

# Order of Worship

## Gathering (Entrance into Hope)

**Prelude** (Korean instrumental – see song list on webpage)

**Hymn** Come Now, O Prince of Peace (By Geonyoung Lee)

1 Come now, O Prince of Peace; make us one bod - y.  
2 Come now, O God of love; make us one bod - y.  
3 Come now and set us free, O God, our Sav - ior.  
4 Come, hope of u - ni - ty; make us one bod - y.

Come, O Lord Je - sus; rec-on-cile all peo - ple.

The image shows a musical score for a hymn. It consists of two systems of music. Each system has a vocal line on a treble clef staff and a piano accompaniment line on a bass clef staff. The key signature is one flat (B-flat) and the time signature is 3/4. The lyrics are written below the vocal line. The first system contains four lines of lyrics, and the second system contains one line of lyrics.

**Call to Worship** (with Gong – see recording on webpage)

*\*The service begins with three strikes of the Jing (traditional Korean gong). These deep, resonating sounds symbolize the presence of the Holy Trinity and represent the traditional Korean way of gathering a community for a shared purpose. (This replaces what is in other contexts a spoken “Father, Son, and Holy Spirit”)  
(Symbol: awakening, gathering across nations)*

## Opening Prayer

*\*If feasible in your context, we encourage you to pray this prayer or distribute this prayer in multiple languages – acknowledging the many languages of EMS.*

Gracious and loving God,  
Source of all life and fountain of hope,  
We gather in Your presence with thankful hearts.  
From many places, cultures, and journeys,  
You have called us into one fellowship,  
United in Your love and grounded in Your promise.

God of hope, we lift our voices to You today.  
In a world often shadowed by fear, division, and uncertainty,  
You remain our steady light and our abiding strength.  
You are the hope that does not fade,  
The promise that does not fail,  
The peace that reaches across every boundary.

As the Evangelical Mission in Solidarity,  
We remember that Your hope is not only for us,  
But for all nations, all peoples, and all creation.  
Open our hearts to see Your work in one another.  
Open our minds to hear Your Word anew.  
Open our spirits to be vessels of Your compassion and justice.

Renew us in this time of worship.  
Strengthen our unity in Christ.  
Inspire us to carry Your hope into the world—  
To places of suffering, longing, and despair—  
So that through our lives, Your light may shine.

We entrust this service into Your hands, O God,  
Trusting that Your Spirit is among us,  
Guiding, healing, and renewing.

In the name of Jesus Christ, we pray.  
Amen.

**Greetings** (see videos on webpage)

*\*Greetings from the General Secretaries of PCK and PROK can be viewed on the EMS webpage. If technology allows, we encourage their use in your worship service if technology. Alternatively, you may listen to the greetings as inspiration for your own spoken greeting.*

## Praise and Confession

### Prayer of Confession

*\*In PROK and PCK churches, the prayer of confession is consistently prayed on Sundays. This reflects the Presbyterian belief that corporate repentance is powerful. It is offered here in two languages – English and Korean – with an acknowledgement towards the power of praying these words in community.*

**Leader:** Let us confess our sins before Almighty God.

(전능하신 하나님 앞에 우리 죄를 고백합니다.)

**Congregation:** Merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone.

(자비로우신 하나님, 우리는 생각과 말과 행위로, 우리가 행한 일과 행하지 않은 일로 인해 주님께 죄를 지었음을 고백합니다.)

**We have not loved you with our whole heart; we have not loved our neighbors as ourselves.**

(우리는 마음을 다해 주님을 사랑하지 않았으며, 이웃을 우리 자신처럼 사랑하지 않았습니다.)

**In your mercy, forgive what we have been, help us amend what we are, and direct what we shall be; that we may delight in your will and walk in your ways, to the glory of your holy name. Amen.**

(주님의 자비로 우리의 지난 모습을 용서하시고, 지금의 우리를 고치시며, 앞으로의 우리를 인도하여 주옵소서. 그리하여 우리가 주님의 뜻을 기뻐하고 주님의 길로 걸어가며, 주님의 거룩하신 이름에 영광을 돌리게 하옵소서. 아멘.)

### Assurance of Pardon

**Leader:** Hear the good news! Who is in a position to condemn? Only Christ. And Christ died for us, Christ rose for us, Christ reigns in power for us, Christ prays for us.

(기쁜 소식을 들으십시오! 누가 우리를 정죄하겠습니까? 오직 그리스도뿐입니다. 그리스도께서는 우리를 위해 죽으셨고, 우리를 위해 부활하셨으며, 우리를 위해 권능으로 다스리시고, 우리를 위해 친히 간구하십니다.)

Anyone who is in Christ is a new creation. The old life has gone; a new life has begun.

(누구든지 그리스도 안에 있으면 새로운 피조물입니다. 이전 것은 지나갔으니,  
보십시오, 새것이 되었습니다. - 고후 5:17)

Believe the good news of the Gospel: In Jesus Christ, we are forgiven!

(복음의 기쁜 소식을 믿으십시오. 예수 그리스도 안에서 우리는 용서받았습니다!)

**Congregation: Thanks be to God!** (하나님께 감사드립니다!)

**Psalm 42** (*hope in despair, restoration*)

*\*In PCK and PROK churches, Psalms are typically read responsively between the liturgist and the congregation but the praying of this Psalm may be adapted to fit your context and tradition.*

<sup>1</sup> As a deer longs for flowing streams,  
so my soul longs for you, O God.  
<sup>2</sup> My soul thirsts for God,  
for the living God.  
When shall I come and behold  
the face of God?  
<sup>3</sup> My tears have been my food  
day and night,  
while people say to me continually,  
“Where is your God?”  
<sup>4</sup> These things I remember,  
as I pour out my soul:  
how I went with the throng<sup>[a]</sup>  
and led them in procession to the house of God,  
with glad shouts and songs of thanksgiving,  
a multitude keeping festival.  
<sup>5</sup> Why are you cast down, O my soul,  
and why are you disquieted within me?  
Hope in God, for I shall again praise him,  
my help <sup>6</sup> and my God.  
My soul is cast down within me;  
therefore I remember you  
from the land of Jordan and of Hermon,  
from Mount Mizar.

<sup>7</sup> Deep calls to deep  
at the thunder of your torrents;  
all your waves and your billows  
have gone over me.

<sup>8</sup> By day the Lord commands his steadfast love,  
and at night his song is with me,  
a prayer to the God of my life.

<sup>9</sup> I say to God, my rock,  
“Why have you forgotten me?  
Why must I walk about mournfully  
because the enemy oppresses me?”

<sup>10</sup> As with a deadly wound in my body,  
my adversaries taunt me,  
while they say to me continually,  
“Where is your God?”

<sup>11</sup> Why are you cast down, O my soul,  
and why are you disquieted within me?  
Hope in God, for I shall again praise him,  
my help and my God.

## **Kyrie**

*\*You may use a Kyrie that is familiar to your congregation or draw inspiration from a Korean traditional folk tune – Arirang. “Arirang is a popular form of Korean folk song and the outcome of collective contributions made by ordinary Koreans throughout generations. Essentially a simple song, it consists of the refrain ‘Arirang, arirang, arariyo’ and two simple lines, which differ from region to region. While dealing with diverse universal themes, the simple musical and literary composition invites improvisation, imitation and singing in unison, encouraging its acceptance by different musical genres.” (UNESCO – see links on webpage)*

## **Gloria**

*\*You may use a Gloria that is familiar to your congregation or draw inspiration from a Korean instrumental Gloria entitled “Hallelujah” - praise using the Jajinmori (12-beat rhythmic pattern) traditional beat to celebrate God’s glory.*

자진모리 (♩ = 94)

알렐루야 - 알-렐루야- 알렐루야알렐루야 알렐루야-

알렐루야- 알-렐루야- 알렐-루야알 렐루야 알렐루야-

*Fine*

## Proclamation of the Word

### Scripture Readings

#### Suggestions

Old Testament: Lamentations 3:21-26

Epistle: 2 Corinthians 5:18-20

Gospel: Luke 24:13-35

**Gospel Acclamation** (sung – see next page)

자진모리 (♩ = 100)



1. 하 - - 늘 - 의 소 - 리 가      우 리 맘 - 에 외 치 나 니  
 2. 모 - 든 골 - 짝 매 - 우 고      산 과 언 - 덕 깎 아 내 려  
 3. 거 - - 칠 - 고 험 난 한 곳      평 - 지 - 로 나 타 날 때



광 - - 야 - 와 사 - 막 에      곧 은 길 을 - 내 라 시 네  
 주 - - 님 - 의 오 실 길 을      닦 - 으 라 - 명 하 시 네  
 주 - 님 영 - 광 나 - 타 나      모 든 이 가 - 보 - 리 라



주 님 - 친 히 - 우 리 에 게      약 속 - 하 여 - 주 셧 으 니



성령의 -      능력으로 -      믿 - 음으로 -      나 아 가 리

## Sermon

*\* The PROK and PCK have graciously provided one sermon outline (or sermon) from their respective churches. You have permission to share these in your congregations or use them as inspiration. Alternatively, two proposed sermon outlines are shared below.*

### Sermon Outline I

#### 1. The Crisis of Hope

- a. Global and Local – look to EMS news online for stories

#### 2. Biblical Hope

- a. Not Optimism, but Trust in God's Faithfulness

#### 3. The Korean Context

- a. History of suffering (war, division, rapid change)
  - b. Theology of Hope emerging through struggle (Minjung theology, resilience of the church)
    - i. Why a Theology of Hope is Important in Korea (or specifically in your context)
      - 1. Rooted in lived experience of suffering and endurance
      - 2. Hope as resistance, not passivity
      - 3. Faith expressed through community solidarity and justice
4. **EMS Fellowship as a Community of Hope**
- a. Shared mission beyond borders and shared solidarity in crisis, pain, struggle and joy. Where has your congregation seen this in action?
5. **Ambassadors of Hope**
- a. Hope as something embodied, carried, and shared.
6. **Possible Conclusion**
- a. Hope is not something we keep for ourselves. It is something we carry—sometimes quietly, sometimes boldly—into the lives of others.  
As EMS, we are not only connected by history or structure, but by calling. We are sent—as ambassadors of hope.

## **Sermon Outline II**

1. **Possible Opening**
  - a. "Today, we gather as 'Ambassadors of Hope.' An ambassador does not carry their own message, but the message of the one who sent them. Within the EMS fellowship, 25 member churches and 5 mission societies are bound together because the message of hope that we are called to deliver to a hurting world remains the same."
2. **Identity in Solidarity (WE ARE EMS)**
  - a. Exploring the 'Ministry of Reconciliation' mentioned by Paul.
3. **Hope as a Practice, Not a Feeling**
  - a. Discussing how hope is a verb—something we *do* and *carry* for one another.
4. **The Theology of Hope in the Korean Context:**
  - a. Why is it so important?
    - i. Korea's history of colonization, war, and rapid social change created a deep sense of Han (collective sorrow/unresolved grief).
    - ii. The Theology of Hope (as championed by Jürgen Moltmann and embraced by Korean theologians) was vital because it transformed Han into a transformative power. It taught that God is not just 'above' us, but 'ahead' of us, pulling us toward a redeemed future.
5. **Possible Conclusion**

- a. "As we leave this service, remember: we do not walk alone. In the EMS Fellowship, we sustain one another as ambassadors. Let us carry this hope from one person to another, and from our churches into the world. The Lord who sends us goes before us."

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## Response

**Hymn EMS Song** (see webpage)

**Call to Offering** (see supplemental materials on webpage)

**Intercessions** (see supplemental materials on webpage)

\*The prayer was written by contributors, lay and ordained, from across the EMS Fellowship and all four regions in: Africa, Asia, the Middle East and Europe.

*Recommended Response: "Lord, make us ambassadors of hope."*

**Symbolic Action – Two Ideas** (for here or elsewhere in the service)

### **"Passing the Light of Hope"**

*Each participant receives a small candle. One central flame is lit, or the Christ candle is used. The flame is passed person-to-person with a shared word "The light of Christ's hope be with you" Hope is received → shared → multiplied and the EMS fellowship – in its commitment to mutuality and relationship - is visualized.*

### **"Hope Carried"**

*Small paper cards with the word "Hope" in different languages should be distributed and taken home with the invitation – "carry this in your pocket as a reminder that you are called to be an "Ambassador of Hope." Papers would need to be prepared by your worship team before worship begins and logistics for distributing the papers thoughtfully arranged. (See template on webpage)*

*\*If you are able to purchase hanji (Korean mulberry paper) we recommend doing so. This paper traces its roots as far back as the 3rd century. The durability of Hanji paper is virtually unmatched. As a result of its strength and durability, it was also used to record legal documents and written histories. While Hanji feels light*

*and soft to the touch, it possesses an inner strength that resists tearing even when pulled. It symbolizes the virtue of "Oeyu-naegang" (외유내강)—being gentle on the outside but strong on the inside. Furthermore, Hanji's natural absorbency, which gently embraces and allows ink to seep deep within rather than repelling it, reflects a philosophy of inclusivity and communication—harmoniously accepting others without exclusion. (see YouTube link on webpage to learn more about hanji paper)*

### **Closing Communal Prayer** (see resources on webpage)

*\*Utilize a brief moment (after receiving your light or receiving your small paper of hope) in **Tongseong-gido** (audible simultaneous prayer), a hallmark of Korean spirituality where the congregation prays aloud in their own languages all at once, followed by a concluding prayer from the liturgist to bring the many voices into one. The liturgist could end such a prayer with: "We gather as one body across cultures and languages, called to carry hope into a wounded world."*

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## **Sending**

### **Closing Hymn** (joyful, rhythmic)

### **Blessing/Benediction** (see resources on webpage)

### **Final Gong Strike** (징)

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### **Notes on the worship service:**

We live in a time when hope is often spoken of, but rarely trusted. Across nations and cultures, people are searching—not only for solutions, but for meaning, for courage, for a reason to continue. Today, we hear a different calling: not only to receive hope, but to become its ambassadors.

This service quietly reinforces one idea: Hope is not abstract. It is something we receive from God, embody in our EMS Fellowship, and carry into the world as EMS – and as “Ambassadors of Hope” —together.

The service follows a classical ecumenical structure (Gathering → Word → Response → Sending), but is infused with Korean liturgical elements—sound, rhythm, gesture, and communal participation.

**We invite you to adapt this liturgy to your local context.**

**Tone:** Reverent yet warm, communal rather than performative, symbolically rich.

**Symbols & Actions** (Korean + Universal)

- **Gong (징):** Unity, awakening, sacred time
- **Light (Candle):** Hope shared across people
- **Traditional Music:** Embodied cultural identity