For the church community after COVID-19

Anna Cho

Department of Systematic Theology and Ecclesiology, Stellenbosch University, Stellenbosch, South Africa

Correspondence
Anna Cho, Department of Systematic Theology and Ecclesiology, Stellenbosch University, Stellenbosch, South Africa. Email: advocateanna@hanmail.net

Abstract
COVID-19 is changing everyday life. COVID-19 is also changing the look of the church. The church is a community of people who gather for worship, fellowship, and sharing. However, due to the coronavirus, the church is no longer able to gather and worship together. Moreover, because of the coronavirus, social distancing with as little as possible face-to-face contact has been recommended worldwide. If this situation is prolonged, the church community interactions will have difficulty in surviving. Therefore, this article seeks ways to maintain and strengthen the church community in and after the coronavirus era through insight into speech act theory.

KEYWORDS
church community, COVID-19, double language event, language event, online worship, speech act theory

1 THE CHURCH COMMUNITY CRISIS IN COVID-19 ERA

The coronavirus, which originated in Wuhan, China on December 1, 2019, spread worldwide in just a few months, with many confirmed patients and fatalities. Currently, there is no biological (scientific) way to cure COVID-19, and medical treatment for confirmed patients is insufficient. The only countermeasure that we can take seems to be to keep “social distance.” What is more problematic is that COVID-19 is unlikely to end quickly, and the whole world is destined to struggle for a long time with it.

COVID-19 is changing everyday life. The familiar life has now become unfamiliar. COVID-19 is also changing the look of the church. The appearance of the church does not only mean the exterior of the church but includes aspects, styles, and forms of religious life. We are in a crisis when we see the church changing due to COVID-19. Why is that? Because COVID-19 now presents a situation where the church cannot offer in-person, physical worship services. To prevent the spread of COVID-19, some churches voluntarily replaced worship with online and family (in-home) worship, as the Korean government recommended. 57.5% of Korean national churches stopped worshiping or converted to online (video) worship. COVID-19 is completely changing the look of the church.

How should the (Korean) church respond to these changes in the church’s appearance? Currently, the main focus of the church is on whether or not we should worship physically in the church or rather turn to online or family worship. This is because there is a danger that the “church” will become a means of spreading the coronavirus. Because of COVID-19, the discourse of the church was focused on “worship.” Therefore, there was a discussion about whether worship should be held in the church, and the discourse on this led to discussions on the recommendation and legitimacy of online (home) worship.

If we expect COVID-19 to be prolonged, our concerns are “Should we worship in the church or not?” or “Is online or home worship justifiable?” But instead, we must think about how to maintain the church community and establish a new way of “doing” church in the future. We are already in a reality where COVID-19 makes it virtually impossible to worship physically in the church anymore. Therefore, our discourse should not be about worship, but about the church, and strictly speaking, the “church community.”1
The church is not just a place for worship. The image of the church as a place of worship makes it easy to think of a place (building) that is a spatial concept. However, in terms of functionality, the church should more appropriately be called the “church community.” The functions and purposes of the church are Kerigma (the Word), Leiturgia (worship, service), Koinonia (communion), and Diaconia (devotion, service). These are realized within the “church community.” Without the church community, the church cannot achieve its function and purpose. In other words, when the church community collapses, the church is no longer a church. The reason we should focus our discussion on the “church community” is because COVID-19 threatens to collapse the church community. The country and the world are aiming for “social distance,” and COVID-19 fills people with fear. If someone from the church emerges as a confirmed patient, a church will be closed.

“Social distance” is the only way to prevent the spreading of COVID-19, but if this is prolonged, “social distance” will soon lead to “social isolation.” Social isolation is the lack of social interaction and this lack of community may in turn lead to a lack of humanity and eventually the church community may collapse. Of course, as a reaction to this, activities that express love, such as empathy and solidarity, are also occurring. However, the matter is not simple in that our discussion is about a church community which is basically a “community of gathering,” a “community of sharing and fellowship,” and a “community of communion” that fulfills the purpose and function of the church.

Therefore, this article looks at the current church that is changing due to COVID-19, and through insight into speech act theory (related to online, family worship), explores ways to restore and maintain the church community. The following theological and hermeneutic contributions are expected if the current state of the church is illuminated through insight into speech act theory. First, it overcomes and resolves the absence of in-person worship gatherings. Second, it considers how to solve the problem of restoration and maintenance of the church community. Third, it can explain the maturity and growth of humanity and social interaction. Therefore, this article intends to examine and find ways to change the church community after COVID-19 through speech act theory.

2 CAN ONLINE WORSHIP AND HOME WORSHIP REPLACE PUBLIC WORSHIP?

For public worship, it is desirable for the church community to gather in person in the church. However, if we cannot get together in the church anymore because of COVID-19, we have no choice but to actively encourage online and family worship. If we do this, worship will be able to continue, but other problems will arise. One question is how to sustain and renew the church community of meetings, sharing, and fellowship. Another is how public worship events can be realized through online and family worship. In other words, if public worship in the church community is replaced by online and family worship, is the work of the Holy Spirit present in public worship the same for us? To answer this, this article examines online worship and family worship through insight into speech act theory.

One of the concerns when public worship is replaced by online and family worship is whether in the worship event the work of the Holy Spirit can be truly realized in us. That is, whether or not the work of the Holy Spirit who manifests itself in the congregational community, the church, can be experienced in online worship and family worship. Moreover, in the case of family worship, the worship leader may be a lay person, not a pastor. Can the event of worship appear as the presence of God the Holy Spirit even if a lay leader leads the worship service?

This concerns the proclaiming of the Word and the manifestation of the Word as God’s speech acts, which are revealed as a reality of language event in the proclamation of the Word. God’s verbal behavior is revealed in the Bible, the Word of God, which is a real language event in the present. It means that God’s Word is the living reality that influences us. A language event is not simply an event in which language becomes a reality, but a participation in language acts like a language game. Therefore, when God’s speech act is revealed as an event of the proclamation of the Word and we participate in God’s verbal act, the verbal act of God becomes real. So how can this be realized and proved in terms of the speech act theory (hereafter abbreviated as SAT)?

2.1 Speech Act Theory

SAT is a method of analyzing human language use in terms of actions and their effect in a speech performance. The premise is that to say something is to do something. It means that a speaker is not merely uttering sounds, words, or statements, but is performing an action as language itself. In this sense, language and action are the same in terms of performing speech acts. It is closely linked to the performative force of language. It is the power of the language that is executed according to the content of the language. Thus, language creates new reality.

In the Bible, the Word of God, there are words and actions of God. This constitutes a language event in which the Word becomes real by the performance of language. Austin organizes performative language into three
categories: the locutionary, the illocutionary, and the perlocutionary acts:\footnote{7}

1. \textit{The locutionary act} is the performance of the act of saying something that presents itself at the level of utterance, such as vocabulary and grammar, which demonstrates what has been said or written.

2. \textit{The illocutionary act} is the performance of an act in saying something. It indicates the force of what we do in saying something within a conventional rule or set of rules, such as communicating within a given community (e.g., warning, promise, command, etc.).

3. \textit{The perlocutionary act} is “what we bring about or achieve by saying something.” This refers to the speaker’s utterance in accordance with the illocutionary act, i.e., the intended effect of what has been said to the hearer (e.g., persuading, convincing, surprising, etc.).

The locutionary act only refers to propositional elements with propositional meaning in an utterance, while the illocutionary act\footnote{8} is the force of the speaker’s utterance to do something to the hearer or cause a particular effect. The perlocutionary act links the hearer’s response to the speaker’s utterance. For example, if we understand the words of Jesus, “Repent, for the kingdom of heaven is at hand” (Matthew 4:17) as locutionary act, we just know the propositional meaning of the word as a simple information. It cannot exert any influence on our lives. But it also entails the illocutionary action as the meaning of warning that is required to do something to the hearer. Furthermore, if the hearer appreciates the illocutionary act as a message of warning and if then the hearer repents, it means that a perlocutionary act has been performed.

Repentance is not just recognizing faults and changing our minds, but a reorientation and a transformation of our lives that reverts our previous actions. In this regard, the performative language’s meaning and effect go far beyond simply the meaning of “Repent, for the kingdom of heaven is at hand” as a locutionary act with propositional meaning and recognition. Even though Jesus is no longer here on earth, his statements as a locutionary action was/is performed as an illocutionary action of a message of warning to both the audience in a past event in the biblical world and to today’s hearer in our contemporary world. It shows that the utterance of Jesus is a past event (at locution level) but its illocutionary force or energy and its intention are continuously being echoed as a reality in the present world. It is up to the reader (hearer) to respond to the words of Jesus. In other words, the illocutionary action and force, as a language-dynamic, can bridge the gap between the biblical world and today’s world.

In this sense, the experience of worship where the Word of God is proclaimed and heard is no different in public worship, online, and family worship.\footnote{10} Because there is a speech act of God in the Word (Bible), when God’s Word is proclaimed (or read), God’s Word performs something according to the content of the Word by the illocutionary act. When we respond to those words (perlocutionary act), worship, the act of God’s language, becomes a language event and becomes reality. When the worship leader, who is the “intermediary” of God’s language, proclaims the word of God, God’s language event is realized in the audience who hears it. This is related to God’s presence and God’s communication.

As pointed out in Wolterstorff’s logic of “double-agency discourse,” God’s speech acts communicate with us through “intermediary” by God’s illocutionary act, creating language events.\footnote{11} Wolterstorff uses speech act theory as method to support his notion of “double-agency discourse”:\footnote{12}

Speech-act theory… enables us to understand Scripture as the manifestation of God speaking by way of human beings speaking, and then of interpreting accordingly… It enables us to understand Scripture as the manifestation of God having performed illocutionary acts by way of human beings having performed locutionary and illocutionary acts, and then of interpreting according by the employment of a double hermeneutic

Wolterstorff’s use of the “double-agency discourse” as the mode of communication is a person’s performance of an illocutionary act by means of another person performing a locutionary act. In a double agency discourse, one person authorizes or delegates another person to speak in order to deliver his/her specific message (intention) to someone on his/her behalf, using his/her name and referring to A’s authority and position. It does not simply indicate that the authorized agent B from A conveys A’s message to C as a communicative act. Rather A him/herself communicates with C by means of the speech of A’s delegated agent B.

From this perspective, we can confirm that God’s speech act takes place in worship where the Word of God (the Bible) is proclaimed (because God’s Word already contains God’s speech act) by a reader. As the Wolterstorff’s “double-agency discourse” shows, a pastor in the church or online or a family worship leader could also proclaim the Word of God that communicates a message as God’s illocutionary act. This means that God’s illocutionary acts that are intrinsic to the locutionary act by a worship leader count as divine speech (God’s speech act) according to
their force. Accordingly, the idea of double agency discourse can help believers to see the worship service (in person worship, online, and family worship) as the living God’s speech act and language event. This is because the locutionary acts proclaimed by a worship leader contain God’s illocutionary force. This view helps us to understand worship as a speech act having divine force. Therefore, this becomes God’s presence and worship event in which God’s language events that transcend space are realized.

In this way, in online or family worship, the internet or family leaders are the intermediaries of God’s language, and the same incidents of worship take place. In other words, God’s Word itself has the power of language, so God’s presence comes to us. The intermediary communicates God’s speech acts, and the performance and energy of God’s verbal acts still function inviting us to respond. And when we participate in the act of God’s language, God’s language event, worship, is fulfilled by the realization of God’s presence. Therefore, from the perspective of SAT, we can experience God’s language events and the presence of God even though online and family worship.

3 HOW CAN WE BUILD AND SUSTAIN A CHURCH COMMUNITY?

Assuming the truth of these insights, how can we establish and sustain a church community at this point?

Yoav Noah Harari says about the world after coronavirus in Financial Times Journals that: “Humankind is now facing a global crisis. The decisions people and governments take in the next few weeks will probably shape the world for years to come. They will shape not just our healthcare systems but also our economy, politics and culture. We must act quickly and the storm will pass, humankind will survive, most of us will still be alive—but we will inhabit a different world. Many short-term emergency measures will become a fixture of life. That is the nature of emergencies.”

Mary Meeker, who publishes the Internet Trend Report every year, has released a coronavirus Trend Report. The 28-page report, released exclusively by the US internet media Axios, includes: A trend change that is comparable to that of the great earthquake is coming. The report compares the virus’ destructive power to the great San Francisco earthquake, 1906. At that time, the magnitude of the earthquake was 8.3, and 98% of the city was destroyed. It was a catastrophe. Her analysis is that the impact of corona is equally severe.

The report notes that the impact of the virus will cause people to fear interaction. The report expects digital transformation to accelerate as a result of this. This is because the corona crisis is changing all businesses to non-face-to-face. For example: teachers and students meet in digital classes, not in real classrooms; when buying food, delivery Apps are better than marts, and meals are served at home rather than eating out; companies are fully adopting cloud-based products or services; more people are looking for a drive-through rather than a in-person restaurant; in 3 months, the number of attendees at “Zoom” meeting and conferences increased from 10 million to 200 million; the number of “Slack” paid subscribers doubled in the first quarter of 2020; Microsoft “Teams” daily active users surpassed 44 million.

This shows that after COVID-19 our life may retain aspects of a non-face-to-face lifestyle and that many of our activity spaces will be online. If so, we need to actively use online to maintain and build the life and gatherings of the church community. So how can we establish and maintain the life and gathering of the church community online, and can these things help build and maintain a church community?

I argue that the church must activate the online community and actively participate in it. As we have seen before, speech act causes a language event, which transcends time and space, and creates a language event by the force of the performative language. For example, there is a sign in front of a house that says, “Beware of dog.” The sign just gives a simple information of caution of dog as a locutionary act, but it also shows a warning sign written by the landlord as an illocutionary act. The warning message of the sign is carrying out the landlord’s verbal behavior despite his absence. Even though the speech act of the landlord who wrote the sign is a past event, it performs the illocutionary act of warning in the present (reality). In other words, the sign is a medium of speech act of the homeowner, revealing the message of the owner’s warning (illocutionary act). And the people realize the message of caution as a warning in reality by participating in the owner’s speech act.

Also, even if the sign is blown by the wind and there is no sign in front of the house, if someone else who knows the warning message of the sign makes a “Beware of dog” sign and puts it in front of the house, or someone tells others to beware of the dog, this also means that the speech act of the landlord is executed.

Applying the sensibility of the SAT to the online community provides valuable insight into the realization and participation of language events and the reproduction and dissemination (sharing) of language events as well as in the offline context. Namely, the community created online can be a place where the verbal acts of members of the church community are realized. Members of the church community can share God’s Word and their life in an online community and think and discuss together how to realize God’s Word in real life situations as Christians. In addition, these
speech acts events can also appear in the form of representation and sharing of language events.

In short, from the perspective of SAT, the participation of the church community within the online community is possible and the same language event as in person can be realized. Let us call this a “double language event.” The “double language event” as the mode of communication is a person’s performance of an illocutionary act by means of another person performing a locutionary act. In a double language event, one person A speaks or posts another person B to convey A’s message in the church online community. B speaks or posts A’s message to another person C in the community. It does not simply indicate that the A’s message conveys to B or C. Rather A’s speech act realizes in the church online community member (B and C) by means of the participants of the language act.

Being able to realize speech act (language event) in an online community means being able to maintain and build a church community. This is because speech act calls to participation in a language act in terms of communication. Therefore, since it is impossible to have a meeting of the church community in person because of the coronavirus, we need to actively engage in online community. One way is to actively utilize online communities and programs like Facebook, Messenger, Zoom, Slack, and Teams, etc. In these online communities and programs, it is important for the church community to communicate with each other, participate in each other’s language acts, and practice sharing and fellowship among the church community.

Also, if the environment permits, it is a good idea to conduct small group meetings (including families) in the church community in person, with church leaders participating in small group meetings to see members of the church community together. In other words, as face-to-face activity becomes increasingly difficult due to the coronavirus, we must continue to engage in fellowship and sharing with the church community by actively paying attention to the language acts of the church community in the online community. This will help maintain and build up a church community where the coronavirus makes face-to-face meetings difficult.

4 BUILDING A CHURCH COMMUNITY IN THE REAL WORLD AFTER COVID-19

We are now living in an age when the traditional boundaries of life are broken. The coronavirus will accelerate this new way of life more. With the development of the Internet, we travel with our eyes at home, accessing world news, and information. In Facebook, private and public domains, domestic and international domains are intertwined. Personal private information is released and posted in the public domain. Personal space coexists with public space and public space coexists with personal space. The domain of personal life is localization, and localization is globalization. In other words, the area of personal life is not only a reality for me or my family, but a reality for the region, country, and the world. This means that a person’s life is very closely related to the world community, and there is no more space that is free from the influence of globalization.

If I am at risk of coronavirus exposure, I must avoid social contact with people and self-isolate or receive medical treatment for me, my family, my region, my country, and the world. Otherwise, the world could be at risk from my small wings, like the butterfly effect. What this means to us is that we cannot live well and safely without solidarity with the community and the world. In other words, we cannot survive in this society without solidarity between the community and the world. Therefore, for me and us to live, community must be established and maintained. The church community is no exception. So how do we prepare a new church community in preparation for after COVID-19?

Yoav Harari pointed out that “In this time of crisis, we face two particularly important choices. The first is between totalitarian surveillance and citizen empowerment. The second is between nationalist isolation and global solidarity.” If we choose nationalist isolation, the world will eventually collapse, because we already live in a world that cannot live without global solidarity. It means that we must find the way to maintain a balance (solidarity) between localization and globalization. Therefore, at this point in discussing the church community, we need to explore ways to maintain the church community, recalling the notion of “glocalization,” a compound word of “globalization” and “localization.” So how can we maintain church community and build global solidarity? The discussion on this is so extensive that her I focus only on “solidarity” and think about how that relates to the church community.

4.1 Solidarity

The heart of the church community is solidarity. The Bible says that “You are the body of Christ, and each one of you is a part of it” (1 Corinthians 12:27). This means that a community does not live individually, but as many people in one body. This means that the church is not a place where different people gather, but the church is in solidarity among the members of the community, sharing each other’s lives and being together. So how can the church community achieve solidarity?
Solidarity is what makes a community a community. For solidarity to form within the community, “empathy” among the members must occur. In other words, the place, situation, and story of their lives should be shared in the community. This does not mean simply talking about each other’s lives, but it does mean that speech acts must take place among community members. It means that the members of the church community voluntarily participate in language acts to realize the language event and reality of the community. In this way, when language events are realized in the community, the lives of the members of the community become mutual lives, and become one. In other words, empathy for community ties begins with the community’s speech acts.

Jeremy Rifkin, in his book *The Empathic Civilization: The Race to Global Consciousness in a World in Crisis*, claims that human beings are “Homo-Empathicus,” which means empathetic human beings. It is that human beings are weak, and that is why they are the only ones who can think of others’ weaknesses. Human beings have a function of empathy by nature, so they are social beings, have relationships with communities, have solidarity, and live relationally in the world. Empathy becomes the energy, method, and breakthrough that overcomes in times of crisis.

Homo-Empathicus is accompanied by compassion, love, and caring for humanity, which manifests itself as concrete social and public responsibility activities. Empathy is accompanied by a willingness, determination, and actions to live together and overcome difficulties together with a strong sense of solidarity. Empathy is willing to accept and invite others’ lives into my life by breaking down the barriers of an individual’s life that have been firmly closed. As a community in which I am you and you are me, we become one in our entanglement with each other. Therefore, my story becomes your story and your life becomes my life.

Empathy does not simply unite the community as a group but rather acts as an organism that lives together in the present world. This action appears as a hospitality that accepts others who are not linked to my life. Hospitality is not only the simple act of welcoming and accepting strangers but accepting the existence of others as part of my being. Such hospitality is not always easy. It means I can be hurt at any time, I can lose my money: sacrifice, devotion, hard work, and effort are demanded. As Derrida said, hospitality is a disorganization of comfort, and dismantling is hospitality for others. Therefore, Homo-Empathicus leads to voluntary and practical social activities and participation for community members and communities. Therefore, Homo-Empathicus leads to voluntary and practical social activities and participation for individual community members and whole communities.

In speech acts, community empathy, solidarity, hospitality, public responsibility, and social activity are revealed. When verbal acts occur among members of the community within the church community, speech acts become language events that are a reality. As we have seen before, these acts of language do not simply refer to the coming and going of words but mean that the language is realized as an action by participating in the act. The Word says us that we are the body of Christ and each a part of the body (1 Corinthians 12:27). This is not simply to say or to state that we are the body of Christ and each one a part of the body. God’s illocutionary act commands and urges us to act for church community so that we can unite with each other, bond with one another, sympathize with one another, and build one another up and live together.

We sometimes misunderstand and act on a locutionary act and an illocutionary act in terms of communication. For example, there is a sign that says, “Be careful of grass.” The locutionary act on the sign indicates information of “watch out for the grass.” On the other hand, the illocutionary act of the sign warns you to be careful of the grass, and it does not mean simply to be careful, but it has the meaning of warning you not step on the grass. In other words, it asks you to act according to the meaning of the language. As we have seen through the various examples, the acts of meaning and utterance of God’s Word require us to act practically on the Word of God. God called us into the body of Christ, into the church, and as a member of a community. In other words, we have voluntary public responsibilities and activities to maintain and build a community.

God’s speech act becomes a language event for the church community that listens and responds to God’s Word, and the church community fulfills God’s verbal act as a standard and example of life and reproduces God’s verbal act. Therefore, participating in and responding to God’s verbal acts builds and sustains the church community. We are living in the coronavirus pandemic era, and we feel the need to prepare for life after the coronavirus. In these difficult times, we will have to look into the circumstances and lives of the church community and live a life of dedication and service to one another.

5 | THE CHURCH COMMUNITY: REALIZATION OF GOD’S LANGUAGE EVENT

So far, we have reviewed how to maintain and establish a church community after the coronavirus through insights into SAT. In a strict sense, the church is not a place of worship, but a community. The church community consists of meetings, sharing, fellowship, and communion. In other
words, the church community interacts with each other and has very close relationships. However, because of the coronavirus, social distancing has been encouraged, and people fear interaction. Essentially, interaction is the act of establishing love, friendship, and fellowship, face-to-face contact, and communicating with each other. Because of the coronavirus, our society is forced to engage in non-face-to-face social activities. Therefore, this article examined, through the insight into SAT, how we can maintain and build the church community at this point in time.

Looking at the church community through insights into SAT, the church community is the place where God’s speech act is practiced and reproduced. Because of God’s illocutionary act, the power and energy of God’s Word transcends time and place to operate within the church community. In addition, when the church community participates in and responds to these speech acts of God, the verbal acts of God become language events, become real and reproduce.

The sensibility of the SAT that God’s language act is performed and realized within the church community solves the problem that arises when public worship is converted to online or family worship in a situation where because of the coronavirus we cannot gather and worship in the church. Also, interacting with members of the church community through online programs is the practice and realization of the verbal acts of God’s Word in the church community. So, this is a way to build and maintain a church community, and this action entails community bonds, empathy, public responsibility, and social action. Therefore, it is important for us to actively form the language act of the church community in various ways through the insight into SAT in order to establish and maintain the church community at a time when it is difficult for members of the church community to come together due to the coronavirus.

ENDNOTES

1 The scope of this project does not allow us to situate fully the evolution of the concept of the Church and Church community within the broader developments, history, and contours of the theological discourse. This study does not aim to engage fully with the complexity of the Church community in the Bible or in the Christian life as a whole. It did not deal with baptism and the Lord’s Supper. However, since our discussion is about establishing and maintaining a congregational community that is difficult to face-to-face due to the COVID-19, it did not address the baptism or Holy Communion that needed face-to-face. The discussion of baptism and sacrament meeting requires further study and reveals that it is a weakness of this paper. However, our aim is to illustrate church community through insights into the speech act theory, the church community is the place where God’s speech act is practiced and reproduced. This approach requires linguistic hermeneutic principle. The focus of this research posits that the power and energy of God’s Word transcends time and place to operate within the church community. In addition, when the church community participates in and responds to these speech acts of God, the verbal acts of God become language events, become real, and reproduce.

2 There are three kinds of functions and purposes of the church, and there are some views of Kerigma, Koinonia, and Diaconia. Leiturgia has the meaning of worship, and service, so in this paper, the functions and purposes of the church are not classified into three but described in four. Please refer to the following books for the function and purpose of the church. Fuchs, Lorelei F. (2008). Koinonia and the quest for an ecumenical ecclesiology: From foundations through dialogue to symbolic competence for communality (p. 367). Grand Rapids: Eerdmans.

3 This paper indicates that it is not an article in favor and support of the conversion or replacement of worship in the church into online worship or family worship. This premise that world countries where owning an electric device and having Internet access is normal. But we knew that Internet access in not normal for millions of people in many countries throughout Africa and in large parts of the other continents. The Internet community shown in this article is an example of establishing a minimal church community.

4 Since there are many papers on the methodology of the SAT, I will only briefly explain the SAT. For more information on the SAT, see Cho, A. (2019). Christian ethical implication of the presence of the kingdom as God’s performative action in the light of speech act theory. Münster: LIT Verlag.

5 Searle, J. R. (1969). Speech acts: An essay in the philosophy of language (p. 16). Cambridge: Cambridge University Press.

6 Austin, John L. (1975). How to do things with words (pp. 94–107). Cambridge: Harvard University Press.

7 Austin. How to do things with words (pp. 94–109).

8 Austin. How to do things with words (pp. 150–151).

9 Cf. Searle. (1969). Speech acts: An essay in the philosophy of language (p. 31). Cambridge: Cambridge University Press.

10 This paper does not focus on the issues of the quality and authority of the worship leader, so the discussion will not be dealt with in this article.

11 For more information on the divine discourse and double agency discourse, see Wolterstoff, Nicholas. (1995). Divine discourse: Philosophical reflection on the claim that God speaks. New York: Cambridge University. Wolterstoff’s concept of divine discourse is philosophically necessary in biblical interpretation and as a theological concept. Wolterstoff’s method in his book, Divine Discourse is based on the speech act theory of J.L Austin. The book’s main aim is to discover “how to go about reading a text to find out what God might have said or be saying with that text” (38). This entails the idea that God is a participant in human discourse. Wolterstoff has applied SAT to facilitate a more practical understanding of Scripture that God speaks to us through Scripture. “Why Animals Don’t Speak,” Faith and Philosophy 4 (1987), 463-485; idem. (1995). Divine discourse: Philosophical reflections on the claim that God speaks. New York: Cambridge University Press; idem. (2001). “The promise of speech-act theory for biblical interpretation.” In C. G. Bartholomew, Colin J. D. Greene, & Karl Möller (Eds.), After pentecost: Language and biblical interpretation (Vol. 2, pp. 73–90). Grand Rapid, MI: Zondervan; idem., “True Words” in: Alan G. Padgett and Patrick R. Keifert (eds.). But Is It All True? (Grand Rapids, MI: WB Eerdmans, 2006), 34-48.
In the strict sense, the concept of solidarity cannot distinguish between localization and internationalization. This is because the concept of solidarity includes the concept of community and live together. Since our place of life is both local and global, this paper attempts to consider the community in the sense of solidarity rather than distinguishing it.

Rifkin, J. (2009). The empathic civilization: The race to global consciousness in a world in crisis. New York: Penguin.

Derrida, Jacques. (2002). “Hospitality.” In Gil Anidjar (Ed.), Act of religion (p. 364). New York: Routledge.

SUPPORTING INFORMATION
Additional supporting information may be found online in the Supporting Information section at the end of the article.

How to cite this article: Cho A. For the church community after COVID-19. Dialog. 2021;60:14–21. https://doi.org/10.1111/dial.12642