groups. One of the previous churches I served had nine different worship services that catered to different age and language groups, each ministered by its own pastors.

The intent of having multiple services was to serve the different needs of each group. Each group can worship in an age-appropriate setting with the language they are comfortable with. However, it has also had the unintended consequence of creating factions and divisions within the church. This became apparent when the second-generation, English-speaking members grew and became adults. According to Sharon Kim, “as the second generation started coming of age, generational tensions and challenges began to emerge and occupy center stage within immigrant churches” (Kim 2010, pp. 21–22). Because they were never fully integrated into the life of the church, they felt out of place, and soon began to leave Korean American churches.

What happens when these second-generation members leave Korean American churches? Some of them join mainstream American churches. However, soon they feel uncomfortable in those churches. Many of them leave Korean American churches because

they do not feel like they are Korean enough. However, many of them feel too Korean to be worshipping with other ethnic people, especially the whites (ibid., p. 2). Therefore, some settle in ever-increasing Pan-Asian churches. Some are fashioning a faith of their own—"a hybrid second-generation spirituality that incorporates elements of Korean Protestantism and various expressions of American evangelicalism" (ibid., p. 3). Moreover, many of them return to Korean American churches. This is called the "Boomerang Effect," whereby second-generation members who have left Korean American churches return a decade or so later.

When some of these second-generation members do return to Korean American churches, they find themselves marginalized. Because of language and cultural differences, they cannot fully engage in Korean Ministry. However, they also feel uncomfortable participating in English Ministry, because they are much older than many of its members.

And what about the churches that have sent their English-speaking members out on their own? What usually happens in those churches? Shortly after sending out the second generation to form their own independent congregations, the first generation often starts another English-speaking ministry (Cha et al. 2006, p. 151). They have the next cohort of young adults who need care and nurturing.

Is there any sense in repeating this cycle of ministering to the next generation, only to see them leave, and then maybe come back when they grow older? Or is there another way, in which people of different generations can take ownership or stewardship of the church together? I believe there is another way. Rather than splitting into different ministries and worship based on language preferences, what if Korean Americans worshipped and learned together in a bilingual setting?

This project sought to find out if different generations of Korean Americans can indeed stay together through bilingual, multigenerational ministry and worship. True Light Community Church, a Korean American congregation in Aurora, CO, conducted a six-month project, engaging in different bilingual ministries. A group of participants participated in surveys and interviews before and after the project.

This paper will look at the context of Korean American Christianity at large and at True Light Community Church in particular. It will then explore the theological framework for why it is desirable for different generations of Korean Americans to stay together in the church. Then, the paper will present True Light Community Church's six-month project and its implications.

My thesis is this: As Korean American church demographics continue to shift from a first-generation majority to a second-generation majority, a formation of a creative and engaging bilingual, intergenerational worship and ministry will be pivotal in providing a way for different generations in Korean American churches to worship and learn together as one community with a common spiritual identity, without splintering into independent worshipping communities.

2. Context

2.1. Korean American Christianity

A significantly high percentage of Korean Americans are Christians. While only 29% of the South Korean population identify themselves as Christian (11% Catholic and 18% Protestant), 71% of Korean Americans consider themselves Christian, with 10% being Catholic and 61% Protestant (Connor 2014). This number may not hold true anymore. Unfortunately, there is a lack of recent data concerning Korean American demographics. However, anecdotally, one can observe that many Korean Americans are affiliated with a church in some form.

So why are Korean Americans overwhelmingly Christian? There are a number of factors that have contributed to the high percentage of Korean Americans identifying themselves as Christian. The church was one place where Korean immigrants could speak Korean freely. For Korean Americans, the church has become the most stable and coherent institution available to them. It has become a reception center for Korean immigrants. It

was also a place where Korean culture and heritage were maintained. It was a place of social support and services. Pastors often served the dual role of spiritual leader and social worker. The church was the place to go if one needed help (Rah 2009, p. 174).

Perhaps one of the most significant reasons why a large number of Korean Americans are Christians is that the church was a place that provided a social status and leadership for Korean immigrant adults. Many Korean immigrants are highly educated. However, when they immigrated to the United States, they experienced downward mobility in terms of their social status. One place where Koreans, men in particular, could regain their social status was the church.

Against this backdrop, one can easily see the generational gap and conflict within Korean American churches. The two generations embrace differing paradigms on church leadership. For the immigrant generation influenced by Confucianism, and having the church as the only place to regain their social status, the line of authority is top-down, drawn along age and gender lines. For the second generation, influenced by Western ideals of egalitarianism, an emphasis on hierarchical authority is more consistent with Korean cultural values than Christian values (Kim 2010, p. 30).

The language gap between the generations also plays a big role in Korean American churches. The generational gap is often described as EM (English Ministry) vs. KM (Korean Ministry). The issue of language seems to encompass all other gaps and conflicts. Such a language gap exists in many immigrant communities, but it seems to affect Korean Americans more than others.

The most likely reason is that Koreans consider themselves as “one people,” with “one language.” In many other countries, there are lots of different people groups who speak various languages. For them, dealing with another language comes more naturally than Koreans. For example, Chinese Americans would have to deal with Mandarin, Cantonese, English, and other dialects when Chinese American communities from different regions gather together. For Korean Americans, it is always Korean and English. When there is a dichotomy in a given issue, I believe it tends to be more pronounced than when there are multiple sides.

2.2. True Light Community Church

True Light Community Church (TLCC hereafter) is a predominantly Korean American church in Aurora, CO, with 40 years of history. The church adopted its new name in 2016, with the hopes of shining Christ’s light to the community. The church’s previous name was Korean Central Presbyterian Church. It was once the largest Korean church in the Metro-Denver area. Just like many other Korean churches, it had different worship services for different ages and different languages.

Unfortunately, the church was not united and began to experience various issues. Different conflicts led to fights and splits. The church’s finances were in a dire state. The Presbytery of Denver, to which TLCC belonged, considered closing down the church.

However, things began to turn around in 2015, when TLCC adopted a new vision to be a united body of faith. The Vision 2020 of TLCC was to be “a community of faith dedicated to building the body of Christ.” TLCC seeks to be a community of faith, which includes people of all ages and generations, that builds up the body of Christ, which means we desire to be one, unified family of God.

Even though TLCC is a small congregation, it is very diverse. There are English speaking and Korean speaking, as well as bilingual groups. The youngest member is 2 years old, and the oldest is 94. Some have just become Christians, while others have been Christians all their lives. The challenge is how to build a unified community amid various diversities.

3. Theological and Theoretical Framework

A key theological framework for the unity of Korean American churches is that the church is the unified body of our Lord Jesus Christ. In Ephesians 2, Paul speaks about

the divisions between the Jewish Christians and Gentile Christians. Paul reminds the church that Christ has broken down the barrier between the two and has created one new humanity from the two. “Consequently, you are no longer foreigners and strangers, but fellow citizens with God’s people and also members of his household, built on the foundation of apostles and prophets, with Christ Jesus himself as chief cornerstone” (Eph. 2:19–20).

Cha, Kim, and Lee make an interesting observation about the Ephesians passage. They say that Paul does not call people to work out their differences to achieve Christian unity. In fact, Christian unity is not the goal, but a reality Christians need to live into. Paul reminds the church in Ephesus that Christ has already achieved their unity and has broken down the walls of hostility when he died on the cross. Because of what Christ has done, Christians need to appropriate this new reality and enjoy a life of reconciliation and unity (Cha et al. 2006, p. 149). Even though Christ has already achieved unity amongst the believers, Christians have not yet lived into that reality completely. It requires continued efforts, in working out one’s salvation, to live into this reality.

One area this reality of unity needs to be lived out is between the generations. The Bible speaks a lot about generations and families living out spiritual life together. In Acts, the households of Lydia, Cornelius, and a Philippian jailer were all baptized together (Acts Chapters 10, 16). In Deuteronomy, Moses commands Israel to teach the next generation that the “Lord is one” (Deuteronomy 6:4ff). A failure of passing down faith and spirituality from one generation to the next caused lots of turmoil in the book of Judges.

Unfortunately, many Korean American churches face similar struggles to the Israelites in the book of Judges. Since parents and children are worshipping separately, mainly due to language differences, parents often fail to model or teach their children about the Lord or what the Lord has done for them. The language barrier has been an excuse for its failure to pass down the faith. Families would usually split up into different worship services. Each group worships separately, hears different Bible lessons or sermons, and goes home without knowing what the others have heard or learned.

Too many Korean Americans think this is the best way to provide a spiritual experience for the second generation. Because of language and cultural gaps, they believe Korean-speaking and English-speaking groups cannot worship or do any sort of ministry together consistently. They assume that the language gap is too big to overcome, so they do not even attempt to bridge the gap.

But the power of the Holy Spirit can break down the language barrier and bring the two groups in Korean American churches together. In Acts 2, the Holy Spirit empowered the Apostles to speak in tongues to reverse the effects of Babel. In John 1, the Word became incarnate. This is the ultimate translation of the wholly Other. Is this not good news, that Jesus has narrowed the gap between us and God? With dedication and the help of the Holy Spirit, language gaps in Korean American churches can be bridged.

In order for the gap to be bridged, Korean Americans must feel the need for it. One of the reasons for bridging the gap is that it provides stability in Korean American churches. Simply, a church is more stable when there are multiple generations present. Practically, it provides financial stability as well as theological stability (Kim 2010, p. 36). The first generation is known for their generous and sacrificial giving, which is somewhat lacking in the second generation. Furthermore, since the second generation tends to be less connected with denominations and church traditions, there is a danger of not learning from the richness of collective experiences and wisdom of those who have gone before us.

Another reason for bridging the gap is that it is necessary for the survival of Korean American churches. Korean Americans experience liminality and marginality in society. The L.A. Riots, or “Sa-I-Gu,” is an example of such marginalization. Coupled with the fact that many churches are experiencing a diminishing and aging membership, the faith and spirituality must be passed down to the next generation.

One of the things that need to be developed to bridge the gap is a Korean American Worship model. Russell Yee argues that worship services need to be contextualized (Yee

2009, p. 139). However, despite the need for the contextualization of worship services and a large number of Korean or Asian American Christians, one does not find a Korean American or Asian American worship. By and large, worship in Asian American settings is a slight variation of majority-white culture, theology, and worship. A new Korean American Worship model would be invaluable to Korean American churches. If Korean American culture develops and matures, and a distinctive Korean American Worship model emerges, taking the best practices of both Korean and American Christianity and spirituality, different generations could own up to it and claim it as theirs.

One of the ideas that might be helpful to think about Korean American churches is the idea of “confluence.” Merriam-Webster defines “confluence” as the “flowing together of two or more streams.” Within Korean American churches, there are many “rivers.” There are first and second generations; Korean and English speaking groups; the children, youth, college, young adult, and senior adult groups; and many more. The vision of confluence is for these groups to flow together in one unified direction. There will be some convergence, and some new hybrid identity might form. Each stream will inform the other. Moreover, in the end, it will contribute to the larger flow, and that larger combined stream is that much stronger. This is where Korean American churches should be headed.

Korean American churches are still trying to discover their own identity. Working through the generational, cultural, and language gaps that exist between first-generation Korean Americans and subsequent generations, Korean American churches are figuring out what it means to be a household of God in their context. To have a common spiritual identity between the generations, people have to spend time together in worship and ministry. Creative worship and ministry that not only transcends the language gaps but is distinctively Korean American will be helpful. While the task is difficult, from the liminal place where Korean American churches currently are, such worship and ministry can be the result; and through it, Korean Americans of all generations can experience true *communitas*.

4. Six-Month Project

This project sought to find out if different generations of Korean American Christians can develop common spiritual identity through creative and engaging bilingual, intergenerational worship and ministry. When measuring one common spiritual identity, the following three criteria were used: (1) bilingual, intergenerational worship and ministry were found to be meaningful in participants’ spiritual journeys, meaning that their relationships with God had grown stronger; (2) participants formed intergenerational relationships; and (3) a sense of ownership or stewardship of the church was created.

Bilingual, intergenerational ministries consisted of monthly bilingual worship services (see Appendix A for a sample liturgy), a family retreat, a fellowship dinner, and a mission fundraiser bazaar. The program lasted six months from July 2019 to December 2019. During these six months, the participants experienced six, monthly bilingual intergenerational worship services, a three-day family retreat, a Thanksgiving fellowship dinner, and a mission bazaar fundraiser.

While all members of TLCC participated in the program, 10 individuals, around 20% of church members, volunteered to participate in the research portion of the program. This group represented a good range of demographics of TLCC, from the third generation to internationals. The age of the group ranged from 18 to 60 years old. There were four females and six males. However, most importantly, they represented a good range of immigration experiences and generations. These participants participated in surveys and interviews both before and after the program. Participants were asked to answer the interview questions solely based on their experience of these programs. All 10 participants were able to attend all programs.

Out of the 10 participants, six of them had been attending TLCC for more than 15 years, which means they had gone through the struggles and splits the church had experienced. The other four had been attending TLCC for less than three years when the six-month program began. Whether they had been at the church for 15 plus years or less than three

years, they shared a common view that, before this study, the church was not all that united. When asked to rate between 1 and 10 the close connectedness of the two generations, with 10 being the most closely connected, all but one of them gave a rating between 1 and 3. One person gave a 5, but he stated that the church is always split across the generational line.

These participants also did not have any meaningful intergenerational relationships. If they did have any, it was either their parents or parents of their close friends. No one had any meaningful relationships across the generational lines, apart from their family members or family members of their friends.

Eight of the participants were very invested in the church, however. They felt like this was their church and they wanted to see it succeed. They felt that it was up to them to lead the church in the right direction. Two who did not feel that way were two college students. They had grown up in the church, but only because this was the church their parents attended. Had they had their choice, they did not know whether they would have attended this church.

4.1. Improved Relationships

After going through six months of intentional bilingual, intergenerational worship and ministry together, everyone agreed that the intergenerational relationship had become better. On a scale of 1 to 10, with 10 being the highest, the range was 6.5 to 8, whereas they were mostly between 1 and 3 before the program. The majority agreed that the bilingual, intergenerational worship service was most effective in bringing the two generations together. The family retreat and Thanksgiving fellowship dinner were next in the ranking. Finally, the mission fundraising bazaar was the least effective. The worship was the most effective because it was on a regular basis.

On the question about building a meaningful relationship, half of the participants said that they had built a new relationship, while the other half did not. Those who did not form any new relationship stated, however, that they at least got to know who the other people were, and sometimes even knew their names. Furthermore, in terms of a sense of ownership and stewardship, the whole series of programs conducted for six months did not make any impact. These participants were already serving the church in various capacities. Therefore, this project did not have any positive or negative impact.

There was a constant theme that emerged as one element that helped to improve the unity of the church across the generations. That one thing was time spent together physically. One participant mentioned that it was not that the worship was bilingual, but the fact that people were in the same room at the same time that brought them together. Physical contact and being in the same physical space made a huge impact. Eight out of ten said that the passing of the peace, when people got up and greeted each other, made a big impact. It was the physical act of moving, shaking hands, and giving hugs that made them feel closer to each other. Furthermore, being in the same physical space forced one to at least think about and observe the other generations.

4.2. Difficult to Provide a Meaningful Spiritual Experience

While these bilingual, intergenerational ministries helped to bring two generations together, it was difficult to provide a meaningful spiritual experience. Using two languages made it difficult for people to concentrate. This was especially true of the bilingual group. They felt that they were hearing everything twice. One bilingual participant mentioned that switching back and forth between Korean and English is mentally draining. Moreover, for those who were not bilingual, they tuned out when the other language was used.

For some, it was really difficult to get into praise. One participant mentioned that when she was about to get into a song, the language switched, and it became difficult to concentrate and connect with God. For the praise leader, it was a constant struggle trying to select songs that both generations could appreciate, and also lead them in two languages.

4.3. Different Generations, Different Perspectives

When discussing the bilingual, intergenerational ministry, it was interesting to note that the two generations gave two very different perspectives, particularly concerning the worship service. Simply put, the first generation enjoyed it more than the second generation, even though both thought that this was needed for the church to be united. It had a lot to do with how much each person was serving, and how much they perceived that they were sacrificing in order to make this bilingual service work.

For the first generation, bilingual, intergenerational worship service was great. They mentioned that the larger group of people worshipping together added to the mood of the worship service. It was also a chance to see their children and grandchildren. One older participant stated that he really enjoyed the bilingual services because he was able to worship with his grandchildren. For another participant, this was an opportunity to broaden her perspectives. She had never experienced bilingual worship before, but for her it was refreshing to see different attempts to bridge the cultural gap that exists between the generations.

However, it was quite a different story for many of the second generation. Most of them felt that, even though the worship was bilingual, it was still mostly in Korean. For example, the sermon was in Korean, with the English version played through a transmitter. While the transmitter was helpful, the second generation did not find it as effective compared to hearing a live person. They also felt that they were making more sacrifices and serving more than the first generation, since they performed various tasks during bilingual worship services, such as setting up and running the multimedia.

The first generation also felt that they were making sacrifices. For them, hearing English is very stressful. The church is one place outside of the family where they can find relief once a week. Having to listen to English, even at church, was hard, but they were dealing with it because they felt it was important. They also met together more often than the second generation to pray for the church. They were willing to do their part, even in bilingual services, if they were capable of performing those tasks.

5. Implications

This project has shown that different generations within Korean American churches can indeed worship and learn together, with a common spiritual identity, without splintering into different worshipping communities, through creative and engaging bilingual, intergenerational ministry. There will still be disagreements and difficulties, but the goal is not uniformity; it is living into the reality of Christian unity amid diversity. Through bilingual, intergenerational ministry, Korean American churches can live into that reality more.

5.1. Need for Physical Interaction

One of the key findings from this project is that people of both generations appreciated the time spent together. It may have been uncomfortable in the beginning, but as both generations spent more time together, they became closer to each other. There is something about being together in the same room and interacting with each other physically.

For Korean American churches to bridge the gap between the generations, it is important, therefore, to encourage people to spend time with one another. Worshipping together on regular basis, whether it is once a month or once every other month, is important. A celebration of various holidays and anniversaries can be a useful tool to not only eat together but to serve the community; to do what families do. If the church is a family of God, then think about what families do together. Families go on trips together. They eat out together. They play games together. They create traditions together. The point is to get people together and interact with one another. Do something interesting with as many people as possible, keeping in mind that some accommodations will need to be made to cater to certain people.

5.2. Need for Korean American Worship

For first- and second-generation Korean Americans to worship together in a bilingual, intergenerational setting, a new Korean American worship and spirituality must be formed. While both generations appreciated the presence of each other in the worship service, both had difficulty concentrating and focusing on the worship, because it was conducted in a bilingual form. For Korean American churches to meet the needs of both Korean-speaking and English-speaking congregations, they must develop a new liturgy that will speak to the spiritual needs of both. This new liturgy must provide an experience that transcends language issues.

This is a perfect example of the potential of people in liminal space. What will free Korean Americans, so that they can think radically about what their spiritual needs are? Because once this is figured out, a genuine communion between the generations is possible (Lee 2010).

5.3. Minimize the Language

What participants enjoyed the most was the non-verbal portion of the program. It involved physical movements and touch. The “passing of the peace” portion of the worship service required only a few words: “Peace of Christ be with you.” This is something that both groups can learn quickly in each other’s language, especially when done consistently. More than words, it required physical movements and touch. People can communicate through non-verbal means. Even during the retreat and fellowship dinner, it was spending time and engaging in activities together, such as games, that brought the two generations together. These are things both generations can enjoy without using words. These physical communications are universal and intergenerational.

One of the solutions to the language issues might be to minimize the use of language. One example might be preaching through other means of communication, and not using so many words. Videos, art, music, etc., can replace or supplement sermons. Pedagogically, non-verbal communication can be just as effective as verbal communication. Spiritual practices like *Lectio Divina* can be effective in minimizing one person speaking so much in one language.

Finally, more emphasis could be placed on visible means of grace. The sacraments are where the Word becomes alive. Throughout church history, the church renewal movements were based upon the renewal of the sacraments (Huh 2006, p. 15). Oftentimes, the sacraments are an afterthought in Korean churches. However, if the true meaning of the sacraments can be renewed, the church can gain a sense of unity through this visible means of grace.

Of course, there are several things to be mindful of when replacing words with non-verbal methods, especially if they involve actions. For one, one needs to be mindful of the type of action. There are people with a limited range of movements, whether that is through age or other physical limitations. Some people may be sensitive about touching and hugging. However, considering these things, it would be worthwhile for a congregation with multiple language preferences to explore ways to use non-verbal means of communication to exposit upon the Word of God. After all, that is what our Lord Jesus Christ has done: the Word turned into action. “The Word became flesh and dwelt among us” (John 1:14).

5.4. Sacrifice in Gratitude

Both generations felt like they were making lots of sacrifices to make these bilingual, intergenerational ministries work. This is true. There was bitterness as well, with each side thinking that they are making more sacrifices than the other. Both generations need to recognize the importance of the other, the sacrifices that the other side is making, and also empathize with others. They also need to be thankful that Jesus Christ made the ultimate sacrifice to bring about reconciliation between us and God, and serve with gratitude.

6. Conclusions

Can different generations within Korean American churches flow together? The answer is yes. The examples are innumerable. There are many examples of Korean American churches fracturing along the generational lines. The silent exodus and language issues affect Korean American churches more than any other immigrant group. However, creative and engaging ways to spend time together in ministry can bring unity to Korean American churches.

For its part, TLCC continues to worship bilingually at least once a month. Small adjustments are made in the liturgy. For example, it no longer relies on the transmitter for an English sermon, but a preacher preaches for 10–15 min in English and then in Korean. Korean-speaking members are encouraged to pray for English-speaking members to hear God's voice during the English sermon, and vice versa. While it may not always be easy, and sometimes downright uncomfortable, they are doing this for the other group. Members are committed to each other. They have learned to coexist with one another.

Spend time together. Use physical movements. Non-verbal communication can be effective. Be considerate towards others. Most importantly, look to Jesus, the Word incarnate, who made his dwelling among us. Then, first, second, and subsequent generations of Korean American Christians can learn to coexist as a family of God.

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Appendix A

Bilingual Worship Liturgy

Welcome and Announcement (Korean and then English, or vice versa)

Call to Worship (Korean and then English, or vice versa)

Invocation Prayer (Korean and then English, or vice versa)

Responsive Reading (Usually from Psalms—alternating Korean and English verse by verse)

Confession of Faith—The Apostles' Creed (Simultaneously bilingual)

Praise (Simultaneously bilingual)

Prayer of Confession (Simultaneously bilingual)

Declaration of Pardon (Korean and then English, or vice versa)

Children's Sermon (English)

Passing of Peace (Physical movements and touch, but people can learn to say "Peace" or "Pyeonghwa" to one another easily. Children used to be dismissed to classes but now stay in the worship until the end. They are provided a worship bag, which contains lessons and activities for that week.)

Prayers of People (Language preference of the person leading it)

Scripture Reading and Sermon (Used to be live in Korean, English recorded and then broadcast via transmitter with earphones. Now in English first for 10–15 min, and then in Korean. Korean-speaking members are asked to pray for the English-speaking members, while the sermon is delivered in English, and vice versa.)

Holy Communion (some elements in Korean and others in English. Every month, the languages are switched. For example, if the words of institution for the bread portion are in Korean and the cup in English, they will be switched the following month. Also, different members help distribute the elements. Servers come from Korean speaking or English speaking or mixed. Sometimes it is intergenerational, and sometimes it will be students. Various groups have opportunities to participate throughout the year. Finally, the elements are consumed together, after the last person has received them, to signify unity.)

Offering and Doxology (Simultaneously bilingual)

Hymn (Simultaneously bilingual)

Benediction (Old Testament Benediction words in English, New Testament Benediction words in Korean)

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