A historical and linguistic analysis of honorific speech styles in Korean prayers

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Abstract

This thesis investigates honorific speech styles and speech style alternation in Korean Christian prayers. According to Pak (2008), Korean has six speech styles: plain, intimate, familiar, polite, semiformal, and formal. Pak (2008) also describes a seventh speech style: the superpolite style, which was formerly used to address people in very high status, usually royalty such as kings, queens, princes, and princesses in the past and is now classified as a "relic," but is still used in religious prayers in modern Korean. In this thesis, I argue that the superpolite speech style is not merely a relic for the following reasons: (i) it is productive, as in speakers can create an infinite number of new sentences with this speech style, (ii) it is used in both written and spoken form, and (iii) it can be used in alternation with other speech styles, namely the formal and polite speech styles. Furthermore, I argue that speakers use the superpolite speech style in Korean Christian prayers to place an emphasis on a specific type of relationship, which I characterize as between the object of worship (the addressee) and the giver of worship (the speaker). To test these arguments, I explore the types of speech style alternations in 1,027 Korean Christian prayers, which I compiled from correspondences with Christian ministers in South Korea, public online blog posts from churches and Christian schools, and posts and comments on Christian forums. I then compare these prayers to three examples of Korean prayers from the 1920s and 1930s to investigate whether there are any differences in the use of speech style and speech style alternation. This thesis contributes to the literature on addressee honorifics in Korean, particularly on speech styles and speech style alternation, by presenting evidence that the superpolite speech style is not only currently in use and is not a relic, but also speakers use this speech style to index a specific type of relationship between them and the addressee, which I characterize as the "giver of worship" and the "object of worship."

Acknowledgments

Contents

1 Introduction

Korean is well-known as a language with one of the most intricate honorific systems in the world. Brown (2008) defines honorifics as "the indexing of the relative position of the interlocutors, the referents, and the bystanders" within a language's lexicon and morphosyntax. In other words, speakers use honorifics to index a specific relationship between themselves and the interlocutors, referents, and/or bystanders of the utterance. The Korean honorific system uses (i) honorific nouns, which includes honorific pronouns, nominal suffixes, and lexical items that inherently involve an honorific meaning; (ii) honorific suppletion, such as the suppletive verb *tuli-* 'give' and the suppletive noun *tayk* 'house (of an honoree)'; and (iii) honorific inflection, such as the honorific particle *-si-* and sentence endings on a verb, which are the topic of discussion for this thesis (Song et al. 2019).

This thesis focuses on Korean sentence endings, which encode speech styles, or levels of deference that express subtle differences in the relationship between an speaker and addressee. Linguists differ in how many distinctions they make between speech styles in Korean, but the majority of them argue that Korean has six speech styles: plain, intimate, familiar, polite, semi-formal, and formal (Trudgill 1974, Martin 1992, Kim-Park 1995, Sohn 1999, Lee & Ramsey 2000, Eun & Strauss 2004, Cho 2006, Pak 2008:120, Chang 2014, Portner et al. 2022). Korean speech styles are encoded in sentence endings, as shown in bold in (1).[1]

(1) Kuliko kaceng-kwa kyohoy-kawuntey-(ey)se, unhyey-lo hamkkeyha-y
also household-AND church-midst-LOC grace-INS together-COMP
cwu-si-ess-um-ul kamsa-lo kopaykha-**pnita**. aphulo-to wuli
give-HON-PST-NM-ACC thanksgiving-INS confess-DECL.FORM. onwards-too 1ST.PL
casin-ul hananim-kkey nayetuli-nun mitum-uy canye-lo intoha-y
r-ACC God-DAT surrendered-NM faith-GEN children-INS lead-COMP

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[1]The romanization for the examples included in this thesis is based on the Yale Romanization system, which can be found here: https://asaokitan.net/tools/hangul2yale/

cwu-si-op-**sose**.
give-HON-HON-IMP.SUPERP

'In the midst of the household and church, we confess with thanksgiving that you have been with us by grace. Please continue to lead us as children of faith who have been surrendered to God.'

(1) is an example of speech style alternation, or the phenomenon in which a speaker uses two or more speech styles in the same speech context (Kim & Biber 1994, Sohn 1999, Eun & Strauss 2004, Brown 2008, Kang 2012, and Chang 2014). In this example, there is an alternation between the *-pnita* ending in the first sentence, which is the formal speech style, and the second sentence ends in *-sose*, which is the superpolite speech style, a speech style that is not listed among the six currently used speech styles in Korean. It is classified by scholars as a linguistic "relic" that is used in the context of religious prayers in modern Korean (Kim-Park 1995, Suh 1996b:49, Pak 2008:122, Kim 2019).

In this thesis, I argue that the superpolite speech style is not a relic but is currently used in prayers to place emphasis on a specific type of relationship between God, the addressee of the prayer, and the speaker(s): I characterize this relationship as one between the "object of worship," or the addressee, and the "giver of worship," or the speaker(s). To test whether the superpolite speech style is a relic, I focus on Christian prayers in Korean and have compiled a dataset of 1,027 modern Korean Christian prayers, which I analyze using the following metrics:

1. Productivity: whether the superpolite speech style is productive, meaning that it can generate an unlimited number of new sentences,

2. Medium: whether the superpolite speech style occurs in both written and spoken prayers, and

3. Alternation: whether the superpolite speech style can alternate with other speech styles.

I also present several hypotheses regarding the distribution of speech styles, including that of the superpolite speech style. Based on previous work by Suh (1996b), I hypothesize that in

alternations between the superpolite and formal speech styles in Korean Christian prayers, the superpolite speech style will occur more often with the imperative clause type, while the formal speech style will occur more often with the declarative clause type. This is because speakers would want to signal that they are humbling themselves in relation to God when making a request, as opposed to a statement, as with the declarative clause types. Likewise, speakers would be more likely to use the formal speech style when using the declarative clause type because there would be less of a need to express humility in an expository statement. I also hypothesize that the polite speech style is used in alternation with the formal and superpolite speech styles to express a sense of familiarity or an act of decreasing the social and emotional distance between the speaker and God, the addressee, in Korean Christian prayers.

In addition to arguing that the superpolite speech style is a currently used Korean speech style, as opposed to a relic, and describing how speakers use speech style alternation to index their relationship to God in Korean Christian prayers, this research is significant because it examines these prayers from a historical perspective. In my description of the interplay between the history of Korean Christianity and that of Korean nationalism under the Japanese occupation of Korea in Section 2, I discuss the role of Korean Christian prayers in the Korean language preservation movement. Likewise, by analyzing Korean Christian prayers from the 1920s and 1930s and comparing them to the prayers used in my dataset in Section 4.4, I investigate whether and how current Korean Christian prayers have preserved elements of the Korean language, in particular speech style alternation and the superpolite speech style.

The organization of this thesis is as follows. Section 2 provides some historical background on Christianity in Korea and on Korean prayers. In Section 3, I present a more detailed description of Korean sentence endings as both clause type and speech style markers, which is followed by a brief literature review of studies on Korean speech style alternation. In Section 4, I analyze speech style alternations in a dataset of 1,027 prayers and compare them to three examples of Korean Christian prayers from the 1920s and 1930s. Section 5 concludes, and the Appendix includes both a glossary of abbreviations used and a replication of the dataset compiled for this thesis.

2 Historical Background of Korean Christian Prayers

In this section, I provide the historical background necessary to supplement my linguistic analysis of Korean speech style alternations in the following section. I briefly describe the origins of Christianity in Korea in Section 2.1, then I delineate the interplay between Korean Christianity and the Korean independence movement, with a special emphasis on the role of prayer in Korean nationalism and Korean language preservation.

2.1 Origins of Christianity in Korea

The official belief system of the Joseon Dynasty (1392–1910), also known as the Yi Dynasty, was Neo-Confucianism, and while Buddhism and Shamanism were also prevalent religions during this period, they were suppressed by the government (Harkness 2010:141). As Korea was surrounded by Russia, Japan, and China, it came from a long history of repeated power struggles and foreign invasions, including the Mongol invasion in 1259, the Japanese invasion in 1592, and the Manchurian conquest in the 1630's, but Koreans eventually drove them out and regained their independence (Kim & Kim 1967:3, Kim 2008:73). In response to these attacks, until 1876, Korea chose to remain isolated from outside influences, and thus it was known as the "Hermit Nation" (Kim & Kim 1967:3, Kim 2008:76).

Despite the fact that most literature on Korean Christianity focuses on Western involvement in Korea, Korea's first experience with Christianity was an indigenous one. This was due in part to Korea's policy of seclusion from foreign influences. In 1784, a Korean Confucian scholar who had been baptized into Catholicism in Beijing returned to Korea and began to evangelize to other Koreans (Grayson 2006, Harkness 2010:141). As the number of Catholic conversions increased, Korean Confucian leaders took notice and used violence to suppress the growing new re-

ligion, with estimates of up to 10,000 Catholics who were executed in the 19th century (Harkness 2010:141).

Approximately 80 years later, in 1866, Reverend Robert J. Thomas (1840-1866) boarded the General Sherman, an American boat that had been sent from China to Korea in order to establish trade relations, but was attacked and killed by Koreans, who set fire to the General Sherman (Kim 1996:16, Kim 2001:15-16, Kim 2008:112, Harkness 2010:141). Thomas had stowed Bibles in the General Sherman, and Park Young Shik decided to keep a Bible, written in Chinese at the time, and used its pages to decorate his walls (Kim 2001:16, Harkness 2010:141). Many people came to Park's house to read the words on his walls, and they all, including Park, converted to Christianity; his house then became the *Nuldarigol* (Wide Bridge) Church, or the first Protestant church in Korea (Lee 1990:85-86, Kim 2001:16, Harkness 2010:141). Even the man who had killed Thomas became a Christian and was baptized in 1899, then worked as a Bible translator (Kim 2001:16; Kim 2008:112).

In 1876, anxious to force Korea to open its borders, Japan coerced Korea's surrounding nations to sign the "Trade and Frontier Regulations" treaty (Kim 2008:76). In response, on February 1876, the Korean government sent negotiators to Kanghwa in order to sign a treaty of amity with Japan (Woo 1970). This caused a chain reaction in which Korea became open to foreign firms, ideologies, and ideals (Kim 2008:76). In 1882, Korea signed its first treaty with a Western power, the United States: the Treaty of Amity and Trade, which protected Christian missionaries from government interference and opened the doors for Protestant missionaries to freely enter Korea two years later (Harkness 2010:141, Jang 2016b:1). Furthermore, by the late 1880s, John Ross and John MacIntyre, Scottish Presbyterian missionaries at Mukden, Manchuria, completed their translation of the New Testament into Korean with the help of Korean Christian converts in Manchuria, who then returned to Korea and were instrumental in the conversion of their fellow Koreans (Reynolds 1916:126), Kim 2001:21, Kim 2008:113, Harkness 2010:141).

The first ordained Protestant missionary to be sent to Korea was the Presbyterian Reverend Horace Grant Underwood (1859-1916) who had only been preceded by the medical doctor Horace

Newton Allen (1858-1932) and Mrs. Allen (Kim 2001:17-18, Kim 2008:115). Underwood joined Dr. Allen in teaching medical students chemistry and physics in what was known as the Royal Korean Medical College (Underwood 1918:44). In addition to baptizing the first convert, organizing the first church in 1887, being the first to journey to northern Korea, among his other accomplishments, Underwood was known for his contributions to Western understanding of the Korean language (Brown 1916: 911, Paek 1929:99, Kim 2001:19). After studying and mastering the Korean language, Underwood was active as a translator and author, publishing an English-Korean Dictionary in 1889, *The Call of Korea* in 1908, *The Religions of Eastern Asia* in 1910, and *An Introduction to the Korean Spoken Language* in 1915 (Kim 2001:19).

It must be reiterated that the Korean Christians, not Western missionaries, played the most significant role in the spread of Christianity in Korea. According to Gale (1909), after John Ross had translated the Bible to Korean, it was Korean Christians who distributed the Bible to other Koreans (p. 161, Kim 2008:118). Thus, before the arrival of Western missionaries to Korea, the Korean church "had already been established by Koreans" (Kim 2001:22). Samuel Hugh Moffett (1916-2015), the son of Samuel Austin Moffett (1864-1939), one of the early Presbyterian missionaries to Korea, observes that "Korean Christians have always been one jump ahead of the missionaries" and that Korean Christians "began winning their own converts before any missionary was able to take up permanent work" (Moffett 1962:35-36). The origins of Christianity in Korea, despite the influence of Western missionaries, were largely indigenous.

2.2   Korean Christianity and the Korean Independence Movement

The Japan-Korea Treaty of Korea in 1905 had enabled Japan to rule Korea as a protectorate through the Japanese Resident-General of Korea, and in 1910, Japan formally annexed the Korean Empire, obliterating Korea from the maps and renaming it as *Chōsen*, or *Joseon* (Kim 2008:79, Korostelina 2019:171, Chang 2019). Under the Japanese occupation, which lasted until August 15, 1945, the

Korean language, history, culture, and national identity were severely restricted (Wells 1990:79, Jang 2016b:2). In classrooms, Japanese teachers taught Korean students a distorted form of their own history, including that their rightful emperor was in Tokyo and that there was no such thing as "Korea" (Wells 1990:79). In August of 1909, the Japanese government devised guidelines for textbook censorship, and, when Korea became a Japanese colony in 1910, placed a ban on all Korean newspapers, magazines, and journals, which were then promptly replaced by pro-Japanese publications (Wells 1990:79).

It was during this time of great political turmoil and oppression that Christianity flourished in Korea. James Scarth Gale, who had been a missionary to Korea for twenty years at the time of publication of his book, observes that Koreans exhibited "a mad sort of spurious patriotism," especially amongst the poor citizens, who were willing to perform "suicide, chopping off of fingers, sworn oaths, guerilla warfare" and other forms of resistance (Gale 1909:38-39). Chang (2019) argues that in this geopolitical context, in which many Koreans were fiercely patriotic and desperate to resist the Japanese government, many Koreans tended not to view American missionaries as colonizers, but as potential allies who could help to counterbalance Japanese colonial oppression (p. 4). According to Wells (1990), the Korean Protestant nationalists viewed both their country and the church in the same way, as a community that was based on shared values, in which every member was created equal.

Early Western missionaries, such as Underwood, Allen, and Henry Gerhart Appenzeller (1858-1902) unintentionally contributed to the Korean nationalist movement by promoting mass literacy in Korean. In addition to establishing schools that taught in Korean and taught *Hangeul* to the Korean people, particularly lower-class people and women, who had been previously denied an education (Jang 2016a:134). Furthermore, they produced all their religious materials in *Hangeul*, which was the language of the vernacular and would be more accessible to women and the lower class, instead of the script of *Hanja*, or literary Chinese, which was a marker of the upper class (Chang 2019:5). Due to the fact that Korean nationalists aimed to nationalize *Hangeul* as an act of resistance to Japanese colonial rule, they regarded *Hangeul* Bibles and hymns not only as religious

texts, but also as nationalist ones (Wells 1990, Chang 2019:5). In response to Western attempts to spread Christianity in Korea through *Hangeul* Bibles, Koreans utilized these Bibles as a tool for the Korean language preservation movement.

Protestantism in Korea thus experienced a huge surge during the 1907 Revival, a series of revival meetings that was rooted in a prayer meeting of Western missionaries at Wonsan in 1903 and culminated in a large gathering that took place from January 2 to January 22, 1907 in Jang Dae Hyeon Church in Pyeongyang, Korea (Lee 2001b, Jang 2016b:1-11). Prayer was an essential part of this revival and became a defining characteristic of Christianity in Korea. Gale (1909) reports that there was "united audible prayer" during these meetings, which became a feature of Korean Christian tradition, in which members of the congregation would all pray aloud simultaneously (p. 204).

As a result of this revival movement, Protestant Christianity spread rapidly in Korea. The number of Protestant Christians in Korea tripled in the three years following the movement (Kim 2001:41). The rate of growth for the number increased by 700 percent for Southern Methodists, by 180 percent for Northern Methodists, and by 250 percent for Northern Presbyterians (Shearer 1966:176, Kim 2001:41-42). This was also followed by the "One Million Soul Movement," also known as the "Million Movement," which began in November of 1909 by North American missionaries in Pyongyang. This movement largely consisted of prayer meetings, musical worship sessions, and Bible studies for multiple weeks (Chang 2019). Shearer (1966) writes that there were "many millions of tracts and 700,000 copies of the gospel of Mark were purchased by Koreans," with "thousands of Christians" that were "praying daily" (p. 57).

As Koreans converted to Christianity, they adapted it to converge with the Korean independence movement. Indeed, Kim (1996) notes that the rapid growth of Christianity in Korea was "closely allied to nationalism" (p. 130). Koreans used the religious vocabulary and moral code of Christianity to speak out against the Japanese occupation and exploitation of Korea. Korean Christians, therefore, were at the forefront of major milestones for Korean independence, including the formation of the Independence Club and the YMCA (Young Men's Christian Associa-

tion), the *Shinminwhoe* (New People's Association) Movement, and the March 1 Independence Movement of 1919 (Kim 2008:3, Jang 2016a). Korean Presbyterian and Methodist churches united to draft the Declaration of Independence, which was publicly released on March 1, 1919 (Lee 2001b:82, Kim 2008:3). 16 out of 33 the writers listed on this Declaration of Independence were Christian, as were many of the 500,000 demonstrators who conducted accompanying protests (Kim 2001:42).

As a result, Korean Christians underwent much persecution and suppression from the occupying Japanese government (Lee 2001b:82). For instance, in 1908, the Japanese government issued the "Private School Regulations," which aimed to repress the national identity of Koreans by restricting private schools, including the schools established by Western missionaries that taught Koreans *Hangeul* (Kim 2008). In March 1915, the Government-General, Count Terauchi, passed new educational laws that explicitly outlawed religious instruction in schools and mandated that all schools begin to use Japanese in the classroom (Wells 1990:79, Chang 2019:5). While these policies were partially rescinded in the 1920s, as a result of resistance from Western missionaries, the Japanese government proceeded to enforce Shinto worship in all schools in the mid-1930s (Chang 2019:5). In response, some missionaries closed down their schools (Chang 2019:5). As a result, according to Wells (1990), starting from Korea's annexation in 1910 and continuing with subsequent Japanese policies, Christians underwent an "exodus" in such large numbers that even in Pusan, a countryside city in the far south region of Korea, "missionaries reported cases of almost entire congregations emigrating" (p. 82). However, the Korean church continued to grow despite this persecution and exodus; the Presbyterian and Methodist denominations did not only maintain their members, but they actually increased from 62,000 baptized members in 1911 to 87,000 in 1919 (Wells 1990:82).

Japanese agents of the discourse on Korea and Koreans, particularly the *Chōsen* (*Joseon*) *Kenkyūkai*, or the Korea Research Association (KRA), which had been founded in 1908, played a large role in the justification of the Japanese occupation of Korea and the linguistic erasure of Korean (Uchida 2011). For instance, Shakuo Shunjō, a local journalist who was part of the

KRA, published magazines in which he describes Koreans as naturally endowed with characteristics such as "indolence," "toadyism," "craftiness," "effeminacy," "sloth," and "lack of hygiene" (Uchida 2011:197). Furthermore, according to Uchida (2011), Aoyagi Tsunatarō, the head of the KRA, portrays Korean history in his 1923 *Chōsen Tōchiron* (On the Administration of Korea) as rife with "moral decay" and "political corruption," arguing that Japan possessed a "unique mandate to govern and restore Korea to the path of civilization" (p. 198; Tsunatarō 1923: 58, 64, 106, 118-19, 120, 128, 229). Based on this premise, Aoyagi advocates for a policy of *sekkyokuteki dōka*, or "aggressive assimilation," which is to be enforced by "eradicating Korean language and making Koreans use Japanese, while educating them in a Japanese style by fundamentally revising textbooks" and by "settling many [more] Japanese minzoku in Korea, in order to exert the power of ethnic fusion" (Tsunatarō 1923:128, 131–40, Uchida 2011:218).

The Korean nationalist movement was not only met by opposition from the Japanese government and in Japanese discourse: some of the Western missionaries who had empowered Koreans through language instruction and the introduction of Christian faith also opposed the conflation of Korean Christianity with Korean nationalism. This was because they wanted to remain in alignment with the United States government's policy of neutrality (Chang 2019:462). There were a few exceptions: some missionaries, such as the aforementioned Underwood and Samuel A. Moffett, as well as Frank W. Schofield, George S. McCune, and John Thomas, took on cooperative roles in the March First Movement by providing guidelines to Korean leaders and offering a meeting place for independence fighters (Song 1987:225, Kim 2008:164-165). However, the general trend amongst most Western missionaries was to attempt to de-politicize the Korean church: some of these attempts occurred as early as 1901, such as with the Presbyterian Mission Board, which aimed to stop the Korean church's involvement in the independence movement (Min 1974; Lee 2001b:82). This became such an issue that some scholars, such as No (1986), assert that the 1907 revival movement was actually planned by Western missionaries in order to divert the Korean church's attention from taking necessary social action back to focusing on individual religiosity. Likewise, historians such as Lee (1991a) identify the 1907 revival movement as one that

aimed to accelerate the de-politicization of Korean churches (p. 16). Thus, due to the reluctance of Western missionaries to move away from a politically neutral position regarding the Japanese occupation of Korea, indigenous Korean Christian leaders were necessary for the continuation of the Korean independence movement.

One of the most influential figures in both the Korean independence movement and the 1907 Revival was Reverend Kil Sun Joo, or Sun Joo Kil (1869-1935), a Presbyterian minister who is considered by some to be the father of Korean Christianity. (Orr (1975):33) describes his name as a "household word in Korean church and state" (p. 33). Kil also spearheaded the development of the Presbyterian Church in 1910 during the annexation of Korea by the Japanese government and was a strong advocate for the "indigenization" of Korean churches (Kim 1996:121). Kil argued that the Korean church should not follow a "western" blueprint of Christianity, but Koreans should create a Korean version of Christianity (Palmer 1967:26, Kil 1975:218, Kim 2001:45). To execute his vision, Kil actively promoted the use of traditional Korean music in Christian worship services, and as a result, starting from 1909, he paired Christian words with traditional Korean melodies in his worship services, often at his own expense (Kim 1996:121; Kim 2001:45). As a result, in 1914, five hymns with traditional Korean melodies were published in a Korean Christian hymnbook (Kil 1975:218). Another example of Kil's advocacy for partaking in Christianity within the context of Korean indigenous culture was the use of Korean traditional designs in church architecture, such as the *Jangdaehyun* Church, pictured in Figure 2.1. This church was formerly known as the *Nuldarigol* (Wild Bridge Village) Church in Pyongyang, and is mentioned in Section 2.1 as the first Protestant church in Korea and a church established by Korean Christians, not Western missionaries. Under Kil's leadership, the *Jangdaehyun* Church was redesigned in a traditional Korean style and could host 2,000 participants (Kil 1975:219, Kim 1996:121, Kim 2001:45).

Kil was also a strong advocate for education as a tool to strengthen Korean identity. In the spring of 1898, Kil instituted the *Songdeok* (Promoting Virtue) Boy's School in the *Nuldarigol* Church and set up regular daytime schools to educate Christian leaders and night schools for students in poverty. He also was passionate about educating those who were illiterate, both men

Figure 2.1: *Jangdaehyun Church, The Korean Church History Museum*

and women, and thus taught *Hangeul* and Bible classes (Kim 2008:197; Kil 1975:101-102). He made sure to advocate for women's rights, believing that the equality of men and women was a biblical concept: this was a radical idea in contemporary Korea, in which boys and girls, once they had turned seven years old, were not allowed to sit next to one another due to their gender (Kim 2008:192-193). When the Women's Association of Pyongyang rose as one of the key mobilizing groups for the Korean independence movement, Kil served as an advisor to the association (Kim 2008: 194). Although it was illegal to sing the Korean national anthem or to fly the Korean flag, Kil asked two senior leaders in the Women's Association, Lee Shin Haeng and Han Young Shin, to make thousands of national flags in preparation for a church memorial service for the deceased Korean king on March 1st, 1919 (Kim 2008:194-195). After this service, Kil began the March for Independence and was one of the thirty-three signers of the Korean Declaration of Independence for the March 1st Movement (Kil 1975:271). He surrendered to the Japanese police alongside the other signers and spent fourteen months in solitary confinement (Kim 2008:195). He was arrested again in 1929 by the Japanese government, who viewed him as a traitor, for being a "disturber of the minds of people," and he was also manhandled in a conference to such a degree that he was incapacitated (Kim 2008).

Finally, Kil was instrumental in spearheading the Korean prayer movement. Bringing Ko-

rean folk religiosity into Christianity, he, alongside Elder Pak Chi Rok, pioneered the practice of the *saypyek kito*, or 'Early Morning Prayer Meeting,' a ritual in which congregation members gathered in church every weekday, typically at four or five in the morning, to pray before God (Kim 2001:44, Kim 2008). Today, the *saypyek kito* is recognized as one of the most crucial aspects of Korean Christian spirituality (Kil 1975:233) In these prayer meeetings, Kil never stopped preaching and mobilizing for the independence of Korea; he declared, "I worked for my nation's independence because it is God's will" (Kil 1975:390). Thus, he established that the Korean prayer movement, the legacy of Korean Christianity, and the movement for Korean independence were intrinsically linked. As a result, praying in Korean became an act of nationalism: Chang (2019) describes that Korean Christian singing and praying as a convergence of "North American religious practices and Korean social mobilization" that served as an act of resistance to Japanese colonial rule, especially in light of the growing tension between the United States and Japan (p. 4).

In addition to becoming a symbol of the Korean nationalist movement, Korean prayers also became a symbol of the Korean language preservation movement. In response to the Japanese government's efforts to eradicate the Korean language, Korean Christians chose to pray in their native tongue, as opposed to Japanese, as an act of resistance to the Japanese government's attempts to impose restrictions on the use of the Korean language. Gale (1909) reports that Koreans consistently prayed in "their world-forgotten language of antiquity" (p. 216). Prayer became a way for Koreans to reclaim their language in opposition to the occupying government that sought to erase it. Ministers began to record their prayers in writing, not only as an act of devotion, but also as an act of resistance: by writing in *Hangeul*, they were both resisting Japanese colonial pressures to abandon the use of Korean and creating artifacts that could preserve elements of the Korean language.

For instance, in Section 4.5, I analyze a prayer written by Reverend Lee Yong-Do (1901-1933), a Methodist minister and Korean independence activist who was arrested four times and spent three years in prison for his acts of resistance to Japanese colonial rule (Yun 2014). He believed in

promoting indigenous Korean Christianity as opposed to adopting Western Christian traditions, subscribing to what he labelled as "Joseon Christianity" (Yun 2014). In February of 1933, Lee, who had been coughing up blood due to his severe lung disease, was seized, beaten, and thrown to the floor by Japanese imperialists during a revival meeting in Haeju, a city in the South Hwanghae Province (Yun 2014). As a result, his health deteriorated and he passed away eight months later on October 2, 1933 (Yun 2014). In 1995, Lee was formally recognized as a Korean independence fighter who spearheaded the independence movement (Yun 2014).

Likewise, in Section 4.5, I also analyze a prayer by Reverend Joo Ki-Chul (1897-1944), a Korean Presbyterian minister who participated in the March 1st Movement. He is known as "one of the greatest spiritual figures" in Korean Presbyterian history (Lee 1998:256). He resisted the imperial Japanese demand for Koreans to engage in Shinto shrine worship, and was thus subjected to numerous forms of torture and imprisonment at the hands of the Japanese colonial government; as a result, after his death at the age of 47, he was labelled a martyr (Lee 1998:261).

3 Background Literature on Korean Speech Styles and Speech Style Alternation

In this section, I give a brief overview of observations already made by linguists regarding Korean speech styles and speech style alternation. In Section 3.1, I outline the types of clauses and speech styles that can be conveyed through Korean sentence endings. Section 3.2 includes more specific examples of scholarly work on Korean speech styles, with a particular emphasis on speech style alternation, as well as when and why it occurs.

3.1 Korean Sentence Endings as Clause Type and Speech Style Markers

Korean sentence endings, also known as "sentence end particles," "sentence final particles," or "sentence enders," encode information about clause types, which indicate mood, and speech styles, which are speech levels that convey information about the relation between the speaker and addressee and the level of formality of this relation (Choi 1937, Hong 1947, Kim 1960, Ko 1974, Suh 1996a, Suh 1996b, Sohn 1999, Nam 2001, Pak 2008:114, Portner et al. 2019, Portner et al. 2022). Sentence endings are one of a number of ways in which social information about speech act participants is encoded in Korean morphosyntax.

First, Korean sentence endings convey information about clause types (Choi 1937, Hong 1947, Kim 1960, Ko 1974, Suh 1996a, Sohn 1999, Nam 2001, and Pak 2008:114). Some scholars, including Kim (1960), Ko (1974), and Sohn (1999), have suggested that Korean has between eight to eleven clause types, which include the declarative, interrogative, imperative, exhortative, propositive, promissive, permissive, exclamative, optative, presumptive, and apperceptive clause types. In

contrast, other scholars, such as Choi (1937), Nam (2001), Hong (1947), and Suh (1996a) have argued that Korean uses only four or five clause types today. Example (2) shows examples of these four most common clause types in Korean.

(2) (adapted from Pak (2008:116))

    a. DECLARATIVE:

       cemsim-ul mek-ess-**ta**.
       lunch-ACC eat-PST-DEC

       'I ate lunch.'

    b. INTERROGATIVE:

       cemsim-ul mek-ess-**ni/nya?**
       lunch-ACC eat-PST-INT   (Q)

       'Did you eat lunch?'

    c. IMPERATIVE:

       cemsim-ul mek-e-**la**.
       lunch-ACC eat-IMP

       'Eat lunch!'

    d. EXHORTATIVE:

       icey cemsim-ul mek-**ca**.
       now lunch-ACC eat-EXH

       'Now, let us eat lunch.'

Nam (2001) notes that the four clause types present in Korean are the declarative, which indicates an assertion, as in (2a); the interrogative, which asks a question, as in (2b); the imperative, which orders or requests something, as in (2c); and the exhortative, which propose the act of doing something together with the speaker, as in (2d). These four clause types also happen to be the ones most commonly used in Korean Christian prayers, which are the focus of this thesis.

Second, Korean also uses sentence end particles as speech style markers, or markers that indicate the level of deference needed in the sentence depending on the context and the addressee

and/or referent (Suh 1996b, Sohn 1999, Lee & Ramsey 2000, Portner et al. 2019, Portner et al. 2022). Suh (1996b) summarizes the factors that determine the speech style that is used, which can be divided into public, private, and situational factors:

1. Public factors:

    (a) Individual characteristics of the speaker and addressee: age, status, gender, etc.

    (b) The public relationship between the speaker and addressee: boss and employee, teacher and student, upperclassman and underclassman, etc.

2. Private factors:

    (a) Individual characteristics of the speaker and addressee: personality, speech mannerisms, etc.

    (b) The private relationship between the speaker and addressee: romantic relationship, friends, etc.

3. Situational factors: lecture, class, sermon, broadcast, newspaper, report, book

Thus, according to these scholars, the individual characteristics of the speaker and addressee, the public and private relationship between them, and the situational context all affect which speech style will be used.

In contrast, Portner et al. (2022) argue that speech style particles do not convey information about situational factors, but rather about the the relationship between a speaker and an addressee: they characterize this relationship in terms of (i) hierarchy, or the respective positions of the speaker and the addressee relative to a socially relevant scale, such as kinship, age differences, or seniority, and (ii) formality, or the type of the relationship between the interlocutors that the speaker wants to highlight. This is in line with the observation in Lee (1991b) that the polite speech style is used at high frequencies at settings where the formal speech style was expected, and that speakers frequently use alternate with the polite and/or formal speech style in

informal settings; thus, it is the relationship between the speaker and addressee that the speaker wants to emphasize in a given sentence, not the setting or situational context, that determines which speech style is used.

The six speech styles in Korean, in the order of least deferent to most deferent, are known as the plain, intimate, familiar, semiformal, polite, and formal speech styles (Trudgill 1974, Martin 1992, Kim-Park 1995, Sohn 1999, Lee & Ramsey 2000, Eun & Strauss 2004, Cho 2006, Pak 2008:120, Chang 2014, Portner et al. 2022, Kim 2022.

1. The **plain** style, known in Korean as the *hayla-chey*, is often used in personal journals, newspapers, books, official documents, or any type of text for general readers. In the declarative case, its sentence ending is *-ta*.

2. The **intimate** style, known in Korean as the *panmal-chey* or the *hay-chey*, is used by children and adults in a close relationship with each other. The word *panmal* literally translates to 'half-talk,' so this style is also called the 'half-talk style' (Kim-Park 1995, Lee & Ramsey 2000, Pak 2008, Chang 2014, Portner et al. 2019, Kim 2022, Portner et al. 2022). In the declarative case, its sentence ending is *-a* or *-e*.

3. The **familiar** style, known in Korean as the *hakey-chey*, is not usually used by women, but is often used by a man to a younger man or a son-in-law, or between elderly men who became friends in adulthood, or from an adult to another adult who is in a subordinate position, such as one's son-in-law (Pak 2008:120, Chang 2014:9). In the declarative case, its sentence ending is *-ney*.

4. The **semiformal** style, also known as the blunt style and known in Korean as the *hao-chey*, is no longer widely used today. It is used mainly by middle-aged or senior men in conversation with one another (Pak 2008:120, Chang 2014:9). In the declarative case, its sentence ending is *-o, -uo*, or *-so*.

5. The **polite** style, known in Korean as the *hayyo-chey*, is the most commonly used in Korean (Lee & Ramsey 2000:259, Chang 2014). It is used in daily conversations by adults who

do not have a close or intimate relationship and by children to address adults. One can use this speech style to address one's social equal or superior. Kim (2019) notes that this speech style is also used in relationships between strangers, an employee and a customer, an advisee and an advisor, or a teacher and a student. In the declarative case, its sentence ending is *-ayo* or *-eyo*.

6. The **formal** style, also known as the deferential style and known in Korean as the *hapsyo-chey*, is typically used when addressing a social superior. This speech style expresses the speaker's deference to an addressee of higher social status, such as one's employer, senior, or superior or between two individuals in the same status when in a highly formal situations. This speech style can also be mixed with the polite style. It can also be used in a news report, public lecture, advertisement, job interview, formal letter, or official speech (Chang 2014:8). In the declarative case, its sentence ending is *-(su)pnita*.

However, Kim-Park (1995), Suh (1996b), and Pak (2008) also describe a seventh speech style, known as the superpolite speech style:

7. The **superpolite** speech style was formerly used to address people in very high status, usually royalty such as kings, queens, princes, and princesses. It is often described by scholars as a linguistic "relic" that is used in the context of religious prayers in modern Korean (Kim-Park 1995, Suh 1996b:49, Pak 2008:122, Kim 2019). In the declarative case, its sentence ending is *-naita*.

In their discussion of the superpolite speech style, linguists such as Kim-Park (1995), Suh (1996a), and Pak (2008) argue that it is a specific register reserved for religious prayers. Furthermore, according to Kim-Park (1995), the superpolite speech style "disappeared with the fall of the estate system and the ruling class" and thus it "remains only as a relic form" (p. 68). Kim (2019) describes the superpolite speech style as "not commonly used these days" and "usually heard in dramas that sketch historical facts about at least 100 years ago" (p. 7).

Table 3.1, which was adapted from Pak (2008), provides a summary of sentence endings for declaratives, interrogatives, imperatives, and exhortatives by speech style (133).

Speech Style	DEC	INT	IMP	EXH
PLAIN	-ta	-ni; -nya	-(a/e)-la	-ca
INTIMATE	-a/-e	-a/-e	-a/-e	-(u)l-key; -a/-e
FAMILIAR	-ney	-na; ((n)u)n-ka; -a-yo/-e-yo	-((u)si)-key(na)	-sey(-na)
SEMIFORMAL	-o/-uo/-so	-o/-uo/-so	-((u)si)-o/-uo/-so	-p-si-ta
POLITE	-a-yo/e-yo	-na-yo; -((n)u)n-ka-yo	-((u)si)-a-yo/-e-yo	-a-yo/-e-yo
FORMAL	-(su)p-ni-ta	-(su)p-ni-kka	-((u)si-p)-si-o	-(u)-si-p-si-ta
SUPERPOLITE	-na-i-ta	-nai-kka	-((u)si-op)-so-se	—

Figure 3.1 *Sentence Endings for Clause Types and Speech Styles in Korean*

3.2   Literature on Korean Speech Style Alternation

Honorifics has been a popular area of research in Linguistics, ranging from pronouns to pragmatics. Scholarly literature on Korean honorifics also spans a variety of topics, as honorific marking in Korean can occur as a nominal suffix, a special honorific form of a noun, an honorific case particle, an honorific marker on a verb, or a sentence ending attached to a verb that denotes a particular speech style, which is the topic of interest for this thesis (Kim & Sells 2007:303). Although there are many sources on Korean honorifics, this thesis focuses on Korean speech styles, which are a part of addressee honorifics in Korean, or honorifics that pertain to the addressee of an utterance (Suh 1996b, Brown 2008, Kang 2012). Korean speech styles can also be categorized as utterance-oriented markers, which are introduced by Portner et al. (2019) as markers that encode information about the relationship between the speaker and the addressee and the formality of the situation in which their interaction takes place, even when the addressee is not necessarily a participant in the event denoted by the utterance. For the purpose of this thesis, I give a concise, not comprehensive, overview of background literature on Korean speech styles with a particular focus on speech style alternation.

Korean linguists have discussed Korean speech styles from the early 1900s (Yu 1909, **?**, and Kim 1911). Martin (1964) is the first linguistic analysis in English to describe speech styles in Korean and classify all six common speech styles, as outlined in Section 3.1. However, most studies on Korean speech styles have focused on identifying how many speech styles there are in Korean and forming accurate descriptions for each of them, and have only recently begun to describe Korean speech style alternation in detail (Choi 1961, Chang 1983, Hwang 1975, Seng 1985, Wang 1984, Suh 1989, Suh 1996a, Sohn 1999, Wang 1990, Han 2002).

Early examinations of speech style alternation in Korean mainly attributed this alternation to situational factors, or the setting in which the speech styles were used. Kim & Biber (1994) relies on both written and spoken data to argue for setting as a key factor in speech style alternation. For the written data, they use personal and editorial letters, essays, novels, political statements, newspaper reports, college textbooks, and legal documents. Meanwhile, for the spoken data, they use scripted and spontaneous public speeches, television dramas, documentaries, broadcast news, and private conversations. They observe that the three main factors that influence the choice of speech style are (a) the existence of a particular addressee, (b) the intimacy or lack thereof between the interlocutors, and (c) the physical setting. However, this paper fails to consider how other factors, such as the age and gender of the interlocutors, can affect the choice of speech style. In its analysis of Korean talk shows, Lee (2000) builds upon previous works by suggesting that there is a strategic element to the speaker's choice to alternate between speech styles by examining Korean talk shows. It introduces the framework of situational variability: situational variables can constrain the choice of the speech style, and speakers can strategically navigate the expectations that occur as a result of the constraint.

However, even as early as 1984, Wang (1984) notes that Korean speakers in the rural village of *Cihwa-li* alternate between speech styles "with no corresponding change in either interlocutors or situation," and that this alternation is "intentionally produced by a speaker with a specific communicative purpose" (p. 178). Wang goes on to observe that this alternation of speech styles can convey the following meanings: "joking, persuading, cajoling, insulting, being sarcastic, causing

embarassment, being emotional, being angry, saving one's face, requesting" (p. 178). The general scholarly opinion regarding the reasons for Korean speech style alternation began to shift in favor of this analysis with the advent of the theoretical framework of the Indexicality Principle (Ochs 1993, Ochs 1996), which assumes that members of a society can link particular linguistic forms to their identities, relationships, stances, acts, or activities. Beginning with studies on Japanese speech styles, literature on honorific speech styles began to interpret speech styles as a way for speakers to index, or highlight, features of the context such as the social identities of the interlocutors, the relationships between them, and the activities they are engaged in (Dunn 1999, Strauss & Eun 2005, Cook 2008, Dunn 2010, Cook 2011, Cook 2013).

For instance, Eun & Strauss (2004) first argue that speech style alternation depends more on information status, or the distinction between "new" and non-shared information and older, or "shared," information, than the relationships between the interlocutors. To do so, they examine the alternation of honorific speech styles within the same speech context in Korean public discourse, focusing on the deferential, or formal, and polite speech styles. The study concludes that with new and non-shared information, the formal speech style is used more often, while with older and shared information, the polite speech style is used more often. In a following study, however, Strauss & Eun (2005) shift the focus away from the content of the utterance to the relationship between the interlocutors through speech style alternation. They introduce the notion of a boundary that exists between the domains of cognition of the interlocutors. According to this idea, using the *-pnita* form, which is a sentence ending for the formal speech style, would index a stance of exclusion from the interlocutors. This choice not to partake in the same cognitive and experiential domains would achieve a detached and authoritative effect, thus seeming more "objective." On the other hand, using the *-a/eyo* form, which is a sentence ending from the polite speech style, would index a stance of establishing common ground between the interlocutors.

Brown (2008), which presents a comparison between Korean and Japanese speech styles, also contributes to the notion of indexicality by observing that there has been a paradigm shift from a traditional analysis of honorifics in languages such as Korean and Japanese, which was cen-

tered on prescriptive accounts of these constructions, to a more pragmatic and socially-oriented approach, in which speakers strategically switch between speech styles to reach a specific objective. In his analysis of addressee honorifics, he states that speakers of both languages can switch between speech styles, which may be motivated by a switch from a public to a private mode of self-presentation. He focuses on plain, intimate, polite, and formal speech styles in Korean, based on the assumption that these four speech styles are the only ones commonly used today, and contrasts this with the two speech styles used in contemporary Japanese. Brown searches for the reasons why the use of honorifics differs between these languages: he concludes that Korean honorifics are reflect power dynamics more strongly, while Japanese honorifics are more focused on questions of group membership, gender, and self-humbling. As a result, Japanese allows for the more marked switching between the more honorific speech styles, which in this case would be the polite and formal speech styles, and the non-honorific speech styles, which in this case would be the plain and intimate speech styles. Brown also concludes that Korean, with six official speech styles, has a more developed system of addressee honorifics than Japanese, and he observes that Korean speech styles have distinct discourse pragmatic functions connected to expressive meaning and status of information. In Brown (2015), he observes that speakers of Korean can switch between two or more speech styles within a single speech event for multiple pragmatic effects, including anger, as in Lee (2001a); asserting power advantages, as in Lee (2001b); sarcasm, as in Brown (2013), and managing classroom activity, as in Park (2014).

Following the general trend of analyzing Korean speech styles as a way to index the identities of and the relationship between the interlocutors, Chang (2014) examines formal television interviews, focusing on shifts between the formal ending *-pni-ta* and the polite ending *-a/eyo*. Chang concludes that Korean speakers index their "stance," or relationship, and identity by strategically alternating between speech styles. She also examines how factors such as age, profession, gender, and hometown come into play in speech style alternation. She rejects the idea that speech style alternation is based on the setting, arguing that speakers frequently switch between speech styles even without any change in external factors. Likewise, Kim (2022), in an analysis of how

speech style alternation occurs in written transcriptions of 84 casual conversations from the Se-jong spoken corpus, observes that speakers shift from a non-honorific speech style to an honorific speech style in order to index varying stances toward a referent or to distance themselves from the addressee, oftentimes to achieve an air of objectivity.

4 Speech Styles in Korean Christian Prayers

Bae (2014) defines prayer as "dialogue with God," or any form of speech in which God is the addressee (p. 213-214). This makes Korean Christian prayers ideal for analyses on addressee honorifics, as there is a clear addressee. Moreover, according to Bae (2014), prayers in Korean, as opposed to sermons or musical worship lyrics, demonstrate an active use of language by the speakers, as they can pray in a variety of forms: praying aloud spontaneously, reading from a fixed liturgical text, or writing an impromptu text in a journal, among others (p. 214). As the addressee of Korean Christian prayers is an omnipotent and omniscient Christian God, speakers use the three speech styles that convey the most deference in Korean: the polite, formal, and superpolite.

Prayers in Korean also vary in terms of audience and purpose. Kang (2012) notes that there is a difference between an individual prayer, which tends to be spontaneous, and a public prayer, known as *tayphyokido*, or 'representative prayer,' which tends to be written beforehand and read aloud. Bae (2014) notes that there as many as eleven types of prayers in Korean: (i) the intercessory prayer, (ii) the Apostles' Creed, (iii) the communal prayer, (iv) the representative prayer, (v) the introductory prayer, (vi) the concluding prayer, (vii) the offering prayer, (viii) the blessing prayer, (ix) the simultaneous prayer, (x) the prayer in tongues, and (xi) the silent prayer (p. 215-216).

Regardless of type, Korean prayers often include elements of one or more of the following content: (i) petition to a supernatural being, (ii) thanksgiving, (iii) praise directed to the supernatural being, and (iv) confession and repentance (Kang 2012:4-6). Kang (2012) states that the majority of Korean prayers are prayers of petition, and that prayers that are explicitly prayers of thanksgiving, praise, or confession and repentance often still incorporate petitions, noting that even the Korean word for prayer, *kido*, is made up of the two characters in *Hanja*, or Chinese,

which both mean 'petition.'

Prayers in Korean have a general structure of (i) an opening phrase, (ii) a body, and (iii) a concluding sentence (Kang 2012). For Protestant prayers, the concluding sentence is rather uniform. Example (3) demonstrates the two variations on the concluding sentence that are often used in Protestant prayers.

(3) a. yeyswu kulisuto-uy ilum-ulo kito-ha-**pnita**.   ameyn.
         Jesus   Christ-GEN name-INS pray-DECL.FORM Amen.
         'In the name of Jesus Christ, who saved us, we pray. Amen.'

     b. yeyswu kulisuto-uy ilum-ulo kito-ha-**naita**.   ameyn.
         Jesus   Christ-GEN name-INS pray-DECL.SUPERP Amen.
         'In the name of Jesus Christ, who saved us, we pray. Amen.'

The two variations of the concluding sentence in (3) are essentially identical, except for the fact that (3a) has the formal speech style ending *-pnita*, while (3b) has the superpolite speech style ending *-naita*. The concluding sentence cannot end in the polite speech style, as this is not considered appropriate.

Section 4.1 describes how I collected the data for my research. Section 4.2 provides insights based on this dataset regarding the superpolite speech style and its use in Korean Christian prayers. In Section 4.3, I analyze different patterns of speech style alternation in this dataset. Section 4.4 includes compares three examples of prayers from the 1920s and 1930s to current prayers in terms of the superpolite speech style and speech style alternation.

4.1   Data Collection

To reiterate the goal of my research, I analyze whether the superpolite speech style is merely a historical relic based on the following criteria:

1. Productivity: whether the superpolite speech style is productive, meaning that it can generate an unlimited number of new sentences,

2. Medium: whether the superpolite speech style occurs in both written and spoken prayers, and

3. Alternation: whether the superpolite speech style can alternate with other speech styles.

To test whether the superpolite speech style is merely a historical relic, I compiled a dataset of 1,027 Korean Christian prayers that are from 2006-2023 from correspondences with Christian ministers in South Korea, public online blog posts from churches and Christian schools, and posts and comments on Christian forums. The medium of each prayer analyzed in this dataset varied between prayers that were written down based on a template, impromptu written prayers, and prayers that had been transcribed from a spontaneous spoken prayer.

For each sentence ending, I manually labelled the speech style used with a "p" for the polite speech style ending, an "f" for the formal speech style ending, and an "s" for the superpolite speech style ending. I chose not to focus on embedded phrases for this study, as this was beyond the scope of this thesis. In terms of clause types, "s" in the dataset also represents an imperative clause type, and an "f" in the dataset represents a declarative clause type, unless indicated otherwise, in which case I note both the speech style and the clause type of the sentence ending in the "Notes" column. The full dataset can be found in Section B of the Appendix.

While a few prayers in the dataset for this thesis included a shift in the addressee away from God, this was very uncommon and only occurred in two specific contexts: (i) in a public 'representative' prayer, when declaring a Bible verse or another declaration to the same effect to the others praying in agreement with the speaker, or (ii) in a healing prayer, when commanding a body part to be healed. As a result of this shift in addressee, the speech styles used would also shift; thus, I chose not to analyze these sentences and to represent them with a null sign (∅) in my dataset, which is included in the Appendix, as they do not warrant the use of the superpolite speech style nor the use of the formal and polite speech styles because God is no longer the addressee.

4.2 The Superpolite Speech Style

According this dataset, 988 out of 1,027 Korean Christian prayers, or about 96.203 percent of the prayers analyzed, used the superpolite speech style in one or more of the sentences. This confirms that the superpolite speech style is not only a key feature of Korean Christian prayers, but it is also highly productive: one speaker can generate an infinite number of sentences using the superpolite speech style. Thus, the superpolite speech style fulfills the metric of productivity in my examination of whether the superpolite speech style is merely a relic. Furthermore, as the dataset included both written and spoken prayers, the superpolite speech style also fulfills the metric of medium in my analysis. As a final point, out of the 14,880 sentences in the prayers analyzed in this dataset, 8,375 ended in the superpolite speech style, which amounts to about 56.284 percent, as opposed to the 6,370 that ended in the formal speech style, which amounts to about 42.809 percent, and the 135 that ended in the polite speech style, which amounts to about 0.907 percent. This confirms the idea that while the superpolite speech style is used in almost every Korean Christian prayer, it often occurs alongside other speech styles, especially the formal speech style, hence the superpolite speech style fulfills the final metric: the metric of alternation. Figure 4.1 is a pie chart that summarizes these findings.

In this dataset, the superpolite speech style was most commonly used with an imperative clause type. 770 out of 988, or about 77.935 percent, of the Korean Christian prayers that used the superpolite speech style in this dataset used it exclusively with the imperative clause type. (4) gives examples from this dataset of the superpolite speech style used with an imperative clause type.

(4) (심방예배기도 구역예배 기도문, October 23, 2020)

Cwu-nim-uy   sayngmyeng-uy kil-ul   ttalu-ci   anh-ko   samang-ulo intoha-nun
God-HON-GEN life-GEN   road-ACC follow-COMP NEG-and death-to   lead-NM
kil-eyse   panghwangha-n cehuytul-uy coy-lul yongseha-ye cwu-si-sa   cehuy-uy
road-LOC rebel-NM   1ST.PL-GEN sin-ACC forgive-COMP give-HON-and 1ST.PL.GEN
motun coy-lul myelha-ye   cwu-si-op-**sose**.
all   sin-ACC eradicate-COMP give-HON-HON-IMP.SUPERP
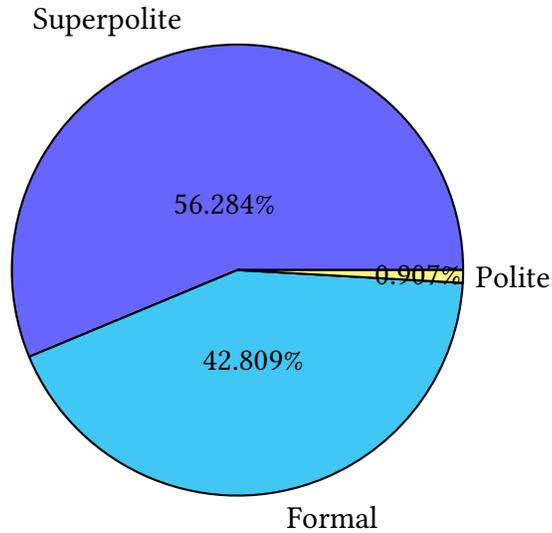
Figure 4.1: *Percentages of Speech Style Endings out of 14,880 Sentences*

'Forgive us of our sin of not following your way of life and rebelling in the way that leads to death and eradicate all of our sins.'

In (4), the superpolite speech style is used along with the imperative clause type, forming the ending *-sose*. This indicates that the speaker is emphasizing the relationship between God, the addressee and the 'object of worship,' and the speaker, or the 'giver of worship,' when making this request for forgiveness. This indicates that a speaker likely tends to engage in self-humbling when making a request to an addressee. Furthermore, the honorific particle *-op* is added to the *-sose* ending in (4). This suggests that the speaker indexing the greatest social distance away from God, the addressee, in order to convey the maximum amount of deference, since humility is another sign of penitence.

The honorific particle *-op-* conveys a greater level of distance in the relationship between the speaker and addressee, and it can be used with superpolite and formal speech styles only. This phenomenon is recorded in Kang (2012), which classifies the formal and superpolite declarative and superpolite endings into four categories based on the inclusion or exclusion of the honorific particle *-op-*, from the least deferent to the most deferent expressions, as shown in Figure 4.2.

Figure 4.2 *Formal and Superpolite Speech Styles with/without the -op- Honorific Particle*

Speech Style	DEC	IMP	INT
FORMAL	-nita	-sio	-nikka
FORMAL+	-op-nita	-p-sio	-p-nikka
SUPERPOLITE	-naita	-sose	-naikka / -olikka
SUPERPOLITE+	-op-naita	-op-sose	-op-naikka / –

Adding *-op-* to the superpolite speech style endings *-naita*, *-sose*, and *-naikka* place a dramatic emphasis on displaying deference to the addressee. While the honorific particle *-op-* can be added to the superpolite speech style and interrogative clause type ending *-naikka*, it cannot be added to its counterpart, *-olikka*. Adding *-op-* to the formal speech style endings *-nita*, *-sio*, and *-nikka* elevate them so that they display more deference to the addressee while retaining the characteristics of the formal speech style.

The superpolite speech style also occurs with the declarative and interrogative clause types, although this occurs less often: in about 22.065 percent, or 218 of the prayers that use the superpolite speech style in this dataset. The examples in (5) demonstrate how the superpolite speech style occurs with declarative and interrogative clause types.

(5)   a. (심방예배기도 구역예배 기도문, October 23, 2020)

Cinan 5-il   tongan-to cehuy-nun cwu-nim-uy kaps-epsi   cwu-si-nun
Past   five-days during-too 1ST.PL-TOP God-HON-GEN price-without give-HON-NM
salang-ul mwusiha-ko cey-mes-tay-lo   sal-ass-**naita**.
love-ACC ignore-and   my-will-LOC-INS live-PST-DECL.SUPERP.

'For the past 5 days, we have ignored God's love that was given to us without price and lived as we please.'

b. (미션스쿨, 2022년 12월 대림절 주일 예배 대표기도문, December 2, 2022)

I   unhyey-lul pat-koca   cwu-nim-kkey naaka-ki-lul   wenha-ciman
This grace-ACC receive-PURP Lord-HON-DAT advance-NMN-ACC want-though
cehuy-uy   coy-ka   nemwu khu-ko cwungha-m-ul   ecci-ha-**olikka**?
1ST.PL-GEN sin-NOM too   big-and serious-NMN-ACC how-do-INT.SUPERP?

'We want to advance towards the Lord to receive this grace, but what should we do as our sins are too great and serious?'

In (5a), the superpolite speech style occurs with the declarative clause type, forming the *-naita* ending. In (5b), the superpolite speech style occurs with the interrogative clause type, resulting in the *-olikka* ending. There were only three examples of prayers in this dataset that included the interrogative clause type with the superpolite speech style.

Based on the observations made in this dataset, the superpolite speech style is highly productive in the context of modern Korean Christian prayers. It is most often used with the imperative clause type, but also occurs with the declarative and interrogative clause types. Furthermore, it meets the criteria laid out in Section 4.1 of productivity, medium, and alternation regarding whether it is a relic. This suggests that the superpolite speech style is not merely a relic, but it is a speech style that is restricted to a specific addressee: the 'object of worship,' which is God in the case of Korean Christian prayers.

4.3   Speech Style Alternation in Korean Christian Prayers

This section focuses on speech style alternation in Korean Christian prayers and the distribution of speech styles by clause type. Figure 4.3 presents a bar graph that indicates the number of prayers that include each specific combination of speech style and clause type.

Figure 4.3: *Number of Prayers that Use Each Sentence Ending*
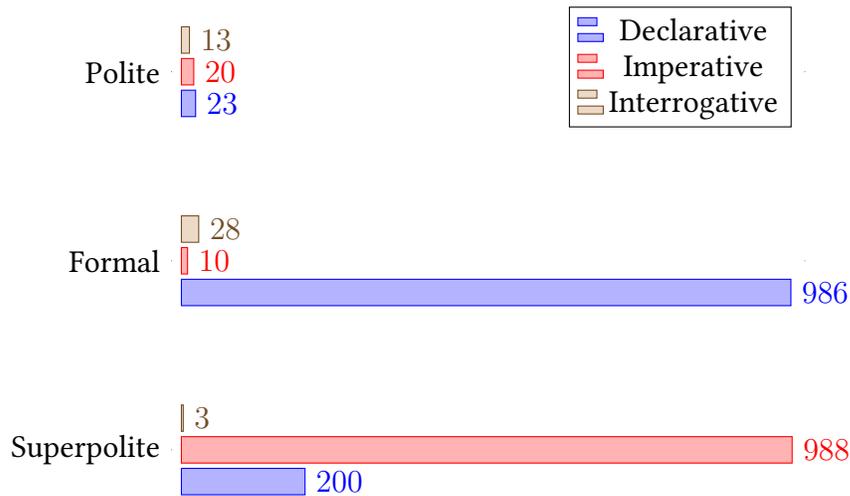
Figure 4.3 confirms that the superpolite speech style often occurs with the imperative clause type, although it also occurs with the declarative clause type. Meanwhile, the formal speech style occurs much more often with the declarative clause type. The polite speech style is not used in most Korean prayers; it occurs roughly equally between the clause types. The following subsections illustrate the patterns of alternation in Korean Christian prayers.

4.3.1 Alternation 1: Superpolite speech style and formal speech style

The vast majority of current Korean Christian prayers analyzed in this dataset alternate between superpolite and formal speech style endings. As aforementioned, according to the dataset, the superpolite speech style occurs most often with the imperative clause type. Meanwhile, the formal speech style occurs more often with the declarative clause type: out of the 986 prayers that used the formal speech style, 909 prayers, or 92.191 percent, used it exclusively with the declarative clause type. The most common alternation in the dataset was thus between the superpolite speech style with an imperative clause type and the formal speech style with a declarative clause type, which is demonstrated in (6).

(6)   (수호천사, 주일예배 대표기도문, February 23, 2009)

a. Kuliko kaceng-kwa   kyohoy-kawuntey-(ey)se, unhyey-lo hamkkeyha-y
   also   household-AND church-midst-LOC   grace-INS together-COMP
   cwu-si-ess-um-ul   kamsa-lo   kopaykha-**pnita**.   Aphulo-to   wuli
   give-HON-PST-NMN-ACC thanksgiving-INS confess-DECL.FORM. onwards-too 1ST.PL
   casin-ul hananim-kkey nayetuli-nun   mitum-uy canye-lo   intoha-y
   R-ACC   God-DAT   surrendered-NM faith-GEN children-INS lead-COMP
   cwu-si-op-**sose**.
   give-HON-HON-IMP.SUPERP

   'In the household and church, we confess with thanksgiving that you have been with

   us by grace. Please continue to lead us as children of faith who have been surrendered

   to God.'

b. Kaps-epsi   pat-un   salang-ulo kyohoy-uy cichey-lul   semki-key
   price-without received-NM love-INS   church-GEN member-ACC serve-CAUS
   ha-si-m-ul   chanyangha-**pnita**. Sengto-tul-uy yengcek-citoca-lo
   DO-HON-NM-ACC praise-DECL.FORM. saint-PL-GEN spiritual-leader-INS
   seywu-si-ko,   malssum-kwa kito-lo   semki-nun (blank) moksa-nim-eykey
   raise-FORM-and, word-and   prayer-INS serve-NM (blank) pastor-HON-DAT
   senglyeng-chwungman-khey ha-si-mye,   yeng-yuk-kan-ey
   Holy.Spirit-filled-CAUS   do-HON-AND, spirit-flesh-between-LOC
   kangkenham-ul cwu-si-e   i   picen-tul-ul   ilwu-key
   strength-ACC   give-HON-COMP this vision-PL-ACC accomplish-CAUS
   ha-op-**sose**.
   do--HON-IMP.FORM.

   'We praise you for having us serve the members of the church with love that we have

   received without price. Raise us as spiritual leaders of the saints, fill Pastor (blank)

   who serves with the Word and with prayer with the Holy Spirit, and give us both

   physical and spiritual strength so that we can accomplish these visions.'

c. Thukpyelhi onul-un   2008-nyen-ul   ponay-mye seylyey-sik-ulo
   especially   today-TOP 2008-year-ACC send-CONN baptism-ceremony-INS
   cikhi-**pnita**.   haksup-kwa seylyey-lul pat-nun   simlyeng-tul-i
   commemorate-DECL.FORM teaching-and baptism-ACC receive-NM soul-PL-NOM
   kulisuto-wa hamkkey sipcaka-ey mos pakhi-ko, icey-nun nay-ka   sa-nun
   Christ-WITH together cross-LOC nail nailed-and now-TOP 1ST.SG-NOM live-NM
   kes-i   aniyo kulisuto-kkeyse hamkkey sa-nun saylow-un phicomwul-i
   thing-NOM NEG   Christ-HON.NOM together live-NM new-NM   creation-NOM
   toy-ess-um-ul   insikha-ko,   kopaykha-nun salm-i   toy-key
   become-PST-NMN-ACC recognize-and confess-NM   life-NOM become-CAUS

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ha-si-op-**sose**.
do-HON-HON-IMP.SUPERP

'Especially today, we say goodbye to 2008 by commemorating a baptism ceremony. May you cause the souls who receive teaching and baptism to live a life that recognizes and confesses that they have been nailed to the cross together with Christ, and that they are no longer living, but that they have become a new creation living together with Christ.'

(6) demonstrates the most common speech style alternation Korean Christian prayers: between the superpolite speech style with the imperative clause type and the formal speech style with the declarative clause type. Examples (6a), (6b), and (6c) all include the superpolite ending *-sose* with the honorific particle *-op*. Examples (6a) and (6c) also include the honorific particle *-si*. Both honorific particles emphasize the self-humbling that the speakers index in these prayers. This alternation may be most common because the imperative form often includes a request to God; thus, speakers would be more likely to use a more polite speech style to pray from a perspective of meekness and a need for God. In using the superpolite speech style, the speakers would be able to lower themselves, the 'giver of worship,' in the scale of superiority, while simultaneously raising the addressee, the 'object of worship.' Meanwhile, the declarative clause type does not warrant as much deference as the imperative or interrogative clause types, because the declarative clause type, according to Suh (1996b), is not as focused on the addressee and is instead is a neutral clause type that is more focused on the statement itself (p. 75).

Another less common but still widespread alternation in Korean Christian prayers occurs between the superpolite speech style with a declarative clause type and the formal speech style with a declarative clause type. Example (7) demonstrates this alternation.

(7)   (수호천사, 주일 낮 예배 기도문, September 23, 2009)

   a. Kak   kikwan-tul   wi-ey   senglyeng-hananim-kkeyse chin-hi   aph-se
      Each institution-PL above-LOC Holy.Spirit-God-HON.NOM   close-ADV front-CONN
      ka-cwu-si-ko   etwum-uy   yeng-un   mwulle-ka-key   ha-si-mye   cwu-uy
      go-give-HON-and darkness-GEN spirit-TOP retreat-PASS-CAUS do-HON-and Lord-GEN

ilum-man-i   nophi-m-ul   pat-ki   wenha-**naita**.   Ttohan i
name-only-NOM exalt-NMN-ACC receive-NMN want-DECL.SUPERP Also   this
ttang-uy motun kananha-n simlyeng-tul-ul tola po-sa   wuli-eykey ansik-kwa
land-GEN all   poor-NM   soul-PL-ACC   take care-and 1ST.PL-DAT rest-and
phyengan-ul cwu-si-ki-lul   kankwuha-**pnita**.
peace-ACC   give-HON-NMN-ACC plead-DECL.FORM

'We desire that the Holy Spirit God Himself go before each institution and make the

spirit of darkness retreat, and that the name of the Lord be exalted. We also plead

that He will look after all the poor souls of this land and give us rest and peace.'

In (7), the first sentence ends in the superpolite speech style and declarative clause type end-

ing *-naita*, followed by the formal speech style and declarative clause type ending *-pnita*.

As aforementioned in Section 4.2, the superpolite speech style can correspond to declarative,

imperative, and interrogative clause types. In contrast, the formal speech style is almost exclu-

sively used with the declarative clause type in the majority of the prayers in this dataset. Indeed,

the formal speech style only occurs with the imperative clause type in ten of the 1,027 prayers in

this dataset. Example (8) compares between the formal speech style with the imperative clause

type and the superpolite speech style with the imperative clause type.

(8)   a.   (adapted from Suh (1996b):52)

halapeci   i-ccok-ulo o-si-**psio**.
grandfather this-side-to come-HON-IMP.FORM

'Grandfather, come to this side.'

    b. hananim, wuli-lul   towu-**sose**
God,   1ST.PL-ACC help-IMP.SUPERP/?-IMP.FORM
'God, help us.

The use of the formal speech style ending -(*p*)*sio*, as shown in (8a), is allowed when 'Grandfa-

ther' is the addressee, because it displays deference while having a connotation of commanding

the addressee. In contrast, as shown in (8b), speakers often consider it inappropriate to use -

(*p*)*sio* when addressing God. According to Suh (1996b), the use of the formal speech style with

the imperative clause type is less prevalent because it has a connotation of the speaker leading or

coercing the addressee according to the speaker's intent, while the use of the superpolite speech style with the imperative clause type is more prevalent because it places a higher importance on the addressee and the addressee's intent (p. 52). Since speakers already tend to avoid using the formal speech style with the imperative clause type in daily conversations because it has too much of a commanding effect, speakers are likely to avoid the formal speech style when addressing God in prayers. Moreover, Suh (1996b) observes that the tendency to use a more elevated speech style increases proportionally to the difference in hierarchy between the speaker and addressee (p. 53). As the hierarchical difference between God and the speaker is immense, the use of the superpolite speech style with the imperative clause type is clearly overwhelmingly preferred. This is confirmed by the dataset: as previously demonstrated in Figure 4.3, speakers overwhelmingly prefer to use the *-sose* ending, which is used in 988 prayers out of the 1,027 in this dataset, over the *-(p)sio* ending, which is used in only ten prayers. This is because *-sose* displays deference to the addressee and places an emphasis on the intent of the addressee.

In the dataset, there were also instances when an entire prayer would be in the superpolite speech style, then would switch to the formal speech style for the concluding sentence, or vice versa. These concluding sentences, as aforementioned, end with the declarative clause type and are ritualistic in nature. For instance, an entire prayer may be prayed in the formal speech style, then end with a concluding phrase in the superpolite speech style, such as the one shown in (9).

(9) Wuli-lul   kwuwenha-ye cwu-sin   yeyswu kulisuto-uy ilum-ulo
     1ST.PL.-ACC save-COMP   give-HON Jesus   Christ-GEN name-INS
     kito-ha-**op-naita**.   ameyn.
     pray-HON-DECL.SUPERP Amen.
     'In the name of Jesus Christ, who saved us, we pray. Amen.'

In (9) presents an example of a concluding sentence that ends with the superpolite ending *-naita*.

Furthermore, although there were only three prayers in this dataset that used the superpolite speech style with the interrogative clause type, these prayers exhibited alternation between the formal speech style and the superpolite speech style. Example (10) demonstrates an alternation

between the formal speech style with the declarative clause type and the superpolite speech style with the interrogative clause type.

(10) (미션스쿨, 2022년 12월 대림절 주일 예배 대표기도문, December 2, 2022)

> Cikum i   sikan mal-lo   ta-ha-l   swu   eps-nun cwu-nim-uy   unhyey-ka
> Now   this time   word-INS all-do-FUT ability NEG-NM Lord-HON-GEN grace-NOM
> nemchi-m-ul   kkaytatsu-**pnita**.   I   unhyey-lul pat-koca   cwu-nim-kkey
> overflow-NMN-ACC realize-DECL.FORM. This grace-ACC   receive-PURP Lord-HON-DAT
> naaka-ki-lul   wenha-ciman cehuy-uy   coy-ka   nemwu khu-ko cwungha-m-ul
> advance-NMN-ACC want-though 1ST.PL-GEN sin-NOM too   big-and serious-NMN-ACC
> ecci-ha-**olikka**?
> how-do-INT.SUPERP?

> 'At this moment, I realize that the grace of the Lord is overflowing beyond words. We want to advance towards the Lord to receive this grace, but what should we do as our sins are too great and serious?'

In this alternation, the first sentence of (10) ends with the *-pnita* ending, which is the formal speech style with the declarative clause type. The following sentence, which is repeated from example (5b), ends with the *-olikka* ending, which is the superpolite speech style with the interrogative clause type. The speaker uses the formal speech style for the declarative clause type in the first sentence to maintain that God, the addressee and the 'object of worship,' is higher in the hierarchical relationship between both of them, but does not emphasize any other relationship because this sentence is simply stating an observation. However, the speaker uses the superpolite speech style with the interrogative clause type in the second sentence in order to index humility towards God, the 'object of worship,' since the speaker is asking for the answer to a question that only God allegedly possesses.

4.3.2   Alternation 2: Superpolite speech style and polite speech style

The polite speech style, with only a few exceptions, can be used to any addressee, and it is used when the speaker is not intentionally engaging in self-humbling (Suh 1996b:57). Furthermore,

Suh (1996b) states that at times, the use of the formal speech style can give a stiff or rigid impression to the addressee; thus, the polite speech style will be preferred by a speaker so that the addressee does not feel as if the speaker is purposefully trying to be rigid (p. 44). Suh (1996b) also observes that with modern Korean society, relationships based on equality are emphasized over relationships of hierarchy, so the polite speech style is used even more often (p. 45, 47). In other words, speakers use the polite speech style to index a relationship of familiarity, even if the relationship is inherently hierarchical. Thus, even when an omnipotent and omniscient God is the addressee, speakers use the polite speech style to communicate to God when emphasizing the closeness of their relationship (Suh 1996b:46). (11) presents a comparison between two identical sentences, with (11a) ending with the superpolite speech style and (11b) ending with the polite speech style.

(11) (adapted from Suh (1996b:46))

  a. Hana-nim, wuli-lul   towu-**sose**.
      God-HON   1ST.PL.-ACC help-IMP.SUPERP
      'God, please help us.'

  b. Hana-nim, wuli-lul   towa   cwu-sey-**yo.**
      God-HON   1ST.PL.-ACC help-COMP give-HON-IMP.POL
      'God, please help us.'

For (11a), the emphasis is on indexing a relationship that lowers the speaker, the 'giver of worship,' while raising the addressee, God, who is the 'object of worship,' while petitioning Him for help. Meanwhile, for (11b), the emphasis is on the speaker's close relationship with God when asking Him for help. Thus, the speaker is making a request to God on the basis of the closeness of their relationship. In his analysis of kinship terms in Korean Christianity, Harkness (2015) observes that Korean Christians regarded and addressed God as a father (p. 319). He argues that this is an conducted as an "invitation to intimacy" and indexes a close relationship between God and the speaker, one that resembles a relationship between a father and his child. In choosing between the superpolite and polite speech styles for the imperative clause type, one can index one's relationship to God according to what is appropriate and what one wants to emphasize in

the given context. Example (12) demonstrates an alternation between the polite and superpolite speech styles from the dataset.

(12)   (미션스쿨, 사업에 실패한 남편을 위한 기도, December 22, 2017)

    a. hananim, cey   namphyen-ul towa-cwu-sey-**yo**.   ku-eykey
       God,   1ST.SG.GEN husband-ACC help-give-HON-IMP.POL. 3RD.SG.MASC-DAT
       kangha-n mitum-ul helakha-sye-se i   elyewum-ul iki-key   hay
       strong-NM faith-ACC grant-HON-CONN this difficulty-ACC win-CAUS do
       cwu-op-**sose**.
       give-HON-IMP.SUPERP
       'God, help my husband. Grant him strong faith so that he can overcome this difficulty.'

(12) exhibits an alternation between the polite speech style with the imperative clause type and the superpolite speech style with the imperative clause type. In this alternation, the speaker first indexes a close relationship to God, which can be likened to that between a father and his child, then assumes a position of humility when making an additional request, indexing a relationship between the 'object of worship' and the 'giver of worship.'

4.3.3   Alternation 3: Formal speech style and polite speech style

It is also common to alternate between the polite and formal speech styles. As mentioned in Section 4.3.2, the polite speech style is often used when addressing a parent. Thus, if Korean Christians wanted to pray from the perspective of a child to God as a father, then it would be possible to use the polite speech style regardless of clause type. According to (Nam & Ko (1993)), the formal speech style is direct, objective, and expresses respect, while the polite speech style is soft, subjective, cordial, and focuses on narrowing social distance. Thus, a speaker may use the polite speech style to narrow the social distance between the speaker and God, then use the formal speech style to simply express respect and increase the distance between the interlocutors, as shown in example (13).

(13)   (수호천사, 주일예배 대표기도문, February 23, 2009)

a. Hananim apeci-uy   nwun-un enceyna uy-in-ul   hyangha-si-ko
   God   father-GEN eye-TOP   always   righteous-one-ACC toward-HON-AND
   senhan-ca-uy kito-ey   kwi kiwuli-si-m-ul   kamsa-tuli-**pnita**.
   good-one-GEN prayer-GEN ear lean-HON-NM-ACC thanks-give-DECL.FORM
   wuli   kyohoy-ka   enceyna hananim-uy nwun-i   cwusiha-si-nun
   1ST.PL.GEN church-NOM always   God-GEN   eye-NOM watch.over-FORM-NM
   senhan kyohoy-ka   toy-key   hay-cwu-si-ko   wuli   moksa-nim
   good   church-NOM become-CAUS DO-COMP-GIVE-HON-TOO 1ST.PL.GEN pastor-HON
   enceyna kangken-ha-si-mye senglyeng chwungmanha-key hay-cwu-s-**eyo**.
   always   healthy-DO-hon-too Holy.Spirit fill-COMP   do-give-HON-IMP.POL
   'Thank you Heavenly Father for always looking at the righteous and listening to the
   prayers of the good. Let our church always be a good church that God's eyes are
   watching, and please let our pastor always be strong and filled with the Holy Spirit.'

b. Kwi-lul mak-ko   nwun-ul kam-umye tut-ci-to   poci-to   an-hun
   ear-ACC block-and eye-ACC close-AND listen-COMP-too look-COMP-too NEG-NM
   wulitul-ul yongseha-ye cwu-s-**eyo**.   icey-nun ku   kwi-lul yel-ko
   1ST.PL-ACC forgive-COMP give-HON-IMP.POL. now-TOP that ear-ACC open-and
   nwun-ul tte-se   hananim-uy malssum-ul tut-ki-lul   wenha-**pnita**.
   eyes-ACC open-CONN God-GEN   word-ACC   listen-NM-ACC want-DECL.FORM
   'Forgive us who covered our ears and our eyes and neither heard nor saw. Now we
   want to open our ears and open our eyes to hear the word of God.'

In (13a), the formal speech style ending *-pnita* is followed by the polite speech style ending
-yo. Meanwhile, in (13b), the polite speech style ending *-yo* is followed by the formal speech
style ending *-pnita*. In this example, the speaker shifts from a polite speech style to a formal
speech style in order to create a metaphorical 'distance' away from God; confirming the analysis
in Chang (2014) and Kim (2022) that Korean speakers can use a speech style in a higher register
to distance themselves from the addressee.

As previously described in Section 4.3.1, the formal speech style is not often used in con-
junction with the imperative clause type when addressing God, because of its connotations of
emphasizing the speaker's intent over that of the addressee, which would be inappropriate for
a prayer to an omnipotent and omniscient God. In contrast, the polite speech style is free of
these connotations. Thus, it is appropriate to use the polite speech style in conjunction with the
imperative clause type when alternating between the polite and formal speech styles.

4.4 Early Korean Christian Prayers

This section examines three Korean Christian prayers that were written during the Japanese occupation to explore whether they use the superpolite speech style and demonstrate speech style alternation in the same manner as current prayers. I drew from three prayers from three different denominations in Korean Christianity: Catholic, Methodist, and Presbyterian.

Jeon A-o (1894-1922), or Augustinus Jyen, was a Korean Catholic, and he, along with Song Kyung-Jung, or Antonio Song (1900-1922), was part of the first graduating class of theology students at the St. Justin Seminary, which was established in 1914 and is now known as the Catholic University of Daegu (Song 2020). In 1919, both Jeon and Song became the first two exchange students from South Korea to Italy. Example (14) includes a full handwritten prayer by Jeon Ao on February 3rd, 1921, a little over a year before his death.[1]

(14) cennungha-si-ko   incaha-si-n   chencwu(hananim)-kkeyse-nun i   pwulssangha-n
      almighty-HON-AND loving-HON-NM God-HON.NOM-TOP   this pitiful-NM
      coyin cen-aosuting, cosen-eyse cheum-ulo wa-se   kongpwuha-nun ca-lul
      sinner Jeon-Aostine, Joseon-LOC first-INS   come–CONN study-NM   person-ACC
      pwulssang-hi yeki-si-e   mwusa-hi kongpwu-lul calhay-se
      poor-ADV   consider-HON-CONN safe-ADV   studying-ACC do.well-CONN
      oykyo-cipang   cosen-ul   loma-wa kath-key   ha-ye   cwu-si-ko
      diplomatic-province Joseon-ACC Rome-and similar-CAUS do-COMP give-HON-AND
      yengwenha-n tangsin   yengkwang-ey tuleka-key ha-**syosye**.   ameyn.
      forever-NM   2ND.SINGULAR glory-GEN   enter-CAUS do-IMP.SUPERP. amen.
      'Almighty and loving God, have pity on this pitiful sinner, Jeon Aostine, who is studying

      for the first time in Joseon, so that he can safely study well and make the diplomatic region

      of Joseon like Rome and enter into Your eternal glory. Amen.'

In (14), there is the use of *-syosye* ending, which is the superpolite speech style used in Korean in the early 20th century. Today, the *-syosye* ending has undergone language change: glide deletion. Thus, the [j] glide, represented in the Yale romanization as *y* has been dropped from this

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[1]A photograph of this prayer can be found in Rhee (2020), or https://www.hankyung.com/international/article/ 202010145779Y. Thanks to Professor Hwang Seon-Yeop of Seoul National University, the remaining Chinese (*Hanja*) characters in the prayer were translated to Hangeul.

ending, resulting in the *-sose* ending. This example confirms that the superpolite speech style was indeed used in Korean prayers during the Korean colonial period and also demonstrates that the superpolite speech style has undergone phonological change.

(15) is an excerpt from a prayer written on August 23rd, 1929 by Reverend Lee Yong-Do (1901-1933), who is described in Section 2.2 as a Methodist pastor and Korean independence activist (Yun 2014).

(15) na-nun icey-pwuthe acwu yeyswucayngi-ka toy-lye-**pnita**.   michi-tolok
      I-TOP   now-from   very 'Jesus-like'-NOM become-COMP-DECL.FORM crazy-CAUS
      mitu-lye   ha-**naita**.   ilehkey toy-tolok   nolyekha-nun kes-i   kot
      believe-COMP do-DECL.SUPERP like.this become-CAUS try-NM   thing-NOM soon
      na-uy   saynghwal-i toykeyss-ci-**yo**.   Seysang-eyse ttokttokha-ta-nun
      1ST.SG-GEN lifestyle-NOM become-SUPP-DECL.POL. world-LOC   smart-RPT-NM
      chingchan-ul   pat-umyense sokulo-nun mwukilyekha-n saynghwal-man
      compliment-ACC receive-while inwards-TOP lethargic-NM   lifestyle-only
      ha-ni,   chama mos   kyenti-l nolus-i-n   cwul a-**pnita**.   na-nun
      do-because, COMP   cannot bear-FUT role-COP-NM COMP know-DECL.FORM I-TOP
      him-iss-key   sal-lye-**naita**.
      strength-have-adv live-COMP-DECL.SUPERP

      'From now on, I'm going to be very 'Jesus-like'. I want to believe like crazy. Trying to become like this will soon become my lifestyle. As I am praised for being smart in the world, while I live a lethargic lifestyle on the inside, I know that I can't bear keeping up this role. I will live strong.'

In (15), the sentences are all in the declarative clause type, but there is an alternation from the formal speech style to the superpolite speech style, then to the polite speech style, to the formal speech style, and to the superpolite speech style. This example confirms that Korean Christian prayers used the superpolite speech style during the Japanese colonial period. Moreover, this example demonstrates that speech style alternation was common in Korean Christian prayers during this time and that alternations with God as the addressee spanned across the polite, formal, and superpolite speech styles. Thus, Korean Christian prayers have maintained the same patterns of alternation between the same speech styles for a century.

Joo Ki-Chul (1897-1944) was a Korean Presbyterian minister whose role in the Korean in-

dependence movement is outlined in Section 2.2. (16) is an excerpt from one of Joo Ki-Chul's prayers, which he wrote in 1939 as a contribution to the prayer book *Kitocinam*.[2]

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[2]An online version of this prayer can be found here: http://theologia.kr/board_allegory/86288?ckattempt=1

(16) Machimnay pelkepes-un mom-ulo kangto-uy thum-eyse cecwu-uy sipcaka-ey
Finally naked-NM body-INS robber-GEN gap-LOC curse-GEN cross-LOC
talli-si-ko umpwu-ey-kkaci naylyeka-sy-ess-**naita**. O! Tangsin-i
hang-HON-and hell-LOC-until descend-HON-PST-DECL.SUPERP O! 2ND.SG-NOM
i-kathi nacaci-si-n kes-ul sayngkakha-l ttay na-nun ettehkey
this-like lowered-HON-NM thing-ACC think-FUT time 1ST.SG-TOP how
ha-**olikka**? Na-nun na-lul eti-kkaci nacchwue-ya tangsin aph-eyse
do-INT.SUPERP 1ST.SG-TOP 1ST.SG-ACC where-until lower-INT 2ND.SG front-LOC
haptanghakeyss-**naikka**? Tangsin-i ceyca-uy pal-ul ssiski-syess-uni
worthy-INT.SUPERP. 2ND.SG-NOM pupil-GEN foot-ACC wash-PST-BECAUSE
na-nun mwuntwungi-uy pal-ul halth-key ha-ye cwu-op-**sose**.
1ST.SG-TOP leper-GEN foot-ACC lick-CAUS do-COMP give-IMP.SUPERP

'Finally, with a naked body he was crucified on the cross in the midst of robbers and even descended to hell. Oh! What shall I do when I think that you were humbled in this manner? How far must I humble myself in order to be worthy before you? Since you have washed the feet of your disciple, let me lick the feet of the leper.'

In (16), the first sentence ending is *-naita*, or the superpolite speech style with the declarative clause type. It is followed by *-olikka* and *-naikka*, which are both the superpolite speech style with the interrogative clause type. Finally, the last sentence ending is *-sose*, or the superpolite speech style with the imperative clause type. Thus, (16) demonstrates that the superpolite speech style could be used with the declarative, interrogative, and imperative clause types.

This section analyzed three examples drawn from Catholic, Methodist, and Presbyterian prayers in the 1920s and 1930s. This analysis demonstrates that Korean prayers in the 1920s and 1930s used the superpolite speech style and its distribution and patterns of alternation in the same manner as is used today.

5 Conclusion

Korean Christian prayers play a significant role in the Korean nationalist movement and in the Korean language preservation movement. In this thesis, I have analyzed the use of the superpolite speech style and speech style alternation in 1,027 prayers. Based on the following criteria, I conclude that the superpolite speech style is not merely a relic:

1. Productivity: the superpolite speech style is indeed productive, meaning that it can generate an unlimited number of new sentences,

2. Medium: the superpolite speech style occurs in both written and spoken prayers, and

3. Alternation: the superpolite speech style can alternate with other speech styles, namely the formal and polite speech styles.

I also contribute to the discussion on speech style alternation by suggesting that there is a specific distribution of speech styles that addressed to God.

1. The superpolite speech style occurs most often with the imperative clause type,

2. The formal speech style occurs most often with the declarative clause type,

3. The polite speech style does not occur often when addressing God.

I argue that this distribution is based on the speaker' s intent to index a specific relationship between the speaker and addressee:

1. The superpolite speech style emphasizes self-humbling and indexes a relationship between the 'object of worship' (the addressee) and the 'giver of worship' (the speaker),

2. The formal speech style emphasizes respect and indexes a relationship in which the speaker is lower than the addressee, and

3. The polite speech style emphasizes intimacy and indexes a relationship between a Father and his child.

Furthermore, I have compared these prayers to three prayers from the 1920s and 1930s and have found that current prayers have preserved the use of the superpolite speech style and speech style alternation. This thesis thus contributes to a historical understanding of Korean language preservation by presenting a linguistic and historical analysis of Korean Christian prayers that argues that Korean Christian prayers served as an act of resistance against the Japanese government's efforts to eradicate the language. A following study may analyze the use of the superpolite speech style and the manner in which it alternates in Korean poetry and in the lyrics of Korean Christian worship music.

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A   Glossary

This paper uses the following glosses:

- NOM = nominative case marker

- ACC = accusative case marker

- DAT = dative case marker

- GEN = genitive case marker

- LOC = locative case marker

- INS = instrumental case marker

- CONN = connective marker

- TOP = topic marker

- NM = noun marker

- COP = copula

- NEG = negation

- R = reflexive pronoun

- 1ST = 1st person pronoun

- 2ND = 2nd person pronoun

- 3RD = 3rd person pronoun

- SG = singular

- PL = plural

- PRS = present tense

- PST = past tense

- FUT = future tense

- INF = infinitive

- DEC = declarative

- IMP = imperative

- INT = interrogative

- QT = quotative

- PURP = purposive

- HON = honorific particle

- POL = polite speech style

- FORM = formal speech style

- SUPERP = superpolite speech style

B Web Sources for Examples

The sources are listed in order of appearance. This list does not include examples that have been adapted from other linguistic works, because they have already been cited in the text and included in the bibliography.

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D Dataset

Each number in the "Prayer" column corresponds to a single Korean prayer, and each letter in the "Pattern" column represents a single sentence. I chose not to focus on embedded phrases for this study. In terms of clause types, "s" corresponds to the imperative clause type, and an "f" corresponds to the declarative clause type, unless indicated otherwise in the "Notes" section.

Key to dataset abbreviations

f   formal speech style ending

s   superpolite speech style ending

p   polite speech style ending

l   plain speech style ending

m   familiar speech style ending

(r)   ritual ending, not part of the actual prayer

decl   declarative clause type

imp   imperative clause type

int   interrogative clause type

∅   different addressee (thus irrelevant to this study)

Prayer	Pattern	Notes

1	ffssfpf	p imp (1)
2	ffpsssf	p imp (1)
3	fppppppfpf	p imp (8)
4	pfpffpfpppsf	p imp (6)
5	fssssssss	s decl ending (r)
6	fsssfsssfsf	
7	fsfsss	s decl ending (r)
8	fffsssfssfssssfssf	
9	ffsfffsffsssf	
10	fffffsfffffsssfffsfsfsfsfsfsf	-op f decl (2)
11	fffsfsffsffsffsfsfssf	
12	ffssffffsssssf	
13	fffsssfffssssssssfssfssf	
14	fffssffssfsssssssssf	
15	ssssssssssssssssssss	s decl (4), 1 of 4 ending (r)
16	fsfssffssssssfsfsfsf	
17	ffsfssfssffsfsfsfsf	
18	fssssfssf	
19	sffffsffsssssssf	
20	fffffssfsf	
21	ffffffffffssfssf	

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22	ffffssssssssssf	
23	ffffsffffffffsffssf	
24	fffssssssf	s decl (2)
25	fsffsssfsfssff	
26	fffffssssssf	
27	fssfsssf	
28	fssssssf	
29	fsssssssf	
30	sffsfsssf	
31	fssssssfssf	-op f decl (1), s decl (1)
32	fsssssf	
33	fffssfssssf	
34	fsffssffsf	s int
35	ffssfssf	
36	fffsssssf	
37	ffssssssf	
38	fffffssssfsfsssf	
39	fsssffsssf	
40	ffsssfssfsssssssf	-op f decl (2), s decl (1), f int (1)
41	ffffsffssffssssf	
42	fffsssssfssf	

43	ffffsssfssssssf	s decl (2), -op f decl (1)
44	fssfsssssf	
45	ssssssfssffsf	s decl (3)
46	ffffssssfssssssf	s decl (2)
47	ssssffsssssssssssssfsssf	
48	fsffssssssssssffsfsfssf	
49	ffffssfffssssssfsssff	
50	fssssssfssssssf	s decl (2)
51	sfsfssssssssssf	s decl (1)
52	fsffsfssssssf	
53	fssssssfsssssssf	
54	ffssfsssssfsssss	s decl (2)
55	fssssssssssfsf	s decl (1)
56	fsfsssssssssssssss	s decl (2), 1 of 2 ending
57	fssssssssf	
58	ffssssssssssss	s decl ending (1)
59	ssffsssfsfsssssfsf	s decl (1)
60	fsssfssfssff	
61	ffffsfsssssssssf	
62	sffssfsffsfssf	-op f decl (2), 1 of 2 ending
63	ssssssffsfsssssssss	s decl (4), 1 of 4 ending

64	fssffsssssfsfsf	
65	fffssffsssfssssf	
66	ffffssssssssssfssf	
67	ffsffffffssfsssssf	
68	ffffffffffsssssssffsf	
69	ffssssssffsfsff	
70	fffssssssssf	
71	ffffsssssssssfsfsf	
72	fsssssssssssssf	
73	fssssssssssfssf	
74	fffssfssfssssf	
75	ffsffssssffssf	
76	ffffssfssssssssf	
77	ffffssssssfff	
78	fffssffsf	
79	ffffssssssf	
80	ssfssssssssff	
81	ffsssssff	
82	fsfssssssfssfsfsssss	s decl ending (r)
83	ffsssfsssfsssssf	
84	fssssfssffffsssfsfsf	s decl (2), -op f decl ending, f int (1)

85	fsssssssssf	
86	fsfffsssfsssf	
87	fffssssssf	
88	ffsfffffsfsssf	
89	ffffsssffsssf	
90	fffsssssssf	
91	ffssssssffssf	
92	fsffsssssssssf	s decl (2), -op f decl (1)
93	sfsfsssfsssf	
94	ssssssssssssf	s decl (2), f decl ending (r)
95	ffssssfssfssssf	
96	fffsfffsfffsfsssssfssffssffsssssf	s decl (1), f int
97	ffsfsfsfsf	
98	fffffssfssssssf	
99	fssffsssf	
100	ffsffsff	
101	fssfsssf	
102	fsfssf	
103	fssfsfsf	
104	fssssf	

105	ffffffsfssffsssssfsff	
106	fssssssf	
107	fssffsf	
108	ssf	s decl (1)
109	fsfsfssf	
110	ffsssssf	
111	fsssfsfsffsf	
112	ffssfsssf	
113	sfsfsfs	s decl ending (r)
114	ffsfssfssfssss	s decl ending (r)
115	ffpfpppppfppf	p imp (9)
116	ffsfsf	
117	fppppfpppfppf	p imp (8), p int (1)
118	fpppffpff	p imp (4)
119	ffpppppppppppf	p imp (10)
120	fffssssfssssf	
121	fsfsffsssssssf	
122	fffsssssssfssssssssssfsffssssssf	
123	fsfsssffsffssfsf	
124	ffffffsssssfsssfsssssfssf	

125	fffsffsssssfsssssssssssfsssf	
126	fsfsffffssfssffssfssfss	s decl ending (r)
127	fffsfffffsfffsf	
128	fpfppppppppf	p imp (9), p int (1)
129	ffssssssssssssf	-op f decl (2)
130	sssssssssss	s decl (3), s decl ending
131	sssssssssssfsssss	s decl (4), 1 of 4 r ending
132	ffsffssssssffsfssssssssssssffssssssfss	-op f decl (1), s decl (4), 1 of 4 r ending
133	ffffffsssf	
134	ffsssssssssf	
135	fffssssssf	
136	ffsffsssf	
137	sfsssssssssf	
138	fffsfsfsssssssf	
139	fssssssssssff	
140	sssfssfsf	
141	fffsfsssssf	
142	ffsssssssssf	
143	ffsssfsssfsf	

144	ssf	
145	ssf	
146	ssf	
147	ssf	
148	ssf	
149	fffssf	
150	ffssssfssf	
151	ffffssf	
152	sfssf	
153	fsssf	
154	sf	
155	ss	s decl (2), 1 of 2 ending,
156	ss	s decl ending (r)
157	fffffs	-op f decl (4), 1 of 4 s decl ending (r)
158	fssf	
159	fssf	
160	ffssf	
161	ffsffsfssfsfssssf	
162	fsffssssssffsfsssssssffssfsf	
163	ssssssfssfsssssssfssssss fssf	s decl (1)

164	ssssffssssssssssssssfsssf	
165	fsffssssssssssffsfsfssf	
166	ffsffsfsfsffsssf	
167	ffsssssssssssf	s decl (1)
168	ffssssssssssssssssssf	s decl (1)
169	fffssssfsssfsf	
170	ffssssfsssssfsssssfssf	s decl (1)
171	ffsfssfsssfsssssfssf	
172	sssssssssssssssfsssssf	
173	sssffsffsffssssssssf	s decl (1)
174	sfssfssssssssfssf	s decl (2)
175	ssssfsfssssssf	s decl (1)
176	fssssfsfssssssff	s decl (1)
177	ffffsssfssssfsssf	s decl (1)
178	fssssfsssssf	
179	fssfssfsfsssfsfssf	
180	fsssssssssssssssssssssf	
181	fsfsfsssfsssssf	
182	ffsssssssssssssf	
183	fsssfssssssfsf	
184	fsfsfsfsfsfsfsfs	

185	sssssss	s decl (3), 1 of 3 ending
186	ffffffffffffffss	s decl ending (r), f int
187	fffffsf	
188	ffsfsf	
189	ffsffsfsfssff	-op f decl (1)
190	ffsfffsf	
191	fssffssf	-op f decl ending
192	ffsssf	-op f decl (2), 1 of 2 ending
193	fsfsfssssf	
194	ffssffsfsssf	-op f decl ending
195	fffssssfssf	
196	fsfsssssssf	
197	fsssf	
198	ffsssssssf	
199	fsssf	
200	fffssfssfssf	
201	fffsssf	
202	fsfsssf	-op f decl ending
203	fsfff	
204	ssssf	
205	ffssffsf	-op f decl ending

206	ffssf	-op f decl (2), 1 of 2 ending
207	fsffsfsfssff	-op f decl (1)
208	fsfsfffsffss	s decl ending (r)
209	fssfffffffsffssssssssffssssf	
210	sffffffffssssssssssssssssffffffssssssssssfsf	
211	sffssssssssssssssf	
212	ssssss	
213	sssss	
214	ssssfssf	
215	fffffssss	
216	ssss	
217	ffffssssssssfssssssssssssss	-op f decl ending, s decl (3), 1 of 3 ending
218	ffsffsssffffsf	
219	fssfssfffssfssf	
220	ffssffffssssf	f int
221	ffsffsfsssssfsssf	s decl (2), -op f decl (1)
222	sfffssssfssssssssf	s decl (1), -op f decl (1)
223	fsssssssf	
224	ffsffffsfssssf	f int

225	ffffffsssffffsfs	-op f decl (1), s decl ending (r)
226	fffsssssssf	s decl (1)
227	ffffffffffffffss	s decl ending (r), f int
228	ffssffffffsffffssfssf	-op f decl (1), s int (1), f int (1)
229	fffssffsssfssf	
230	ffssffffssssf	f int
231	fffssffsssfssf	
232	fffffssfsfssssfssf	
233	fssssssssssssfsfsssf	
234	fffssssssf	s decl (1)
235	ffsffsssfssfsfsfsfssssssf	-op f decl (2)
236	ffsffssfsffsssssffsssfsfs	s decl ending (r)
237	sfsffffsfsssfsfsf	
238	ssssfsssfsssssssf	s decl (1)
239	fssffsssff	-op f decl (1)
240	ffssffssssfssssssssssf	
241	fffsssfffssffss	s decl ending (r)
242	fssffffsfsffssf	
243	ffsssffsssfssf	
244	fffffffffffssfffff	
245	fsffsssssssssfsssssssf	

246	ffsssssfsssfffssssssfssss	-op f decl (2), s decl ending (r)
247	fssfsfsffssf	
248	fffssfssssssssff	
249	fffsssssssssff	
250	ffssfssfsffsssssssssssssss	s decl ending (r)
251	fsssfssssssssf	
252	fffssssssfssfssfsssf	
253	ffssssssssssfsssssf	
254	ssffssssssssfsf	s decl (1)
255	sfssssssfsssssfsf	
256	fffsssssssssssssssf	
257	fffssssssfsssssf	s decl (1)
258	sffffssssssf	s decl (1)
259	fffsssssfssfssfsssf	
260	ffssssssssssfsssssf	s decl
261	fsfsssfssffssfssfssffsf	
262	fsfssfssssssssssssfssf	
263	ffssfssfssfssf	
264	fsssssssf	
265	fsfssfsfssfsfsssf	s int
266	fffsspsssssfssfssfsssf	p decl (1), s decl (1)

267	ffsffsfffffssssfsssf	
268	fsfsfssfsfsssssssf	
269	fffsffssssfsfssfsssssfssf	
270	ffffssssssssf	
271	fffsssssssfssfsfffsssfsf	s decl (1)
272	ffffffssfffsfsfffsfffssssfsssfss	s decl (3), 1 of 3 ending
273	fffffsffffffsfsffsssssssssssf	
274	fffssssssf	s decl (1)
275	fssfssfssssssf	
276	fssfssssf	
277	fssssssssf	
278	fsfssffsfssssssss	s decl ending (r)
279	fssssssssssssf	
280	fsssffsssssssssfssf	
281	fsffsssssfsfsssssssf	
282	ffffffffffffssssfsf	f int (3)
283	ffffsfsssss	s decl ending (r)
284	sssfsssfsffsfsf	
285	ffsssfssssssf	
286	fsssffsssssfsssssssssssff	

287	ffssfffsfssssfffssssssssssffsf	-op f decl (2)
288	ffsssssfssssssffssss	-op f decl (1), s decl ending (r)
289	ffsffffssssssfffsfssssf	
290	ffsssssfsssssssssf	s decl (1)
291	fssssfssfsssf	
292	ffssfsssssfsssssssssf	
293	fsfsssssssssfsssfss	s decl (2), 1 of 2 ending
294	ffssffsssssfssssssssssf	
295	ffsffssssfssfsssssf	-op f decl (1)
296	fsfssffssssssssf	
297	fsfssssssssf	
298	ffsssssssssssssssssssfss	s decl ending (r)
299	ffsffssfsffsssffsssfsfs	s decl ending (r)
300	fsfsssssssssssf	-op f decl (1), s decl (1)
301	fsssssssssf	
302	ffsssssssssssssf	
303	fssffffsfsfssffffsssf	s decl (1)
304	fsfffsssfsffssssfssssssf	
305	ssfssssssssssf	s decl (2)
306	fsssfsfssss	s decl ending (r)
307	fffssfffffsssffssfssss	s decl ending (r)

308	sssssssssffssssfssssssfssf sssfsfsssssss	-op f decl (1), s decl (4), 1 of 4 ending
309	sffssffsfffssfsfsssfsssf	
310	fsfffsssfffsssf	-op f decl (1)
311	fsfffsssfsffssssfssssssf	
312	ffsfssssssfsssss	s decl ending (r)
313	ffsssssf	
314	ffsssfssfsssssssssssssf	s decl (1)
315	ffsfffsfssfsfssffssssfsf	-op f decl (2)
316	fsfffsssfsffssssfssssssf	
317	ffffsssssfsssssssssssf	s decl (5), f decl ending (r)
318	ffffsssfssfsffsfsssff	
319	fsfssssssssssf	-op f decl (1), s decl (1)
320	fssfffffsfsssssssssf	
321	ffssfsfsffsssssssfssf	s decl (1)
322	ffffffffffffff	f imp (8)
323	sffffssfsssf	s decl (1)
324	fssssssssssssssf	s decl (1), f intro
325	ffffffsssssfsssssssssfssssss ssssssssfsssssf	-op f decl (1)
326	ffsfssfsfsfssf	

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327	ffssfsfsfffsfsssf	
328	fssfsssssfsf	
329	fsssssssfsfssssssssssss	f intro, s decl (7)
330	ffsssfssfsssssssf	f int, -op f decl (2), s decl (1)
331	ffssssssssss	s decl ending (r)
332	ffssfffsfssfsssfsssssssf	
333	fffpfffpffffffffssfsf	p decl (2), s decl (1)
334	ffffssffffssss	s decl ending (r)
335	fssssssssssfsf	
336	fffsssfssssss	s decl ending (r)
337	fffsfsffsfffsfssssssssf	f int (3)
338	fssssssssssfssssfsfsfsf	
339	fsssffsfssf	
340	ffsffffffssfssfsfssf	
341	fsfssffsfffsfssf	
342	fffsffsssss	s decl ending (r)
343	ssfssssssf	s decl (1)
344	ffsfssfssffssffffffffssssfsf	s decl (2)
345	ffsssssssssf	
346	sssssf	s decl (1), f decl ending (r)
347	fffsssssfsfsfssf	s decl (1)

348	ffffsssfsssffsff	s decl (1)
349	fffssffssf	
350	fssssssssssfsf	
351	fsfsfssssssssf	
352	fsfssssssfsfsf	
353	fffsffssssssssffff	
354	ffsfssssssfsssss	s decl ending (r)
355	ffffffsssffssfsssss	s decl ending (r)
356	fffsssffsssf	-op f decl (1)
357	ffsfsssfsfsssffff	
358	fffssffsssssssf	
359	fffssssfssssssf	
360	ffsffffffffffsfssssssssssssss ssssssssssssfssssssssffss	s decl ending (r)
361	fffsfffsssssssssssss	s decl ending (r)
362	fffssssssfsfsfsf	
363	fssssssssssssssf	
364	ffssssssfssssssfsf	
365	ffsfsfssffssssssfssssf	
366	ffsfssssssssfssssssssfsf	
367	ffffffffssssssfffssf	

368	ffsssssssssssssssf	
369	fffssssssssssssf	
370	ffssssssss	s decl ending (r)
371	ffssssssssssssf	
372	fsfsfssf	
373	ssfsfssssssssssf	s decl (1)
374	ssfsssfsssssssf	s decl (1)
375	ssfsssfssssssss	-op f decl (1), s decl (4), 1 of 4 ending
376	fsfffffffssssfsssssfssssssss fffsf	
377	fsssfsssfssff	
378	fffssssssssssss	s decl (1), f intro
379	ssssssssfssssssssssf	-op f decl (1), s decl (5)
380	fffffsssffsfsffssfsssss	s decl ending (r)
381	sfffsfsssssssf	
382	fssssssssfssssssf	s decl (2)
383	fffsfsfffssffss	s decl ending (r)
384	ffsffssfssfsfssssssssfsf	s decl (1)
385	sfsfsssffssffssssssssss	-op f decl (3), s decl (2), 1 of 2 ending
386	fsfsfssf	
387	fsffsssfssssssf	

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388	ffsssssssf	
389	ffsffffffffsssfssfsffsf	
390	fffssfssssssssfsssssssfssssf	
391	ffffffffsssssssfssssss	s decl ending (r)
392	fffssffssssfffsssf	
393	fsssfsssffffffssssff	
394	fffsssssffsssssffsffssffsf	
395	sfsfsfsfsssf	
396	ffssssf	
397	fsfssfssffsssffsssfsf	
398	fssssf	-op f decl (1)
399	fffffpffs	p decl (1)
400	sssssf	
401	ffssssf	
402	ffsssssssf	
403	ffsssssssfssssf	
404	ffsssf	
405	ffffssfsssssff	
406	ffsfpssssssfsfssfpssssssfff sfssssffsf	p decl (2)
407	ffsssssssf	

408	ffffffffffffffffpfffff	p int (1)
409	fffffffff	f imp (4)
410	fffffffffffff	f imp (6)
411	fsfsssfsssssffsssfsf	
412	ffsssfssf	
413	ffssfsssf	
414	fffssffsssf	
415	fsssss	s decl ending (r)
416	fssfssfsssf	
417	ffsssssf	
418	ssssssf	
419	ffsssfssf	
420	ssssssf	
421	fssfssssf	
422	fpffffsffffffffff	p decl, f imp (6)
423	fffffff	
424	ffssssssssssssssssf	
425	fsfsfssfsssf	
426	fffssffsfsf	
427	ssssfsssf	
428	fsssssssf	

429	fsfffssssssfff	
430	ffsssssssssf	
431	fsfsssf	
432	sffsfsssssfff	
433	fssssfsss	s decl ending (r)
434	fffffssf	
435	ssssssssssss	
436	ffsssssssf	
437	ffffssssssfff	
438	fffsssssssf	
439	fsfssfsfsfsssfsf	
440	ssssf	
441	sssssssf	
442	ssf	
443	ffsfssssssf	
444	fssssssssssssf	
445	fffffssssffpffsfffsssf	p decl (1)
446	sffss	
447	fffffssfsssffffsf	
448	fffffsfsfffssf	
449	ffsfsfsssfffsssf	

450	ffsfsfsssffffsssf	
451	ffssssssf	
452	sfsfsssfsf	
453	sfsssssssssffsff	
454	fsffssssfsf	
455	ffsfsssfsfsfsf	
456	ffffffffffff	f imp (3)
457	fffffpssfffffffsffss	p imp (1), s decl ending (r)
458	fffffff	
459	ffssssssfsssf	-op f decl (1)
460	fsssssf	
461	sffsssfsssssssssssfssssf	
462	fsssssssf	
463	ffsfssfssfsf	
464	fsfsfssfssfsfsf	
465	ffffsssssssfffsff	
466	fffffsssssfsfffssf	
467	ffffffssfsssffffsf	
468	fsffsfsfsssffffsssf	
469	ffpfpffsss	p int (2)
470	sssssssf	s decl (1), f decl ending (r)

471	fffffffsfssssssssf	
472	ffffffffffffffffff	f imp (5)
473	fpfpfppppfffsf	p decl (6)
474	fffffssfsssssf	
475	fsssssssssf	
476	fssssssf	
477	fsssssssssssf	
478	ssssssssssssssf	
479	fffsfsssssfssssffsssfsfsss sfsssfsf	
480	fsffffsssssf	
481	ssfsssfsssfsf	f int (1)
482	fffssffssf	
483	ffsfssssf	
484	ffssssssf	
485	fsssfffsssssssssf	
486	sssssssssssssssf	
487	fsfsfsfssfsff	
488	ssssssssssssss	
489	ssssff	
490	ssssssssf	s decl (1), f decl ending (r)

491	fsssssssf	
492	fssssssssssssssssf	
493	fssfffssfsssfffffssfffffsfss sffffssfffssssf	
494	ffsssssssf	
495	ffffssssssf	
496	ffffssssssssssf	
497	fssfssssssssssssf	
498	ssssssss	s decl (3), 1 of 3 ending
499	ssssssf	s decl (1), f decl ending (r)
500	sfsssf	
501	fsffssssssfssfsssssssfssss sss	s decl ending (r)
502	ppppp	p imp (5)
503	sssssss	imp only
504	fsssssssssf	
505	fffffffffsfffffffsf	f imp (9)
506	sssssf	
507	ssssffss	
508	fsfssfsfffsf	f int (1)
509	fsffsfsffsssf	

510	sfsffsssssf	
511	fffffssssssf	
512	fsssssf	
513	fffssssssf	s decl (1)
514	fffffsssssssf	
515	fsssssf	
516	ffsfsf	
517	ffssssssssf	s decl (1)
518	ffffssssf	
519	ffsssssff	
520	fpfsff	p imp (1)
521	fffsssf	
522	fssfsssssf	
523	fssssfssf	
524	fssfsf	
525	ffsfsf	
526	ffssfsfsf	
527	fsssf	
528	fsssssssf	
529	fssfsf	
530	ffssf	

531	fffsss	
532	ffsfssff	
533	ffssssff	
534	ffsssf	
535	ffffsssssssf	
536	sfsssssss	-op f decl (1), s decl (2), 1 of 2 ending
537	sfsssssss	-op f decl (1), s decl (2), 1 of 2 ending
538	fsffssfssff	-op f decl (1)
539	fffffsf	
540	ffffffsfsfsffssssf	
541	sssfssssf	s decl (1)
542	fsfssssssssss	-op f decl (1), s decl ending (r)
543	ffssssfffffsf	
544	ffffffffffffffss	s decl ending (r)
545	fffffffsssssffssssssssfssf	
546	ssfsssf	
547	ffssssf	
548	sfssssssssf	
549	fffffffsssfsfffssffsfsffffsf	
550	ffffffsfsffssssf	
551	fffffssssssfsssff	

552	fssfssssf	
553	fpfffssssfsssfff	p decl (1)
554	fffsffs	
555	fssssss	s decl ending (r)
556	fsfsssf	
557	fffffsfsfsffsssf	
558	fffssfsff	
559	ffffsffssf	-op f decl (1)
560	sfsffssssf	-op f decl (1), s decl (1)
561	sfsfsfsf	
562	ffffffffffffffffss	f int (1), s decl ending (r)
563	sssfssssf	s decl (1)
564	ffssffsfffssf	
565	ffssssss	s decl ending (r)
566	ffsssssssssfssssssss∅ssss	s decl ending (r)
567	sssssssssfsssss∅ss	s decl ending (r)
568	ssssssssssssf	s decl (3), f decl ending (r)
569	fssssssf	
570	fsfsfsssf	
571	fssffsss∅∅s∅∅∅s∅∅∅∅ s∅∅∅∅∅∅∅s∅∅∅∅f∅sf	

572	∅∅∅∅ffsf	
573	fffffffffffffffssfffff	
574	fffsfs	
575	sssssssssss	
576	ssfssssfssf	
577	ffffffffsssff	
578	sfffsssfsff	f int (1)
579	sfpfffsfsfffsfff	p int (1), f int (1), f imp (1)
580	sssfsfsssfsfsf	
581	fsfsfsssf	
582	ffsssssssf	
583	fffffffffffffffffffffffff	
584	ffsss∅∅∅∅∅∅∅∅∅∅∅∅ ∅∅∅∅∅∅∅∅∅∅∅∅∅∅ ∅∅∅∅∅∅∅∅∅∅∅∅∅ ∅∅∅∅∅∅∅∅∅∅∅∅∅ sss∅∅ssss∅∅f∅s∅∅f	
585	ssssssf	
586	ssssssf	-op f decl ending
587	sssssssf	
588	sssssssf	

589	sssssssssffssf	
590	fffffffffff	decl only
591	fffffffffffsfff	f imp (7)
592	ffffssfssssf	
593	sssssf	
594	ssssssssssssf	
595	fssssf	
596	sssfssssssf	s decl (2)
597	ffffsfssffsss	s decl ending (r)
598	fffssfffssfssfssssssfsfssfs ssssf	
599	fsssssfsfsssfssssss	s decl ending (r)
600	sffffsfsssf	s decl (1)
601	ffffsffsssss	s decl ending (r)
602	ffsfssfssffssffffffssssfsf	s decl (2)
603	fssfsssfssssffssf	s decl (2)
604	fffffffssffssssssfsff	
605	fsssssf	
606	sssfsffsffssssf	s decl (1)
607	fssfsssfssssssf	s decl (2)
608	ffffssssssssssssssf	

609	fsssssssssssfsf	
610	fssssssssssssssssf	
611	ffssffsssssfssssssssssssf	
612	fffffssffffssssssf	
613	sfsssssfssssssssf	s decl (1), -op f decl (1)
614	ffffffffsffffffffffffffssf	
615	ssssfsffsssfsssssssssf	
616	fssfsssfsssssffssf	s decl (2)
617	fsffssfsfffsfsfssss	-op f decl (2), s decl ending (r)
618	ssssfsssfsssf	
619	ffsfsf	
620	fffsffsssssssfffff	
621	fsfsfsffssssssssssssff	
622	fsssssssfsfsssssssssssss	s decl (7), 1 of 7 ending
623	ffsfsssffssffssssssssf	
624	ffffs	
625	ffffssssssfsssssssssssssf	s decl (5)
626	fffsssfffsffssssssfffsssf	f int (3)
627	fffssffsssfssf	-op f decl (1), s decl (1)
628	fsffsffssfssfsfssf	
629	fsssfssssssffffssf	

630	ffsffsssssssff	f int (1)
631	fsssssssssfsf	
632	ffssssssfsssssf	
633	fssssfssssssssf	s decl (1)
634	fffsfsfsssfssssssf	
635	fsssssssssssssssssssssssf	
636	fsfsfsssfssssssf	
637	fssssssffssssss	s decl ending (r)
638	fsfsfssssssssssf	
639	ffffssssssssssssssssf	s decl (1)
640	fssssssssssfssf	
641	ffsfssssssssssssssfsss	s decl (1)
642	ffsfsssfffsffffffsfffssff	
643	fffssfsssssfsssssf	s decl (1)
644	ffsssssssffssssssfsf	
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646	ffsfsfssffssssssfssssf	
647	fffssssssssfsssssf	
648	ffsssfssssssfsssf	
649	fssssssssssssssfsf	s decl (1)
650	ffffsfssssssssssssf	

651	fsfsfssssfsffsssfsssssf	
652	ffssfssssssfssssss	s decl (2)
653	fsssssssfssssssssf	
654	sfsfsssfssssssssssf	s decl (1)
655	ffssssssssssssssssf	
656	fffsssssfsfssf	
657	fsssssssssf	
658	ffsssssssssssssf	
659	ffsssssssss	s decl ending (r)
660	ffffsffsssss	s decl ending (r)
661	fffsfssfffssffss	s decl ending (r)
662	sssssssssssssssssf	s decl (4), f decl ending (r)
663	ffsfssssssfsssss	s decl ending (r)
664	fffffsssssf	
665	fffsssssssssss	s decl (1)
666	sfsfsssffssffssssssssss	-op f decl (3), s decl (2), 1 of 2 ending
667	ssssssffssssssssssfssssf	s decl (4), -op f decl (1)
668	ssfsssfsssssss	-op f decl (1), s decl (5), 1 of 5 ending
669	fsffsssfssssf	
670	ffffffffsffffffffffffsfffssff	
671	ffffssssssssssfsf	

672	fsfsfsfffsffssfssssf	f int (2)
673	ssfsfsssssssssf	s decl (1)
674	fssssssssfsssssf	s decl (2)
675	ffssssssffssf	
676	fsfffsfsssssssssf	
677	fffsssssssf	
678	ffffsfsssssssssf	
679	fsssfsssffssff	
680	fffsfsfsf	
681	ssffsssfsfsssssfssf	s decl (1)
682	fssffffssfsssssssssf	
683	fssfssssssfsssf	
684	ffsssssssssssssss	s decl ending (r)
685	fssssfssssssssf	
686	fffssssssssssf	
687	fsssssssssssf	s decl (1)
688	ffffffsffffssssfsf	
689	fffsfffsffssfsfsssssffssf	
690	fffssfsssssssssfsssssssfssssf	
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694	fffssssssssssssf	
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696	fssfsssffsssssfssssssssfsss sfffsssfssfssfss	
697	ffsffsssfffffsf	
698	fsfffssfsffsssssfsssssffsfsff sf	
699	fffssfffffssfffssssffssfss sss	s decl ending (r)
700	fffssssssf	s decl (1)
701	ffffffffffffssf	f int (1), s decl ending (r)
702	fssssssssf	
703	ffsffsffssssssfsssssf	-op f decl (1), s decl (2)
704	fsffsfsssffssfssfsf	s decl (1)
705	ffssffsssfssf	
706	fsssssffsfssfssf	s decl (2)
707	ffssfffffssssf	f int (1)
708	fssssssssf	
709	ffsffffffsfssssssf	f int (1)

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710	ffsffssssfsfssfsfsssssf	-op f decl (2)
711	ffsssssfsssffffssssssffssss	-op f decl (2), s decl ending (r)
712	ssssfsfssssssssfffsf	
713	ffsffffssssssssssssssssfsssssf	s decl (3), -op f decl (1)
714	ffssffssssfssssssssssssf	
715	ffffsffssffsfssssssss	s decl ending (r)
716	ssfsssssssssssf	s decl (1)
717	fffs⊘⊘⊘s⊘⊘⊘⊘⊘⊘⊘⊘⊘⊘⊘⊘⊘⊘⊘ff	
718	ffffffffsfffssf	
719	fsssssssssssssf	
720	ssssss	imp only
721	fssssfsssssssss	s decl ending (r)
722	ssfssp	s decl (1), p decl (1)
723	fsssssf	
724	fsfsssfsff	
725	ffsffsssssssffsfsssssfsssssssffssssssfssss	-op f decl (1), s decl (4), 1 of 4 ending
726	ffffssffsfssfs	s decl (5), 1 of 5 ending
727	ffssffssssf	

728	ffffffssssssf	
729	fsfssssfsssfsss	
730	ffsfsssssssss	
731	ffsssfssss	
732	ffsssfss	
733	fsssssssfssfsfsssfss	
734	ffssssssfsssssssssssssssfsssssss	
735	ssssfssss	
736	sfsss	
737	fsss	
738	fss	
739	ffss	s decl ending (r)
740	fsfssff	
741	ssss	
742	fsssssf	
743	fffsff	
744	ffffsfsssfssff	
745	fsssssfsf	
746	pssssssssssff	p decl (1)
747	fsfs	

748	ffsss	
749	ffsssssss	
750	fff	decl only
751	fssssfssf	
752	ffsssfs	
753	fssss	
754	ffffffsssssf	
755	sss	imp only
756	sssfs	
757	ffff	decl only
758	ff	decl only
759	ffs	
760	fsfsss	
761	sss	imp only
762	ff	decl only
763	ppp	p imp (3)
764	fff	decl only
765	ff	decl only
766	ss	imp only
767	ffssssf	
768	fff	decl only

769	fff	decl only
770	fff	decl only
771	fss	
772	ffffsffssf	
773	ffs	
774	pppp	p imp (4)
775	ffff	decl only
776	ffffss	
777	ss	imp only
778	fpsfsf	p decl (1)
779	fffsffffsssffffsfsssfff	
780	ffff	decl only
781	fffsf	
782	fff	decl only
783	sss	imp only
784	fffsff	
785	fff	decl only
786	fss	
787	fffsffsss	
788	fsssss	
789	sss	imp only

790	ffssssfsfsss	
791	pffffsf	p decl (1)
792	fpps	p int (2)
793	fssssffsssfs	
794	ss	imp only
795	fff	decl only
796	fssf	
797	ffsss	
798	fffffffssfss	
799	ffsffsfsfssssfsssssffff	s decl (1)
800	ss	imp only
801	ffsssss	
802	ffsf	
803	ss	imp only
804	ffffffffsssffffffffffssfs	
805	ff	decl only
806	ffsfsssss	s decl ending (r)
807	fffssssfffsfss	
808	ffss	
809	sssss	imp only
810	ffsssfffffsfss	

811	fssssssssfffsssfff	
812	ffffffff	decl only
813	fsssssfsssf	
814	ffsssssss	
815	ppppp	p imp (5)
816	ffffsffsfssss	
817	ssfsssfsssfssf	
818	ffsf	
819	ffff	decl only
820	ffffss	
821	ff	decl only
822	pffppfsssff	p int (3)
823	ffssfssssssss	
824	sss	imp only
825	ffssf	
826	ssssssss	imp only
827	ssssss	imp only
828	fsfs	
829	fffsfff	
830	ffsssfssssss	
831	fss	

832	fssfsfss	
833	sfs	
834	fsss	
835	fssssss	
836	fffssf	
837	ssss	
838	fsss	
839	ffffsssssssf	
840	fsssfssssfsssfssf	
841	fffffffsssfsffssfssssssssffssfsf	
842	fffsfffsfffssffffsssf	
843	ffffspffffffsffssfffsfffsf	p decl (1)
844	fffffsfpffsffsfffffssssfffsfssf	p decl (1)
845	ffffffffffssffsfsssffsf	
846	fsfsssssffpfsfsfsffsfsfssfsfsssfsf	p int (1)
847	fffsssssffffffsffffffffsfssffffsf	
848	ffffsfsfsfffsffssffsfffsffsffsffssf	

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849	ffffffffffsffsffsffsffsssf	
850	ffffsffffsfpppffsssffffsfssfsfssf	p decl (3)
851	ffffsffsfsssssffsfsfsf	
852	fpffffffsfsffffssfsfsfsffffssssfsf	p int (1)
853	ffffffffsfsffffffsfffssfssfsf	
854	fffsffsssfffffsssfsffffssfssfssfssf	
855	fsfsfffsffssffsfffssssf	
856	ffffffffssssffffsffffffffssfsffsfffssssssf	
857	fffffsfsffffffffffsfsfsfsfssssssffssssssf	
858	ffspffsfsffffsfssfffffsffssfffspfssff	p int (2)
859	fffssfffssffffssssfffffffssffsfsfsssf	
860	ffffffsfsfffsfsfffffsssffffsfsf	
861	ffsffffffsfssffffffsfsf	
862	fffffffssffsfssfffffsffsssssssfssf	

863	ffpfssfffffsfffssffsssssf	p decl (1)
864	ffffffffssffffffffsfsssssssssf	
865	fssffsssffssffffffffsffsfsssssssfsfsf	
866	ffffsfsffffffffffsffffsfpffffsfsssf	p int (1)
867	ffffsffffffsffssfsfsssfssff	
868	ffffffsssfffsssfsfff	
869	fssfsffsfffffffffffsffffsfsssfffssssf	
870	ffssfssfsffpffffffffpffffpffffffssfssf	p int (3)
871	ffffffffffssfsssffssfssfssf	
872	ffsffffssfssssfsffssssssssf	
873	fffffsffspfssfffffssssssssfsf	p int (1)
874	ffssffffffffffffsfssfsffsfsfssfpf	p imp (1)
875	fffsfffsssfssffsfssfsf	
876	ffsffffsssffssfsssssssfsssssffssfsfsf	
877	fffsffsffpsfffssssssfs	p decl (1)
878	ffffsffspffffsfssssssf	p decl (1)

879	ffsfsfsffffssssssfssffffssssssf	
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881	ffffffsfssfssffssssfffffffsssfssssssfssssssf	
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884	ffffsfsffffffsfssfssssssfssfssf	
885	ffffssfffsffffffffsfffssf	
886	ffssssffffffffffsfsssffffsf	
887	fsfssssfsffffffffssffffffssssffsffffssf	s decl (1)
888	ffffsfsfffffffsfssssfspfssssfssffssfsssf	p decl (1)
889	ffffspppsfssfssfsffsffffffffsfff	p imp (3)
890	ffsssfsssffffffffssffsf	
891	ffffsfsfsfffffsfsfssssssfsssffsf	

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892	ffffssssffffpfssfffssffsfsfssf	p decl (1)
893	ffffffffsfssffssfssfsssssssssssf	
894	ssssf	
895	fffssfffff	
896	ffffsssf	
897	ffffssff	
898	ssssff	
899	fssssss	
900	sffsfffffssffffffsffssf	
901	ffffsfffsfssfssf	
902	ffsffsfsf	
903	fffsfss	
904	fffffffs	
905	fffffffs	
906	fffssffsf	
907	fsfffssffffsssffssfssssssffsssssf	
908	fffsssssssssss	
909	fssssssssssf	

910	fffffsspfsffssssffssssssssffss	s decl ending (r), p imp (1)
911	fffsffffffffffssssssssssfsfsffsf	f int (1)
912	fffssfsfffffffsfssfsfsssssssffsffssfsf	
913	fffsffffffffffsfsssssssffssfssffssfsffffffssssf	
914	ffspfffffsfsfsssfsf	p decl (1)
915	fffffffffffsfffsffff	f int (1)
916	fsffssssssf	
917	ffsffffffsfsssf	
918	fsfffsssfsssf	
919	ffsffffffffffffsssssffss	s decl ending (r)
920	fffsffssffssfffsffsssssfsfsfsf	
921	fffsfsssfsssfssf	
922	ffffsfsfsfsssfsfsssf	
923	fssssfssffsssssfssf	
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927	ffssfsssffsssfsssf	
928	fsssfssfssffsssfsssf	
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931	ffffsssf	
932	ffffsfssfffssfssfssfssffsf	
933	fsfssfssfssfsfsssf	
934	fsffssssfsssfssfssfsssfsf	
935	fsfsssfssfssssfssf	
936	ffsfffsfssssssssfssssssfsf	
937	fssfsssssfsfsssfssf	
938	fssffffsssfsssfssf	
939	fssssfssssfsssf	
940	fsfssssssfsfsfssf	
941	fsfsfsffsfssssfssfsss	s decl ending (r)
942	fsffsfsfsssfsfsssssf	
943	fsfsfsfsssfsssfssfsf	
944	fsfssfsssfssfsfsf	
945	fsfsfsssfssffssffssf	
946	fsfsffsfssfffssfsfsssfsf	
947	ffsfssssfsssssssffsfsssf	

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948	fsfsfffsfsssssssfsssfssf	
949	fffffsffssfsssssfssssssfssf	
950	fsfsfssfsssfsssssfssfsssssf	
951	fffsfsfsfsffsfssfssfsfsfssf	
952	fffffsssfssssfsssssssssssssssssfffsfssf	f int (2)
953	ffffssffffsffffsssssf	f int (1)
954	ffffsssssssfssffssssssssssfsf	
955	fffffsffsssfsfsfssssfssfssf	
956	ffssfssssssfsfsfsffsssssssssssf	s decl (1)
957	ssssssffsssf	s decl (2)
958	ffffsfssfsfsssfssfsfssffssssf	
959	ffffsffffssffsssffsfssssfsf	s decl (1)
960	ffssfssssfsfsfssssssfssssssfsf	s decl (1)
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974	fsfsssf	
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976	fffsfsf	
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997	ffsfsfssssssfsffffssssssssssf ffssssssssfsfsfssfffffffffsfss sssssssfss	
998	fssssfssf	
999	fffffffpfsffffffffssfsssffsfp sf	p decl (1), p imp (1)
1000	ffffffffffssfsfffffsffffffpf fsfffsffsff	p imp (1)
1001	ffffffffsfsffffssffffsfsfffsf	
1002	fffffffsffffffffssfsfffsff ffssffffssfsffffsf	

1003	ffsfffsffsffffsffffsffsfsssss fff	f imp (1)
1004	ffsffsff∅∅f	
1005	fffps	p decl (1)
1006	fsss	
1007	fffsssssss	
1008	fsffs	
1009	fff	
1010	sf	
1011	ffssfssffsfffsfsssssssssssfs ssfsf	
1012	sffsf	
1013	fffffsffsffsffffffssffsffffffff fs	
1014	ffffssffsffs	
1015	fssf	
1016	ffffffffsfsssfsfff	
1017	fffffsffssffsffsf	
1018	ffffffffffffssf	
1019	fffsfffffsfsssf	

1020	ffffffffffsffffffsffsffsfffs sfsssssf	
1021	fsfssffssffsffsfssffffffsfff fssffffffssfffsfffffs	
1022	ssssssfssf	
1023	fffsffsfsffsffffffffffffsfs sfffsssssffssssfssfsssf	
1024	fsssf	
1025	ffsfsssfsffffsssffss∅∅ss ffsssffs	
1026	fsf	
1027	fffffsffsffssfffffsfffffs fssffsffsssf	
1028	ffssssfffffsf	
1029	fffffffsssssffssssssssfssf	

E   Complete Prayers

These prayers have been published with permission from the authors and included in the examples for this thesis.

E.1   Kwon Heon Il, Bongwon Church

E.1.1   August 23, 2021, Sunday Church Service

이 땅을 창조하시고 은혜를 베풀어주시는 하나님 아버지. 이 시간 우리에게 귀한 예배의 자리를 허락하여 주시고, 각자의 처소에서 하나님을 찬양하고 경배할 수 있게 하심에 감사드립니다. 비록 우리의 몸이 떨어져 있고, 함께하지 못하지만 예배에 함께하는 모든 성도들의 영혼을 하나 되게 하시고, 하나님의 임재를 충만히 경험케 하여 주소서. 예배 가운데 성령님의 빛이 우리의 영혼을 비춰주시기를 구합니다. 우리의 눈을 여사 지금도 우리와 함께하시는 하나님을 보게 하시고, 삶의 자리에서 하나님과 동행하는 기쁨을 누리게 하소서. 그리하여 우리의 삶을 거룩하게 빚으시고, 주님께서 주신 소명을 품고 삶 속에서 하나님 나라를 증거하는 성도 되게 하소서. 코로나 19로 인해 온 세계가 신음하고 있습니다. 하나님께서 창조하신 피조 세계를 동반자로 여기지 않고 우리의 편의에 따라 파괴해왔습니다. 이 시기를 통해 다시 한 번 이 땅을 창조하시고 사람을 빚으신 하나님의 뜻을 새길 수 있게 하시고, 우리의 삶이 하나님께서 기뻐하시는 방향으로 나아갈 수 있도록 인도하여 주소서. 무엇보다 하루 속히 치료책과 백신이 개발되어 코로나19가 극복되고, 우리와 이웃들의 일상이 회복되게 하소서. 주님의 몸된 교회를 위해서 기도합니다. 온 세계의 교회가 혼란의 시기에 주님의 평화를 증거하는 귀한 사명을 잘 감당하게 하소서. 특별히 한국 교회가 하나님의 뜻을 잘 분별하고 순종함으로 말미암아 이 땅의 분열과 갈등, 아픔과 압제의 현장에 하

나님의 위로를 전하고 해방 을 정하는 공동체가 되게 하소서. 사랑하는 동산 교회부터 생명을 살리는 교회, 주님께 온전 히 헌신하는 교회가 되기를 소망합니다. 동산 가족 각 사람이 참된 제자의 삶을 살아갈 수 있 도록 인도해 주소서. 이 시간 하나님의 말씀을 선포하는 차성수 목사님을 위해 기도합니다. '새 이름을 주신 하나 님' 이라는 제하의 말씀을 선포할 때에 목사님의 입술을 주관하여 주사 하나님의 진리의 말씀, 위로의 말씀, 소망의 말씀이 선포되게 하시고, 그 말씀을 듣는 우리는 '아멘' 으로 화답하며 말 씀을 삶으로 살아내는 은혜가 있게 하소서. 예배의 모든 순간들을 하나님께 올려 드립니다. 이 시간, 오직 삼위일체 하나님만 영광 받아 주옵소서. 예배의 주인 되시고, 우리의 처음과 끝이 되어주시며, 우리의 위로와 구원이 되어주시는 예수 그리스도의 이름으로 기도드립니다.

E.1.2 September 27, 2021 - Sunday Church Service

오늘도 우리에게 한 없는 은혜를 베풀어주시는 하나님 아버지. 삼일간 우리의 삶을 지켜주시고, 동행하여 주신 은혜에 감사드립니다. 우리에게 예배의 자리 를 허락하여 주시고, 우리의 몸과 마음으로 하나님을 찬양하고 경배할 수 있게 하심에 또한 감사 드립니다. 이 시간 예배로 나아온 모든 성도들을 하나 되게 하여 주소서. 성령님의 은총이 우리 각 사람과 사랑하는 동산 교회, 그리고 주님의 몸된 교회에 충만하기 를 간구합니다. 성령님의 조명으로 말미암아 하나님의 뜻을 깨닫게 하시고, 하나님께 순종하는 기쁨을 누리게 하소서. 그리하여 우리의 온 삶을 하나님 손에 맡겨드리며, 참된 생명과 평안을 누리는 성도 되게 하소서. 코로나19로 많은 이들이 힘들어하는 이 시기에, 주님의 자녀들이 위로의 사명을 감당할 수 있기를 원합니다. 이웃들의 무너진 삶의 터전과 상한 마음을 아파하며 주님의 마음으로 기도하는 교회, 주님의 마음으 로 섬기는 교회 되게 하소서. 그리하여 우리의 삶과 우리의 발자국이 평화의 왕이신 주님의 뒤를 따르는 제자의 삶, 제자의 발자국이 되게 하여 주소서. 우리나라와 온 세계 열방을 위해 기도합니다. 세계 열방 가운데 굶주리고 고통받는 이들이 있습니다. 바이러스로 내전으로, 폭력의 순환 속에서 신음하는 이들을 기억하여 주소서. 그들을 위해 기도할 때에 하나님께서 친히 의로운 오른손으로 그들을 지켜주시고, 구원하여

주시 기를 간구합니다. 온 세계의 고통에 함께 신음하시는 주님을 따르는 우리가 되게 하시고, 끝 내 온 세계에 주님께서 선포하시는 사랑의 질서가 회복되게 하소서. 이 시간 하나님의 말씀을 선포하는 전도사님을 위해 기도합니다. '놋뱀을 쳐다본즉 모두 살더라' 라는 제하의 말씀을 선포할 때에 전도사님의 입술을 주관하여 주사 하나님의 진리의 말 씀, 위로의 말씀, 소망의 말씀이 선포되게 하시고, 그 말씀을 듣는 우리는 '아멘' 으로 화답하 며 말씀을 삶으로 살아내는 은혜가 있게 하소서. 예배의 모든 순간들을 하나님께 올려드립니다. 이 시간, 오직 삼위일체 하나님만 영광 받아 주옵소서. 이 모든 말씀, 예수 그리스도의 이름으로 기도드립니다.

E.1.3   Funeral Service Prayer 1

우주 만물을 창조하시고 인생을 섭리하시는 하나님, 죽음 앞에서 한없이 연약할 수밖에 없는 우리 인생을 긍휼히 여겨 주옵소서. 이 시간, 이 세상을 떠나 하나님의 품으로 가신 고 박순규 권사님의 고별예배를 드리기 위해 한 자리에 모였습니다. 상하고 아픈 마음을 가지고 하나 님 앞에 머리 숙인 우리에게 하나님의 위로를 내려 주시기를 소망합니다. 고 박순규 권사님, 평생 동안 가족들을 위하여 여러모로 힘쓰고 애쓰셨습니다. 정말 수고가 많으셨습니다. 이제 그 모든 것 내려놓고, 이제 빈손으로 영원한 안식만 있는 본향을 향해서 하나님께 가오니 고인의 영혼을 받아 주시고, 주님의 평안으로 안아 주시옵소서. 이 땅에서의 모든 고통과 절망, 슬픔에서 벗어나 주님 나라의 낙원에서 주님과 함께 거닐 것을 믿습니다. 고인 없이 이 세상의 삶을 살아가야 하는 유족들을 주님께서 친히 위로하여 주시고, 주님의 은혜와 사랑으로 감싸주시기를 원합니다. 사랑의 하나님! 이 가정을 주님의 능력의 손으로 어 루만져 주시고, 고인의 빈자리를 주님이 채워 주옵소서. 고인에게 다하지 못한 사랑에 대한 아쉬움이 있다면, 이제 남은 가족들이 서로 더욱 깊이 사랑하고 최선을 다해 섬길 수 있도록, 성령 하나님께서 유족들 마음 속에 충만하게 임재하여 주시옵소서. 특별히 간구하옵기는 고인이 소유했던 믿음이 가족에게도 이어질 수 있도록 인도해 주옵소서. 그리하여 모두가 하나님께서 정하신 때에 하나님의 나라에서 기쁨으로 재회하게 하옵소서. 3일 간의 장례의 절차로 슬픔과 피곤 가운데 처한 유가족들에게 영육 간의 강건함을 더하여 주옵소서. 이 아침,

고별예배와 유가족을 위로하기 위해 함께 한 모든 분들에게도 크신 은혜 를 베풀어 주옵소서. 이 시간 김충섭 목사님을 통한 하나님의 말씀을 통하여 위로를 얻고 하늘 소망을 갖게 하옵소서. 예배와 이후의 모든 장례의 절차를 주님께 의탁드리옵고, 살아계신 예수 그리스도의 이름으로 기도합니다. 아멘.

E.1.4 Funeral Service Prayer 2

길이요 진리요 생명이신 하나님, 고 000 권사님을 주님께서 특별히 사랑하시어 하나님 나라로 부르신 것을 믿으며 이제 고별예배로 나아갑니다. 이 자리는, 우리 권사님이 천국으로 가는 길을 전송하는 자리이기에 우리 모두가 슬픔을 이기고 기쁨으로 전송하게 하여 주시옵소서 저희들의 영의 눈을 열어 주셔서 빛나고 높은 보좌와 그 위에 앉으신 예수님의 얼굴을 보게하시고 사망권세를 이기고 주님의 영광 가운데 있는 고인의 모습도 보게하여 주시옵소서 보내시는 이도 하나님이시오, 데려가시는 이도 하나님이심을 믿고 우리 모두가 삶의 주권을 주님께 맡기고 하나님의 섭리에 겸허히 순복하며 살아가는 삶이 되게 하여 주시옵소서 여기 모인 모두가 천국의 여행길에 먼저 출발한 고인을 뒤에 따라가서 함께 만날 소망을 안고 이 슬픔을 극복하게 하옵소서. 사랑의 주님! 우리의 모든 삶이 주님의 손에 있사오니 주님만을 따르기 원합니다. 이 예배를 통하여 모든 이들이 주님의 섭리를 알게 하옵소서. 예배를 집례하시는 김충섭 목사님 에게 은총을 더하시사, 함께 하는 모든 이들이 말씀을 통하여 주님의 귀한 위로와 복된 은혜를 간직하는 시간 되게 하옵소서. 우리 주 예수 그리스도 이름으로 기도합니다. 아멘