An Effective Prayer Training Model for Church Growth: Centered on Wangsung Presbyterian Church in South Korea

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Abstract
The purpose of this project is to investigate biblical church growth, specifically studying South Korean pastors roles concerning the healthy church and spiritual reinforcement, with a limited focus and application to WangSung Presbyterian Church and other churches in South Korea. This project primarily utilizes the New Testament, as well as literature on church growth and healthy spirituality. In addition, references specifically regarding church growth and statistical information from Korean church ministries will also be used. This project shares a new alternative way for the growth of churches: A prayer-training model as the most effective method for church growth. A healthy and true growth can only be achieved through prayer. The definition and concept of prayer will be examined in depth. It is the intention of this project to provide new insight to pastors who are longing for church growth and desiring to constantly transmit truth to other believers regarding the subjects of spirituality, prayer, and the role of the pastor within the Christian community.
missionaries continued to create schools in each area of the country where they worked. The schools taught students to read in Hangul, the Korean alphabet, which was much easier to read than the Chinese script studied by the aristocracy. While the constitution of South Korea guarantees freedom of religion as well as separation of church and state, the government has been favorable to Christianity, regarding the religion as an ideological bulwark against Communism. Assessing the effects of Christianity on economic growth and prosperity in isolation from other influences such as indigenous cultural values and work ethic, a strong alliance with the USA and the infusion of foreign capital presents a challenge. “The Korean church has never had to answer questions about association with Western imperialism, because imperialism in Korea was Japanese.” American Religion, American Protection. When the Japanese left in 1945, the church was in high standing. Protestant leaders in South Korea “became very much familiar with the so-called American-style Protestant religion, sort of an American religion,” says Dr. Song Jae-Ryong, professor of Sociology at Kyunghee University, and President of the Korean Association for the Sociology of Religion. They adapted American evangelical themes and worked hard at turning South Korea into a Christian nation. This affected how Christians saw themselves, and made America out as “a model of a Christian state.”