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**KOREAN PRAYERS:
EVALUATING THE PRAYER PHENOMENA
AT THE PRAYER MOUNTAIN CENTERS IN KOREA**

A Dissertation

Presented to the Faculty of the

E. Stanley Jones School of World Mission and Evangelism

Asbury Theological Seminary

In Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy in Intercultural Studies

by

Yong Kwon Jung

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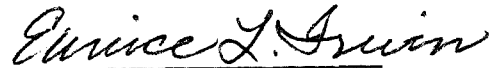
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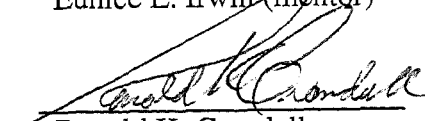
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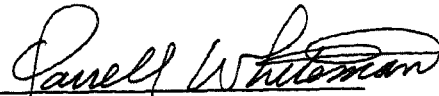
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ABSTRACT

KOREAN PRAYERS:

EVALUATING THE PRAYER PHENOMENA

AT THE PRAYER MOUNTAIN CENTERS IN KOREA

Yong Kwon Jung

This study investigates the indigenous prayer phenomena of Korean Christians praying at the Prayer Mountain Centers (PMCs) in South Korea. Special focus is given on studying preferred terms and phrases used in prayers at PMCs and in Korean churches. The purpose of this study is to discover if the Christians' prayers at PMCs are an example of shamanistic syncretism or if they are an expression of indigenous Christianity. The research begins by recognizing the lack of biblical and cultural study of indigenous prayers in the Korean church and church leaders' negative criticisms of the prayer phenomena as shamanistic.

Various methodologies were applied to collect the data needed. An open interview was conducted with 50 Christians at three PMCs (Osanri PMC, Hanolsan PMC, and Daehan PMC), 16 local pastors or theologians, ten PMC revival leaders, and 13 lay church leaders, along with library research and participant observation of prayer meetings both at the PMCs and in the church. The anthropological concept of form and meaning is

used to evaluate whether the beliefs and patterns that PMC Christians practiced carry shamanistic or Christian meanings. Shamanistic syncretism is not determined only by the forms that PMC Christians use, but it is a matter of animistic meanings carried in the forms.

The research findings show that most indigenous beliefs and patterns of PMC Christians cannot be simply treated as expressions of shamanistic syncretism. Korean church leaders' incorrect negative evaluations of the PMC prayer phenomena come mainly from their lack of cultural understanding of the phenomena and their misunderstanding of religious syncretism.

Based on the findings of this research, a set of guidelines is presented for PMC Christians in order for their prayers to meet their needs without falling into the danger of shamanistic syncretism and for their PMC experience to influence the holistic dimensions of their daily lives.

Another set of guidelines is presented for church leaders to provide them with a better cultural interpretation of the PMC prayer phenomena and a more biblical content for teaching about prayer, so that the dynamics of Korean prayers can be both biblically faithful and culturally relevant for the Korean context.

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CHAPTER 1

A Study of the Prayer Mountain Centers in Korea

The Korean church is well-known as a praying church. The fervent prayer of the Korean church has frequently been cited a key factor in the rapid growth of the Korean church.¹ Many church leaders in the world have gone to Korea to learn the “secret” of the vitality of prayer in the Korean church. They learn the prayer patterns of the Korean Christians and apply them to their own congregations. Often what they see, however, is only the superficial aspects of the prayer patterns of the Korean church. It is not surprising that the result is not as successful as in the case of the Korean church. To understand the vitality of the prayer of the Korean Christians more deeply, we need to understand it within its own cultural and religious settings. Prayer, a central practice to religion, cannot be studied separately from its distinct contexts.

Although the Korean Protestant Church is only 117 years old, the church has developed indigenous prayer habits such as early morning prayer, overnight prayer, and praying in the Prayer Mountain Center (PMC, 기도원). There is widespread consensus that these prayer habits have enabled the Korean church to grow spiritually² as well as numerically.

Aspects of the prayer lives of Korean Christians, however, have

brought a lot of confusion and controversy to the Korean church. This is true especially when we deal with the prayer phenomena associated with the PMCs. More than a few contemporary problems of the Korean church are related to the PMCs, either directly or indirectly.

On May 26, 1993, MBC (Munhwa Broadcasting Cooperation), one of the biggest Korean TV broadcasting stations, televised for almost an hour a program of “PD Pocketbook (PD 수첩)” titled, “An Event Happening at the Suspicious PMC.” Similarly, SBS (Seoul Broadcast Station) also televised about PMC through the program “Want To Know It (그것이 알고싶다).”

These television programs reported various negative aspects of the PMCs. As examples they showed: housing of the mentally deranged at inferior facility of the PMCs, a leader of a PMC who was accused of asking payment for healing prayer, and fanatical worship at the PMCs. These laid not only the PMCs but also the Korean church open to censure in Korean society.

Today the Korean church must take the problem of the PMCs seriously, not only because the centers have produced a negative impression of the church on the non-believers, but also because the centers have pointed out the problem of the Korean church. To critique the PMCs means to

critique the Korean church in general because the former has been an important part of the history of the latter. Today the Korean church needs to discover and evaluate issues related to the PMCs. Several problems need to be resolved concerning the PMCs. These problems may be delineated from two perspectives—from the perspective of ministry and from the perspective of theology.

First, from the perspective of ministry, there has been an uneasy relationship between the local churches and the PMCs in the history of the Korean church. Local churches at times were convinced of the shamanistic connection of the PMCs and wanted to keep their members from the influences of them. Pastors who have negative opinions about PMCs look upon PMC-goers with suspicion. This uneasy relationship has deepened when church members, on returning from a prayer mountain center, have opposed the authority of the local church and criticized its lack of spiritual power. Those who have had special Christian experiences want to duplicate these in their local churches. Thus, they often start “secret” prayer meetings outside the leadership of the local pastor, inviting some church members of the congregation. This creates an uneasy relationship between local pastors and church members who have a strong connection with the PMCs. In extreme cases, members have been driven out of their

congregation by the authority of the pastors, or members left congregations on their own initiative because of pressure from their local pastors.

Although this kind of conflict has subsided somewhat today, the potential for this problem still resides in the church and needs to be solved.

Second, from a theological perspective, the Korean church needs to evaluate the prayer phenomena of the PMCs from both biblical and cultural perspectives. The PMCs in Korea have been regarded as the most likely area where there is danger of importing shamanistic influences. Some Korean theologians and church leaders in fact have pointed out specific shamanistic influences on PMC prayer and the prayer lives of the Korean Christians praying at the PMCs. In his Ph.D. dissertation, "The Analysis of the Christian Prayer Mountain Phenomenon in Korea," Yohan Lee insists that most Korean theologians who challenge the contemporary phenomenon of prayer mountain experiences are really attacking the strong influences of Korean shamanism, the fundamental religious basis into which foreign religions must be acculturated (1985:28-29). Myung-Hwan Tak, the former head of the International Religious Research Center in Korea, also points out, "We cannot deny the influence of shamanism on the PMC which has swayed the minds of the Korean people for 5,000 years" (1989:66). Joo-Young Sohn also concludes in his dissertation, "It is true, Korean

Christians pray fervently, but many have a tendency to pray only for blessings for themselves. In another sense, their prayers include a small amount of the influence of shamanism” (1987:8). Thus these researches suggest that the hidden shamanistic elements of the PMC’s prayer phenomena need to be discovered and exposed in order to prevent them from further emergence.

Contrary to the critique of Korean theologians, however, the PMCs have been thought to reveal the most indigenous forms of Korean Christianity. Since the Korean church has mainly pointed out only the negative aspects of the prayer phenomena of the PMCs, the indigenous factors of the prayer phenomena of the PMCs have been ignored by the Korean church. The long existence of PMCs in the history of the Korean church may testify that these have met the felt needs of the Korean Christians at the folk level. Thus the Korean church not only needs to discover and eliminate the hidden syncretistic factors, but also needs to transform and use the indigenous factors of the PMCs in order to meet the felt needs of Korean folk Christians.

Although the PMC prayer phenomena has brought some problems to the Korean church, and many Korean theologians recognize the shamanistic influences on the prayer phenomena of the PMCs, little systematic research

has been done on this matter from either a biblical or an anthropological (cultural) perspective. This dissertation then constitutes a serious attempt to study the prayer phenomena of the PMCs in the light of biblical, theological, historical, and anthropological perspectives.

Korean Shamanism

The origins of Korean shamanism³ can be traced back to 2332 B.C. when Kochosun, the first kingdom of Korea, was founded by Tangun,⁴ who is considered to be “the archetype of shamans”⁵ (Jung Young Lee 1981:16). Buddhism and Confucianism were introduced later into the shamanistic soil of Korea around the third and fourth century BC, but “shamanism has absorbed from the other two cults (Confucianism and Buddhism) nearly everything of a supernatural character which they possessed” (Clark 1961:178).⁶

Shamanism can be defined as a “traditional, natural religious phenomenon that is being passed on by the central figure of the shaman”⁷ (Tae-Kon Kim 1998:162). It is a religious tradition in which people relate to spirits, seeking spiritual power, in order to achieve blessings and protect from the misfortunes. It has been transmitted through folk culture to become the most accepted and firmly held system of folk religious belief in Korea (Tae-Kon Kim 1998:25).

Most shamanistic rituals in Korea are oriented within the family structure. Unless professional shaman (*tanggol mutang*) is invited to perform the ritual on behalf of the family as a whole, in most cases it is the woman who acts as the master of ceremony (Jung Young Lee 1973:271). Various foods are prepared as offerings to different spirits. Prayers (or petitions) in these rituals are offered, aiming at prosperity (i.e., abundant harvest), longevity for their children, and protection of home from the misfortunes (i.e., dangerous fire or water) (Jung Young Lee 1973:271-285).

In shamanistic rituals in Korea, the shaman takes an essential role. Korean shamanism is dominated by the female shaman (*mutang*) who represents its main stream in history.⁸ The power of the female shaman lies in her ecstatic trance through which she communicates with the spirits (Jung Young Lee 1973:285). Because of their ability to communicate the spirit being, the shamans are able to grant blessings and tell fortunes. Shamans, in a practical sense, cannot exist without clients. Most shamans have some of their own clients (*tanggol*, 단골). Depending on their relationship with their clients, the role of the shaman varies such as a spiritual parent, a family counselor, a teacher or simply a diviner.

Shamanism is not only the oldest religion but also the contemporary folk religion of the Korean people. It still holds people's minds and

remains one of the most powerful religions in Korea today. In spite of economic growth, scientific and technological development, and modernization of Korea, shamanism does not die but seems to be flourishing in Korea. According to one report, there were 39,000 shamans in 1982, 151,000 shamans in 1992, and over 500,000 shamans in 1997 as members of *Kyungsin Yeonhapoi* (A Nationwide Assembly of Korean Shamans) (Dong-Whi Lee 1997:20). Shamanistic ritual (*gut*) can be observed not only in rural areas but also in urban areas in Korea. During the 1990s, several *guts* were performed in urban cities in Korea.⁹ Many Korean people visit shamans before moving to new houses, getting married, or taking important tests. Research¹⁰ shows that almost 40 percent (39.4 percent in the research) of non-Protestant Korean people believe that it is better not to marry the person when *koonghap* (marital harmony as predicted by a shamanistic fortune-teller) is bad (Dong-Won Lee 1999:448). Another study¹¹ testifies that 50.1 percent believe there is a relationship between the site of their ancestor's grave and the prosperity of their children. Among them, 25.7 percent of Protestants believe the causal relationship between these two (Pulpit Ministry Editorial Department 1998:149-150). These studies suggest that shamanism remains the most powerful folk religion in Korea today, and seem to show that its beliefs and practices have significant

influence in the lives of Korean people, including Christians. (See Chapter 4 for more detailed explanations of Korean shamanistic beliefs and practices.)

Purpose of the Study

The purpose of this study is to discover and evaluate syncretistic or indigenous elements of Christians' prayers at PMCs in order to develop guidelines for the prayer life of the Korean church. Syncretistic factors of Christians' prayers at the PMCs need to be discovered so that such factors may be recognized and prevented further emergence. Indigenous elements of such prayers will also be discovered so they can be transformed and used to meet the felt needs of the Korean Christians. The major audiences for whom this study is written are Korean pastors and church leaders currently involved in Christian ministry.

A Missiological Assumption

A missiological assumption of this study is that the reality of Christian (or biblical) prayer is the most fundamental theological and cultural framework against which to critique the prayer phenomena of the PMC. In this study, therefore, it is crucial to understand the essential nature of Christian prayer.

To define Christian (biblical) prayer is a difficult task since the Bible does not provide any specific definition beyond the example of Jesus Christ with his disciples (Matthew 6:9-13; 7:7-12; John 17). In Christianity, there are, in a broad sense, two different understandings of prayer emerging from two different traditions—the mystical tradition and the Protestant Reformed (“prophetic” in Heiler’s term) tradition (Crandall 1969:100).¹²

In the mystical tradition, prayer is understood as the elevation of the mind to God, where one’s soul in its culminating point is lost in the boundless fullness of God. The aim of prayer in this tradition is “union with God.” The highest form of prayer is contemplation, and petition is considered the lowest stage of prayer (Heiler 1932:173-176).

In the Reformed (or prophetic) tradition, however, prayer is mainly understood as “petition,” with praise and thanksgiving seen as secondary (Heiler 1932:230). For the reformers such as Luther (1956:140)¹³ and Calvin (1960:850), prayer is basically understood as “asking.” For John Calvin, prayer is “the chief exercise of faith, and by which we daily receive God’s benefits” (1960:850).

Each tradition contributes to our understanding of Christian prayer, and true Christian prayer holds the essence of both traditions. The act of “asking” in the Reformed tradition can become a mere verbal operation

directed to God if it is separated from its spiritual and mystical roots.

“Lifting up the mind to God” in the mystical tradition can become merely a human exercise if it does not recognize the descent of the Spirit into our hearts and God’s initiative to extend his hand toward us as we pray.

In this sense, Christian prayer, in a broad sense, can be described as “any form of communion with God on the part of believing people,” which includes praise, thanksgiving, adoration, confession, and petition. However, in a narrow sense, Christian prayer can be understood as supplication, the act of asking (Matthew 7:7-8; Luke 11:9-13; John 14:13-14; 16:23-24). For John Wesley, the primary end of prayer is that “we may have the petitions which we ask of Him. Asking is the appointed means of receiving; and that for others, as well as for ourselves” (1978:32). Karl Barth (LeFevre 1981:32) and Donald Bloesch (2001:947) also put “petition” at the center of Christian prayer.

Christian prayer is grounded in God’s appearance to us in Christ. It begins in God’s revelation of God’s own self. In this sense, Christian prayer is the response to God’s initiative (LeFevre 1981:23). As Robert Tuttle states, “It starts in God, moves through us, and then returns to God” (1983:10).

Christian prayer is best understood from a Trinitarian perspective.

In other words, what makes prayer Christian is the nature of God as both immanent and transcendent, the intercessory work of Christ in his heavenly ministry, and the role of the Holy Spirit in our prayer.

God as Both Immanent and Transcendent

In the Scripture, God is both immanent and transcendent. In Psalm 65:2, the immanent God is addressed as “you who hear prayer.” In Genesis, Elohim was a God who listened and answered (21:16-18). This immanent God not only hears and answers our prayer but is even susceptible to human influence by means of prayer (Genesis 18:22-23; Numbers 14:12-20; 1 Samuel 8:19-22). Thus, biblical prayer shares a simple belief that God could be petitioned to intervene and effect changes in nature and in the course of world events (Okholm 1996:622). This immanent God is concerned with our intimate issues such as family, business, and health. To this God we can ask “anything” in Christ’s name (John 16:23-24), both spiritual and material matters.

Petitioners should remember also, however, that they and the Addressee are not on a par with each other. God is the Supreme Being, the Sovereign over above the petitioner. Not only can God answer prayer according to what is asked but also answer in another way, as in the case of Jesus’ Gethsemane prayer (Matthew 26:36-46; Mark 14:32-42; Luke 22:39-

46) and Paul's request to have his thorn in the flesh removed (2 Corinthians 12:7-9).

In this sense, Christian prayer is different from magic. While magic attempts to *control* or *manipulate* the divine will mechanically in order to induce it to grant one's wishes through the use of techniques such as charms, spells, rituals, or ceremonies, Christian prayer involves a struggle of wills, of persons related through commitments, in which the pray-er attempts to *persuade* God, all the time seeing prayer as a divinely given means whereby the pray-er can participate in God's agenda (Okholm 1996:622).

To have a balanced view of God as immanent and God as transcendent is crucial in Christian prayer. Emphasizing only the former and ignoring the latter or *vice versa* deviates from biblical teachings. Both modern Christians and traditional religious believers, however, have often failed to hold a balanced view of God's immanence and transcendence in their prayer. Zahniser contends (1997:33):

While modern Western Christians have no trouble believing in a truly ultimate Being, they tend to appeal to God only when ultimate issues such as eternal salvation and final destiny are at stake. The traditional religious believer, on the other hand, seems preoccupied with supernatural powers, but almost exclusively when intimate issues, such as family, livelihood, health, and threats from wind, fire, and water are at stake.

As Zahniser's argument indicates, we need to understand God as both intimate and ultimate in our practice of prayer. In order to meet everyday needs of folk Christians through Christian prayer, God's intimacy needs to be emphasized. Christian prayer should not be alienated from everyday issues. On the other hand, God's transcendence should be emphasized in order to avoid any magical tendencies in Christian prayer.

Jesus as Mediator of Our Prayer

Christian prayer is mediated by Christ as high priest and one who has chosen us as friends (Hebrew 4:14-16; John 15:9-17; 16:23-24). One should pray "in the name of Christ" (John 14:13-14; 16:23-28) (accurate quote?) because of his heavenly ministry as our mediator. Calvin insists that unless the hope of obtaining our requests depends upon the role of Christ as mediator, we are cut off from the benefit of prayer (1960:874). Jesus our mediator, because of his humanity, is able to sympathize with our weaknesses (Hebrews 4:15).

The Role of the Holy Spirit in Our Prayer

Christian prayer is not possible without the Holy Spirit because no one can say "Jesus is Lord" except by the Holy Spirit (1 Corinthians 12:3). In Christian prayer, the Spirit is arbiter, director, and interpreter of all our wishes (Romans 8:26-27). Thus, Christian prayer should be guided and

prompted by the Holy Spirit.

The Statement of the Problem

This study investigates the indigenous prayer phenomena of Korean Christians praying at the PMCs, including preferred terms and phrases of prayer used at the PMCs, in the Korean church, and taken from Korean shamanism in order to understand and critique the beliefs and practices of Korean Christians praying at the PMCs in the light of historical, biblical, theological, and missiological-anthropological perspectives. A concluding application of this study is the formulation of biblical and cultural guidelines as a tool to understand and interpret the prayer phenomena and to teach Christian prayer at the PMCs and elsewhere.

This study comprises three stages of research followed by a concluding application. Stage I is a description of the PMC prayer phenomena and discovery of indigenous terms and phrases on prayer used by Korean Christians at PMCs. Stage II is the discovery of the teachings on prayer, and terms and phrases on prayer, used by pastors and theologians within the Korean church, and terms and phrases on prayer in Korean shamanism. Stage III is an evaluation of the prayer phenomena and corresponding terms and phrases on prayer identified at PMCs in light of the biblical, theological, historical and missiological-anthropological

perspectives in order to guide the development of an acceptable range of prayer practices for Christians in the Korean context. Each of these three stages required the collection of data and the use of theoretical frameworks in order to solve research questions posed. Tables 1 and 2 present visual summaries of the stages of the dissertation research as well as the research questions used. The methodologies employed to secure data and theories needed to interpret the data are listed, leading to the application—construction of guidelines as a conclusion to the study.

Table 1

Stages, Collection of Data, and Theoretical Framework

Stages	Collection of Data	Theoretical Framework
I. Describe the PMC prayer phenomena and discover indigenous terms and phrases on prayer used by Korean PMC Christians	<ul style="list-style-type: none"> * Interviews of PMC Christians and Lay Leaders * Participant Observation * Library Research 	(Phenomenological Descriptions of the PMC Prayer Phenomena)
II. Discover the teachings of prayer and terms and phrases on prayer used by Korean pastors and theologians within the Korean church, and discover terms and phrases on prayer used by shamans and local people in Korean shamanism	<ul style="list-style-type: none"> * Library Research * Interviews of Local Pastors, Theologians & PMC Pastors * Participant Observation 	<ul style="list-style-type: none"> * Schreiter's Distinction between Official Religion and Folk Religion * Allison's Study on Characteristics of High Religion * Jang's Study on Korean Official Theologies
III. Evaluate the PMC prayer phenomena and terms and phrases on prayer identified at PMCs in the light of the biblical, theological, historical, and missiological-anthropological perspectives in order to develop an acceptable range of form and meaning for Christian prayer practiced by Christians in the Korean Context	<ul style="list-style-type: none"> * Library Research <ul style="list-style-type: none"> - In North America - In Korea 	<ul style="list-style-type: none"> * Heung-Soo Kim's Historical Study on <i>Kibok</i> Faith * Myung-Hyuck Kim's Historical Study on the Prayer Movement of the Korean church * Ryu's Criterion of the Holy Spirit Movement * Whiteman's Concept of Form and Meaning * McKenzie's (adapted from Heiler's) Phenomenological Study on Christian Experience in Prayer * Wesley and Runia's Criteria for Christian Experience * Westermann's Concept of God * Hermeneutical Investigation of Terms and phrases (including Themes) in Protestant Tradition * Jung's Concept of Power
Application: Develop practical biblical and cultural guidelines for PMC Christians as they pray at PMCs and for church leaders to interpret the prayer phenomena and to teach Christian prayer	<ul style="list-style-type: none"> * Library Research * Interview with PMC Christians and Church Leaders 	

Research Questions

The following research questions were raised in accordance with the study's three research stages and final application.

Table 2

Stages and Research Questions

Stages	Research Questions
I. Describe the PMC prayer phenomena and discover terms and phrases on prayer used by Korean PMC Christians	1. What do Korean folk Christians do as they pray?
	2. What terms and phrases on prayer are frequently used by Korean Christians praying at the PMCs?
	3. What do the PMC Korean folk Christians believe as they pray?
II. Discover the teachings of prayer and terms and phrases on prayer used by Korean pastors/theologians within the Korean church, and discover terms and phrases on prayer used by shamans and local people in Korean shamanism	4. What do Korean church leaders teach about prayer?
	5. What terms and phrases on prayer are frequently used by Korean Pastors/theologians in the churches as they teach?
	6. What do the Korean Pastors/theologians in the churches believe about prayer as they teach?
	7. What terms and phrases on prayer are used in Korean Shamanism?
III. Evaluate the prayer phenomena and terms and phrases on prayer identified at the PMCs in the light of the biblical, theological, historical, and missiological-anthropological perspectives in order to develop an acceptable range of form and meaning for Christian prayer practiced by Christians in the Korean context	8. How can the Korean church evaluate the prayer phenomena of the PMC in the light of proper biblical and cultural standards in order to develop an acceptable range of form and meaning for Christian prayer practiced by Christians in the Korean context?
	9. How can the Korean church evaluate the terms and phrases on prayer used by Korean Christians praying at the PMCs in order to develop an acceptable range of form and meaning for Christian prayer practiced by Christians in the Korean context?
Application: Develop practical biblical and cultural guidelines for PMC Christians as they pray at PMCs and for church leaders to interpret the prayer phenomena and to teach Christian prayer	10. What biblical and cultural guidelines can be developed for Korean Christians who pray at the PMCs and elsewhere and for church leaders to give better understanding of the PMC prayer phenomena?

Data Collection and Research Methodology

Research methods used to discover and evaluate the prayer phenomena of the PMC included library research, participant observation, and interviewing. I collected data needed from libraries and during my field research trips to Korea.

Library Research

Library research was a time-consuming and frustrating task due to the scarcity of written materials. From July to August of 1997, I collected data related to the PMCs at the Presbyterian College and Theological Seminary in Seoul, Korea. I found one M.Div. thesis¹⁴ and about fifteen articles related to my topic. These dealt primarily with the historical background of the prayer habits of the Korean church, management problems of the PMCs, biblical critiques of Korean Christians' prayer for material blessing, and criticism on the healing practices of the PMC. Although some of them were valuable to my study, the majority had indirect bearing on matters peripheral to my central topic. I was surprised that few in-depth studies have been done on the central matter of the prayer phenomena at the PMCs.

I conducted additional library research at Fuller Theological Seminary in Pasadena, California in July 1997. There I found Yohan Lee's

Ph.D. dissertation, “The Analysis of the Christian Prayer Mountain Phenomenon in Korea,” written in 1985. Lee studied the cultural traces and realities of Christian prayer mountains in Korea. His study may be regarded as the first religious study of the PMCs, since it focuses on the growth of the Korean church in relation to the PMCs.

Additional library research was done at the B. L. Fisher Library of Asbury Theological Seminary in Wilmore, Kentucky. Through the library computer I was able to find useful doctoral dissertations¹⁵ written by Korean students. Here I also located some valuable materials written by western scholars which provided helpful frameworks by which to interpret and evaluate the prayer phenomena of the PMCs. Among them, Darrell Whiteman’s study of form and meaning (1983) and Peter McKenzie’s study of religious experience (1991) (adapted from Fredrick Heiler) provided particularly useful criteria or frameworks by which the biblical, theological, and cultural judgments could be applied to the prayer phenomena of PMC Christians.

Participant Observation

To understand the prayer phenomena of the PMCs and collect PMC terms and phrases on prayer, I observed prayer meetings at three PMCs—Osanri PMC, Daehan PMC and Hanolsan PMC. These three PMCs are

located in Kyunggi Province or Kwangwon Province near Seoul. I chose these sites for three reasons. First, they are believed to be the most well-known PMCs in Korea. Second, several prayer meetings, either public or private, are held daily in these places. Third, various prayer forms—mountain prayers, private prayers and fasting prayers—can easily be observed.

To understand the teachings on prayer and collect terms and phrases used by pastors/theologians in the Korean church, I observed public prayer meetings at local churches. Based on data regarding the interviewees' churches and denominations, I selected four local churches representative of interviewees' denominations—Youngrak Presbyterian Church, Yoido Full Gospel Church, Kwanglim Methodist Church and Jeil Holiness Church. In this way I was able to compare the prayer ritual of the PMC with that of the local churches. This comparison enabled me to discover the differences between these two prayer rituals and the roles of the PMCs.

Interviewing

To understand the meanings reflected by the behaviors of Korean Christians at the PMCs, ethnographic interviewing—"a special kind that employs questions designed to discover cultural meanings people have learned" (Spradley 1980:123)—was conducted in addition to participant

observation. The purposes of interviewing in my study were (1) to discover the prayer phenomena and terms and phrases on prayer of Korean Christians praying at the PMCs and (2) to discover the teachings on prayer and terms and phrases used by pastors or theologians in the Korean church. During interviewing the groups mentioned below, certain important terms and phrases on prayer appeared. Whenever these terms and phrases occurred, I asked the participants to explain their meanings. Following are the number of people in various groups:

1. 50 PMC Christians
2. 10 PMC pastors or leaders
3. 16 local pastors or church leaders
4. 13 lay church leaders

Regarding the first group, I chose 50 Christians who had prior PMC experiences (See Appendix 1.2 for more background information about the 50 PMC Christians). The number of male and female Christians in my interviewing was based on approximate gender ratio of the participants of the PMC. Since approximately two thirds of the PMC participants are women, I intentionally chose 33 female Christians and 17 male Christians. Since one of the purposes of this study is to discover Korean Christians' indigenous folk beliefs on prayer, purposive sampling was helpful to have

more clear understanding of their beliefs.

Regarding the second group, I chose two resident PMC pastors, and the rest were PMC revival leaders who were full-time pastors of local churches and occasionally went to PMCs to lead the revival meetings (See Appendix 3.2 for more detailed information about ten PMC leaders). Sixteen pastors in the third group were chosen based on the approximate ratio of the interviewees' churches and denominations (see Appendix 2.2 for more detailed information about 16 church leaders). Included among the interviews with 16 church leaders is a partial interview done with the former president of Presbyterian College and Theological Seminary regarding only the three major patterns of prayers. In the same local churches where I did participant observation of the prayer meetings, I had interviews with 13 lay church leaders, the fourth group, who were considered to be doing prayer ministry in their local churches.¹⁶ In addition to the interviews of these four groups, I also did participant observation of a shamanistic ritual (*gut*) and had limited and informal interviews with shamans and the clients.

Theoretical Framework to Interpret the Data

In this study, three stages required theoretical frameworks to interpret their data: Stage I: Description of the Prayer Phenomena of the PMCs and Discovery of Terms and Phrases on Prayer used by Korean PMC

Christians, Stage II: Discovery of Teachings of Prayer within the Korean church and Discovery of Terms and Phrases on Prayer in the Korean church and in Korean Shamanism, and Stage III: Theories for Evaluating the Prayer Phenomena of the PMC and Terms and Phrases on Prayer identified at PMCs. Based on the data and results of my study, I formulated biblical and cultural guidelines for PMC Christians as they pray at PMCs and elsewhere and for church leaders as they interpret the prayer phenomena of the PMC and teach Christian prayer.

Stage I: Description of the Prayer Phenomena of the PMC and Discovery of Terms and Phrases on Prayer used by Korean PMC Christians

This stage can be divided into two parts: description of the prayer phenomena of the PMCs and discovery of PMC terms and phrases on prayer.

Description of the prayer phenomena of the PMCs. Often the prayer phenomena of the PMC have been criticized by Korean theologians and church leaders before they have been understood objectively. However before we make judgments in haste, we need to understand the prayer phenomena as objectively as possible. To understand the religious phenomenon of prayer without prejudice and bias, we need to do phenomenological study of religion. The phenomenological method is built on two premises: (1) seeking for meaning, and (2) describing rather

than explaining (Gilliland 1979:454). The task of phenomenology is to classify and group the numerous and widely divergent data in such a way that an overall view can be obtained of their religious content and the religious values they contain (Kristensen 1960:1). Thus phenomenology provides a systematic view of religion. In this sense, it was crucial to understand the prayer phenomena of the PMCs through a phenomenological study before applying biblical, theological and cultural judgments.

Prayer in religious life, as Kristensen says, however, raises peculiar difficulties for the phenomenological approach. He explains (1960:417):

Prayer is not a phenomenon which can be easily observed. No religious act is so hidden and so difficult to evaluate as prayer. The phenomena, which are the set forms in prayer, do not permit the motivating impulse to come so clearly to light, and they give more occasions for mistaken explanations than do the forms of sacraments, sacrifices, and consecrations.

In order to avoid the mistake Kristensen mentioned above, I attempted to put myself in the position of the PMC Christians because it was there that the reality of prayer was to be found. My own prior personal experience of prayer at the PMCs (*emic* perspective) as well as participant observation and interviews done there (*etic* perspective) aimed at the cultural meanings and minimized the mistake.¹⁷

In my study, the data were collected through interviews with 50 PMC Christians and participant observation of revival meetings at three

PMCs—Osanri PMC, Hanolsan PMC and Daehan PMC. These data then were categorized in order to have an overall view of the PMC prayer phenomena. First, I sorted out the data related to the descriptions of the PMCs such as PMC settings, PMC people, PMC religious activities and PMC visiting. In this way I was able to give current descriptions of the PMCs to readers who have little knowledge about them in Korea. Next, I sorted out the data related to prayer contents and subjects and three major patterns of prayers—praying for the fullness of the Holy Spirit, praying for healing, and praying for blessing. My own PMC experiences and further library research on Korean sources were consistent with and confirmed these three patterns of prayer as the most popular ones that PMC Christians practice at PMCs. These patterns then were reliable indicators to reveal Koreans' distinct indigenous beliefs and practices of prayer. Classifications of the data in this way enabled me to discover important beliefs and practices about prayer of the PMC Christians.

Discovery of terms and phrases on prayer used by Korean PMC Christians. Terms and phrases PMC Christians used were collected through formal and informal interviews with 50 PMC Christians. In order to understand the meanings behind these, I asked the interviewees to explain meanings of the terms and phrases whenever they occurred during

interviews. In this way, I was able to collect the meanings of the terms and phrases carried by PMC Christians.

Stage II: Discovery of Teachings of Prayer within the Korean Church
and Discovery of Terms and Phrases on Prayer in the Korean Church
and in Korean Shamanism

This stage was divided into two parts: discovery of teaching of prayer within the Korean church and discovery of terms and phrases on prayer in the Korean church and Korean Shamanism.

Discovery of teachings of prayer within the Korean church.

Teachings about prayer within the Korean church were discovered through interviews with local pastors, theologians and PMC revival pastors, and survey of the written materials and sermons from church leaders. The following studies helped discover important characteristics of Korean church leaders' teachings about prayer—Schreiter's distinction between official Christianity and folk Christianity, Allison's study on characteristics of official religion and folk religion, and Jang's analysis of Korean official theologies.

1. Robert Schreiter's Distinction between Official Christianity
and Folk Christianity

To discover the teachings of prayer within the Korean church, I used

Robert Schreiter's distinction between "official religion" and "folk religion" (or, in Schreiter's term, "popular religion"). Schreiter defines official religion as "those prescribed beliefs and norms of an institution promulgated and monitored by a group of religious specialists" (1985:125). In contrast to official religion, folk (or popular) religion, according to him, is defined as "those patterns of behavior and belief that somehow escape the control of the institutional specialists, existing alongside (and sometimes despite) the efforts at control of these specialists" (1985:125).

Official religion, then, as it relates to the Christian religion may be termed "official Christianity," which has beliefs and practices related to the group of religious specialists such as theologians and pastors. Folk Christianity, however, has beliefs and practices that somehow escaped from the control of official institutions such as seminaries and denomination centers.

Norman E. Allison uses terms "high religion" and "low religion" (1984:167-168), instead of "official religion" and "popular religion." The categories of high and low religions are themselves the creations of Western thought, but they are helpful, as long as various beliefs are not forced into a mold (Allison 1984:166). The following figure shows the relation between high religion and low religion.

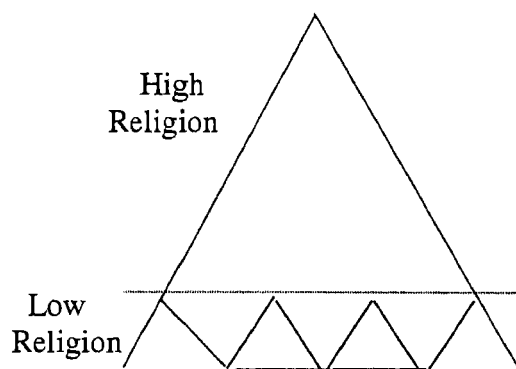


Figure 1

High Religion and Low Religion (Allison 1984:168)

While high religion is visible and recognized in public settings (thus it is depicted as above the line), low religion is much less visible or recognized since it is used in private settings (shown as below the line). These both occur at the same time in a culture, and overlap in the same population. There may be many forms of low religion. High and low religion may vary in tolerance within various denominations in Korea. While high religion has formalized moral teaching and answers ultimate questions such as meaning of life and eternal salvation, low religion has amoral system and answers intimate issues such as sickness and drought. While high religion has central institutions and thus emphasizes special leadership roles, low religion has few institutions and no specialists.

Following Robert Schreiter and Norman Allison, then, Korean

Christianity can be divided into the levels of official and folk Christianity. This distinction was used as a basic assumption as I described the Korean church leaders' teachings (official teachings) about prayer. It also enabled me to distinguish forms of Korean official Christianity from those of Korean folk Christianity.

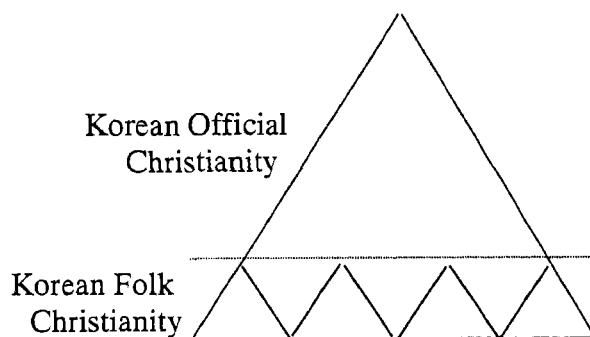


Figure 2

Official Christianity and Folk Christianity in the Korean Church

2. Norman Allison's Study on Characteristics of High Religion and Low Religion

After distinguishing official and folk levels of Korean Christianity, I used Allison's characteristics of high religion and low religion in order to test the characteristics of Korean Christianity. The following table, David Burnett's expansion of Norman Allison's characteristics, summarizes the

contrasts of high and low religion.

Table 3

David Burnett's Characteristics of High Religion and Low Religion
(Burnett 1988:216)

HIGH RELIGION	LOW RELIGION
Answers cosmic questions: origin of universe, meaning of life, ultimate destiny.	Answers everyday issues: sickness, drought, war, tragedy.
Written texts with fixed system of beliefs.	No written text. Myths and rituals.
Specialist leadership roles.	Informal, no specialists. ¹⁸
Central institutions: church, mosque, temple. Formal training.	Few institutions. Apprenticeship type of training
Formalized moral teaching.	Amoral system, pragmatic.

The characteristics of high and low religion in Table 3 helped me realize that phenomena of the PMCs are a prime example of low religion in Korean Christianity. Following are the reasons. First, Christians at the PMC seek help for everyday issues such as healing and prosperity. Second, many leaders of PMCs do not have official theological education. In contrast to the fact that almost all pastors in the Korean church have had formal theological education, only 57 percent of all PMC representatives (가도원 원장),¹⁹ according to a survey done by Tak in 1989, had such education (1989:58). Third, many PMCs in Korea exist apart from the control of the official institutions. Fourth, beliefs of Korean Christians at the PMCs deviate somewhat from normative Christian beliefs. They seem to interpret

biblical passages more from the basis of their cultural worldview.

Allison's characteristics of high religion also helped me comprehend that theologians in seminaries belonging to certain denominations are good examples to maintain the formalized teachings in Korean official Christianity (high religion). Korean official Christianity, strongly influenced by Western theology and science, perpetuates traditional Western Christian beliefs, emphasizes ideas from formal theological education, and focuses on eternal salvation and Christian moral teachings more than on everyday concerns. Allison's analysis also enabled me to compare the characteristics of teachings of Korean official Christianity (high religion) and those of Korean folk Christianity (low religion), and to understand how Korean church teachings have not met the needs of Korean folk Christians.

3. Nam Hyuck Jang's Analysis of Korean Official Theologies regarding Felt Needs of Korean Animists

Nam Hyuck Jang, in his Ph.D. dissertation "Shamanism in Korean Christianity," studies how Korean shamanism has influenced the perceptions of spiritual power in Korean Christianity. In his devastating critique dealing with the relationship between what he calls Korean official theologies and the concerns or felt needs of Korean animists, he argues that Korean official theologies have not met some important concerns of Korean

animistic people. Jang constructed the following table which summarizes his arguments (1996:86).

Table 4

Jang's Analysis of Korean Official Theologies
Regarding Felt Needs of Korean Animists (Jang 1996:86)

Power Sources	Felt Needs or Concerns of Korean Animists	Shaman's Performances	Korean Official Theologies
This-Worldly Oriented Spiritual Beings	Belief in the Spiritual Beings	Dealing with the Spiritual Beings	Ignoring Animistic Spiritual Beings
Harmful Spiritual Beings	Fear of Spiritual Beings	Providing Talismans	Treating Beliefs as Superstition or Ignorance
Demanding Spiritual Beings	Disasters Caused by Spiritual Beings	Propitiation	Disasters Interpreted as Natural
Supernatural Causality	Disease	Healing Ritual	Medicine, Hospitals
Supernatural Knowledge	Guidance	Divination	Doctrine or Human Knowledge
Ancestors	Family Matters	Ritual for Families	Individualistic Approaches
Powerful Spiritual Beings	Crisis Situations	Using the Power of the Spiritual Beings to Overcome Crises	Using Human Resources to Overcome Crises
Beneficent Spiritual Beings	Seeking Blessings	Sacrifice	Subsistence Needs < Idealistic Needs

Along with Allison's characteristics of high religion, Jang's analysis of Korean official theology (Table 4) also shows how the theologies of Korean official Christianity are irrelevant to the concerns of Korean animists, thus demonstrating that they have not met the felt-needs of Korean folk

Christians. Jang's study also enabled me to glimpse characteristics of Korean official theologies.

Discovery of terms and phrases on prayer in the Korean church and in Korean shamanism. Terms and phrases Korean church leaders use when speaking about prayer were collected through interviews with local pastors, theologians and PMC revival leaders; written materials on prayer by church leaders; and sermons by the local pastors and PMC leaders. To understand possible cultural connotations in the terms and phrases used by church leaders as well as PMC Christians, I studied materials on Korean shamanism written by scholars of Korean folk religion.²⁰ In this way I was able to compare the similar or different meanings of the terms and phrases used by PMC Christians and church leaders with those used in Korean shamanism. This comparison of the meanings of the terms and phrases laid a foundation on which to do biblical and theological evaluations in the next stage.

Summarizing this stage, with the help of Schreiter's distinction of official religion and folk religion, I was able to distinguish Korean official Christianity from Korean folk Christianity. Allison's description of characteristics of high religion (Table 3) and Jang's analysis of Korean official theologies (Table 4) helped me discover important characteristics of official church leaders' teachings about prayer, demonstrating that their

teachings and theologies have not met the felt-needs of Korean folk Christians. Terms and phrases used by Korean theologians and pastors in their teachings on prayer were collected through interviews as well as taken from written materials and sermons of church leaders. The cultural meanings of those terms and phrases were further discovered through review of materials on Korean shamanism written by Korean scholars on folk religion.

Stage III: Theories for Evaluating the Prayer Phenomena of the PMC and Terms and Phrases on Prayer Identified at the PMCs

In the first stage, I described the Korean prayer phenomena of the PMCs in terms of PMC Christians' important beliefs and practices and terms and phrases about prayer. In the second stage where I described church leaders' teachings about prayer, I was able to compare how PMC Christians' beliefs corresponded with their teachings and how the meanings of terms and phrases PMC Christians used coincided with those of church leaders. Previous studies laid a foundation for evaluations in this stage. Evaluations in this stage were made from four perspectives— historical, biblical, theological, and missiological-anthropological.

Theories for interpreting data from the historical perspective. In order to understand the prayer phenomena of the PMC from the historical

perspective, I used Myung-Hyuck Kim's historical study on the prayer movement of the Korean church and Heung-Soo Kim's historical study on the faith of *kibok* (shamanistic prayers for blessing).

1. Myung-Hyuck Kim's Study on the Prayer Movement of the Korean Church

Myung-Hyuck Kim, professor at Hapdong Theological Seminary in Korea, reports on his historical research of the prayer movement of the Korean church from the Great Revival of 1907 to the 1980s (Myung-Hyuck Kim 1987a and 1987b). In his study, he briefly introduced and described leaders and distinctive features of each prayer movement. His study is summarized in the following table (More discussion follows in Chapter 4 on pages 237-241).

Table 5

Myung-Hyuck Kim's Study on the Prayer Movement
of the Korean church (1987)

Years	Leaders	Distinctive Features
1907 (The Great Revival of Korea)	* Rev. Kil, Sun-Joo	* Praying with the Bible study * Confession of sin * Transforming Christians' lives * Starting the indigenous prayer patterns (early morning prayer, overnight prayer, and mountain prayer) * Praying in a period of suffering and despair (praying for nation)
1908 – 1950	* Rev. Lee, Yong-Do * Rev. Lee, Sung-Bong	* Praying on the basis of the biblical sermon * Confession of sin * Praying in a period of suffering and persecution.
1950s - 1960s	* Park, Tae-Sun * Nah, Woon-Mong	* Emotional, mystical, and eschatological characteristics in revival prayer meetings
1970s - 1980s	* Rev. Cho, Yong Gi	* Emphasis on economic wealth and physical well-being

In my research, Kim's study was helpful to grasp an overall historical flow of the prayer movement and understand key figures of each prayer movement.

2. Heung-Soo Kim's Historical Study on *Kibok* Faith

In his book A Study of the Korean War and This-Worldly Blessings in the Christian Churches (한국전쟁과 기복신앙확산 연구) (1999), Kim did extensive historical research on Korean Christians' faith of *kibok* (shamanistic prayers for blessing). The main argument in his book is that Korean Christians' prayers for material blessing are facilitated by the

specific contexts of the post-Korean War (1950) where people suffered from political dictatorship and economic poverty. In this difficult situation, Christians wanted to solve their concrete problems through their Christian faith. In his book Kim traces *kibok* faith of the Korean church historically from the 1960s when its first appearance was observed to the 1980s when Yoido Full Gospel Church (YFGC) of Yong Gi Cho and other Korean churches used the power of the Holy Spirit as a means to pursue material blessings. Kim's study was helpful to understand the historical, economic, and social contexts in which Korean Christians' prayers for material blessing had emerged, and how such contexts influenced the appearance and development of these prayers.

Theoretical framework to interpret data from the biblical and theological perspective. The two historical studies just mentioned enabled the writer to understand the historical and social context of the prayer phenomena of the PMCs. In addition, PMC prayer phenomena need to be critically evaluated from a biblical and theological perspective.

1. McKenzie's Study on Christian Religious Experience

Peter McKenzie, in his introduction to The Christians (1988), studied Christianity by adapting Heiler's phenomenological categories. He groups and arranges Friedrich Heiler's categories within three areas, that can be

diagrammed as concentric circles. He discusses these from exterior (more observable) to interior (less observable) phenomena, steadily penetrating the world of religious *manifestations, concepts, and experience*. At the center of three circles is found the object of religion: Ultimate Reality or Deity (1988:3). Per circle here, then, the prayer *forms* (outward, observable) cogently relate to prayer *experiences* (inward, not observable). The following figure portrays his phenomenological analysis of religion.

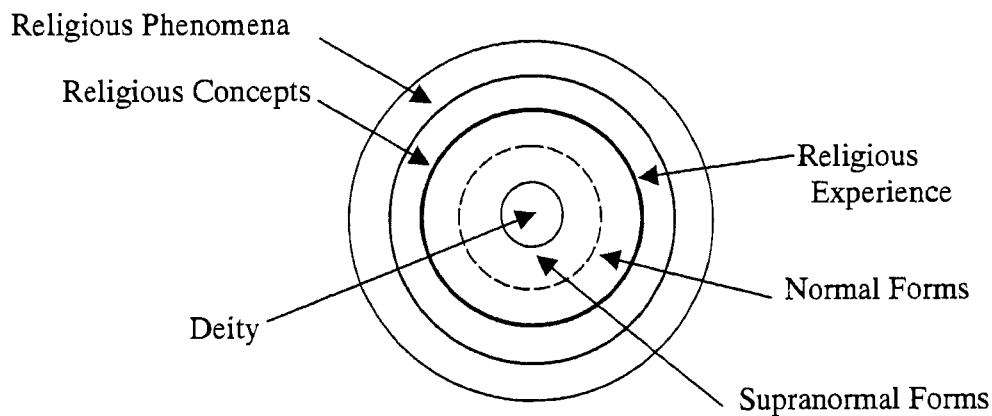


Figure 3

McKenzie's Phenomenological Analysis of Religion
(Adapted from MW 728 Class Notes)

The inner circle of religious experience, according to McKenzie, again can be divided into normal (basic) forms (i.e. awe, fear, faith, trust, confidence, hope, love, peace, joy, and eagerness to communicate zeal) and

supranormal forms (i.e. inspiration, visions and auditions, conversion, ecstasy, outward action) (1988:295-307). Important theological and phenomenological distinctions are implied in his discussion here.

McKenzie's two categories of religious experience were useful to describe Korean Christians' spiritual experiences of prayer at the PMCs. Helpful was that they not only regarded PMC Christians' supranormal experiences such as ecstasy, inspiration, and auditions as Christian but also accounted for them in PMC prayer as it relates to religious life. By using McKenzie, one can divide the PMC Christians' spiritual experiences phenomenologically into Christian normal experiences and Christian supranormal experiences—yet both are acknowledged within Christianity. Later, then these PMC Christians' experiences need to be critically evaluated from biblical and theological perspectives.

2. Criteria for Emotional Christian Experience Developed by John Wesley and Klaas Runia

After I categorized PMC Christians' experiences into normal and supranormal experiences, based on McKenzie's categories, I needed biblical or theological criteria by which to evaluate PMC Christians' experience. Here, John Wesley's and Klaas Runia's criteria for spiritual experience were very helpful. In his revival meetings, Wesley observed many people who

had unusual experiences such as visions, revelations, and so on. Wesley provided two searching questions to discern the authenticity of such Christian spiritual experience. First, does this experience help us grow as Christians? Second, does it make us more effective in serving others? (Stokes 1975:68).

In addition to Wesley's criteria, Klaas Runia, in his article "Toward a Biblical Theology of Experience," developed a useful criterion to discern genuine Christian experience. Runia acknowledges that Christians seeking spiritual experience have a tendency to make the Holy Spirit an independent center of new actions and, as a result, Jesus Christ and his work easily recede into the background. He argues that in the New Testament, the Holy Spirit is always and everywhere the Spirit of Christ. He believes that this provides a clear and firm criterion for our experience: "Does it glorify Christ? (John 15:26; 16:13f)." Authentic Christian experience, he says, points to Jesus Christ and to his work (Runia 1988:178-181).

Wesley's and Runia's criteria enabled me to realize that the authenticity of Christian spiritual experience more likely lies not in the spiritual experiences themselves but in their positive influences on the believer in relationship with Jesus Christ and other people. I also was able to see how this relation-centered spirituality of Christians is different from

the spirituality experienced in Korean shamanism where shamanistic people seek no further relationship with the spiritual being after *gut* (shamanistic ritual). This comparative analysis of the spiritual experience between Christianity and shamanism enabled me to evaluate spiritual experiences of Christians praying at the PMCs.

3. Claus Westermann's Concept of God

Through interviews with PMC Christians I was able to discern the important contents of their prayers. One distinct feature I noted was that PMC Christians used Christian prayer to solve their daily problems. Here, Westermann's articulation of the concept of God provided a basic theological foundation by which to access how PMC Christians approach praying for their material needs. Westermann in his book Blessing in the Bible and the Life of the Church (1978) pointed out a very important but sometimes forgotten dimension of God's activity. His main argument is that God in the Scriptures is not only the One who saves us through special acts of divine intervention in history (i.e., the Exodus, the Incarnation), but also the One who desires to *bless* us through continuing divine activity. Westermann's concept of "God who continually blesses us after salvation" is largely forgotten in the Western theological development as well as the Korean official theology which has been significantly influenced by Western

theologies. Thus, through Westermann's emphasis on God's blessing activity, I was able to demonstrate that PMC Christians' prayers to solve their concrete and material needs correspond with the biblical concept of God who desires and acts to bless us. Further investigations of other important biblical passages such as the fourth petition of the Lord's Prayer and Jesus' prayer of Gethsemane also affirmed the notion that PMC Christians' prayer pattern for material needs are biblical.

4. Hermeneutical Investigation of Terms and Phrases in the Protestant Tradition

In Stage I, I was able to discover important terms and phrases used by PMC Christians through interviews. Then, in Stage II, through interviews, written materials and sermons, I was able to discover terms and phrases used by church leaders and to determine whether church leaders used the same or similar terms and phrases that PMC Christians used. In this way I was able to locate some common language terms that reveal each of their central beliefs or practices about prayer. These usages of important terms and phrases then were investigated in the Protestant tradition.

In my project, three steps were followed in the study of biblical terms and phrases on prayer. The first step was to discover how closely Korean Christians' own preferred terms and phrases on Christian prayer

correspond with terms and phrases occurring in the Bible. Here The Exhaustive Concordance of the Bible (1974) of James Strong was used to reference biblical passages where identified terms and phrases are located. In order to translate the Korean terms and phrases into English, various versions of Korean/English Bibles (i.e., NIV and New King James Version) were helpful. For example, according to NIV Korean/English Bible, the Korean term, *Sungryung Choongman* (성령충만), can be translated into English as “be filled with the Holy Spirit” (Acts 2:4), or “full of the Holy Spirit” (Acts 11:24). Vine’s Complete Expository Dictionary of Old and New Testament Words (1985) along with Strong’s concordance was used as a tool for the next step to determine which Hebrew or Greek terms and phrases were used in each biblical passage.

The second step was to study the biblical terms and phrases within the biblical contexts in which they are used. Study of these terms and phrases should be accompanied by study of the biblical context in order to get clearer understanding of the meanings. This was done using both the Western and Korean resources²¹ with the purpose to examine how Western and Korean authors of books and commentaries have applied these terms and phrases to discuss the Christian meanings of prayer.

Some Western resources helpful in studying terms and phrases were:

Theological Dictionary of the New Testament and Vine's Complete Expository Dictionary of Old and New Testament Words: Keyed to Strong's Reference Numbers (1985). Commentaries and Christian reference tools produced by Western scholars were also used to examine terms and phrases in their contexts. This helped me understand not only the biblical meanings of the terms and phrases but also to discover Western theologians' interpretations of the terms and phrases on prayer.

This step was corroborated also with some references, such as commentaries, sermons, and Christian books, written by Korean theologians and pastors²² to study terms and phrases within their contexts. This study was helpful not only to understand how the Korean theologians and pastors understand these terms and phrases on prayer themes but also to compare these with the meanings of the terms and phrases stated in Western resources. This step also enabled me to compare the meanings of the terms and phrases on prayer carried by Korean theologians with those of the Korean PMC Christians.

The third step was evaluation, which had two parts. The first one was to evaluate Korean PMC Christians' understanding of terms and phrases in light of the biblical terms and phrases studies. In other words, I examined whether the meanings used by PMC Christians were congruent

with the biblical meanings of the terms and phrases.

Here the concept of form and meaning was very helpful. The concept of form and meaning tells us that when the biblical meanings are carried by the local terms and phrases, contextualization occurs. But if the biblical terms and phrases used by PMC Christians carry traditional meanings, syncretism²³ results. Thus, with the help of the concept of form and meaning and the biblical criteria employed, I was able to draw the line between syncretism and contextualization, and was able to suggest what forms and meanings are acceptable and which forms and meanings need to be transformed.

The second task was to evaluate the relevance of the Korean church's teachings on prayer to the prayer lives of Korean Christians praying at the PMCs. Through study of sermons, seminars and Christian books I noted how formative and relevant scholarly materials were as well as the church teachings on prayer. I was able to suggest later some revisions and additions to teachings of the Korean church on Christian prayer.

5. Jin-Hong Jung's Concept of Seeking Power of Korean PMC Christians

Based on his research at Osanri PMC, Jin-Hong Jung contends that the central ritual of the PMC can be summarized as "praying for receiving

the Holy Spirit” and the other rituals are secondary and annexed to it (1981:127-128). According to his survey, 51.6 percent of the total participants in the PMC responded that “receiving the Holy Spirit” was their primary motive of prayer (1981:127). He proposes that “receiving the Holy Spirit” is an inclusive concept that can comprise other prayer requests. Those who came to the PMC for healing may answer “receiving the Holy Spirit.” Those who came to PMC for the problems of family and church may answer “receiving the Holy Spirit.” The prayer ritual at the PMC, he suggests, is motivated by a desire to receive “power” in order to overcome family problems and disease (1981:133). According to Jung, then, over 90 percent of the PMC participants come to the PMC for “receiving the Holy Spirit.” Jung’s key concept of “power” was very helpful to understand PMC Christians’ primary motive and purpose of prayer, and this idea was further verified in my study of PMC prayer phenomena and PMC terms and phrases on prayer.

Theoretical framework to interpret data from the missiological-anthropological perspective. In order to evaluate the prayer phenomena from the missiological-anthropological perspective, I used Dong-Sik Ryu’s criterion of the Holy Spirit Movement in Korea, and Darrell Whiteman’s articulation of the concept of form and meaning.

1. Dong-Sik Ryu's Criterion of the Holy Spirit Movement in Korea

Dong-Sik Ryu, former professor of Yonsei University, studied the Holy Spirit movement²⁴ in the Korean church (1981:9-21). He theorizes that there are two types of Holy Spirit Movements in the Korean church-- Paternal Holy Spirit Movement (부성적 성령운동) from the Confucian tradition and Maternal Holy Spirit Movement (모성적 성령운동) from the shamanistic tradition in the Korean church history. Ryu's two categories— Paternal and Maternal Holy Spirit Movement—seem to fit well with the roles of father and mother as they do the specific rituals in Confucianism and shamanism. In Confucianism, the religious background of Paternal Holy Spirit Movement, father, as the head of family member, leads the process of the ritual. However, in shamanism, the religious background of Maternal Holy Spirit Movement, the rituals are usually performed by mother (Jung Young Lee 1973:271). Based on Ryu's study, the elements and important contrasts in these two movements can be displayed in the following table, and he values both.

Table 6

Differences between the Paternal and the Maternal
Holy Spirit Movement in the Korean Church

	Paternal Holy Spirit Movement	Maternal Holy Spirit Movement
Basis	Confucian tradition and early missionaries' fundamentalism	Shamanistic tradition
Characteristics	Historical and social Outwardly expressive Legalistic Apocalyptic	Individualistic Inwardly expressive Mystical
Leading Character	Sun Ju Kil	Yong Do Lee Yong Gi Cho
Examples	The Great Revival of 1907 Holy Spirit Movement in <i>minjung</i> ²⁵ theology of 1970s	Revival movements of 1930s Revival movements of 1970s
Strength	No information given	Recovery of self-identity, of sense of community, and of belonging
Weakness	No information given	Shamanistic Seeking worldly blessing Emphasis solely on the Holy Spirit without Trinitarian God

By using Ryu's categorization (Table 6), I was able to trace the cultural roots of the prayer phenomena of Korean Christians at the PMCs from their history. According to Ryu's comparative research, the prayer phenomena of the PMCs can be identified with the Maternal Holy Spirit Movement, and is traced to and influenced by the Korean shamanistic tradition. Thus Ryu's study helped me understand that PMC prayer phenomena were the way Korean Christians accommodate their shamanistic

tradition into their prayer and prayer lives.

2. Whiteman's Concept of Form and Meaning

After I discovered that Korean Christians' prayers at PMCs had their cultural root in shamanism, I need to evaluate whether the beliefs and patterns (forms) of their prayers are close to shamanistic syncretism or Christian indigenization. Here, Whiteman's concept of form and meaning is very helpful. According to Darrell Whiteman, religious syncretism is essentially a response to the problem of meaning. In the interaction between Christianity and animism, if the newly introduced Christian forms are given pagan meanings, then syncretism results (1983:414). In contrast to syncretism, indigenous Christianity retains the Christian meaning, but the expression of that meaning is in diverse cultural forms that are meaningful to indigenous converts (1983:415). Whiteman's idea of form and meaning regarding syncretism/indigenization is well expressed in a figure developed by David Burnett in his text on folk religion (Burnett 1990:134).

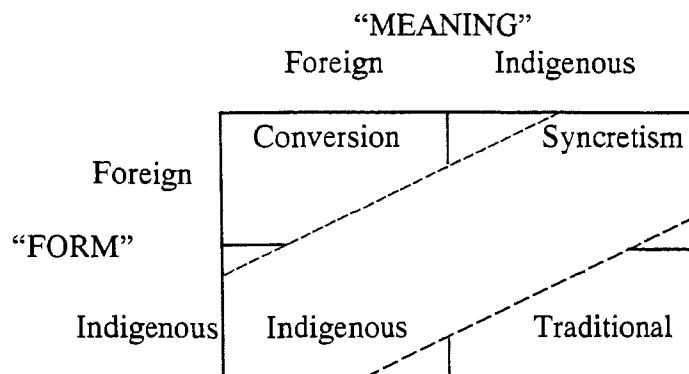


Figure 4

Relations between Form and Meaning (Burnett 1990:134)

According to Whiteman's idea of form and meaning, as well as the explanation of Burnett (Figure 4), I was able to draw a conclusion that syncretism results when newly introduced Christian forms of prayer are given traditional meaning, while indigenization of prayer occurs when Christian meanings are expressed through culturally appropriate forms.

The concept of form and meaning was used in this research in order to examine syncretism or indigenization of PMC Christians' distinct beliefs and practices about prayer. Prayer as a religious form can be found in almost all religions. However, the meanings attached to praying in each religion may be different, although there are many commonalities. In other words, there *are* differences between the Christian meanings of prayer and non-Christian religions' meanings of prayer (such as the meanings of prayer

in Korean traditional religions). Syncretism of Christian prayer results when pagan meanings are carried by forms, rather than by superficial forms themselves. Thus as long as the meanings in traditional forms are not contradictory to biblical teachings, they are not syncretistic. When these traditional forms are used to manifest biblical truths in powerful ways, indigenization results.

For example, Korean Christians' desire to overcome their problems through the power of the Holy Spirit is, as far as its pattern (form) is concerned, derived from shamanism. The basic idea of Korean shamanism is that one can protect oneself from misfortune and gain blessing through the help of spiritual beings (제재초복). Through the help of spiritual beings, Korean animists solve their problems and gain blessings. Korean Christians from animistic background use the same form in dealing with their problems when they become Christians. By seeing the superficial form alone, however, we cannot simply judge this pattern of prayer phenomenon used by Korean Christians as syncretistic. The concept of form and meaning indicates that the adoption of the form alone from shamanism does not naturally or necessarily bring syncretism. One needs to know the underlying meaning carried by the form in order to give a correct evaluation. However, many Korean theologians and church leaders

do not distinguish form from meaning, and simply judge the PMC prayer phenomena as syncretistic on the basis of their shamanistic form. They have not known about this distinction or how to recognize it.

The concept of form and meaning was also useful in my research to evaluate terms and phrases on prayer used by Korean PMC Christians. It tells us that when PMC Christians' terms and phrases, although they are from their traditional religion, carry the biblical meanings, indigenization occurs. However when the biblical terms and phrases used by PMC Christians carry the traditional meanings, syncretism results. By using form and meaning, I was able to evaluate PMC Christians' distinct beliefs and practices about prayer and their terms and phrases used.

Application: Development of Biblical and Cultural Guidelines

Based on the data and results of my study, I was able to propose two sets of guidelines. A set of guidelines was proposed for Korean Christians as they pray at the PMCs and elsewhere and as they live after spiritual experiences at the PMCs. Another set of guidelines was proposed for church leaders as they interpret the PMC prayer phenomena and teach Christian prayer in the church. These two sets of guidelines needed to be biblically based and culturally relevant. When biblically based, the Korean church can not only prevent the further emergence of syncretistic factors in

prayer and prayer lives of the Korean Christians but also teach Korean Christians to pray in accordance with biblical teachings. When guidelines are culturally relevant, Christian prayer will be indigenous and meet felt needs in everyday lives.

Previous Studies on This Topic

Articles and dissertations dealing with prayer at the PMCs, either directly or indirectly, can be divided into three subject areas: (1) materials dealing with specific forms of prayer, (2) materials dealing with history of the prayer movement, and (3) other materials from previous studies and useful documents.

Materials Dealing with Specific Forms of Prayer

Materials on specific forms of prayer in most cases show the authors seeing only the outward form and criticizing it as shamanistic.

Moses Lee, for example, in his Ph.D. dissertation done at Fuller Theological Seminary in 1994, "Transforming the Korean church: The Conceptual Transformation of Shamanistic *Bok* to the Biblical Concept of Blessing," examines shamanistic concept of *bok* (blessing) in Korean Christianity from the biblical perspective of blessing. His study deals with syncretism in Korean Christianity in relation to *bok*. But there is a serious weakness in his study. The author does not distinguish form from meaning.

As a conclusion in Chapter 5 of his dissertation, he argues that Korean churches are steeped in the influence and temptation of syncretism.

“Unless they overcome the power of shamanism, they will follow after other *external religious forms* which have been shamanized” (1994:178-179, emphasis is mine). Lee believes that to follow after the external shamanistic form results in syncretism. However, I will argue that syncretism does not occur when the Korean church follows the superficial shamanistic form alone, but results when the form retains the old meaning. Lee seems to see only the superficial form of “praying for blessing” which makes him criticize it as shamanistic.

Kwang-Il Kim, a physician and professor at the medical school at Hanyang University in Korea, observed eighteen PMCs, churches, or prayer altars in order to study the present healing phenomena from the perspective of psychiatry. Based on his observation and library research, he wrote an article, “Present Condition of Healing Practice around Christianity (기독교 주변의 치병현황).” The uniqueness of this paper is its attempt to explain Christian healing phenomena from the perspective of psychiatry. By doing so, the author reveals his assumptions when he goes further to deny the power of Christian healing, saying that “healers use collective hypnosis and allusion to carry conviction” (1982:67). He argues, “There has been no

case that disease has been healed. If there is a case, it is because of either the patient's illusion or doctor's misdiagnosis" (1982:67). This is a serious weakness of this paper because the author denies not only the existence of Christians whose diseases have been healed through prayer at the PMCs but also the very power of the Holy Spirit who can heal the sick today.

Another serious weakness can be found in his method. The author analyzes the form of healing practices at the PMCs by comparing these with that of shamanism. He concludes that healing practices in those places are not different at all from that of shamanism (1982:66). For example, he found that practitioners of the PMC and shamanism use the same form of healing, that is, exorcism. The author did not seem to understand that there could be any commonness of religious form, while at the same time there can be different meaning. We note that exorcism used in shamanism was also used in the Bible. Thus, we have to be cautious not to criticize the form of exorcism used at the PMCs as syncretistic before we investigate the meaning carried by the form. What makes healing practice at the PMCs different from that of shamanism lies not in the form itself but the meaning it carries.

In his short article "Let's Pray Rightly (기도를 제대로 하자)," Jae-Dong Jun, pastor of Dongeun Church in Korea, briefly deals with what prayer is, why Christians should pray, how Christians should pray, and the

problems of prayer in the contemporary Korean church in terms of shamanistic attitude. This article helps me understand how one local pastor has affirmed Christian prayer and understands problems of the prayer life of the Korean church. There are, however, some weaknesses in his understanding of Christian prayer. Jun does not seem to understand one of the most important biblical aspects of prayer, that is, “asking God for our needs.” He thinks that praying for material blessing is not a Christian prayer. He says that if one prays to fulfill one’s mundane desire such as praying for one’s relaxation and peace, one’s health and family problem, one’s material blessing, and one’s promotion of social level without seeking God’s will, it is shamanistic prayer (1987:20). It seems to me that the author’s understanding of God’s will is too narrow. “Praying for blessing”²⁶ is a form of prayer found both in shamanism and in the Bible. Jesus asks us to pray for our daily bread (Matthew 6:11), which includes all our daily needs both physical and spiritual. We Christians, as children of God, may ask God, our Father, for *anything* in his name (John 14:14). Paul asks the Philippians to present in *everything* their requests to God by prayer and petition (Philippians 4:6). Therefore the form of “praying for blessing” itself cannot be considered as shamanistic prayer. We need to withhold our quick judgment before we come to know the meaning of this prayer.

Furthermore, Jun's criticism regarding this prayer form is not helpful for Korean Christians who might be suspected of being shamanistic. They have real issues and are asking God sincerely for their own daily needs, the problems of health, family, and business.

In his article "Prayer Habit (기도의 습관)," Ju-Seok Jang, pastor of Ilsim Church, describes bad prayer habits of Korean Christians. He cites undesirable language in prayer, habitual crying in prayer, and manifesting a dichotomy between one's prayer life and everyday life. In conclusion, he argues that these bad prayer habits of Korean Christians stem from the phenomenon of the fanatical mountain prayer which was introduced to the Korean church through the revival meeting (1986:21). This fanatical prayer habit, he believes, was influenced by shamanism and does not have any potential for Christian piety.

The author does not seem to understand religious commonality and the significance of mountain in the teachings of the Scripture and in church history. Mountains have an important place in the symbolic geography of many religious traditions, including both shamanism and Christianity. As the center of the world where heaven and earth meet, the mountain often functions as an *axis mundi*—the centerpost of the world²⁷ (Eck 1987:130). This concept of "cosmic mountain" is well known from Mesopotamia, Syria

and other parts of the region, and is also discovered in both Old and New Testaments. In the Old Testament, the mountain—particularly Sinai and Zion—represented Yahweh’s abode; it was the space on which Yahweh descended from heaven, revealed his personal name and identity to Moses, proclaimed his will in terms of torah, and commissioned leaders and kings to carry out his purposes (McCurley 1983:164). Because of the faith of God’s presence in the temple on the mountain, the Psalmist writes, “I look up to the mountains to see where my help is to come from” (Psalm 121:1).²⁸

New Testament writers also continued the understanding of the sacred mount in that the functions which Jesus performed on the mountain are the same as those attributed to Yahweh on the sacred mounts of the Hebrew Bible (McCurley 1983:164). In the New Testament, much of Jesus’ activity takes place on mountains. He preached there (Matthew 5:1) and was transfigured on a mountain (Luke 9:28-36). The mountain was also used for Jesus as a place to pray (Luke 6:12; 22:44), and later saints and mystics including Benedict and Francis preferred to mountain as a place for prayer and contemplation.

In this sense, the form of mountain prayer that Christians practice at the PMCs can be both culturally and biblically supported. What the author assumed was that the form of mountain prayer stemmed from Korean

shamanistic tradition, which makes him criticize it as shamanistic without acknowledging the significant meaning of the mountain in universal religious traditions, including Christianity. His conclusion is not helpful at all for Korean Christians who pray earnestly on the mountain when their prayer is judged to be shamanistic.

Materials Dealing with the History of the Prayer Movement

Some books or articles deal with the history of specific types of prayer or the prayer movement in the Korean church. They are helpful to understand the historical background of specific types of prayer.

As mentioned earlier, Heung-Soo Kim, in his book A Study of the Korean War and This-Worldly Blessings in the Christian Churches (한국전쟁과 기복신앙확산 연구) (1999), did an extensive historical research on Korean Christians' faith of *kibok* (shamanistic prayers for material blessing). He traces the historical root of *kibok* faith and studies its development in the Korean church. He argues that the major factor of the spread of *kibok* faith is the impact of the Korean War (1950) which made Korean people desire to live in safety in the context of social crisis, poverty, and uncertainty, and the Korean church actively responded to people's needs (1999:7-8). In addition to the importance of social upheaval after the Korean War (outer factor), Kim points out that the revivalism of the Korean church was a major

inner factor for the rise of *kibok* faith (1999:11). Kim's study helps me understand not only the social contexts in which *kibok* faith first appeared and had developed but also how these contexts had influenced the prayer contents of Korean Christians.

Another important article, "Prayer Habit of the Korean church (한국교회 기도의 습관)" was written in 1987 by Myung-Hyuck Kim, professor of Hapdong Theological Seminary in Korea. In the article, he studies on the prayer movement of the Korean church from the Great Revival of 1907 to the 1980s, and briefly explains leaders and distinctive features of each prayer movement. Kim's study helps me grasp an overall picture of the prayer movement of the Korean church, and provides a historical framework to study prayer of the Korean church in my project.

In his article "Footprint of Prayer Movement in the Korean church (한국교회 기도운동의 발자취)" written in 1986, Duck-Joo Lee, general editor of Korean Christian Almanac, explains the origin of the mountain prayer habit of Korean Christians. He traces the origin of Korean Christians' habit of mountain prayer from the Great Revival of 1907 when Korean Christians began to pray in loud voices together. He explains that private prayer also followed the same pattern. Thus, those who wanted to pray in loud voices needed special places other than churches or homes. So they went to the

mountain to pray where people were few. Lee's historical study of Korean Christians' prayer habit in the mountain helps me understand the origin of mountain prayer in the Korean church. Lee's historical study shows that prayer habit in the mountain location in the Korean church began not because the mountain location itself, as some theologians argue,²⁹ attached a special significance to prayer, but because Korean Christians needed a place to pray without disturbance.

In conclusion, although the books and articles dealing with the history of the prayer movement in the Korean churches were helpful to understand the origin of some specific forms of prayer, rarely have they dealt with the cultural background in which these prayer patterns emerged. My research in this dissertation, as far as the library research has shown, is the first attempt to investigate seriously how the cultural background has affected the Korean Christians' beliefs and practices of prayer.

Other Previous Studies or Useful Materials for This Study

Jin-Hong Jung, professor of the science of religion at Myungji University, studied the rapid growth of the Yoido Full Gospel Church (YFGC) from the religious perspective (1981:101-163). He sees the key concept of the worship at YFGC as "power" (119). He regards pastor Yong Gi Cho as "mediator of power" in the healing worship (121). Based

on his research of the PMC of pastor Cho, Jung argues, as has been stated earlier, that the ritual of the PMC can be summarized as “praying for receiving the Holy Spirit” and the other rituals are secondary and annexed to it (1981:127-128). The ritual at the PMC, according to Jung, is done for the purpose of receiving “power” in order to overcome the problems of family and disease, in order to receive the Holy Spirit to speak in tongues (133).

Jung’s study was a valuable source in my research in various ways. First, Jung’s study helped me consider the finding that the primary motive of Korean Christians’ praying at the PMC was to receive the Holy Spirit. This helped me discover the importance of Korean Christians’ prayer for the power of the Holy Spirit. Second, Jung’s study enabled me to consider an explanation why Korean Christians wanted to receive the Holy Spirit. His research seemed to indicate that Korean Christians solve (or overcome) the problems of their lives by receiving the power of the Holy Spirit. For Korean Christians praying at the PMC, prayer is the means by which to receive the Holy Spirit. It is through receiving the Holy Spirit that they solve their problems. According to Jung, many Korean Christians praying at the PMC pray for “power from above” in order to overcome the problems of healing, family, and church (133). His key concept of “power” helped

me understand the intention of PMC Christians' prayer.

Yohan Lee in his dissertation from Fuller Theological Seminary, "The Analysis of the Christian Prayer Mountain Phenomenon in Korea" (1985), made the first effort to study prayer mountain phenomenon in relation to church growth. In Chapter 5 of his dissertation, he writes about syncretistic elements hidden in the prayer mountain experience in terms of religious motives and ritual. Here I would like to point out some weaknesses of his study in order to distinguish it from my own study.

First, in the beginning of Chapter 5, he says, "Most Korean religious phenomena have some relationship with shamanism. The Korean Christian prayer practiced at mountain centers also could be influenced by Korean shamanism which has been the most powerful native religion throughout the Korean religious history" (1985:131). His investigation is based on a hypothesis that "there are some (shamanistic) magical implications in the Korean prayer mountain in terms of its motivation and ritual" (139).

Although I agree that PMC Christians' prayers are influenced by shamanism, because of his assumption and negative view on shamanism, he examines only the negative aspects of Christian practice of prayer on the mountain.

What he overlooks is the indigenous factors of the prayer phenomena of the PMC. These factors need to be found in order to give a balanced

evaluation of the prayer phenomena of the PMC.

Second, like many other Korean theologians and church leaders, he seems to be satisfied with pointing out the problems. He does not go further to suggest guidelines that Korean Christians may use in their practice of prayer at the PMC and elsewhere.

Christian Thought (기독교 사상), a leading theological journal in Korea, published an article, “Prayer in the Korean church, What is the Problem? (한국교회의 기도, 무엇이 문제인가?).” This article is based on a table talk on prayer by three Korean church leaders, Kwang-Sun Suh, a former professor of Ewha Women University, Myung-Jin In, pastor of Urban Industry Mission Society in Seoul, and Hae-Ryong Hah, pastor of Bethel Church in Seoul. It deals mainly with the problems of prayer of the Korean church such as the emphasis on human will in prayer, self-centered prayer, early morning prayer, praying in tongues, and dichotomy between prayer life and everyday life. Since this article deals with three leading Korean church leaders’ opinions on the problems of prayer of Korean Christians, it gives a representative understanding of how Korean official Christianity appreciates the problems of prayer within the Korean church.

Nam Hyuck Jang, in his dissertation “Shamanism in Korean Christianity,” describes and evaluates the influence of shamanism on

perceptions of spiritual power in Korean Christianity. While examining syncretistic factors in relation to spiritual power, he delimits his research areas to PMCs, prayer altars, and revival meetings where syncretistic factors of the spiritual powers are easily observed. Although the subject of his study is not prayer but spiritual power, his study was a valuable source for gaining appreciation of Korean folk Christians' view on spiritual power. My study further investigated how Korean folk Christians' view of spiritual power has affected praying and their prayer lives.

Younsik Noh, in his D.Miss. dissertation "Indigenous Christian Response to the Challenge of Contemporary Korean Shamanism Within the Protestant Churches of Korea," tries to solve the problem of "dual allegiance" of Korean syncretistic folk Christians by suggesting Korean Christian indigenous patterns. In order to discover some Korean Christian indigenous patterns, he investigates revival meetings and prayer meetings at prayer mountain centers. Noh's study on the PMC prayer meeting, however, is too brief to understand the whole prayer phenomena of the PMC. Furthermore since his study is focused on discovering indigenous patterns of PMC prayer meetings to overcome the problem of dual allegiance, he points out only some positive indigenous factors and seems to ignore the syncretistic elements of prayer and prayer lives of PMC Christians. We

need to find out both indigenous and syncretistic factors of Korean Christians' prayer at the PMC so that we can give a correct evaluation and use PMC prayer meetings as Christian functional substitutes. Thus compared to Noh's study, my study focused more exclusively on the prayer phenomena of the PMC, and discovered indigenous factors as well as syncretistic factors that were hidden in the PMC Christians' beliefs and practices of prayers.

Se-Hee Han, in his D.Miss. dissertation "Healing in the Korean Worldview: Its Influences upon the Korean Christian Churches," studies the Korean shamanistic worldview of healing and its influence upon the Korean churches. In dealing with "healing prayer" in my project, his study was a valuable source for understanding beliefs and practices of healing both in the Korean traditional religion and in the Korean church.

Jung Young Lee in his book Korean Shamanistic Rituals made a phenomenological study of the ritualistic aspects of Korean shamanism. His phenomenological study of shamanistic rituals is helpful to understand Korean worldview on spiritual beings and their relation to blessing. It thus provides a foundation for examining how this Korean worldview has influenced the prayer of Korean Christians at the PMC.

Conclusion of the Previous Studies

In the light of these previous studies, three observations can be made. First, many pastors and theologians in the Korean churches seem to evaluate the prayer phenomena of the PMC on the basis of the outward form they observed without careful examination of the meanings it carries. Many of them do not distinguish form from meaning and treat them as a whole unit. However we need to distinguish the form from the meaning, and understand that it is not the form, but the meaning wherein lies the potential for syncretism. In contrast to the previous studies, my study investigated meanings underlying forms through participant observation and interviews. Then the form and the meaning of prayer of the PMC were critically examined in the light of biblical, theological, historical, and anthropological perspectives. In this way, I feel I am able to rightly evaluate the prayer phenomena of the PMC.

Second, Korean church leaders seem to point out only the negative aspects of the prayer and the prayer lives of the Korean Christians praying at the PMC. They tend to emphasize the shamanistic influence on the prayer of the PMC. They were satisfied with pointing out only the problems and did little but to discourage Korean Christians from praying at the PMC. Calling their prayers as “mere shamanism” is not the answer. From a

missiological perspective, it is not enough to point out only the problems; rather, we need to suggest guidelines that are appropriate to the Korean context and are also based on biblical teachings. My project presents a useful set of guidelines that Korean Christians may use in their prayer lives. The purpose of this set of guidelines is not only to avoid syncretistic prayer but also to encourage them to pray more earnestly.

Third, although Korean church leaders know the importance of prayer in their ministries and point out the problems of prayer in the Korean churches, I was surprised that there is little in-depth biblical and cultural research done on prayer in the context of Korean churches. Through studies of the PMC prayer phenomena and terms and phrases used by Christians praying at the PMCs, my study attempted to identify the basic biblical, theological, historical, and cultural foundations of Korean indigenous patterns of prayer from which further studies can be developed.

Significance of the Study

This study is significant for the Korean churches in three ways.

First, this study is the first systematic study on the prayer phenomena of Korean Christians praying at PMCs in Korea. Though some studies have been done on the matter of either prayer or PMC, they seemed to be either superficial or fragmented. To the writer's knowledge, no one has

ever made an attempt to study exclusively the matter of the PMC prayer phenomena from an interdisciplinary approach, especially from the cultural perspective. Thus, I believe that this study can lay a foundation or be a stepping stone for further studies to be developed on this topic.

Second, this study helps Korean Christians to discover hidden syncretistic and indigenous factors in their prayer and prayer lives.

Third, by presenting guidelines, this study helps Korean Christians to pray in a way that coincides with biblical teachings and meets their felt needs of everyday life without falling into syncretism.

Definition of Terms

This section defines important terms used in this dissertation.

Prayer

The general Hebrew noun for prayer is *tevilla*, from a form of the verb *palal*; the Greek is *proseuche*, with the middle deponent variant *proseuchomai*. The root idea in the Hebrew term is intercession, and in the Greek, a vow. Both words, however, can be used comprehensively for any kind of petition, intercession, or thanksgiving (Pfeiffer 1975:1388).

Although prayer can be understood as any form of communion with God, which includes adoration (e.g., Psalms 144-150; Luke 1:46-55), confession (e.g., Psalm 51; Luke 18:13), and thanksgiving (e.g., Psalm 75:1; 1

Thessalonians 1:2), Christian prayer always has been essentially petitionary (Okholm 1996:622). For Korean Christians praying at the PMC, prayer is mainly petitionary; and in my study, I deal mainly with Korean Christians' petitionary prayer, although I will include as well different forms of prayer such as confession, thanksgiving, and praise.³⁰

In his book Prayer Heiler contends that prayer is the central phenomenon of religion, the very hearthstone of all piety (1932:xiii). In prayer, Heiler continually says, religious experience is directly unveiled (1932:xv). Perry Lefevre in his book Understandings of Prayer similarly argues that prayer is both the center and heart of religion, and the theological understanding of prayer may be the very center and heart of theology (1981:8). Thus to examine Korean Christians' prayers in my study is to evaluate Korean Christianity in general because prayer is the center and heart of religion that directly reveals Korean Christians' religious experience and values.

Prayer Mountain Center (PMC, Kidowon)

The Prayer Mountain Center (PMC) is one of the most distinctive features of the Korean church. From its beginning in the mid-1940s, the PMC has grown rapidly in Korea till today. According to statistics, there were only two PMCs before 1945, 207 PMCs in 1975, 239 PMCs in 1978,

and 362 in 1989 (Tak 1989:56-59). It is believed that there are over 500 PMCs in Korea today. PMC is a hall of prayer in a mountain location. People usually go to the PMCs and stay in order to concentrate on praying. Thus when people go there, they usually have brought certain prayer requests. In most big and well-known PMCs, revival worship services are held daily, led by PMC leaders or ordained revivalists. The atmosphere of the worship is more vital and serious than that of the worship setting in the ordinary churches.

PMC Christians

Generally speaking, the term “PMC Christians” refers to “Christians (praying) at the PMCs.” In a narrow sense, it refers to “Christians whose Christian faith has been, by and large, influenced by PMCs, so that PMC visit became a part of their Christian lives.”³¹ In this dissertation I used “PMC Christians” and “Christians (praying) at PMCs” interchangeably without distinction.

Korean Official Christianity

Robert Schreier defines official religion as “those prescribed beliefs and norms of an institution promulgated and monitored by a group of religious specialists” (1985:125). Thus it consists of views or practices related to the religious specialists (i.e. theologians and pastors) who have

official positions in an established organization. Christian leaders are entrusted to maintain orthodox beliefs and traditions of Christianity. They see their task to bring folk religion into line with the established norm (Schreiter 1985:125).

Following Schreiter's definition, I would define Korean official Christianity as "those beliefs and norms held by a group of religious specialists such as Korean theologians, pastors, and church leaders." Korean official Christianity tends to maintain Christian traditions and beliefs from the West, and tends to decry or ignore shamanism which has swayed Korean people for 5,000 years. Thus it is likely that Korean official Christianity has not addressed effectively the needs and concerns of Korean folk Christians.

Korean Folk Christianity

David Burnett defines folk religion as "popular religious practices and beliefs within a major world religion" (1988:267). Following David Burnett's definition, I would propose that Korean folk Christianity is "Korean Christians' indigenous practices and beliefs as integrated with orthodox teachings of Christianity." In Korean Christianity, the PMC has been regarded as the most influential area importing shamanistic influences among Korean folk Christians.

Syncretism

Syncretism, according to David Burnett, can be defined as “the union of two opposite forces, beliefs, and systems or tenets so that the united form is a new thing, neither one nor the other” (1990:133). According to Whiteman, it results when the newly introduced Christian forms are given pagan meaning (1983:414). Syncretism is, therefore, essentially a response to the problem of meaning. Thus as long as the meaning in forms does not contradict the meaning of Scripture, syncretism does not result. It occurs when the meaning in forms distorts biblical meaning. By seeking meanings of the prayer phenomena of the PMC through participant observation and interviews this study investigated whether syncretistic elements occurred in the prayer phenomena of Korean Christians praying at the PMC.

Indigenization

Indigenization can be defined as “the process by which indigenous cultural forms and ideas are utilized to communicate Christian truth within a given cultural milieu without changing essential biblical meanings” (Whiteman 1983:415). Thus indigenization results when Christian meanings are expressed in diverse cultural forms that are meaningful to indigenous converts. In order to find the indigenous factors of the PMC

prayer phenomena, I examined whether the indigenous cultural forms of prayer that PMC Christians used carried the biblical meanings.

Delimitation

This study is limited to certain important prayer phenomena of the PMCs since it is impossible to deal with all prayer phenomena happening at the PMCs in depth. My previous PMC experiences and library research helped me to delimit my study to three prayer phenomena which are regarded not only as the most important motives of Korean Christians' praying at the PMC, but also the most controversial issues among Korean official theologians and church leaders. They are: (1) praying for the Holy Spirit, (2) praying for healing, and (3) praying for God's blessing. While I tried not to overlook other important prayer phenomena happening at the PMC such as praying in tongues and praying at the mountain location, the three issues formerly stated were dealt with in my study in depth.

Another delimitation is that this study dealt with the prayer phenomena happening at only three PMCs--Osanri PMC, Daehan PMC and Hanolsan PMC. Thus data collected regarding the prayer phenomena of the PMC and PMC terms and phrases on prayer were delimited to these three PMCs through participant observation on the prayer ritual and interviews with Christians and PMC leaders (or pastors). Thus the results

of my study may not be generalized throughout all PMCs of Korea.

However, the guidelines that I propose, I believe, are useful to understand and interpret prayer phenomena in other places.

Summary

This chapter explained the whole process of my study on the PMC prayer phenomena. Important information was given to grasp an overview of my study such as the statement of the problem, three stages of the study, collection of data for each stage, theoretical frameworks used in each stage, purposes of the study, significance of the study, and so on.

The next chapter gives general descriptions of the three PMCs where I did participant observation and interviews with PMC Christians and a phenomenological description of the PMC prayer phenomena happening there in terms of prayer contents and subjects and three major patterns of prayer. Important PMC Christians' terms and phrases that reveal their indigenous beliefs and practices of prayer will also be explained in the next chapter.

Notes

1. Eui-Hwan Kim maintains that in the Korean church history the key factor of the growth of the Korean Church is “prayer movement” (기도운동) (1995:151). Young-Hoon Lee similarly argues in his article “A Way to Proceed the Holy Spirit Movement of the Korean Church” (한국교회 성령운동이 나아갈 길) that in the history of the Korean church “prayer movement” (기도운동) brought the Holy Spirit Movement that resulted in the growth of the Korean church (1995:28-29). Sun-Do Kim (1994a:58) and Yong-Gi Cho (1996:5; 1995a:234-235) also closely relate prayer to church growth.

2. Kyung-Bae Min in his book Korean Christian Church History argues that the Great Revival Movement of 1907 resulted from “prayer movement” was the deciding event to formulate Christian faith of the Korean church (1993:262-263).

3. Although the origin of Korean shamanism can be traced back to the Myth of Tangun, historical evidence of shamanistic ritual was found when Ye Kook, one of the primitive peoples in the province of Kangwon directly east of Seoul, “worshipped the heavens in the tenth month of each year” and also that they “worshipped the tiger spirit” (Clark 1961:176).

4. According to the myth of Tangun, Tangun, the Son of the Heavenly Prince, is seen as the founder of the Korean nation. Thus, the Koreans are often called the children of Tangun. The myth has been deeply imprinted in the minds of the Korean people since the beginning of their history and is a part of the life of Korean people. According to the myth, Tangun became a Mountain God (산신) after he abdicated and left his throne to the next king (Jung Young Lee 1981:13-15).

5. To regard Tangun as a shaman is discovered in other materials as well (See Hoon-Gu Lee 1991:30; Byung-Gu Jee 1996:19).

6. Clark argues that although Confucianism has its belief in spirits, “Korean shamanism, by affinity, took them over, so that it was always difficult to decide whether those paying attention to these entities and ideas were acting as Confucianists, or believers of the Shamanistic cult. Shamanism took away from Buddhism most of that accretion of magic, of charm-making, crystal-gazing, dream interpretation and the like which it had taken over from the degraded Taoism of China” (Clark 1961:178).

7. Encyclopedia Britannica similarly defines shamanism as “a religious phenomenon centered on the shaman, an ecstatic figure believed to have the power to heal the sick and to communicate with the world beyond” (Goetz 1990:1030).

8. In Korean shamanism, the male shaman (*pansoo*) belongs to a minority group which is often regarded as a subsidiary to the female shaman (*mutang*) (Jung Young Lee 1973:285).

9. In September 1990, “A Great Shamanistic Ritual (*Gut*) for Nation’s Security and peaceful Reunification” was performed at the 88 Olympic Stadium in Seoul. In February 1993, “A *Gut* for the Success of Daejeon Expo 93” was performed in Daejeon City. In September 1995, “Seoul Gut for Celebrating National Liberation Day” was performed at Kyeongbok Palace in Seoul. In October 1995, “A Gut for the Nation’s Peace and People’s Security” was performed at Yoido Square in Seoul (The Korean National Society 1997:87-257, Quoted from Younsik Noh 1998:121).

10. This research was done with 1,000 non-Protestants.

11. This research (1997) was done among 1,613 men and women who were over 18 years of age through personal interviewing all over the country (except Cheju Island) in order to investigate the actual religious conditions and religious consciousness of the Korean people.

12. Friedrich Heiler in his book Prayer: A Study in the History and Psychology of Religion (1932) distinguishes six different types of prayer—primitive, ritual, Greek cultural, philosophical, mystical, and prophetic prayer. In Heiler’s typology, the two highest types of prayer are mystical and prophetic prayer.

13. Luther summarizes the principles of prayer as consisting of “an examination of our own need and misery, which burden lies so heavily on our shoulders that we have to carry it to God immediately and pour it out before Him, in accordance with His order and commandment” (Luther 1956:140).

14. “Study on Relations between Mountain Prayer and Growth of the Korean Church” (M.Div. thesis, from Presbyterian College and Theological Seminary in Seoul 1992) by Suk-Bo Kang.

15. The dissertations I found were: “Healing in the Korean Worldview: Its Influences upon the Korean Christian Churches” (D. Miss. dissertation, 1991) by Se Hee Han; “Shamanism in Korean Christianity: Evaluating the Influence of Shamanism on Perceptions of Spiritual Power in Korean Christianity” (Ph.D. dissertation, 1996) by Nam Hyuck Jang; “Transforming the Korean church: The Conceptual Transformation of Shamanistic *Bok* to the Biblical Concept of Blessing” (Ph.D. dissertation, 1994) by Moses Bang-Seok Lee; “Contextualization and the Presbyterian Church in Korea” (Ph.D. dissertation, 1991) by Sung-Tae Kim; and “Indigenous Christian Response to the Challenge of Contemporary Korean Shamanism within the Protestant Churches of Korea” (D.Miss. dissertation, 1998) by Younsik Noh.

16. The thirteen lay church leaders I interviewed were from Youngrak Presbyterian Church, Kwanglim Methodist Church, YFGC and Jeil Holiness Church.

17. The terms “emic” and “etic” are based on the linguistic terms, phonemics (the analysis of how sounds are perceived and interpreted) and phonetics (the analysis of

sounds that are produced in speech). Emic analysis is the perspective of the insider, the “native’s” point of view, the subjective interpretation of beliefs, values and practices, behaviors as they make sense to participants in a cultural system. Etic analysis is the perspective of the detached, external, observer; “objective” measurement or description that does not depend upon an insider’s understanding of the phenomena. The distinction between emic and etic analyses is for most anthropologists a *complementary*, not an oppositional one – both emic and etic analyses reveal significant facts about culture and society (Bestor).

18. Contrary to the Burnett’s characteristics that low religion has no specialists, Korean shamanism, an example of low religion, holds about 500,000 shamans, religious specialists, today (Dong-Whi Lee 1997:20).

19. Many PMCs in Korea are owned by individuals. However some PMCs are owned by local churches. In the case of the latter, local churches have managers for PMCs. The term “PMC representatives” includes both individual owners and managers dispatched by local churches.

20. The materials I studied on Korean shamanism were; Understanding of Korean Shamanism (한국무속의 이해) (1994) by Choi, Kil-Sung; “An introduction of the Korean Shamanism” (한국무속 연구서설) (1971) by Im, Sok-Che; A Study of Korean Shamanism (한국 무속 연구) (1981) by Kim, Tae-Kon; Korean Shamanism-Muism (1998) by Kim, Tae-Kon; “Psychological Study of the Korean Shamanism” (한국무속의 심리학적 고찰) (1982) by Lee, Bu-Yong; The Korean Traditional Religion and the Korean Church (한국 전통종교와 한국교회) (1991) by Lee, Hoon-Gu; Korean Shamanistic Rituals (1981) by Lee, Jung Young; Korean Religions and Christianity (한국종교와 기독교) (1967) by Ryu, Dong-Sik; History and Structure of Korean Shamanism (1975) (한국무교의 역사와 구조) by Ryu, Dong-Sik; and “Korean Shamanistic Songs” (한국의 무가) (1998) by Suh, Dae-Suk.

21. The English sources I used were; Acts: The Expanding Church (1975) by Everett F. Harrison; 1 and 2 Timothy and Titus: To Guard the Deposit (2000) by R. Kent Hughes and Bryan Chapell; New Testament Commentary: Exposition of the Second Epistle to the Corinthians (1997) by Simon J. Kistemaker; The New American Commentary: 1, 2 Timothy, Titus (1992) by Thomas D. Lea and Hayne P. Griffin Jr.; The MacArthur New Testament Commentary: Galatians (1987) by John T. MacArthur; Romans: The NIV Application Commentary (2000) by Douglas J. Moo; The Gospel According to Matthew: A Structural Commentary on Matthew’s Faith (1987) by Daniel Patte; The International Critical Commentary: A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians (1959) by Archibald Robertson and Alfred Plummer; and I Believe in the Holy Spirit (1975) by Michael Green. The Korean sources I used were; The Park’s Commentary on the Sermon on the Mountain (1990) by Soo Am Park; Pray Like This (이렇게 기도하라) (1995) edited by Chong-Hoon Choi; Theology of Prayer I (1994a), II (1992), and III (1994b) by Sun-Do Kim; and The Holy Spirit and Prayer (성령과 기도) (1995) edited by Young-Hoon Lee.

22. The Park's Commentary on the Sermon on the Mountain (1990) by Soo Am Park; Pray Like This (이렇게 기도하라) (1995) edited by Chong-Hoon Choi; Theology of Prayer I (1994a), II (1992), and III (1994b) by Sun-Do Kim; The Holy Spirit and Prayer (성령과 기도) (1995) edited by Young-Hoon Lee, etc.

23. Definition of syncretism is on page 74.

24. Holy Spirit movement in Korea is similar to the revival movements in the West. It is re-awakening of mass religious fervor through the work of the Holy Spirit, and stimulated by intensive preaching, prayer meetings, and Bible studies.

25. *Minjung* is a Korean word, but it is a combination of two Chinese characters “*min*” and “*jung*.” “*Min*” may be translated as “people” and “*jung*” as “the mass.” Thus “*minjung*” means “the mass of the people, or mass, or just the people” (Suh 1981:16).

26. One of the main goals of the shamanistic rituals is material blessing. Among Korean Christians at the PMC, praying for worldly blessing, health, material success and social promotion is predominant. For many of them, there is no separation between spiritual blessing and material blessing. According to Yonggi Cho's concept of “Threefold Blessing,” spiritual blessing leads to blessing of health and material prosperity (3 John 1:2) (see chapter 4).

27. For example, the Mount Meru of Indian tradition, Haraberezaiti of the Iranians, the Norse Himingbjor, the Mount of the Lands in the Mesopotamian tradition, Mount Tabor in Palestine, Mount Gerizim in Palestine, and Golgotha for Christians (Elide 1969:42). McCurley also argues that New Testament writers continued the understanding of the sacred mount in that the functions which Jesus performed on the mountain are the same as those attributed to Yahweh on the sacred mounts of the Hebrew Bible (1983:164).

28. “Mountain” in this passage “refers to the cosmic mountains(s) on which Yahweh dwells,” and cf. 48:1-3; 87:1-3 and the reference to the sanctuary of Zion as the source of divine help in 20:3 (2)” (Allen 1983:151).

29. For example, Jong-il Kim argues that for Korean Christians praying at the PMC, the mountain location itself attaches a special significance to prayer (1985:29-33). Wan-sang Han also makes the criticism, “Korean Christians believe that the prayer ritual on the mountain itself can provide better opportunities to have divine experiences than praying in the church” (John Kim 1996:222).

30. Along with other reformers, John Wesley also regarded “asking” as the center of Christian prayer. For him, prayer is a means of grace. It stands at the center of his picture of spiritual growth. The primary end of prayer is that “we may have the petitions which we ask of Him. *Asking* is the appointed means of receiving; and that for

others, as well as for ourselves” (1978:32, emphasis is mine).

31. According to my interviews with 50 PMC Christians, 44 people (88 percent) replied that they visited PMCs at least once a year, and among them 11 interviewees (22 percent of all interviewees) said that they visited PMCs more than ten times a year. Out of 50 interviewees, 38 (76 percent) responded that PMC visit is necessary to maintain their faith.

CHAPTER 2

The Prayer Phenomena of Three Prayer Mountain Centers

In order to understand religious prayer phenomena with as little prejudice as possible, a phenomenological study of religious behavior is necessary. “A phenomenological study helps us classify and group the numerous and widely divergent data in such a way that an overall view can be obtained of their religious content and the religious values they contain” (Kristensen 1960:1). The phenomenological description of prayer phenomena at Prayer Mountain Centers (PMCs) in this chapter is very crucial to my study to lay a foundation for later evaluation.

In order to observe and study the PMC prayer phenomena, I returned to Korea for my field research. From the beginning of June to the end of August of 1999, I visited several PMCs, including three major PMCs—Osanri, Hanolsan, and Daehan PMC—where I planned participant observation and interviews with 50 Christians.¹ Osanri PMC belongs to the Assembly of God, and Daehan PMC and Hanolsan PMC do not belong to any denomination. While staying at these three PMCs, I participated in 19 revival meetings (see Appendix E for more information), and wrote these up in my field notes. I also recorded sermons and prayers of the revival meetings on tape.

Although I had had many personal PMC experiences previously, as I interviewed 50 PMC Christians, I had my first chance to get into the actual beliefs of other PMC Christians. Contrary to my presumption that Korean people usually are reluctant to talk to a stranger about personal things, most interviewees were willing to share their beliefs and personal stories about their spiritual experiences during the interviews. My procedure was to record all the interviews on tape in order not to miss what they were saying. Then, later I listened to all the interview tapes of the 50 PMC Christians and transcribed these verbatim without omissions. Finally, I categorized the answers to each question in order to find out the distinct beliefs.

In this chapter, I will first describe the three PMCs I visited and then the prayer phenomena of the three major PMCs.

General Descriptions of the PMCs

Descriptions of the three PMCs in this section will be done in terms of their settings, people praying at the PMCs, patterns of visiting PMCs, and religious activities going on at the PMCs. In addition to the three major PMCs, I visited Juamsan PMC near the Daegu area (southern part of Korea). I participated in their revival meeting and interviewed two people.

PMC Settings

The three major PMCs I visited are located near Seoul, either in

Kyunggi Province or in Kwangwon Province. Although near Seoul, it normally takes one to two hours to travel there from the city because of the traffic congestion. People come to the PMC in personal vehicles or by public buses. Osanri PMC runs its own buses from the PMC to Yoido Full Gospel Church (YFGC) several times each day. Hanolsan PMC also runs its own bus to the nearby bus and train stations every hour from nine a.m. to seven p.m. everyday.

All three PMCs I visited are situated among low hills or mountains. Since most people who visit PMCs come from urban areas where they are surrounded by tall concrete buildings, the natural surroundings of PMCs provide them a refreshing sense of renewal. Furthermore, since urban lives of Koreans are usually tightly scheduled, spending time alone or with a few Christian friends or family members for several days at the PMC can give their lives new vitality.

All three PMCs have facilities such as lodgings for men and women, a pastors' house [lodging for pastors], large and small sanctuaries, a dining room, store, and parking lots. Osanri and Hanolsan PMC in addition have a bookstore where people can buy Bibles, Christian books, or sermon tapes. All three PMCs have a pastor in charge who not only manages the PMC but also gives religious counsel to the PMC participants. Each PMC features

different types of facilities in part dependent on the year of its establishment. Osanri PMC, established in 1973, is the most recent one among the three PMCs, and had modernized sanctuaries and buildings for lodgings. Daehan PMC, built in 1945, is believed to be one of the oldest PMCs in Korea, and provides free lodgings and meals as long as the participants remain at the PMC. Hanolsan PMC was built in 1969.

PMCs offer the participants various places for personal prayer. Osanri and Hanolsan PMC have prayer rooms and mountain sites for personal prayer; and Daehan PMC, located deeper in the mountains than the other two, has the mountain sites. Depending on the number of participants, the revival meeting is held either in the large sanctuary or in the small sanctuary. The large sanctuaries of Osanri and Daehan PMC can accommodate approximately 1,500 people, and the large sanctuary of Hanolsan PMC approximately 2,000 people. Hanolsan PMC has a large outdoor camp site where hundreds of people can gather for a revival meeting or for personal prayer.

PMC People

This section describes PMC people based on the backgrounds of 50 Christians I interviewed at four different PMCs including Juamsan PMC near the Daegu area (See the Appendix 1.2 for more detailed profiles of the

interviewees). In order to more clearly understand the distinct beliefs and practices of Christians praying at PMCs, I selected 50 Christians who had previous PMC experiences. In selecting 50 PMC Christians, I also attempted to be proportionally representative of gender participation. Since the approximate ratio of males and females in the PMC is 1:2, I intentionally chose 17 Christian men and 33 Christian women. The following table shows the percentage of interviewees from each PMC.

Table 7

The Percentage of Interviewees from Each PMC

Osanri PMC	Hanolsan PMC	Daehan PMC	Juamsan PMC	Total
42% (21)	38% (19)	16% (8)	4% (2)	100% (50)

Age. According to my 50 interviewees, the people who are in their 40s (40 percent) visit the PMC the most often, and 72 percent of all interviewees (36 out of 50 interviewees) are in their 30s and 40s.² However according to the report of *Hanmijun*, people in their 40s are not the largest age group within the Korean church. *Hanmijun* is the name of a meeting of 22 well-known Korean pastors, theologians, and lay church leaders who are deeply concerned about the future of the Korean church. In 1998, they took an extensive Gallup research poll of 1,000 Protestant

Christians about their church activities and beliefs. According to their findings, only 18 percent of all 1,000 Protestant interviewees (180 people) were in their 40s in their random sampling (Dong-Won Lee 1999:241). Their report showed that in the Korean church 40-49 was one of the sparsest age groups. However, my own research as well as the 1998 Osanri statistics (see Appendix F) show that 40-49 is the largest age group among the PMC participants.

Why do the people between 40 and 49 come more often to the PMC than other age groups? My research would suggest that the most urgent prayer requests among people in the 40-49 age group brought to the PMC were problems related to their businesses and family members in addition to their own personal spiritual problems. In Korea, people in their 40s meet various problems more often in their families, health, businesses, or working places, since they are more actively involved in their work places than any other age group in Korea.³ This may be one of the motivations for them to come to PMCs more often than people in other age groups.

Years of Christian experience. My data reveals that 92 percent of all interviewees had more than ten years of Christian experience. Thus, to the degree that this research sample would be accurate in a wider study, we see that most people who visit the PMCs are longstanding Christians. During

the three months of my research at the PMCs, I did not meet a single non-Christian. This indicates that the major function of the PMCs and its revival meetings is not to evangelize the non-believers but to nurture the faith of existing Christians who have significant longstanding Christian experience.

Gender. In my research, I intentionally selected the number of male (17 interviewees) and female (33 interviewees) as 1:2. A similar ratio of gender is found in the 1998 statistics of Osanri PMC. According to the 1998 statistics of Osanri PMC, 62 percent (approximately two thirds) of all participants in that year were women. A similar result is also found in Mann-Yong Park's research. Park researched with 300 participants of Taehwa PMC in Kyunggi Province during April of 1995. In his random sampling, 62.5 percent were women (1998:99-102). However according to the census of 1995, the percentage of men and women within the Korean Protestant Church is 45 to 55 (Dong-Won Lee 1999: 139). These statistics demonstrate that women Christians visit PMCs more often than men Christians, and may indicate the significant role that women Christians in the Korean church take in intercessory prayer for their family members and local churches.

Denomination. According to my interviews done with PMC

Christians, the denominational affiliations of my 50 interviewees were 29 Presbyterians (58 percent), 12 Full Gospel (24 percent), seven Methodist (14 percent), and two Holiness (four percent). The results of my research show the broad influence of the PMCs on the Korean Christians regardless of their church background. Results also seem to reveal an interdenominational tendency at the PMCs in terms of the various denominations represented by the participants. Although Osanri PMC is owned by Yoido Full Gospel Church which belongs to the Assembly of God denomination, 15 out of 21 people (about 71 percent) in my research, and 56 percent of all Osanri participants in the 1998 study, came from other denominations.

Church Position. The following table shows various church positions and the percentages of the 50 PMC interviewees holding each office.

Table 8

Church Positions of Fifty Interviewees

No Position	Deacon	Ordained Deacon	* <i>Kwonsa</i>	Elder	* <i>Jundosa</i>	* <i>Sahmo</i> (Pastor's Wife)	N/A	Total
24% (12)	40% (20)	4% (2)	8% (4)	2% (1)	12% (6)	8% (4)	2% (1)	100% (50)

* *Kwonsa* – *Kwonsa* is one of the church lay leadership positions for women in Korea. (In the Methodist church, men can be *kwonsa*). They visit those who are sick and in difficulty in the church and console them.

* *Jundosa* – *Jundosa* is one of the church positions for men and women in Korea. They are either working in the church school as part time ministers or working as full time ministers by assisting in the pastor's ministries such as church administration, home visitation (심방), counseling, preaching, etc.

* *Sahmo* (Pastor's Wife) – In the Korean church, the pastor's wife is not an official church position. However, the wife usually takes an important role in the church in helping with the pastoral ministry of her husband.

In my research 66 percent of all interviewees had official church positions.⁴ The 1998 statistics of Osanri PMC shows that 54 percent of all participants during that year had an official church position. However, according to the *Hanmijun's* research, only 43 percent of Christians held official church positions in the Korean church (Dong-Won Lee 1999:241). This seems to indicate that those who have a church position, and thus take an important role in the local church, come to the PMC more often than those who do not have a position in their churches.

Economic status. To understand economic status of my interviewees, I developed the economic categories with which they can

identify. Among these economic categories, all interviewees (100 percent) responded that they were middle class and below. I assume some people may have reported their economic status lower than it actually was, yet there seemed to be little doubt that most PMC participants were middle class and below. During my field research, I encountered some PMC participants who brought their serious financial problems to the PMC and prayed to resolve them.

PMC Visiting

I noted three findings with regard to those who visited PMCs— patterns for PMC visiting, reasons for PMC visiting, and denominational attitudes toward PMC visiting.

Two patterns of PMC visiting. Based on my interviewees' open responses to the question of "How often do you visit PMC in a year?" I noted two trends of PMC visiting—cyclical and non-cyclical visiting.

1. Cyclical Visiting

Some people come to PMCs to pray regularly during the time of their vacation season (usually July and August) as well as at the end or beginning of every New Year. Those are the busiest seasons when Korean Christians visit the PMCs. Especially at the end of the old year, many Christians come to the PMCs to repent of all wrongs done in the past. At the

beginning of the New Year, people also visit the PMCs in order to participate in the “New Year’s Great Revival Meeting for Blessing (신년축복대성회).” Nearly all large PMCs in Korea hold such meetings at the beginning of the New Year. This may be regarded as cyclical empowering for the New Year. Many Christians come to the PMCs and participate in those meetings in order to receive God’s special blessing for the New Year.

2. Non-cyclical Visiting

The other trend is that people visit the PMCs whenever problems or needs arise in their lives. PMC Christians bring what they call both material and spiritual problems. In the Korean church, the PMCs have been known as “the place for problem-solving (문제해결의 장소)”—the place where people bring their problems and pray to resolve them. The majority of people at the PMCs fit this category. In this sense, people do visit the PMCs to meet their needs. Many of them bring their spiritual matters as well as their practical life concerns such as vocational guidance, economic matters, healing, etc.

Some people stay for several days. While staying at the PMC, they participate in the scheduled revival meetings. Between the intervals of the scheduled meetings, they spend time reading the Scripture, offering individual prayer at prayer rooms or mountain sites, or taking a nap. Some

people, however, do not stay overnight at the PMCs. They come to PMCs, participate in the PMC revival meeting, have a time for personal prayer, and go home the same day. For many PMC Christians, PMC visits are a normal part of their spiritual life. To the open interview question, “Is it necessary for you to come to PMC regularly in order to maintain your faith?”, 38 of all interviewees (76 percent) in my research replied that the regular PMC visit is necessary, if not the only way, to maintain their faith.

Reasons for PMC Visiting. According to PMC Christians’ open responses to the interview question, “Why do you come to the PMC to pray? [You could pray in the church.],” three major reasons for PMC visiting were given.

1. The Necessity of a Place for Prayer

The most important reason people visit the PMCs is that here people are provided a place where they can concentrate on prayer without hindrance. In my research, 33 out of 50 interviewees (66 percent) mentioned that one important reason they visited the PMC was to find a place of prayer. Many people who visit the PMC live in urban areas where their homes and churches are surrounded by noise from automobiles, phones, and televisions. This urban setting keeps them from concentrating on prayer. Furthermore, many churches in the urban areas are closed during weekdays, or even if

they were opened they have few facilities for personal prayer. Thus, it is very difficult for urban Christians to find appropriate places to pray. The PMCs, however, provide them with various quiet places such as mountain sites, prayer rooms, and large and small sanctuaries.

In relation to the place of prayer, one thing that must be noted here is the Korean Christians' prayer habit of *tongsung* prayer (praying in a loud voice). In my research, 13 out of 50 interviewees (26 percent) referred to *tongsung* prayer as one of the reasons they come to PMC. Many Korean Christians practice *tongsung* prayer, and it requires a special place because of its loudness. Since most people live in urban areas, however, their surrounding environments do not allow them to practice it. Further, some traditional churches do not want their church members to pray in a loud voice at the church. During my research, a Presbyterian interviewee told me that if she prayed in a loud voice at her local church, she would be treated as an insane person. These reasons call for a place like the PMC.

In choosing the precise PMC at which to pray, there is a tendency among PMC Christians to return to the place where they had previously experienced God's grace (*eunheh* in Korean term). An interviewee told me that although the PMC she visited was far away from her home and had poor facilities, she visited that PMC because it was there where she had the first

experience of God's *eunheh*.

2. The Appropriate Atmosphere of Prayer

Since the PMCs are places where people are always praying, there is a continuous activity of prayer all the time in terms of scheduled revival meetings and personal/collective prayers. Thus, those who just arrived at the PMCs can easily enter and participate in this environment of prayer. A particularly distinctive atmosphere of prayer at the PMCs is observed at the scheduled revival meeting where hundreds of people pray in a loud voice at the same time. This prayer atmosphere can hardly be experienced when one prays by oneself at the church. Some people who practice *tongsung* prayer want to pray in such an atmosphere. An interviewee told me, "While the church is always quiet, the PMC has an atmosphere of prayer which makes me become involved easily in prayer in depth."

Because of this continuous and vital atmosphere of prayer, PMC provides the participant with a better opportunity to experience the presence of God. For this reason, the PMCs in Korean have been called "The Holy Mountain (성산)," or "The Garden of *Eunheh* (은혜의 동산)"—a place where people experience God's grace. When praying in this Garden of *Eunheh*, three out of 50 interviewees (six percent) said that they had even more confidence that God would answer their prayer, and two out of 50 (four

percent) felt that God was closer to them as they prayed at PMCs.

3. Natural Surroundings for Renewal at the PMC

Some people came to the PMC because of the natural surroundings the PMCs provide. Since most PMCs in Korea are located in a range of mountains or low hills, it is possible that PMCs not only provide a new setting in which to pray but also give natural refreshment to those who visit from urban areas. My interviewees informed me that as they were present in the natural settings of PMCs they had peace in their minds and felt something new spiritually as they prayed.

Denominational attitudes toward PMC visiting. According to interviewees' open responses to the question about their local pastors' attitude toward PMC visiting, many traditional churches either oppose or are indifferent to the PMC visiting of their church members, while most Full Gospel churches encourage their church members to go to the PMC to pray. The following table summarizes interviewees' perceptions of each denomination's attitude toward the PMC visiting of their church members.

Table 9

**Denominational Attitudes toward PMC Visits
(Based on Interview with Fifty PMC Christians)**

Presbyterian (30)	Full Gospel (11)	Methodist (7)	Holiness (2)
Encourage (7)	Encourage (8)	Encourage (3)	Encourage (1)
Oppose (12)	Oppose (0)	Oppose (2)	Oppose (1)
Indifferent (10)	Indifferent (2)	Indifferent (1)	Indifferent (0)
Want a report before PMC visiting (1)	Want a report before PMC visiting (1)	Want a report before PMC visiting (1)	Want a report before PMC visiting (0)

The table above shows that 12 out of 30 (40 percent) Presbyterian pastors do not want their church members to go to PMCs to pray. No Full Gospel Church pastors, however, oppose their church members going to PMCs. While eight out of 11 (about 73 percent) Full Gospel pastors strongly encourage their church members to go to PMCs, only seven out of 30 (about 23 percent) Presbyterian pastors encourage their members to go to PMCs. Even among Presbyterian pastors who encourage their church members to go to PMCs to pray, they want them to go to PMCs that they recommend, to report the PMC to which they are going, or to keep the Sunday worship at the local church.

In my survey I learned that the reason pastors oppose their church members visiting the PMC is that they believe that PMC teachings deviate somewhat from the local church's biblical teachings. Thus, the faith of their church members may fall into the wrong way. They also are

persuaded that people who visited PMCs often become used to the PMC revival-style messages and the unrestrained prayer atmosphere may oppose the traditional worship style of their local churches and criticize the messages of their pastors as having no vitality. This could create big problems to the ministry of the pastor, particularly when the PMC-goers share their negative opinions about the church and pastor with other church members. If the tension between the pastor and the PMC-goers deepens and is not solved within the church, the latter, in extreme cases, may leave the church.

PMC Religious Activities

Broadly speaking, the religious activities people engage in at PMCs can be divided into two types—collective religious activities and personal religious activities.

Collective religious activities: PMC revival meetings. In this section I will describe the PMC revival meeting in terms of its order of service, expectant atmosphere, and major components. The data were collected from two months of participant observation at the scheduled revival meetings of three PMCs—Osanri, Hanolsan, and Daehan PMC. I participated in 19 revival meetings held at the three PMCs. Besides these, I also participated in the revival meeting of Juamsan PMC, Kangnam Fasting

PMC and Hallelujah PMC one time each (See Appendix E for more detailed information about participant observation of this research).

1. Order of Activities

All three major PMCs I visited held daily revival meetings. Osanri and Hanolsan PMC held meetings four times and Daehan PMC twice per day. Though the kinds of meetings and the order of meeting are slightly different at each PMC, there are many common elements to the meetings. The descriptions which follow are based on my observations of the evening revival meetings at three major PMCs I visited from June to July of 1999.

The evening revival meetings generally followed the order of the traditional worship at a local church. The typical service's structure at the evening revival meeting included silent prayer, opening prayer, hymn, Scripture reading, sermon, offering, announcement, and benediction. The order of the PMC revival meeting was more flexible than that of the traditional worship at the local church, however, in that it was easily disrupted by the presider or preacher. Instead of only delivering messages during the sermon time, many preachers of the PMC revival meetings invited the congregation to sing hymns between messages. The presider also repeated or added hymns as the revival meeting was led. These phenomena would be rare in the traditional worship at the local church.

2. Expectant Atmosphere

Since many people come to the PMC with immediate problems and great expectation of “receiving the Holy Spirit,”⁵ the atmosphere of the PMC revival meeting is usually more intense and subject to excitement than ordinary services. The unrestrained atmosphere of the meeting may easily be created as people freely express their emotional feelings by praying in loud voices and singing hymns while clapping and raising their hands. I observed that some leaders of the revival meetings tended to encourage an enthusiastic atmosphere intentionally by leading hymns faster and faster and by praying over the microphone in a loud voice. Most PMC participants were accustomed to such an unrestrained atmosphere.

According to my personal lengthy involvement in PMC revival meetings and two months of participant observation for this study, PMC revival meetings over the years have undergone a slow change in terms of the atmosphere of the meetings and the behavior of the revival leaders. During interviews, a few people remarked on the change of the mood of PMC revival meetings. The article of Myung-Hyuck Kim, professor of Hapdong Theological Seminary (Presbyterian), noted that in the 1970s and 1980s, PMC leaders sometimes would shout, “Fire, fire, fire of the Holy Spirit!” several times pointing their hands toward the participants, as if they

were giving “the fire of the Spirit” to them. A PMC revival leader would imitate the motion of throwing a ball as if he threw the Holy Spirit to the congregation. Congregations responded to these actions by raising their hands and shouting “Amen!” several times (1987b:49). However, according to my participant observation at three PMCs, such extreme phenomena seem to be tempered nowadays.

3. Major Components

In this section, I will describe four major components of the PMC revival meeting—praising, sermonizing, praying, and giving offering.

1) Praising

Before the evening revival meeting begins, people have a time of enthusiastic praising for almost a half hour. A major purpose of praising prior to the meeting is to make the minds of the participants open to God. When the revival leaders led the time of giving praises, I heard several times that they said to the congregation, “Praising opens the door of the mind, and praying opens the door of the soul (찬송은 마음의 문을 열고, 기도는 영의 문을 연다).” This seems to indicate well the purpose of praising at PMCs.

In the scheduled revival meetings of Osanri and Hanolsan PMCs, the praising was accompanied by instruments such as drums, guitars, and electronic pianos. The instruments added more excitement to the

atmosphere of the meeting as people sang hymns. While praising, people clapped their hands, and moved their bodies right and left or back and forth with the rhythm of hymns. They sang the same hymn two or three times at a fast tempo. In this repetition, the leader directed hymns to be sung faster and faster in order to build up the enthusiastic atmosphere. As the leader led the music faster and faster, people also clapped their hands and moved their bodies faster and faster. As the atmosphere reached to the peak, the leader usually asked the congregation to pray altogether in a loud voice for receiving God's *eunheh* (grace) in the meeting.

2) Sermon

As is common in traditional worship services of the Protestant church, the longest part of the PMC revival meeting is the sermon; and the sermon at the PMC meeting is even longer than that of the traditional worship at the local church. The time spent was between an hour and an hour and half.

PMC sermons were simple and easy to understand, and the contents of the message were relevant to the needs of the PMC participants. The most popular themes of the message were healing, the fullness of the Holy Spirit, and blessing. Compared to sermons at the local church, sermons at the PMCs had more personal stories about spiritual experiences and a lot of humor. During the sermon, the participants responded to the preacher's

messages with “Amen” many times. Some preachers tended to induce such congregational responses as they delivered their messages.

Many people interviewed felt that messages at the PMCs were lively and fresh. My research reveals that the PMC message is regarded as one of the most important means by which PMC Christians meet their felt needs and solve their problems. Out of 24 interviewees who gave free responses that their felt-needs were met at PMCs, 15 people (about 62 percent) replied that the PMC message was one of the means by which God met their needs.

My research shows that the PMC sermon is one of the most problematic matters, too. Regarding the open interview question about their opinions about PMC revival meetings, not a few people pointed out the negative aspects of PMC sermons. What they mainly criticized was the preacher’s manner of speech, the shallow contents of the messages that had little relation to the biblical text or gave too much emphasis on certain issues such as offering, healing, and blessing.

3) Praying

One of the distinctive characteristics of prayer at the PMC revival meeting is its loudness as hundreds of people pray at the same time. At the close of the sermon, often the preacher asked all participants to pray at the same time in a loud voice. People were asked to shout “Lord” three times

simultaneously as an initiation of their prayer. Then, hundreds of people in the meeting prayed in a loud voice at the same time. This collective *tongsung* prayer was practiced in all three PMCs I observed. It was practiced simultaneously with the background music of the electronic piano. During the collective *tongsung* prayer, the leader of the PMC revival meeting prayed over the microphone to elevate the atmosphere of prayer in the meeting. The people's prayer voices slowly diminished when the leader ended the prayer over the microphone. Some people visit the PMC because of the spiritual vitality that this collective *tongsung* prayer creates at the meeting. According to my interviewees' open responses to the question of the reasons they came to PMC to pray, four interviewees (eight percent) verbally mentioned that they came to PMC because they could pray with other Christians at the revival meetings. To the same interview questions, nine interviewees (18 percent) gave free responses that they came to PMC because they could pray in a loud voice either alone or with other Christians at the revival meetings.

4) Offering

One of the most problematic matters of the PMC revival meetings is the giving of offerings. While some PMCs had a time for offering whenever they gathered for a revival meeting, other PMCs had offering at

the evening meeting only. Offering was received after the preaching. People put their offerings into the offering baskets when the baskets came to them. It is often said that PMC leaders' ability has often been measured by the amount of offering in the revival meeting he or she leads. Before the offering basket went around to the congregation, I observed that some PMC leaders strongly demanded the participants give offerings, saying that God will give more blessings to those who give more offerings. To the open interview question about the positive and negative aspects of the PMC revival meetings, 14 interviewees (28 percent) felt discomfort or even showed their feeling of rejection to the forcible demand for offerings and the PMC revival leaders' treatment of offerings as a means to receive God's blessing.

Personal religious activities. There are two main personal religious activities practiced by PMC Christians—personal prayer and personal reading of the Scripture.

1. Personal Prayer

Except for participating in the scheduled revival meeting, people spent their time praying alone in the mountain areas or prayer rooms. During this time, they were struggling with their own problems in depth before God. Especially right after the evening meeting, many people went

to the mountain areas or prayer rooms for personal prayer. Some of them even prayed for several hours, struggling before God with their prayer requests.

Along with the message of the PMC revival meeting, personal prayer remains one of the most important means by which Christians at PMCs meet their felt needs. Out of 24 interviewees who said that their felt needs were met at PMCs, 12 people (50 percent) replied that personal prayer was one of the means.

2. Personal Reading of the Scripture

Besides personal prayer, the other important religious activity people do at PMCs is read the Scripture. At PMCs, I saw people reading the Bible in the mountain areas, on the benches, or in the sanctuaries. Personal devotional reading is a common religious activity of the Korean Christians in general, however.

As people read the Scripture at PMCs, they tried to find God's will concerning their problems. While reading the Bible, frequently certain passages that touch their hearts are regarded as God-given passages answering their problems. My interviewees reported that these biblical passages gave them encouragement to pray, made them realize the causes of their problems, or rebuked them causing repentance.

One interviewee had prayed for the salvation of her husband. For this prayer request she cried out to God everyday at the early morning prayer meeting for seven years. However, as the years went by she felt like she had been deceived by God because God did not answer her petition. One day, as she read Isaiah 60:1, though, she realized that God had his own time, and God would accomplish her prayer request when God's time had come.

Another interviewee read the Gospel of Mark while she was staying at the PMC. As she read chapter 8 where Jesus taught his disciples about the yeast of the Pharisees and rebuked them, saying "Don't you understand even yet?" (Mark 8:21), she took that as if to mean that God had rebuked her. She told me that God reproached her through the biblical passage because God had given and shown her a lot of good things, but she had not understood them and obeyed God.

The biblical passages PMC Christians received also often were regarded as God's answer to their prayer requests. One interviewee, a pastor's wife, had prayed about whether her husband ought to start a new church. As she prayed about this matter, God reminded her of three biblical passages she had read before—Psalms 121:1-2, 81:10, and Jeremiah 33:3. Believing these biblical passages as God's answer to her prayer, she realized that it was God alone whom she could trust as they started a new

church.

Descriptions of PMC Prayer Phenomena

The previous section has given general descriptions of three major PMCs I visited for my field research. I delineated the settings of the PMCs, the backgrounds of the people praying at the PMCs, PMC visiting, and the religious activities done by people at the PMCs. This section describes the PMC prayer phenomena in terms of PMC Christians' prayer contents and subjects and three major PMC prayer patterns—praying for the fullness of the Holy Spirit, healing, and blessing. The prayer phenomena described in this section are based primarily on field notes, interview transcription, interview tally sheets, and participant observation at three PMCs—Osanri, Hanolsan, and Daehan PMC. A few Korean materials will be used as auxiliary to affirm the results of my research.

Prayer Contents and Subjects

To discover important prayer contents and subjects of Christians praying at three PMCs, I asked the interview question, “You have come to PMC for a reason. Tell me your most important prayer request.” The interviewees' open responses fell into three evaluation categories of PMC Christians' prayer contents according to subjects for prayer—personal matters, family matters, and other matters. Again based on the types of

prayer requests in the first two categories, I observed people's use of two further categories—the material matters and the spiritual matters. During my interviews, the terms, “the material matters (물질적인 문제)” and “the spiritual matters (영적인 문제)” were used often by my interviewees.

Personal matters. As I sorted out the most important prayer contents from all 50 interviews, I noted that 30 interviewees (60 percent) had come to PMC to pray for only personal matters, either spiritual matters or immediate needs. Among the other 20 interviewees, 14 interviewees came to PMC to pray for both personal matters and other matters such as family, church, nation, etc. This means that out of 50 interviewees, 44 (88 percent) came to PMC to pray for personal matters. During my research, some interviewees mentioned that although they prayed mainly for their personal matters at the PMC, when they prayed at home or church, they tended to give more time to prayers for others. This clearly shows that the PMCs in Korea have been strongly characterized by the place where people pray for their own matters. It may explain in part why PMC prayers have been criticized as exhibiting “self-centeredness.”

My research also shows that many people come to the PMC to pray for their spiritual matters. As I grouped the most important prayer requests of 50 interviewees, 28 interviewees (56 percent) prayed mainly for religious

or spiritual matters, 11 interviewees (22 percent) mainly for the immediate needs, and 11 interviewees (22 percent) for both spiritual (or religious) and immediate needs. This result shows that 78 percent of all my interviewees come to PMC to pray for the spiritual or religious matters.

The most important prayer requests that could be interpreted as spiritual matters were spiritual restoration, the fullness of the Holy Spirit, and preparation for God's calling. The most important prayer requests for their immediate needs were the problems of vocation, future course, business, marriage, and healing. The 1998 statistics of Osanri PMC also demonstrated that many people come to the PMC for their spiritual needs. According to this statistic, the prayer contents of 86 percent participants were related to spiritual matters such as the fullness of the Holy Spirit (see Appendix F).

Denominational difference did not affect very much the prayer contents of Korean Christians praying at PMCs. Of 28 interviewees who came to PMCs for their own spiritual problems, 18 interviewees (about 64 percent) were Presbyterians, six interviewees (about 21 percent) belonged to the Full Gospel denomination, and four interviewees (about 14 percent) were Methodists. This result follows along with the whole percentages of denominations of all 50 interviewees in my research.⁶

Family matters. One strong characteristic of the Korean Christians' prayers is their great concern for their family members. Of 50 interviewees, 20 interviewees (40 percent) came to PMC to pray for family matters. Among these 20 interviewees, four had come to PMC to pray exclusively for family matters. They reported the main issues of their prayers for their family members as: salvation of non-Christian family members, faith of family members, economic problems, children's well-being, problems of family discord, and vocational guidance for family members.

In a family-centered society like Korea, praying for one's family members may be considered as an extension of one's own prayer. It could even be considered as personal prayer since the family concern is just an extension of one's own life concern. Thus, the line between personal prayer and intercessory prayer is blurred when Korean Christians pray for their families. It may be regarded as both personal prayer and intercessory prayer.

Other matters. Although PMC Christians mainly pray for themselves and their family members, some of them also give time to prayer for others. Of 50 interviewees, seven interviewees (14 percent) came to PMCs to pray for other matters such as church, church members, nation, and non-believers. Among the seven interviewees, only two came to PMCs to

pray exclusively for other individuals. It is a general belief about PMC Christians that the more mature they are in faith, the more they give their time to pray for others.

I discovered in my research that how much Christians pray for others at PMCs depends on two things. First, it depends on the prayer contents they have that bring them to the PMC. If intercessory prayer content brings them to the PMC, then usually they give more time to pray for others, and less time for themselves. Second, it depends on their spiritual condition. If they are spiritually dry and low at the time when they come to PMC, they usually pray more for themselves first until they are filled with the Holy Spirit. However, once they are filled with the Holy Spirit, they tend to give more time to pray for others.

Prayer Patterns

My previous PMC experiences and further focused investigation of the Korean books on prayer led me to examine three major prayer patterns through which distinct beliefs of Korean PMC Christians about prayer have become well articulated, leading to specific theologies of prayer. The three prayer patterns are best described in English as: praying for the fullness of the Holy Spirit, praying for healing, and praying for (receiving) blessing. In Korean, these would be stated as 성령충만을 위한 기도, 치유를 위한 기도,

축복을 (받기) 위한 기도. My participant observation of the revival meetings at three PMCs also confirmed that these three prayer patterns were the most popular ones that PMC Christians practiced. I also noted that the most popular topics the revival leaders preached at the revival meetings at three PMCs were related to these three prayer patterns—the fullness of the Holy Spirit, blessing, and healing. These three issues also brought a lot of controversies to the Korean church as well. I will discuss these theological controversies among denominations in the next chapter.

In my research, I developed 21 open interview questions regarding these three prayer patterns with 12 other questions about their prayers and PMC in general (Note interview questions in Appendix 1.1). Most interview questions asked to the 50 PMC Christians were open questions, so that the interviewees could express their thoughts and beliefs freely. Because of the freedom given during interviews, I was able to hear many stories about PMC Christians' spiritual experiences. These stories were valuable to my research since they contained beliefs on prayer and Christian beliefs in general stated by lay people who were active in their faith.

In this section, phenomenological descriptions of these three prayer patterns will be given, primarily based on the unique Korean PMC Christians' beliefs I have discovered through interviews, but also somewhat

shaped by language and terms from Korean prayer literature and tradition. Phenomenological descriptions in this section were very significant to my study because these provided a foundation on which biblical, theological, anthropological, and historical evaluations will be given later.

Praying for the fullness of the Holy Spirit. In this section, I will describe the PMC prayer phenomena of the fullness of the Holy Spirit in terms of how PMC Christians understand this occurrence and in what ways they experience it. Then, I will describe their motivations to experience the fullness of the Holy Spirit and the means by which the Holy Spirit has guided them.

1. Understandings of the Fullness of the Holy Spirit

Through my research, I discovered three distinct ways by which PMC Christians understand the Holy Spirit—experiential, power-oriented, and hierarchical understanding of the Holy Spirit.

1) Experiential Understanding of the Holy Spirit

Christians at PMCs understand the concept of the fullness of the Holy Spirit primarily based on their experiences. When I asked interviewees to define the concept of the fullness of the Holy Spirit during interviews, most of them, regardless of their denominations, narrated what they had experienced when they were filled with the Holy Spirit. Of 50 interviewees,

43 (86 percent) replied of their experience that certain emotional feelings accompanied their being filled with the Holy Spirit. Many people experienced what Peter McKenzie called “normal forms” of religious experience such as joy, inner peace, confidence, and thanksgiving. Some people experienced more intense feelings (“supranormal forms” of religious experience in McKenzie’s term) such as a burning heart, shaking body, and speaking in tongues when they were in the state of spiritual fullness (McKenzie 1988:295-307). Without such emotional feelings, many of them hardly regarded themselves to be in the state of the fullness of the Holy Spirit. Some said that such emotional feelings were so good that all their worldly worries and anxieties disappeared in that moment. An interviewee said that the feeling she experienced was so great that it was indescribable and was hard to understand for those who had never had such an experience.

Such emotional feelings as they experienced at the PMC, according to them, did not last long, however, and diminished over time as they went back to their normal lives. In my research, out of 50 interviewees nine (18 percent) said that the emotional feelings they experienced at the PMC did not last long. These nine interviewees verbally admitted this during interviews, and I assumed that more interviewees had similar experiences. When such emotional feelings disappear, they come back to the PMC in

order to re-experience them.

2) Power-oriented Understanding of the Holy Spirit

Though PMC Christians believe that the Holy Spirit is one Person of the Triune God, the Holy Spirit is more commonly understood in terms of “power.” During interviews, PMC Christians often used the term “to charge (or recharge) the spiritual power (영력을 <재> 충전하다).” During interviews with 50 PMC Christians, the term “(re)charging (충전)” occurred 13 times. The meaning of the term, “charge” comes from “charging (or recharging) the battery with electricity.” Like charging the battery with electrical power, many PMC Christians understand “receiving the fullness of the Holy Spirit” as “charging themselves with the fullness of spiritual power.” For them, the fullness of the Holy Spirit is closely identified with the fullness of spiritual power.

Like electricity, PMC Christians believe that spiritual power can be lost or gained. They often use the terms “running out of spiritual power (영력이 떨어지다)” in order to express their weak spiritual condition. One interviewee came to PMC to revive his spiritual power. He mentioned that when his spiritual power ran out, he could not do the work of evangelism. However, after he prayed and was recharged with the spiritual power at the PMC, he could resume the work of evangelism. According to my

interviewees, people can easily lose their spiritual power as they fall into worldly things, commit sins, talk too much, or get angry. In order to recharge their spiritual power, they pray until they are filled again with the Holy Spirit.

Similar to the concept of the spiritual power, the term PMC Christians often and widely used was *eunheh* (은혜). Interview transcripts of PMC Christians record the term occurring 125 times, in their open responses to the questions.⁷ The closest term in English is “grace.” Like the spiritual power, PMC Christians believe that *eunheh* can also be gained or run out. For example, they use the terms, “receiving *eunheh* (은혜 받다),” “filled with *eunheh* (은혜가 충만하다)” and “running out of *eunheh* (은혜가 없다/떨어지다).” PMC Christians often express their purpose of PMC visiting, saying “I come to the PMC to receive *eunheh* (은혜받으러 기도원에 왔다).” This is why PMC, as I stated earlier, is often called as “the Garden of *Eunheh* (은혜의 동산),” where people experience God’s grace. In this sense, to receive *eunheh* or the spiritual power can be considered as the major purpose that people come to PMC to pray.

3) Hierarchical Understanding of Spiritual Power

PMC Christians believe that one’s spiritual power can be transmitted to others. Their understanding of spiritual power is hierarchical in that it

flows mainly from the one praying who has greater spiritual power to the one receiving prayer who has lesser spiritual power. In this transmission of spiritual power, the role of mediator normally, if not always, is necessary. *Eunsaja* (the Korean term that indicates a person who has special spiritual gifts such as healing and prophecy) and pastors usually take this role as mediator of spiritual power by exercising their skills in preaching, praying, and leading praises. They are believed to have more spiritual power than the ordinary people. Even among pastors, PMC Christians tend to distinguish pastors who have more spiritual power from pastors who have less spiritual power. At the PMC, when a pastor who is regarded as having more spiritual power leads the revival meeting, more people tend to be gathered in his/her meeting.

PMC Christians go to these pastors or *eunsaja* to receive *ansu* prayer (praying with laying on of hands) for healing, blessing, spiritual gifts, and spiritual fullness. As in the case of the Korean church, lay Christians are not allowed to perform *ansu* prayer at PMCs; only pastors or the directors of the PMC (기도원 원장) have such a unique authority.⁸ In this sense, the relationship between the one praying and the one receiving *ansu* prayer is more likely vertical than horizontal. Many Christians at PMCs believe that when they receive *ansu* prayer from *eunsaja* or pastors, the spiritual power

of the one praying is transmitted to them. An interviewee told me that when he prayed for the fullness of the Holy Spirit by himself it took much longer and required harder effort to receive it. But when *eunsaja* prayed for him, he could experience the fullness of the Holy Spirit more easily and much faster.

2. Ways to be Filled with the Holy Spirit

By far the most important practice through which PMC Christians receive the fullness of the Holy Spirit is through personal praying. My research reveals that there are certain ways by which PMC Christians pray to experience the fullness of the Holy Spirit. Common ways of praying which lead Christians to experience the fullness of the Holy Spirit are to pray for repentance, to pray with God's Word, to pray in a loud voice, and to pray in tongues.

Although some people had developed their own ways to pray for the fullness of the Holy Spirit, some replied that they did not have any specific way to pray. However, they reported also experiencing the fullness of the Holy Spirit as they were struggling in prayer with their own problems before God. From the interviews with 50 PMC Christians, those who came to PMCs to pray for physical healing, business problems, family troubles, and the nation also experienced the fullness of the Holy Spirit. In this sense,

the fullness of the Holy Spirit, according to PMC Christians' testimony, is more likely occurring as an outcome of the work of prayer, although it can be experienced as a result of a direct prayer request.

Besides praying, there are two other important practices through which PMC Christians receive the fullness of the Holy Spirit: praising and listening to or reading God's Word. In PMC religious behavior, however, praying and these two other means are not practiced respectively but occur sequentially or interchangeably as Christians seek for the fullness of the Holy Spirit.

When PMC Christians pray for the fullness of the Holy Spirit, one of the unique Korean features is that praising and reading or listening to God's Word are often used to receive inner motivation from God so that people at the PMCs can get into the work of prayer. During the time of personal prayer, some people, before they get into the work of prayer in depth, begin their prayers with praising. Before the evening revival meetings began at all three PMCs I visited, there was praising time for more than 30 minutes in order to give participants the inner motivation to pray.

Sermons at the revival meetings also helped many PMC Christians in praying for the fullness of the Holy Spirit. While they were listening to the messages at the revival meetings, they listened to God's voice regarding

their current problems, received divine guidance in their specific situations, or came to realize their weaknesses and problems. Those experiences through sermons are a stepping-stone by which PMC Christians can get into the work of prayer in depth. An interviewee told me that when praying at the PMC she always waits for the inner motivation from God before she really gets into the work of prayer in depth. According to her experience, the inner motivation often comes when she listens to sermons or gives praises. I observed that for many PMC Christians, then, real prayer begins when the Holy Spirit gives the inner motivation, which ignites the fire of prayer.

When PMC Christians receive the inner motivation and begin to immerse themselves in the deep ocean of prayer, this state is often described by saying “the door of prayer is open (기도의 문이 열리다),” or “holding the line of prayer (기도의 줄을 잡다).” It is the state when the Holy Spirit leads one’s prayer. As a result, as my interviewees described, one is able to pray well, and his or her prayer is wider and deeper in terms of its contents and sincerity. One interviewee told me that once he held the line of prayer, he could get into prayer in depth and pray for several hours without ceasing. The terms “the door of prayer is open (기도의 문이 열리다)” and “holding the line of prayer (기도의 줄을 잡다)” were used five times and two times

respectively as the interviewees freely responded the interview questions.

3. Motives to Receive the Fullness of the Holy Spirit

My research reveals two important motives for PMC Christians to receive the fullness of the Holy Spirit. One motive is that the experience of the fullness of the Holy Spirit enables them to live victorious Christian lives. When PMC Christians were asked to explain why they wanted to receive the fullness of the Holy Spirit, many of them mentioned what they were able to do when they were filled with the Holy Spirit. When in the state of the fullness of the Holy Spirit, they replied, they were able to live in accordance with God's will; to overcome their sinful desires, the world and demons; to cope with problems with confidence; to do church work with joy; and to give thanks to God even in difficult situations.

They confessed, however, without the fullness of the Holy Spirit the Word of God they learned remained only in the intellectual dimension. They knew intellectually how Christians should live, but they could not live in accordance with their knowledge of the Scripture. Without the fullness of the Holy Spirit, they said that they could do nothing but live in accordance with the desires of their sinful natures. One interviewee told me, "The life that is not filled with the Holy Spirit is not very much different from the lives of non-Christians."

When filled with the Holy Spirit, however, they confessed they could live in accordance with God's will through the power of the Holy Spirit.

When experiencing the presence of God, they were able to cope with difficult problems with confidence. When experiencing the love of God, they could forgive and love others. When their minds were filled with joy, peace and thanksgiving, they had confidence in relationships with other people. As I interviewed PMC Christians I could see their inner struggle and their efforts not to live according to their sinful natural desires but to live in accordance with the Word of God in the power of the Holy Spirit. For most PMC Christians, then, receiving the fullness of the Holy Spirit is indispensable for those who want to live victorious Christian lives.

I discovered from my own research that PMC Christians drew correlations not only between the fullness of the Holy Spirit and their victorious Christian lives but also to their receiving immediate needs and daily blessings. During interviews with 50 PMC Christians, I asked them to state their important prayer requests in the beginning of the interview and to say whether they received God's answer for the prayer requests at the end of interview. As I compared PMC Christians' answers to these two interview questions, I found that 26 out of 50 interviewees (52 percent) replied God's answers to their prayers by using the terms: confidence, joy,

peace, and “feeling of sufficiency [충족].” Prayer requests of these 26 interviewees include not only spiritual matters but also material matters such as healing, family troubles, and business problem. Regardless of their prayer requests, when PMC Christians have confidence, joy, peace, and a feeling of sufficiency, they believe that their prayers have been answered. These emotional feelings are similar to the ones they experience when receiving the fullness of the Holy Spirit. Therefore, for PMC Christians, the experience of the fullness of the Holy Spirit is regarded in some sense as God’s answer to their prayers. This shows why those who come to PMCs to pray for immediate needs as well as spiritual problems actually are seeking the fullness of the Holy Spirit. In this sense, the fullness of the Holy Spirit can be considered as not only an outcome of prayer for PMC Christians but also a way to solve their problems—both material and spiritual problems.

Although findings from my research showed that PMC Christians closely relate the fullness of the Holy Spirit to victorious Christian lives and solutions to immediate problems, there was little evidence of their tendency to relate the fullness of the Holy Spirit to the ministry of evangelism. In my interview with 50 PMC Christians, only two out of 50 interviewees (four percent) replied that the fullness of the Holy Spirit give them a passion for

evangelism. This may indicate that the majority of PMC Christians do not directly correlate their experience of the fullness of the Holy Spirit with the task of evangelism.

4. Means of Holy Spirit Guidance

To the open interview question about how the Holy Spirit has guided them, interviewees gave several answers. As I examined their responses, two major means became evident by which they experienced the guidance of the Holy Spirit. I sorted out their answers within the two categories that I developed—natural means and supernatural means.

1) Natural Means of Guidance

Among the natural means, the Word of God is the most popular means by which PMC Christians receive the guidance of the Holy Spirit. In the open interview question protocol, 26 out of 50 interviewees (52 percent) mentioned that one means by which the Holy Spirit has guided them was through the Word of God as they were reading the Scripture or listening to preaching.

Some PMC Christians also receive instruction from the Holy Spirit through interpreting the events of daily life such as sicknesses, misfortunes, or failure of businesses. PMC Christians give significant meanings to these events and try to discern God's will through them. An interviewee who

had suffered from uterine cancer for a long time interpreted her sickness as God's punishment for her failure to keep the Lord's Day.

Besides the two important means mentioned above, PMC Christians also reported receiving the guidance from the Holy Spirit through the words of hymns sung while praising, through feeling of God-given desires in their minds, or through conversations with others.

2) Supernatural Means of Guidance

Christians at PMCs also receive the guidance of the Holy Spirit through supernatural means. The most popular of these means is what they call "spiritual dreams (영몽)." Many PMC Christians take dreams seriously, and regard them as an important way to discern God's will. One interviewee told me that she sometimes had dreamed dreams about her church members, and through these dreams God showed to her their spiritual condition. Another interviewee also had dreamed a dream through which, according to her interpretation, she knew that her habitual anger was caused by the devil. After she had this dream, she repented, restrained herself, and finally corrected the problem.

Some people also gain instruction from the Holy Spirit while they are praying. As they pray they receive the guidance of the Holy Spirit through inspirations, visions, the audible voice of the Holy Spirit, or interpretation of

their own speaking in tongues. A few people mentioned that certain biblical passages suddenly came to their minds while praying. One interviewee told me about her experience with the letters of a biblical verse she saw in a vision while she was praying.

Praying for healing. To better understand the Korean PMC Christians' beliefs on healing and the PMC healing phenomena, I participated in revival meetings at the three PMCs and asked the 50 interviewees several open interview questions about healing. Based on my observations and the open responses, in this section I will describe the current healing phenomena happening at three PMCs, PMC Christians' beliefs on the causes of disease and their beliefs on the sources of healing.

1. Current Phenomena of Healing Practices at Three PMCs

John T. Kim, adjunct professor of Missiology at Calvin Theological Seminary, argues that in recent years PMCs in Korea have become centers for faith healing (1996:222). However, according to my research at three particular PMCs (Osanri, Hanolsan, and Daehan PMC), faith healing is less emphasized, compared to the issues of the fullness of the Holy Spirit and blessing, at these three places in terms of prayer requests of PMC Christians, the contents of sermons, and the practice of healing. My research shows that only a few people visited the three PMCs for the direct purpose of

physical healing. Of 50 interviewees, only 18 had the personal experience of healing prayer in their lives either at PMCs or at churches.

Among the three PMCs I visited, Osanri PMC gave emphasis on healing during the scheduled revival meeting. During the revival meetings of Osanri PMC, revival leaders, especially Full Gospel pastors, sometimes asked the congregation to pray by laying their hands on the affected parts. While staying at Osanri for my field research, the PMC announced special healing service only one time. In this healing service,⁹ many people wanted to sit in front to receive *ansu* prayer¹⁰ by revival pastors.

Decrease of importance of healing is well revealed in the change of prayer contents of its participants. According to the 1979 statistics of Osanri PMC, 14 percent of the all participants of that year came to PMC for healing (Jin-Hong Jung 1981:127-128). However, according to the 1998 statistics of Osanri PMC, there were only two percent of the all participants of that year came to PMC for healing (see Appendix F).

During the period of my research at three PMCs, I could hardly see the private healing practice, except Daehan PMC where staff members of the PMC sometimes practiced *anchal*¹¹ for healing. However, when I visited Hallelujah PMC, they practiced healing regularly during their revival meetings. After the sermon, the director of the PMC (기도원 원장) asked

some of the afflicted persons to come forward, and healings were performed one after another. The director used the healing method of scratching the affected part of the body with her fingernail. This healing method had been criticized widely by the Korean church. Finally, Hallelujah PMC was accused of being a heretic sect by the Presbyterian Church of Korea (*Tonghap*).

In addition to the Hallelujah PMC, I learned in my interviews with church leaders that PMCs located in urban areas or small PMCs managed by lay Christians are also problematic in terms of their healing practice. PMCs which are located in urban areas are called “house altars (가정 제단).” These house altars usually are managed by lay Christian women who have little theological education but have special spiritual gifts such as healing and prophecy. The healing cases that have gone wrong at these places bring a negative image to the entire healing ministry of the Korean church as well as PMCs. Most criticisms of healing practices church leaders mentioned during the interviews were related to these places, not to the three PMCs I visited.

2. Beliefs about the Causes of Disease

For many PMC Christians, a major cause of disease is sin. To the open interview question about the cause of disease, 29 out of 50

interviewees (58 percent) replied that sin is a major cause of diseases. The term for “sin” the PMC Christians used during interviews mainly referred to the failure to live in accordance with the Word of God. In this understanding, sickness is often interpreted as God’s punishment or retribution for their sins, and occurs in order to make Christians aware of committed sins and repent. One interviewee believed that she got sick because she did not faithfully do church work. Not a few PMC Christians in my research believed that if Christians do not commit sin and live in accordance with the Word of God, they would not get sick.

The cause of sickness also was attributed to God who wants to refine and produce stronger faith of God’s children. According to my research, 14 out of 50 interviewees (28 percent) hold the idea that God sometimes allows his people to suffer through sickness before he gives them blessing. Thus, the God-given test of sickness, for PMC Christians, is understood as a way leading to God’s blessing because it makes the faith of the patient sufferer stronger, thus preparing him or her to receive God’s blessing.¹² If one endures and goes through it successfully with faith, that one will receive blessing from God. This idea was well expressed by an interviewee who firmly believed that those who endure more God-given sufferings and sicknesses receive more blessings. He said that although he went through a

lot of sufferings, he did not reach the level where God wanted to give God's blessing.

For some PMC Christians, sickness is attributed to demons. In my research, ten out of 50 interviewees (20 percent) believed that demons were one of the causes of sickness. They believed that demons can attack Christians and make them sick, especially when they are not filled with the Holy Spirit and are spiritually weak. It seems to be a general belief of PMC Christians that when Christians are not filled with the Holy Spirit, they are in a vulnerable state where demons may attack.

Some PMC Christians also believe that one can get sick because of ill management of his or her body and for the sake of revealing God's glory.

3. Beliefs about the Source of Healing

PMC Christians believe that the ultimate source of healing is the power of God. However, my interviewees' open responses to the question about the source of healing indicate that the power of a Christian healer takes a very important role for effective healing as well. Of 18 interviewees who had experienced receiving healing prayer, nine interviewees (50 percent) replied that the spiritual power of the healer was a major contributing source for their healing. To them, the healer is regarded as an important channel through which God releases God's healing power.

Here, too we also see another evidence of PMC Christians' hierarchical understanding of spiritual power. In the practice of healing, healing power flows from God through the one who prays for the healing of the patient to the one who receives the prayer.

Praying for blessing. Praying for blessing is another important prayer phenomena easily observed at the three PMCs. Korean people are known as “blessing-seeking people,” and this blessing-seeking tendency is thought to be revealed in their prayers. This section describes PMC Christians' beliefs about blessing, their beliefs about God's responses as their answered or unanswered prayers for blessing, and their motives in praying for blessing.

1. Beliefs about God's Blessing based on 3 John 2

Although PMC Christians used the terms, “material blessing (물질축복)” and “spiritual blessing (영적축복)” during interview, they do not clearly distinguish one from the other. During interviews, many PMC Christians revealed their understanding of the relationship between the material and spiritual blessings by quoting the biblical verse of 3 John 2—“Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers” (New KJV). In open responses to interview questions, the use of 3 John 2 occurred more than ten times. Based on their understanding of 3

John 2, PMC Christians assert that when their souls prosper, they will receive the blessing of health and of daily life. In other words, when one receives the spiritual blessing, it will naturally lead to the blessing of material wealth and physical health. According to my interviewees' descriptions, "the spiritual blessing" has various meanings. It is the state in which one is filled with the Holy Spirit, it is standing firm spiritually before God, and it is believing well in God. In my findings, some interviewees believed in the idea of 3 John 2 so strongly that they scarcely prayed for material blessings. They confessed that when they prayed for spiritual blessing, they found that God took care of their material needs. My research shows that the idea of 3 John 2 is widespread among PMC Christians regardless of their denominations.

The concept of 3 John 2 not only explains how PMC Christians receive physical and material blessings but also it is used by them as an important frame of reference for interpreting their problems. Based on their belief in 3 John 2, they seek the causes of their material problems in their spiritual lives. One interviewee told me that when something went wrong, she believed that something was wrong spiritually. She said that when her spirit was not standing firmly, she felt that something in her life began to go wrong, and eventually the material blessing and health she had

before were not hers anymore. Another interviewee believed that the current problem with her daughter occurred because of her own spiritual condition, which, she believed, was displeasing in the eyes of God.

PMC Christians' understanding of 3 John 2 fits well with the Korean traditional concept of blessing, *mansahyungdong* (만사형통), which literally means "everything goes well." The difference is that while the Korean traditional concept of blessing is purely materialistic,¹³ 3 John 2, according to PMC Christians' understanding, emphasizes the spiritual blessing (the relationship with God) from which one may receive all other blessings. Thus, PMC Christians use the biblical phrasing of 3 John 2 in order to respond to the issues held within their deep cultural belief system.

2. Beliefs about God's Responses as their Answered or Unanswered Prayers for Blessing

According to my research, most PMC Christians experienced God's answer to their prayers for blessing. To the open interview question about reasons why God answered their prayers, 15 out of 50 interviewees (30 percent) simply replied that God answered their prayer because they are his children. This seems to show how PMC Christians understand God. God to them is the one who is approachable through prayer and always provides good things and meets their needs when his children ask for them.

For PMC Christians, God's positive answer to prayer is also related to biblically-related purposes. They believe that when they pray for his kingdom such as church works and missions, God answers such prayers. Though they pray for material things, if the goal of their prayer is related to the kingdom of God, they believe that their prayer will be answered. In revealing their belief, they often use the biblical phrase of Matthew 6:33—"Seek first his kingdom and his righteousness, and all these things will be given to you as well" (NIV).

Though most PMC Christians experienced God's answer to their prayers, they also had experienced God's "no" or silence to their prayers for blessing. According to my interviewees, one of the important reasons God does not answer their prayers is that their prayers do not fit with "God's time." In my research, the term "God's time (하나님의 때)" occurred nine times, and was used to explain unanswered prayer or the delay of God's answer. Some PMC Christians also expressed that their prayers were not answered because these were not in accordance with "God's will (하나님의 뜻)." They believe that if prayer requests, no matter how good and spiritual they are, do not fit "God's will," they will not be answered. Overall, regarding the reasons of answered and unanswered prayer, PMC Christians strongly acknowledged God's sovereignty. An interviewee told me that

God's silence was also God's answer of our prayer. When God answered in this way, she prayed that God be glorified and God's will be may done. She accepted God's absolute sovereignty, quoting the story of the potter and the clay in Jeremiah 18. Ultimately, then, PMC Christians believe that it is God who decides the right time to answer and the right thing to give.

My research also showed that a lack of prayer or faith is an important reason God does not answer prayer. God does not answer prayer if one does not fulfill "a certain amount of prayer or faith (믿음/기도의 분량)" that God wants. The metaphor PMC Christians often used here is that of a "vessel (그릇)" (2 Timothy 2:20). This, according to my findings, is very important metaphor to understand PMC Christians' belief about blessing. It occurred 18 times in total, and nine interviewees used it in their open responses to interview questions. Among the nine interviewees, six were Presbyterian, two were Methodists, and one was Full Gospel. This shows how broadly PMC Christians use the term regardless of their denominations.

According to the nine interviewees, the term "vessel (그릇)" was used to indicate the person who is either "appropriate or inappropriate for use by God (하나님이 쓰시기에 합당하다/합당하지 않다)" or to receive God's blessing. My interview transcript shows that six interviewees¹⁴ mentioned the term "vessel (그릇)" in relation to God's answered or unanswered prayers

for their material blessing. That is to say, God does or does not answer their prayers for blessing because they are appropriate or inappropriate vessels to receive God's blessing. Therefore, the idea PMC Christians hold in the term "vessel" functions as a frame of reference to interpret why God does answer or does not answer their prayers for blessing. It reveals their belief about God's sovereignty regarding answer of prayer for blessing. For PMC Christians, it is God who ultimately decides the degree of faith God requires and who is appropriate to receive God's blessing.

When the term "vessel" is used, especially in relation to God's blessing, it is related to one's faith or character. During my research PMC Christians often distinguished between the person who was a small vessel and the person who was a large vessel. According to PMC Christians' belief, the size of one's vessel determines the kinds and the amount of God's blessing that one can receive. For example, God does not give certain kinds of spiritual gifts to those who are a small size of vessel because, when they receive blessings, they will become spiritually arrogant and thus use God's blessings for their own glory. In the same way, God does not give a large amount of material blessing to those who are a small size of vessel because they will use it not for the glory of God but for their fleshly desires. Thus, when a person whose vessel is small receives God's blessing more

than his or her size, the person will not maintain God's blessing well and, as a result, God will eventually take it back.

In order to be an appropriate or larger vessel, one has to keep praying because it is through prayer that one's faith gets stronger. For some PMC Christians, unexpected problems or sufferings such as sickness is seen as a way God uses in order to make them appropriate or large vessels to grant God's blessing. In this sense, the idea revealed in their use of the term "vessel" functions as a frame of reference not only to interpret the reasons of God's answered or unanswered prayers for blessing but also to explain unexpected sufferings or difficulties in their daily lives.

3. Motives of Prayer for Blessing

To the open question about the interviewees' motives of prayer for blessing, many PMC Christians responded that they prayed for God's blessing in order to give glory to God and to share it with others. Many interviewees who prayed for material blessing such as money, house, automobiles, or other items said that they prayed it for the sake of God's glory or God's work. They said that if they received material blessing from God, they wanted to use it for the church, mission, and the poor. Although it might be questioned whether they will do what they actually said after receiving God's blessing, this seems to clearly show that at least they have

been well taught and are aware of how to use the material blessing.

In relation to the two major motives indicated above, interviewees often said, “believers must live in riches (믿는 자가 잘 살아야 된다).” When Christians live in poverty, they believe that it does not glorify God. For them, material affluence is an evidence of God’s blessing. The one who has more material things is regarded as the one who receives more blessings from God. It is when they have material affluence that they can share it with others. Thus for them, material affluence is a prerequisite to doing God’s works and sharing God’s blessing with others. By sharing their material affluence with others, they believe that they can glorify God. On this point, during interviews some of them quoted Acts 20:35—“It is more blessed to give than to receive” (NIV).

In this sense, PMC Korean Christians’ understanding of blessing may be called a “vessel theology of blessing” in that the one who is blessed spiritually and materially can become a vessel (or channel) through which God’s blessing can be transferred to others. This idea follows the hierarchical concept as well in that it mainly flows from the one who has more blessing to the one who has less blessing.

Prayer Cycle of PMC Christians

The diagram below helps to explain and connect the entire prayer

phenomena cycle occurring at the PMC.

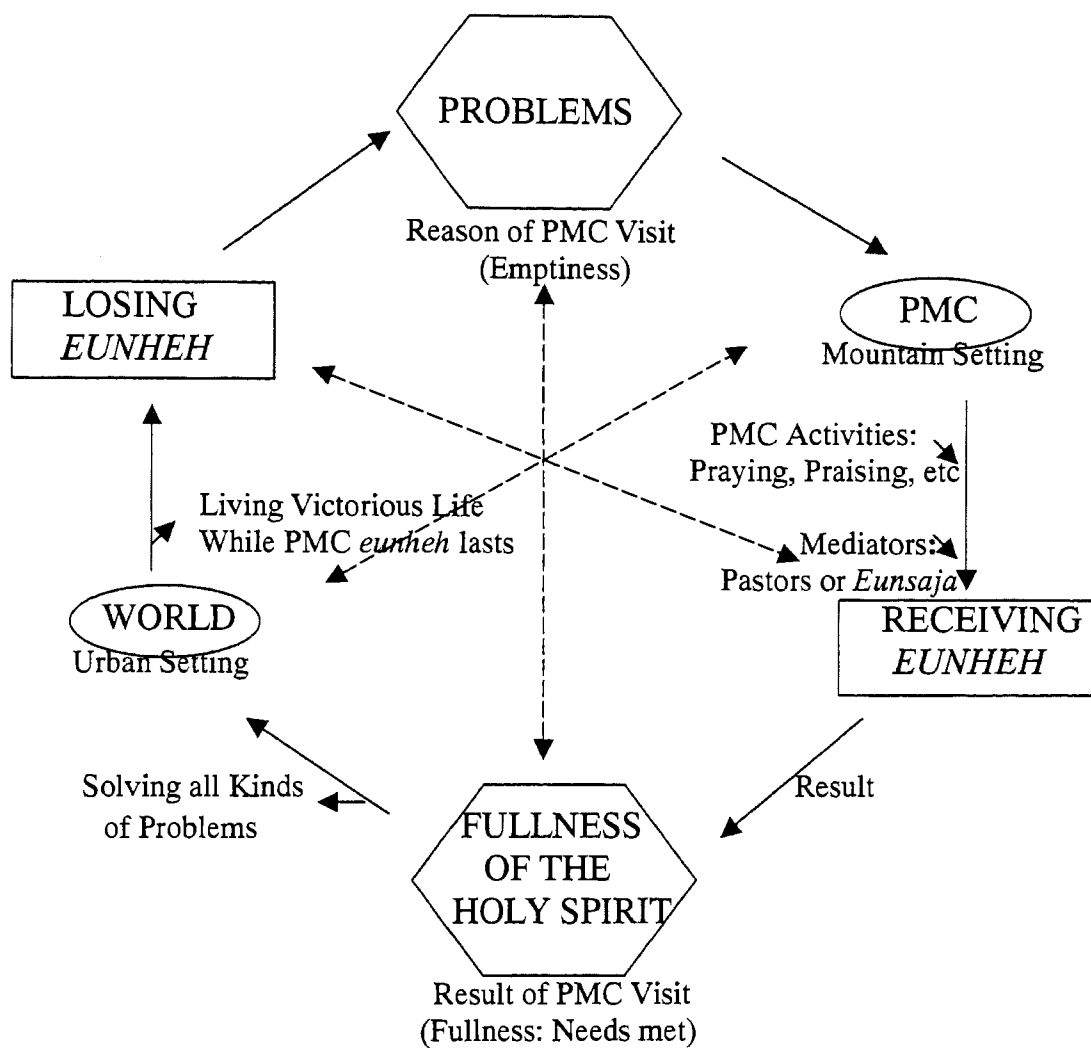


Figure 5

The Cycle of the PMC Prayer Phenomena

My study on the patterns of PMC visiting shows that most people come to the PMC when problems—either spiritual or material—occur.

While praying at the PMC, people want to solve their problems by receiving *eunheh*¹⁵. People experience *eunheh* through PMC religious activities such as listening to sermons, giving praises, practicing prayers and reading the Scripture. In receiving *eunheh* at the PMC, the mediator such as pastor or *eunsaja* takes an important role as they preach sermons¹⁶ and pray with laying on of hands (*ansu* prayer).

When people receive *eunheh* in fullness through PMC activities, they experience the fullness of the Holy Spirit. Although PMC Christians do not clearly distinguish between “receiving *eunheh* in fullness” and “receiving the fullness of the Holy Spirit,” the former is considered as the prior step for the latter. In this sense, all religious activities at the PMC can be considered as means to experience the fullness of the Holy Spirit or the fullness of *eunheh*. Thus, the PMC prayer phenomena, as seen in Figure 5, begin with praying for problems and end with the experience of the fullness of the Holy Spirit.

One of the distinct beliefs of Korean PMC Christians is that the fullness of the Holy Spirit solves all kinds of problems, both spiritual and material. This belief is based on their understanding of the biblical verse 3 John 2 that the spiritual blessing (i.e., the fullness of the Holy Spirit) leads to the blessing of health and material wealth.

The study about the motives to receive the fullness of the Holy Spirit in this research reveals that PMC Christians want to experience the fullness of the Holy Spirit, which is accompanied by certain emotional feelings (i.e., peace, joy, thanksgiving, burning heart, burning body, or shaking of body), not only because it solves their immediate problems but also it gives them power to live in accordance with God's will. They have a strong belief that it is only through the help of the Holy Spirit that they can overcome their sinful desires and face their daily problems in confidence.

Such emotion-attached experiences of the spiritual fullness, according to their statements during interview, do not last long however, but slowly disappear as they go back to their normal lives and live in the world. PMC Christians express such experience as “losing *eunheh* (은혜가 떨어지다).” When *eunheh* runs out, they believe that they are in a vulnerable state in which various problems may occur in their lives. For PMC Christians, various kinds of problems are interpreted as results of the weakness of their spirit, as was shown in their interpretations of 3 John 2. When they feel the running out of *eunheh*, and thus face problems, they return to PMC to “recharging” it for the renewal of their spirits. Thus, the cycle is perpetuated in the lives of PMC Christians.

The PMC prayer cycle, as the three dot arrows in the cycle indicate,

is composed of three sets of symmetrical elements—problems vs. the fullness of the Holy Spirit, PMC vs. world, and receiving *eunheh* vs. losing *eunheh*. It can be clearly explained with the relations of these three symmetrical elements. The reason of PMC visiting is the “PROBLEMS” they are facing in the “WORLD,” which is resulted from their experience of “LOSING *EUNHEH*.” The result of PMC visiting is the experience of the “FULLNESS OF THE HOLY SPIRIT,” which is resulted from “RECEIVING *EUNHEH*” at the “PMC.” In this sense, the entire PMC prayer phenomena can be summarized as follows: The PMC prayer phenomena are aiming at the experience of the fullness of the Holy Spirit through PMC religious activities in order to solve their immediate problems and live a victorious Christian life.

Summary of Research Findings

The major purpose of this chapter was to describe the prayer phenomena happening at three PMCs I visited. The descriptions were given through prayer contents and subjects of PMC Christians and three major prayer patterns. The followings explain the important findings I discovered in this chapter and how these findings will advance the direction of my study in the next chapters.

Through my research on the prayer contents and subjects, I

discovered two major things. First, many Christians (78 percent of my interviewees) come to the PMC to pray for their spiritual matters. Second, prayer subjects of PMC Christians are mainly limited to their personal and family matters—either spiritual or material matters. In the next chapter, I will investigate how Korean church leaders understand and respond to these two tendencies of PMC Christians' prayers.

Through the research on three major prayer patterns, I discovered some distinct beliefs and practices of PMC Christians. As I describe the church leaders' teachings about prayer in the next chapter, I will also give special emphasis on these three patterns of prayers, especially the major findings I discovered through them. My focus in the next chapter is to compare how church leaders' teachings about prayer are different from or similar to PMC Christians' beliefs and practices, stated in this chapter. Such comparison will enable me not only to trace origins of PMC Christians' beliefs and practices but also to discover Korean indigenous beliefs and practices about prayer. In the next chapter I will also study notable denominations' teachings, especially teachings of Full Gospel Church and those of Presbyterian Church, in order to have a better understanding of their current prayer phenomena.

Regarding praying for the fullness of the Holy Spirit, I discovered

four distinct beliefs and practices of PMC Christians. First, PMC Christians understand the Holy Spirit mainly based on their “emotional experiences.” In the next chapter, I will investigate how church leaders have responded to PMC Christians’ emphasis on emotional experiences and taught about Christian experience in relation to the work of the Holy Spirit. In describing their teachings, I will focus on each denomination’s different emphasis and their common practices. In Chapter 4, I will further examine how the Korean traditional religion gives significant influences to PMC Christians’ emphasis on emotional dimension of Christian experience. Then, can PMC Christians’ emotional experience be considered as shamanistic just because of the influences of their old traditional religion? In Chapter 4, I will suggest a way in which the Korean church can distinguish between shamanistic emotional experience and Christian emotional experience.

Second, PMC Christians understand the Holy Spirit through the concept of “power.” This belief is revealed in their use of the terms “(re)charging the spiritual power (영력을 <재> 충전하다).” Where do PMC Christians learn the terms? In their teachings and sermons do the church leaders also use the terms? If so, how do they use the terms and in what ways? Descriptions in the next chapter will be done based on these

research questions to trace the origin of the PMC Christians' belief.

Third, PMC Christians understand spiritual power from a “hierarchical perspective” in that the mediator (i.e., pastor or *eunsaja*) takes an important role to deliver blessing, healing power, and the spiritual fullness. In the next chapter, I will investigate whether such idea is also prevailed in the Korean church and can be discovered in church leaders' teachings or practices as well.

Fourth, the terms “the door of prayer is open (기도의 문이 열리다),” and “holding the line of prayer (기도줄을 잡다)” show a unique way PMC Christians pray to experience the Holy Spirit. In order to let the Holy Spirit take over their prayers, some PMC Christians wait for inner motive of the Spirit before they pray. Inner motive usually come as they listen to sermons or give praises. The practice of praising time before the revival meeting or the personal prayer shows that this pattern of prayer is, either consciously or unconsciously, practiced broadly by Christians at PMCs. In the next chapter, I will examine the origin of this prayer pattern by investigating the terms occurring church leaders' teachings about prayer.

Regarding the issue of healing, in the next chapter I will investigate how the Korean church responds to the healing phenomena happening at PMCs. I will also examine different teachings and beliefs about healing

among denominations, especially between the Full Gospel Church and Presbyterian Church, in order to better interpret current healing phenomena happening within the Korean church.

Regarding the issue of the material blessing, I discovered two distinct PMC Christians' beliefs that need further discussions in the next chapter. First, a distinctive belief of PMC Christians about blessing is seen in their paraphrase of the biblical verse 3 John 2 that the spiritual blessing leads to the blessing of physical health and material wealth. As we have seen in this chapter, this Christian belief of PMC people is deeply rooted in the traditional Korean worldview, and well responds to the issue of blessing held within their deep cultural belief system. In the next chapter, as I describe the church leaders' teachings, I will give special emphasis on the following research questions. Can I trace the origin of PMC Christians' belief about 3 John 2 in church leaders' teachings? If so, then from whose teachings? What are the church leaders' beliefs and teachings about blessing, especially regarding 3 John 2?

Second, PMC Christians believe that the amount of faith determines the amount of blessing one receives. This belief is well revealed in PMC Christians' use of the term "vessel (그릇)." In the next chapter, I will investigate whether the term "vessel" is used in church leaders' teachings

and sermons and, if so, how and in what ways they use it.

Regarding the PMC prayer cycle, I discovered a major pattern through which PMC Christians solve their life's problems. As we see the PMC prayer cycle, the phenomena begin with "praying for problems" and end with "the experience of the fullness of the Holy Spirit," which, according to PMC Christians' belief, solves their problems. Thus, what the PMC prayer cycle shows is the way PMC Christians solve their problems: they solve their problems through the receiving of spiritual power. Is this pattern unique to only PMC Christians or is it Korean indigenous pattern that can be observed also in the Korean church? This is a critical question that I will investigate as I describe church leaders' teachings about prayer in the next chapter.

Notes

1. These three PMCs, as mentioned earlier, were chosen for three reasons. First, they are believed to be the most well-known PMCs in Korea. Second, several prayer meetings, either public or private, are held daily in three places. Third, various prayer forms—healing prayers, mountain prayers, private prayers and fasting prayers—can be easily observed.

2. A similar result is found in the 1998 report of Osanri PMC. During the time of registration, Osanri PMC asks the participants to fill out a certain form regarding personal religious backgrounds such as denomination, church position, prayer contents, gender, and age. According to the 1998 statistics of Osanri PMC, those in their 40s (31%) visit the PMC the most often, and 56% of all participants who visited Osanri PMC during 1998 are between the ages of 30 and 49 (See the Appendix F for the 1998 Osanri PMC's summary of data).

3. According to Chosun Ilbo (5-31-2001), one of the prominent daily newspapers in Korea, the mortality rate of Korean people in their 40s is the highest in the world.

4. Among 66%, I did not include *sahmo* (pastor's wife) (8%).

5. According to the 1998 statistics of Osanri PMC, 86% of the participants in that year came to the PMC for receiving the Holy Spirit.

6. The denominational affiliations of my 50 interviewees were 29 Presbyterians (58%), 12 Full Gospel (24%), 7 Methodist (14%), and 2 Holiness (4%).

7. I did not use the term *eunheh* (은혜, grace) in my Korean and English interview questions to 50 PMC Christians (See the interview questions in Appendix 1.1). Therefore, the term *eunheh* was naturally used by PMC Christians as they gave open responses to the interview questions.

8. From this social context of pastoral ministry, some PMC Christians may have expectation that hierarchy is greatly beneficial to mediation, although this is not taught through church doctrines.

9. The healing service I observed was led by a group of revivalists. Especially during the time for *ansu* prayer for healing, many pastors of that group came to the congregation and performed *ansu* prayer.

10. *Ansu* prayer is a form of prayer mainly done by pastors for healing and blessing in the Korean church. When it is done for healing, the one who does *ansu* prayer usually put his/her hand on the affected part of the body or head of the patient.

11. *Anchal* is a healing method in which the one who does *anchal* slaps the affected

part of the body of the patient with the palm of his/her hand. Daehan PMC is known as the one that practices *anchal* in Korea.

12. A similar idea is found in Sun Do Kim's preaching (1994b:186-187) and Yong Gi Cho's teaching (1998b:111).

13. In Korean shamanism, the concept of blessing is purely materialistic not only because of the material contents of blessing shamanistic people want to receive through *gut* (shamanistic ritual), but also because of their relationship with and attitude toward the spiritual being. In *gut*, it is shamans not the ordinary shamanistic people who communicate and experience the spiritual being. In this sense, no direct relationship and communication are built between the shamanistic people and the spiritual being. Furthermore, after shamanistic people met their material needs through *gut*, they seldom show their respect to the spiritual beings or want to keep further relationship with them (Nam-Hyuck Jang 1996:50). In this sense, the concept of blessing in the Korean shamanism is purely materialistic.

14. Among the six, four were Presbyterians and two were Methodists.

15. My interview transcript of PMC Christians records the term "*eunheh*" 125 times and the terms "receiving *eunheh* (은혜받다)" 70 times used by PMC Christians regardless of their denominations and prayer requests.

16. The study of the term "*eunheh*" based on my interview transcript reveals that the most popular means by which PMC Christians experience *eunheh* was listening to sermons. The terms "receiving *eunheh*" in relation to listening to sermons occurred 16 times in the interview transcript.

CHAPTER 3

Teachings about Prayer within the Korean Church

This chapter describes how Korean church leaders teach about prayer, especially focusing on the major findings I discovered in the previous chapter. I stated in detail these major findings in the summary of the previous chapter. Descriptions in this chapter are drawn from interviews with 16 theologians or local pastors and ten PMC revival leaders. Descriptions in this chapter are also based on Korean church leaders' writings and sermons, participant observation of the revival meetings at three PMCs as well as prayer meetings at representative local churches.

From July to August of 1999 I interviewed 16 theologians or local pastors¹ and ten PMC revival leaders (See Appendix 2.2 and 3.2 for more detailed profile of the interviewees). Among the 16 church leaders I selected five professors or lecturers who were teaching at seminaries in order to know theologians' views on the PMC prayer phenomena. I also chose senior and/or assistant pastors of four churches where I did participant observation of a Friday overnight prayer meeting. In this way I was able to better understand the prayer meetings of their churches as well as the attitudes of pastors of each denomination toward the PMC prayer phenomena. I also interviewed some other pastors who were doing

ministries in their local churches with the exception of one retired pastor. Of the ten PMC leaders, two resided at the PMCs where I researched and eight were local pastors who occasionally led the revival meetings at PMCs. In order to interview church leaders and PMC revival leaders, I visited either their residences, churches, seminaries, or institutions. As I had done with PMC Christians, I recorded all the interviews on tape, and later transcribed these verbatim without omissions.

In order to observe the prayer meetings of the local churches I participated in the Friday overnight prayer meetings² of Youngrak Presbyterian Church, Kwanglim Methodist Church, Yoido Full Gospel Church (YFGC), and Jeil Holiness Church. The churches held the Friday overnight prayer meetings once a week. I also joined those participants at the Gethsemane Prayer Meeting, an official intercessory prayer meeting of YFGC. These four churches served as representative churches of their denominations in Korea in terms of their history, size and programs. Most materials I will refer to in this chapter are Korean in origin and language, written by Korean local pastors or theologians. Some materials written in English are the exception.³

As I stated earlier in the summary of the previous chapter, my focus in this chapter will be particularly on commonalities and differences between

beliefs of PMC Christians and the teachings of church leaders in order to trace the origins of PMC Christians beliefs and discover the Korean indigenous beliefs and practices about prayer. Some identified indigenous beliefs and practices discovered in this chapter will be evaluated in the light of biblical, theological, cultural and historical perspectives in the next chapter.

Preliminary Understanding of Church Leaders' Teachings about Prayer

The purpose of this section is to present basic information so that Korean church leaders' teachings about prayer may be understood. I will describe how they learned prayer, teach about prayer, understand prayer in relation to their ministry, pray for their church members, and understand the PMC prayer phenomena.

How to Learn Prayer

For both church leaders and PMC revival leaders, one of the major ways to learn to pray is the personal practice of prayer. To the open interview question of how they learned about prayer, six out of ten PMC revival leaders (60 percent) and seven out of 15 church leaders (about 47 percent) replied that the actual practice of personal prayer is one of the most important ways to learn prayer. The PMC have had an important role in shaping both local pastors and PMC revival leaders in learning to pray. My

research shows that four out of 15 local pastors (about 27 percent) and three out of ten PMC revival leaders (30 percent) learned Christian prayer by praying at PMCs.

Seminary training, however, was reported to have had little influence on their learning Christian prayer. To the original open interview question, only one local pastor and two PMC revival leaders mentioned the influences of seminary training. However, two PMC revival leaders did mention that what they had learned from seminary was only minimal theoretical aspects about Christian prayer; and a local pastor mentioned the influence of his mentor's teachings about prayer while studying in the United States.

Another important way to learn prayer was through their local pastors. Six out of 15 local pastors or theologians (40 percent) and one out of ten PMC revival leaders (ten percent) in my research said that they learned prayer from their local pastors. Among the six local pastors or theologians, four were Full Gospel pastors, and another Full Gospel pastor was a PMC revival leader. Since only five Full Gospel pastors were interviewed who were currently working at YFGC or their PMC (Osanri PMC), this means that 100 percent of Full Gospel church leaders in my research initiated the response that they learned prayer through Yong Gi Cho, the Senior Pastor of YFGC. This result shows that Yong Gi Cho's teachings about prayer have

significant influences on Full Gospel pastors in terms of their learning of Christian prayer.

How to Teach about Prayer

My research shows that local pastors mainly teach about prayer through their messages of sermons at the prayer meetings and worship services. The most popular text they use in their teachings about prayer was the Lord's Prayer. Some pastors teach prayer by preaching on the "persons of prayer" in the Scripture. Kwanglim Methodist Church taught a theoretical dimension of prayer during Wednesday Evening Worship Service. Sun-Do Kim, former Senior Pastor of Kwanglim Methodist Church, the largest Methodist Church in the world, has taught a theology of prayer to the congregation during the sermon time at the Wednesday Evening Worship. Kim has published three books on prayer, A Theology of Prayer I, II, III (7] 도의 신학), based on his sermons at this worship service. During my field research in Korea, Sung-Hoon Myung, a Fuller Theological Seminary graduate with an earned Ph.D. in Intercultural Studies who is now director of the Institute for Church Growth (교회성장연구소) in Seoul, Korea, has begun to teach the congregation about intercessory prayer at Wednesday Service at YFGC.

Large churches in Korea hold seminars on prayer or prayer schools.

Youngrak Presbyterian Church, the biggest Presbyterian Church in the world, held a “Prayer School” (1999) for their church members and taught the theoretical aspects of prayer. The pastor in charge of the program told me during our interview that about 800 people participated in the program.

Shingil Holiness Church held a seminar on prayer (1999) where hundreds of Christians and church leaders participated. The church later published a book, Prayer Task, One Stop (기도사역, One Stop) (1999), based on the contents of lectures in the seminar.

Besides such special programs, most churches in Korea have various regular prayer meetings such as early morning prayer meeting, Friday overnight prayer meeting, Wednesday evening worship (or prayer meeting), and various kinds of small group prayer meetings. Some churches I visited offered their congregation special prayer meetings. YFGC held Gethsemane prayer meeting once a week. This prayer meeting is dedicated exclusively to intercessory prayers in which people pray for such things as the nation, church, local pastors, and missionaries. Kwanglim Methodist Church offered several prayer meetings, including “one-day prayer meeting (일일 기도회)” in which all church members go to their PMC (Kwanglim PMC in Kyunggi Province) and pray once a month. Kwanglim Church also holds once a year “Horeb mountain prayer meeting,” a special 40 days’

early morning prayer meeting for all church members. These findings seem to show that the Korean church emphasizes not only the practice of prayer but also use these designated times to emphasize teachings about prayer today.

Churches that offer the special activities such as prayer schools and seminars, however, are large ones where human and financial resources are available to start such programs. Although some of what has been taught in these programs or meetings has been published, those who attended small churches have limited access to these helpful resources. Those who belong to smaller congregation learn prayer mostly on their own through Christian books, messages of their local pastors, and practicing prayer at church meetings or PMC revival meetings.

How to Understand Prayer in Relation to Ministry

My research shows that most pastors regard prayer as a very significant component of their ministry. Some of them regard prayer as *the* most important thing in their ministry. Prayer is important because it gives them spiritual power to do ministry effectively. According to my interviews with 16 church leaders, two pastors⁴ verbally mentioned that prayer is an important means to receive “spiritual power (영력).” A well-known Presbyterian revivalist who has led the revival meetings for 38 years

also mentioned during the interview, “it is when we pray that we experience inspiration, spiritual power, and God’s guidance.” He firmly believes that ministry that is done by prayer is successful. Many interviewees relate prayer to their sermon, and believe that prayer gives power and vitality to their preaching. A Presbyterian pastor who was former moderator of the Presbyterian Church of Korea and is now a retired pastor told me during an interview that no matter how well he prepared his sermons, he experienced that without prayer his preaching turned out to be a mere human speech and had no vitality.

A similar result is found in Kim’s earlier research. Myung-Hyuck Kim, a professor at Hapdong Theological Seminary (Presbyterian) in Korea, did a research using questionnaires with 300 local pastors in Korea. Based on his research, he says that almost all Korean pastors believe that prayer is an essential element for the success of their ministry. According to his research, pastors in Korea also closely relate prayer to ministry, and this is manifested in their dealing with members of the congregation at times when powerful preaching, home visitation, and evangelism are done (1987b:49-50).

How to Pray for Church Members

My research shows that all pastors pray regularly for their church

members. They came to know the specific prayer requests of their church members through prayer request cards, counseling, or home visitation.

Korean pastors normally pray for their church members during the early morning prayer meetings. Most of them spend from 30 minutes to an hour in praying daily for their congregation's needs.

When offering intercessory prayer for their church members, Korean pastors do not ignore their immediate daily needs. However, interviews revealed that they are focused on the spiritual problems of their church members more than on their immediate needs. To the open interview question regarding what they pray for their church members, 13 out of 15 local pastors (87 percent) admitted giving more emphasis to the spiritual matters of their members such as maturity of faith, assurance of salvation, standing firm in faith, etc. They treated the daily material needs of their church members as secondary in importance.

Among the 13 pastors, four (about 27 percent of all interviewees) explained that they prayed first for the spiritual matters of their church members because they either believed that "the material problems of their church members were a result of their spiritual problems" or believed that "if one stands firm in faith, his/her material problems would be solved." Such an idea is similar to PMC Christians' belief of 3 John 2 that the

spiritual blessing will lead to material blessings. The four pastors included one Presbyterian, one Methodist, one Full Gospel, and one Holiness pastor. Because they confessed the idea verbally as open responses, I assume that more pastors hold this belief. Responses seem to show how widespread is the PMC Christians' belief of 3 John 2, even among local pastors regardless of their denominations.

How to Understand the PMC Prayer Phenomena

In this section, I will describe how Korean church leaders respond to the PMC prayer phenomena in terms acknowledging and endorsing visits to PMCs and PMC revival meeting by their members.

PMC visits by church members. The following table shows the responses of local pastors of each denomination regarding their attitude toward PMC visits by their church members. Categories in the table below were developed later by the writer while reflecting on the wording in open responses of 15 local pastors or theologians.

Table 10

Denominational Attitudes toward PMC Visits
(Based on Interviews with Church Leaders)

	Presbyterian	Full Gospel	Methodist	Holiness	Total
Encourage	1	3		1	5
Encourage, but to ask members to report*	1	1	3		5
Do not encourage	2			1	3
Neither “encourage” nor “oppose”	1				1
Leave decision to church members			1		1

* Those pastors encourage their church members to go PMCs, but want to report which PMC they are going and want them to visit PMCs they recommend.

The table above shows that while pastors of the Full Gospel denomination have a strong tendency to encourage their church members to visit PMCs, many pastors in other denominations either feel uneasy or are opposed to PMC visiting by their church members. This result is congruent with PMC Christians’ responses about the attitude of their local pastors toward PMC visits in the previous chapter (see Table 9 in Chapter 2).

Since PMC leaders may have different denominational backgrounds and different interpretations of the Scripture, based on their own theological training and spiritual experiences, PMCs in Korea are understood as places where Christians will likely be influenced by teachings that are different from the local church. Some PMC leaders do not have any official theological

training. A Presbyterian pastor said during interview, “Going to a PMC is like going to a medical doctor who does not have a license.” He termed the PMC “a spiritual doldrums,” a very dangerous place where unlicensed (unqualified) people give *ansu* prayer (praying with laying on hands). He also said during interview that some PMC-goers who became used to PMC messages and that prayer atmosphere oppose the ministry of their local pastors and the worship style of their local churches; and they are not satisfied with the messages of their local pastors. This Presbyterian pastor expressed well an important reason why many local pastors feel uneasy or opposed to PMC visiting by their church members, and want them to pray in the church rather than at PMCs.

A similar result was found in my research regarding the PMC revival leaders who serve as pastors. Eight out of ten PMC revival leaders I interviewed were local pastors who occasionally go to PMCs to lead the revival meeting. Although no PMC revival leaders opposed their church members visiting PMCs, many of them, like local church pastors, also permit them to go to the PMCs they approve. Out of ten PMC revival leaders, four pastors (40 percent) encouraged their church members or Christians to visit PMCs, and six pastors (60 percent) encouraged them but asked them to go to PMCs they recommended. Therefore, it is

understandable that they, as local pastors, also prefer to guide the PMC participation of their church members.

PMC revival meetings. The following two tables show local pastors' views and PMC revival leaders' views on the PMC revival meetings respectively. Categories in the tables were developed by the writer on the basis of wording from interviewees' open responses.

Table 11

Evaluations of the PMC Revival Meeting
by Church Leaders

	Presbyterian	Full Gospel	Methodist	Holiness	Total by Category of Response
Shamanistic	4		2		6
Both shamanistic & not shamanistic	1	1			2
Not shamanistic		1			1
Shamanistic, but no problem			1	1	1
Depends on PMCs		2		1	3
Depends on the one leading the revival meeting			1		1
No answer	1				1

Table 12

Evaluations of the PMC Revival Meeting
by PMC Revival Leaders

	Presbyterian	Full Gospel	Methodist	Holiness	Total
Shamanistic	4			2	6
Not Shamanistic		2			2
Shamanistic, but not in a negative sense	1		1		2
Total Participants by Denomination	5/11	2/6	1/5	2/4	

The two tables above show that both church leaders and PMC revival leaders from the Presbyterian Church (eight out of 11 Presbyterian leaders, about 73 percent) believe that the PMC revival meetings have negative shamanistic elements. For example, they might think PMC Christians tend to seek for material blessing and emotional excitement, pray merely for themselves (selfishness), and treat offerings as a means of securing material blessing. Few church leaders or PMC revival leaders from the Full Gospel denomination, however, view the PMC revival meeting as shamanistic in a negative sense. This clearly shows strongly two different denominational attitudes within the Korean church toward the PMC revival meeting.

Major Understanding of Korean Church Leaders' Teachings about Prayer

In the last section, I presented basic information about Korean church

leaders' teachings about prayer. This section deals with the important contents of church leaders' teachings about prayer and their teachings about three patterns of prayer—praying for blessing, healing, and the fullness of the Holy Spirit. Descriptions in this section will be based on open interviews with local pastors and PMC revival leaders, participant observation at the prayer meetings at local churches and PMCs, and writings and sermons by church leaders.

Important Contents of Teaching

Open interview conducted with 15 Korean church leaders⁵ revealed that they gave special emphasis to five points in their teachings about prayer. My subsequent readings of the books on prayer written by Koreans support these findings. In this section, I will describe the five main points that Korean church leaders give emphasis in their teachings about prayer.

God's will. To the interview question regarding what they taught, six out of 15 church leaders (40 percent) gave emphasis to God's will in their teachings about prayer. Out of six pastors, three are Presbyterian, two Full Gospel, and one Holiness. They reported teaching that Christians should pray in order to accomplish God's will, rather than to accomplish the wishes of the one praying. As an example of such a prayer in the Scripture, two Presbyterian pastors mentioned Jesus' prayer at the Garden of

Gethsemane, where Jesus prayed, “May your will be done” (Matthew 26:42, NIV).

Some church leaders I interviewed believed “the accomplishment of God’s will” was at the heart of biblical (or Christian) praying, and they treat Korean Christians’ prayers for achieving one’s own desires not as biblical prayer, but as an influence from the Korean traditional religion of shamanism. A Full Gospel pastor who earned a Ph.D. degree in U.S.A. in my interview regarded “the accomplishment of God’s will” as being the core of a theology of Christian prayer. He believes that many Korean Christians’ prayers remain limited to *kibok sinang* [shamanistic belief in prayers for the material blessings] because they do not understand the essence of Christian prayer.

From my reading of Korean books on prayer, such a tendency is distinct. In his article, Sun-Hee Kwak, Senior Pastor of Somang Presbyterian Church, a well-known Presbyterian church in Korea, regards Korean Christians’ attitudes toward prayers for achieving their desires as paganistic. He says that Korean Christians’ prayers are, by and large, influenced by the methods and worldviews of traditional religions such as shamanism. He argues that Christians must get rid of this pagan religious consciousness and rather learn to pray to accomplish the will of God

(1979:69). Sung-Yeul Kang, the Old Testament professor at Honam Theological University and Seminary (Presbyterian) in Korea, asserts in his article that when prayer is practiced in order to meet one's needs, it is not the true form of prayer that the Bible teaches. Biblical prayer focuses on communion with God, which includes the adjustment of the will of the one praying to God's will. In this communion with God, the most important thing ultimately is to surrender the will of the one praying to the purpose of God (Kang 1996:53).

Therefore, for Korean church leaders, prayer is more likely understood not as a way to receive what we want from God but as a way to accept what God wants for us. In other words, it is not a means to change God's will but a means to change our will to conform to God's will. Thus, emphasis is given more on finding God's will and human beings' obedience to it than on securing the needs of the one praying.

Listening to God. Similarly to the former point is the idea of listening to God. Since finding God's will is very important as a function of prayer, Korean church leaders teach that prayer should not be just a one-way street—simply asking of God what we need (Bo-Ra Choi 1995:61). Prayer is not a monologue; it is a dialogue between God and the one praying. Therefore, it includes not only asking from God but also listening to God

(Sung-Jong Shin 1995:147). It is a means to search for God's will (Tak-Jin Im 1986:18; In-Hyun Shin 1986:25). In my interviewing, two out of 15 pastors (about 13 percent) emphasized listening to God in prayer, rather than just asking unilaterally. A Holiness pastor during interview asserted that since prayer is spiritual communion with God, true prayer is to find God's will and to obey it. He believes that to ask God for our desires unilaterally is not an attitude of true prayer.

The Word of God. For the Korean church leaders, knowing the Word of God is essential in order to pray in accordance with God's will. In my interviews, four out of 15 pastors (about 27 percent) stated an emphasis on the Word of God in their teachings about prayer. Out of four pastors, three were Presbyterian pastors.

Korean church leaders teach that one has to know the contents of the Scripture in order to pray in accordance with God's will because it is the Scripture that reveals the will of God. Thus, when one prays without knowing the contents of the Scripture, such a prayer may be deviated from the biblical teachings and will not be answered by God (Jin-Soo Hwang 1995:257-258; Yong Gi Cho 1998b:23-24).

My findings on the PMC prayer phenomena in the previous chapter also revealed that PMC Christians emphasize the Word of God in their

prayers. There is a difference in terms of what they meant by “the Word of God” however. In the previous chapter, we noted that PMC Christians often use the biblical verses while praying at PMCs. Those biblical passages are the ones related to their current situations or they are used to give confidence of God’s answer. Thus, as they listen to sermons or read the Bible, they perceive that God’s Word seems to be related and applied to their current problems. Those God-given words sometimes rebuke them, console them, or give them confidence in their present situation. As PMC Christians pray with those God-given words, they are able to “hold the line of prayer (기도의 줄을 잡다)” and get into prayer in depth.

However, when local pastors teach how to pray using the Word of God, it more likely means to pray on the basis of the spirit of the teachings of the Word of God. In other words, to pray with the Word of God means to pray in accordance with the concepts of the biblical teachings in terms of the methods and contents of prayer. For example, if one gives emphasis on praying for one’s own needs more than for God’s kingdom, it contradicts the teaching of Matthew 6:33: “Seek first his kingdom and his righteousness” (NIV). For Korean church leaders, such praying is not biblical. Although PMC Christians use the Word of God in their prayers, then, to the eyes of the Korean church leaders, PMC Christians’ prayers still may be seen as

deviating from the biblical teachings in terms of the methods and the contents.

Intercessory prayer. Three out of 15 pastors interviewed (20 percent) emphasized praying for others instead of praying for only one's own concerns. My interviews with PMC Christians and church leaders showed that some churches stressed the order of prayer topics in their teachings. Kwanglim Methodist Church and YFGC teach their church members to pray for nation, church, and other people first and to pray for their own needs later as they practice personal prayer. Sun Do Kim, former senior pastor of Kwanglim Methodist Church, teaches that Christians should not pray only for themselves but pray for their brothers and sisters (1 Timothy 2:1) (1994a:46). He teaches that the intercessory prayer is a mark of maturity in faith (1992:142) and the one that God pleases (1994b:162). When we pray for others a lot, Kim teaches, God solves our problems too (1994a:46).

I also discovered, through participant observation during the Friday overnight prayer meeting at Youngrak Presbyterian Church, Kwanglim Methodist Church, and Jeil Holiness Church, that churches concentrate on intercessory prayer during their prayer meetings. A large portion of prayer time during the meetings was given to intercessory prayer. Major topics for

intercession during these meetings were the church, pastors, church members, church programs, nation, and missionaries. People then remained for a while after the official prayer meeting to pray for their own concerns. Unlike the prayer meetings of mainline Presbyterian and Methodist churches, the major topics for prayer during the first session of the YFGC Friday overnight prayer meeting, regarded as the central prayer meeting of the church, were: praying for the fullness of the Holy Spirit, blessing, and healing. This seems to show that when leading the official prayer meeting, while the mainline church gives more emphasis on the intercessory prayer, Full Gospel Church tends to be more sensitive to the felt needs of their congregation.

My own research findings in the previous chapter showed that PMC Christians mainly pray for themselves and their family members. The same result was discovered during an interview with a Methodist pastor. He asked the church members in his district to write their prayer requests in the prayer request card and submitted it to him.⁶ As he sorted out the cards, he realized that the most urgent prayer requests of his members were the salvation of family members, and then their own religious matters (i.e., the fullness of the Holy Spirit, maturity of faith), the problem of healing, children's matters, and business problems followed next. He said that a

very small number of people referred to intercessory prayer requests such as church matters and pastors in their prayer request cards.

Review of the literature revealed that Korean church leaders are well aware of this prayer tendency among Korean Christians and criticize it as self-centered. In his article based on the table talk of three Korean church leaders on the matter of prayer in the Korean church, Presbyterian Pastor Ha describes the self-centered nature of the prayer contents of Korean Christians. He asked the participants of the Friday overnight meeting in his church to fill out and submit their prayer requests. As he sorted out these requests, most of them did not go beyond the boundary of their family concerns (Hyung-Gi Kim 1982:71). My research and the two other investigations on church members' prayer requests done by local pastors show that the self or the family-centered tendency is a distinguished feature in the Korean Christians' prayers.

As already mentioned, some church leaders attributed the self-centered prayer of Korean folk Christians to the influence of shamanism (Choong-Hyun Choi 1993:68-69; Jee 1996:90-91; Jang 1996:190-191). Nam Hyuck Jang, Presbyterian pastor, in his Ph.D. dissertation on shamanism in Korean Christianity, considers the problem of family centeredness as "a preexisting factor" from the shamanistic context of the

Korean church. According to him, family cohesion, which once contributed greatly to rapid evangelization in Korea, functions as “a critical barrier against transforming the biblically unacceptable traditional worldview and value system of family-centered selfishness” (1996:190-191). In his book, Choong-Hyun Choi, lecturer at Chongsin Theological Seminary (Presbyterian) and pastor of Gaebokdong Church in Korea, also relates Korean Christians’ self-centeredness to their prayers for blessings and treats it as a shamanistic element within the Korean church (1993:68-69).

Maturity of faith. In my interviews, three local pastors stressed praying for maturity of faith, pointing out the problem of separation between prayers and the lives of Korean Christians. A Presbyterian pastor during interview lamented that little transformation occurs in the lives of Korean Christians who are praying a lot at the early morning prayer meeting and at the mountain sites. He said that the lives of the ones praying become more self-centered and stubborn. In this sense, the Korean church, he said, has failed to train its members to develop true Christian spirituality. He asserted that the purpose of Korean Christians’ prayers should change from gaining something from God to becoming mature in faith, transforming their lives, and resembling the image of Christ. According to my reading of Korean books on prayer, some Korean church leaders also point out this

problem of the gap between prayer and the daily life of the one praying (So 1995:44).

Three Patterns of Prayer

In the previous section, I delineated five points that church leaders gave emphasis in their teachings about prayer. This section will deal with church leaders' teachings about three patterns of prayer—praying for the fullness of the Holy Spirit, healing, and blessing. In describing church leaders' teachings, I will specially examine how their teachings correspond to or differ from PMC Christians' beliefs and practices mentioned in the previous chapter. Descriptions in this section will be based on writings and sermons of church leaders and interviews with local and PMC leaders in my research.

Praying for the fullness of the Holy Spirit. Myung-Yong Kim, professor of systematic theology at the Presbyterian College and Theological Seminary in Korea, has described in his article two kinds of Holy Spirit movement in the Korean church—the Pentecostal (Full Gospel) style of the Holy Spirit movement and the traditional Presbyterian style of the Holy Spirit movement. The former stresses speaking in tongues, prophecy, and healing, and can be found in the Full Gospel Churches as well as in all Korean churches in general, regardless of their denominations. Many

revival meetings and prayer meetings at PMCs, according to him, belong to this movement. The latter movement has a sense of suspicion of the former, and relates the work of the Holy Spirit mainly to conversion and sanctification. Unlike the ecstatic character of the Pentecostal style of the Holy Spirit Movement, this movement is relatively quiet (Myung-Yong Kim 1991:100-101).

Research of the Korean literature on the Holy Spirit is clear regarding Kim's distinction between the Pentecostal and the traditional Presbyterian style of the Holy Spirit movement. Among the Korean materials I researched, not a few of them are theological debates between the Presbyterian Church and the Full Gospel Church. However, such theological debates serve to create more confusion in the Korean church than help in solving the problem. Han-Soo Lee, New Testament professor at Chongsin Theological Seminary (Presbyterian), mentions precisely the case of such confusion in the Korean church (1991:118):

There is no question that to have the right biblical view on the personality and the work of the Holy Spirit is very important to the individual Christian life and the community life and growth. Unfortunately, however, in the present situation of the Korean church, the church meets with confusion in various aspects because she does not have the right view on the Holy Spirit. This confused understanding of the work of the Holy Spirit is not easily solved since like a tangled thread it involves not only doctrines but also the experiential dimension.

Therefore, in order to understand Korean church leaders' teachings about "the fullness of the Holy Spirit" which relates to the way in which answered prayer is termed as objectively as possible, it is necessary to understand how the Full Gospel Church teaches about the fullness of the Holy Spirit and how the Presbyterian Church, the representative mainline church in Korea,⁷ has criticized, in counteraction, their teachings and taught about the issue. Since the theological issues on the Holy Spirit and also other issues such as healing and blessing are raised between these two denominations and most Korean materials I found were written by them, here I will limit my study mainly on the teachings of these two denominations. In order to give more focus on my writing in this section, I will deal with the issues that are related to the previous chapter. Therefore, I will first delineate how Korean church leaders understand the Holy Spirit and how they teach about ways to be filled with the Holy Spirit, the means of guidance of the Holy Spirit, and motives to receive the fullness of the Holy Spirit. Descriptions in this section are based on writings and sermons of the Korean pastors and theologians and my interviews with local church and PMC revival leaders, and these will be cited as they are discussed.

1. Understanding of the Holy Spirit

In the previous chapter, I mentioned my discovery of three distinct

characteristics of the PMC Christians’ understanding of the Holy Spirit—that it was an experiential, power-oriented, and hierarchical understanding of the Holy Spirit. In this section, I will delineate church leaders’ understanding of the Holy Spirit in relation to these three matters.

1) Experience-centered vs. the Word-centered Understanding

There are two different understandings of the Holy Spirit within the Korean church—experience-centered and the Word-centered.

a) Experience-Centered Understanding from the Full Gospel Church

The encounter with the living God stands at the center of the Full Gospel theology. International Theological Institute (국제신학연구원), which belongs to Yoido Full Gospel Church, published two volumes of books, Belief and Theology of Yoido Full Gospel Church I, II (여의도순복음교회의 신앙과 신학, Volumes I, II). The second volume simply states, “To become Pentecostal means to experience the power of God in Jesus” (International Theological Institute 1993b:48-50). Yong Gi Cho teaches that one of the most significant evidences of the Spirit baptism is the spiritual experience of speaking in tongues (1998a:115-118). A Full Gospel pastor during my interview asserted also that *the* evidence of Spirit baptism is speaking in tongues. He told me that his church has two

different types of membership cards—one for the members who received only water baptism and the other for the members who received baptism of the Holy Spirit. He said that whenever he interviewed new applicants for the position as associate pastors in his church, he always asked whether they had the experience of Spirit baptism. Those who had not experienced Spirit baptism were not qualified as ministers.

The experience-centered understanding of the Pentecostal Church is also well expressed in their understanding of the Scripture. YFGC teaches that the Scripture is a masterpiece in which the writers of the Scripture describe the experience of the Holy Spirit as a phenomenological language. Therefore, in order to interpret it correctly, one has to experience the direct encounter of the Holy Spirit and have the same experience that the apostles had (International Theological Institute 1993b:47-48). Therefore, according to Full Gospel teaching, one must have the experience of the Holy Spirit first in order to interpret the Scripture correctly (International Theological Institute 1993b:49).

b) Criticisms of the Experienced-Centered Understanding
from the Mainline Church

Pastors and theologians of the mainline churches have strongly opposed the experience-centered understanding of the Holy Spirit.

Regarding PMC Christians' prayer phenomena of the fullness of the Holy Spirit, the major problem Korean church leaders pointed out to me during interview was PMC Christians' understanding of the fullness of the Holy Spirit through its outward signs or emotional feelings, such as speaking in tongues, trance, God's voice, exorcism, healing, feeling of burning in the body, prophecy, interpretation, and so on. In open responses about problems related to praying for the fullness of the Holy Spirit at PMCs, 11 out of 16 local pastors or theologians (about 69 percent) referred to PMC Christians' experience-centered understanding of the fullness of the Holy Spirit. Among those 11 pastors, four are Presbyterian, three Methodist, two Holiness, and two Full Gospel. Thus, my result shows that it is not only mainline church leaders but also some Full Gospel pastors have difficulty in accepting the experience-centered faith of PMC Christians.

The two Full Gospel pastors interviewed mentioned the necessity to balance the outward spiritual gifts and the fruits of the Spirit in Korean Christians' understanding of the fullness of the Holy Spirit. These are two pastors who earned Ph.D. degrees in the United States and are leading theologians in the Full Gospel Church in Korea. This seems to show that there may be a tendency to have a more balanced view of the fullness of the Holy Spirit among some Full Gospel theologians in Korea.

In the critiques from mainline church leaders, they tend to compare the ecstatic experience of Christians with that of traditional shamans, and treat it as more likely shamanistic in origin than Christian (Tae-Kon Kim 1981:234-239; Hoon-Gu Lee 1991:115-116; Choong-Hyun Choi 1993:72-73; Jee 1996:62). Tae-Kon Kim, former professor of folk religion at Kyunghee University, compares the phenomena of shamans' trances (입신체험) with those of Christians' experience of the Holy Spirit. He argues that almost all of those who experience the Holy Spirit report ecstatic spiritual experiences such as shaking hands, shaking of the body, burning feeling in the body, speaking in tongues, having visions, and hearing audible voices as their evidence (1981:234-239). The results of Kim's research were used by some mainline church leaders as a significant proof in their criticisms against the phenomena of the ecstatic experience of the Holy Spirit (Jee 1996:62; Hoon-Gu Lee 1991:114; Young-Dong Kim 1994:567).

Some mainline church leaders also criticize PMC leaders for the ways they manipulate the ecstatic atmosphere and treat it as shamanistic or magical. During one interview, a Presbyterian pastor compared PMC Christians' enthusiastic praising with clapping of their hands with shamans' dance for the calling of their familiar spirit. He insisted, "It is danger to seek a fixed method or technique as a way to experience the fullness of the

Holy Spirit.”

John T. Kim, adjunct professor of Missiology at Calvin Theological Seminary, also compares the charismatic revival meetings of the Korean church where people sing up-tempo songs with hand clapping in accompanied with traditional drums to intensify the spiritual experience of the participants with traditional shamanistic ritual where shamans are excited by the mystical power of spirits and experience supernatural ecstasy in the midst of the ritual. He believes that the charismatic revival meeting in the Korean church is not different from the ritual of shamanism (1996:219).

Yohan Lee, in his Ph.D. dissertation on the Analysis of the Christian Prayer Mountain Phenomenon in Korea, argues as well that some part of the prayer ritual at PMCs has magical implications (1985:174-175). He asked a couple of questions of PMC Christians in order to check the influence of leaders' techniques on the participant in the prayer ritual. Regarding the question about experiences of losing consciousness during the prayer session, 12 interviewees (15.1 percent) in his study said that they had experienced losing consciousness during the prayer session. To the question about speaking in tongues, seven people (33.7 percent) believed that everyone should definitely experience speaking in tongues. Lee concludes that these statistics support the Korean theologians' assumption that the PMC group

prayer leader pushes the people to have a special Christian experience in a magical way during the session (1985:158-159).

c) The Word-Centered Understanding from the Presbyterian Church

In reaction to the subjective and emotional experience-centered understanding of the Holy Spirit, pastors and theologians at Presbyterian churches strongly stress the objective and intellectual use of the Word of God. They emphasize that the Christian life should be based on the Word of God instead of on the emotional spiritual experience (So 1995:97; Jee 1996:64; Kyun-Jin Kim 1988:183-191; Kwak 1979:71; Seung-Gu Lee 1994:126-128). For them, the objective understanding of the Word is the primary means by which to comprehend the work of the Holy Spirit.

My research also shows that Presbyterian Church leaders themselves rely strongly on the Word-centered faith. According to my interviews with 15 local pastors or theologians on the matter of contents of teachings about prayer, four of them stressed the Word of God in their teachings about prayer, and out of four pastors, three were Presbyterian pastors. A Presbyterian pastor during the interview said that the fullness of the Holy Spirit is nothing but the fullness of the Word of God. It is a life that is ruled by the Word of God.

In the research reports on the heretical groups of the Presbyterian Church of Korea (*Tonghab*), the Word-centered faith of the Presbyterian Church is well expressed in contrast to the experience-centered faith. In these reports written by the Consultation Office for the Problem of Heresy (사이비이단문제 상담소, the Presbyterian Church of Korea, *Tonghab*), the Presbyterian Church of Korea barred their members from participating in meetings of the Hallelujah PMC⁸ because “Kay-Hwa Kim (director of Hallelujah PMC) has emphasized spiritual experiences such as visions and revelation more than the Word of God; thus she has deviated from the Word-centered faith” (Consultation Office for the Problem of Heresy 1999:81).

d) Pentecostal Characteristics within the Presbyterian Church

Although the traditional Presbyterian Church strongly teaches Word-centered faith, the Pentecostal style of the Holy Spirit movement also has had a great influence on Korean Presbyterianism. In his Ph.D. dissertation on Pentecostal Type Distinctives and Korean Protestant Church Growth (1986), Jae Bum Lee argues that the Pentecostal distinctives are equally remarkable in the superchurches in Korea and are closely related to church growth. According to him, “Pentecostal distinctives” refers specifically to the baptism in the Holy Spirit, and the use of “charismatic” gifts such as divine healing, miracles, speaking in tongues, prophecies, exorcism, and the

structuring and regularizing of all night prayer sessions (1986:iii). He cites all-night prayer as one of the Pentecostal distinctives in Youngrak Presbyterian Church in Korea (1986:295-297). When visiting the Friday overnight prayer meetings at Youngrak Presbyterian Church, I observed even more Pentecostal distinctives in the prayer meeting such as *tongsung* prayer (praying in a loud voice) and clapping hands while praising. Such characters originated in the Pentecostal tradition, and were not initially part of Reformed tradition. Such charismatic characteristics also were observed at Friday prayer meetings of Kwanglim Methodist Church and Jeil Holiness Church. In this sense, Shim is right when he says in his article, “Although many Presbyterian pastors say that they follow the Presbyterian tradition, in practice they do ministry in the Pentecostal style” (Chang-Sup Shim 1995: 179-180).

2) Power-oriented Understanding of the Holy Spirit

In church leaders’ open responses to interview questions on the fullness of the Holy Spirit, the term “spiritual power (영력)” was used both by a Methodist and a Presbyterian pastor, and the term, “(re)charging the spiritual power (영력을 <재>충전하다)” also was used both by a Methodist and a Full Gospel pastor in order to explain the phenomenon. My readings of Korean materials also reveal that many church leaders use the terms,

“spiritual power” or “(re)charging the spiritual power.” (Sun-Do Kim 1994a:57; Keun-Ho Choi 1995:39; Jae-Dong Jun 1987:19; Tak-Jin Im 1986:20; Tak 1989:67). This seems to indicate that, like PMC Christians, Korean church leaders, regardless of their denomination, understand the Holy Spirit through the concept of power.

There is a difference, however, between how PMC Christians and church leaders use the term. When PMC Christians use the term “spiritual power,” they more likely relate it to their personal matters—either material or spiritual. However, church leaders use the term “spiritual power” in relation to their ministry. To open interview question about how prayer is related to their ministry, many church leaders replied that prayer gave “spiritual power (영력)” to their ministry in the areas of preaching or home visitation.

Some local pastors also have written regarding the power of the Holy Spirit to the growth of the church. Sun-Do Kim preaches relationship among three phenomena—prayer, the power of the Holy Spirit, and the growth of the church. He says that prayer is a means to receive the power of the Holy Spirit, which enables the church to achieve growth (1994a:58). A similar pattern is also found in Yong Gi Cho’s story about the growth of his church. According to Cho, the motivating power behind church growth

is fervent prayer (1996:5). He said that when his church prayed earnestly, the fire of the Holy Spirit came upon them. As a result, the phenomena of healing and exorcism took place which drew a lot more people to his church (1995a:234-235).

3) Hierarchical Understanding of the Holy Spirit

I discovered from readings and my interviews with PMC revival leaders that some PMC leaders hold the hierarchical understanding of the Holy Spirit. A well-known Presbyterian revival leader I interviewed told me that when he practiced *ansu*, the experience of healing and the fullness of the Holy Spirit occurred. Yong Gi Cho (1998a:121), director of Osanri PMC and Senior Pastor of YFGC, and Moo-Nahm Cho (1993:51), director of Bundang Jeil PMC and pastor of Creation Presbyterian Church, teach in their books that *ansu* prayer is one means by which to receive spiritual gifts and the Holy Spirit.

Hierarchical understanding of spiritual power may also be observed within the local church. In Korea, the pastor of the local church, who has the authority to perform *ansu* prayer, is regarded as an important mediator for blessing and power from God through *ansu* prayer. According to my interviews with 50 PMC Christians, the most common prayer form that the local pastors use for healing and blessing is the prayer of *ansu* in which the

one praying *ansu* is regarded as a primary mediator for transmitting God's power and blessing. One of my interviewees told me that her church, one of the representative Presbyterian congregations in Korea, held a special early morning prayer meeting once a year for a certain period. During this special time, all pastors in the church practiced *ansu* prayer for the purpose of blessing each participant in the meeting.

A Methodist pastor during interviews clearly expressed a hierarchical understanding of the spiritual power. He taught his church members, especially those who were beginners in prayer, to pray with believers who have more spiritual power because the pastor believes that spiritual power can be transmitted while praying.

2. Ways to be Filled with the Holy Spirit

The phrases “holding the line of prayer (기도줄을 잡다),” and “the door of prayer is open (기도의 문이 열린다)” that PMC Christians use did not occur in my readings of the Korean materials on prayer. However, according to my interviews with Korean church leaders, the phrase “the door of prayer is open” was used by three mainline church leaders—two Presbyterian pastors and one Methodist pastor. This seems to indicate that the phrase “the door of prayer is open” is more likely used orally rather than in written form. A Presbyterian pastor I interviewed gave emphasis to

tongsung prayer (praying in a loud voice) in his teachings because, according to his experience, *tongsung* prayer helped the one praying “open the door of prayer.” The other Presbyterian pastor said that he did not oppose praying for material matters because as one prayed for material matters, he or she could experience of “the door of prayer being opened.” A Methodist pastor in my interview used the phrase “the door of prayer is opened” as a prior step leading to the fullness of the Holy Spirit. The fact that mainline church leaders as well as Korean Christians use the phrase seems to indicate that to seek the leading of the Holy Spirit while praying is a distinctively Korean way to pray.

3. Means of Guidance of the Holy Spirit

Yong Gi Cho teaches that the Holy Spirit leads us through both natural and supernatural means. According to him, the miracles and the spiritual gifts recorded in the Bible still are continuing today. Jesus, who is the same yesterday and today and forever (Hebrews 13:8), has continuously performed miracles throughout the church history in the past and can perform miracles today (Yong Gi Cho 1997a:159).

Most mainline church leaders during interview reported believing in supernatural spiritual gifts and miracles. However, according to my research on the Korean materials, some conservative Reformed pastors and

theologians strongly hold to the traditional theology of Calvin that states that supernatural spiritual gifts and miracles are limited only in the biblical times, and thus deny the supernatural means of guidance of the Holy Spirit⁹ (Chul-Won Suh 1995:210; Seung-Gu Lee 1994:126; Jae-Yeul So 1995:99).

Instead, they give strong emphasis to the Word of God as an important means of guidance of the Holy Spirit, and teach members not to focus too much on the supernatural means of guidance such as dreams, visions, God's voice, and so on.

Sun-Hee Kwak, Senior Pastor of Somang Presbyterian Church and one of the leading Presbyterian pastors in Korea, writes that in other religions dreams and visions are the means to receive answers to prayers. In Christianity, however, the Word of God is more important in receiving these answers. When one prays and reads the Scripture, the Word is alive through the work of the Holy Spirit and the supplicant receives God's answer. Kwak argues that a Bible-centered faith is what the Korean church needs today (1979:71).

Seung-Gu Lee, a Korean professor at Westminster Seminary, argued similarly in his article that when one hears God's voice directly or dreams a dream, it is not the leading of the Holy Spirit because God does not give God's voice after the closing of the revelation of the Scripture. To accept

such kind of revelation is to ignore the Holy Spirit. He insists that the Holy Spirit always uses the Scripture. He gives three ways by which the Holy Spirit uses the Scripture. First, the Holy Spirit enables us to understand the Scripture when we read or listen to it. Second, the Holy Spirit enables us to apply the Scripture to our lives, so we realize the will of God in the midst of our lives and follow it. Third, the Holy Spirit reminds us and makes us realize the Word that we have learned before (1994:126).

4. Motives to Receive the Fullness of the Holy Spirit

Both Presbyterian theologians Young-Bok Ann (1993:20-21) and Eui-Hwan Kim (1993:32) as well as the Full Gospel Church leader such as Yong Gi Cho (1998a:124) relate the motives for seeking the fullness of the Holy Spirit to sanctification and service, especially the task of evangelism. In addition to sanctification and service, Cho's teachings about the threefold blessing imply that the fullness of the Holy Spirit is a way to achieve material blessings and the blessing of health. Based on 3 John 2, he teaches that the spiritual blessing leads to the blessing of prosperity and health. For Cho, the spiritual blessing is identified with the fullness of the Holy Spirit (1977:98-103; 1997c:289-291). Therefore, according to his theory, one may seek for the fullness of the Holy Spirit for the blessings of prosperity and health. As we have seen in the previous chapter, Cho's

teaching that the fullness of the Holy Spirit leads to the blessing of health and prosperity has had significant influence on the practices and beliefs of Christians praying at PMCs.

Praying for healing. In this section, I will describe the beliefs and teachings of healing from Full Gospel Church and Presbyterian Church.

1. Teachings and the Ministry of Healing within the Full Gospel Church

This section describes how the Full Gospel Church believes and teaches about healing and does healing ministry in the church.

1) Belief and Teaching

The Full Gospel Church believes that healing can take place today (Yong Gi Cho 1997a:158-159; Yong-Sik Kim 1984:92). Yong Gi Cho teaches that the miracles of healing recorded in the Scripture are taking place today, as in the early church. The Bible verse he often uses is Hebrews 13:8: “Jesus Christ is the same yesterday and today and forever” (NIV) (1997a:158-159).

Yong Gi Cho teaches that God’s will for man is not to cause sickness but to provide healing. In the Bible, God is called as “Johovah-ropheka”: the God who heals (Exodus 15:26). God concerns not only our soul but also our body (1997c:142-143). Therefore, to reject the grace of healing is

a sinful action that goes against God's will (1997c:135).

According to Yong Gi Cho (1977: 244-256; 1997a:145-146) and Yong-Sik Kim (1984:87), professor at Assembly of God Seminary and pastor of Myeunmok Jeil Church, there are three roots of disease—the devil, sin, and the curses. For Yong Gi Cho, the devil is a major source of disease. The devil enticed human beings, made them commit sin, and brought them diseases as the penalty of sin (1997c:145). He teaches that it is Satan that provides all elements, including viruses, with the destructive energy to cause disease (1987:118). Cho also teaches that the root of disease is sin. Based on Romans 5:12, he maintains that the result of sin is death, and as a process bringing persons to their death, disease came to human beings. If there were no sin in the world, there would be no disease (1997c: 145-146). Therefore, all diseases are the direct result of sin (1997a:36-38). Cho also understands disease as “the curse of God” that came as a result of sin (1997c: 146).

Yong Gi Cho teaches that healing is a part of the work of Jesus' redemption (1997c:136, 148-154). Since the root of disease is sin, it is natural that the redemption of Christ includes healing (1976:10). Jesus died not only to save us from sin but also all its results such as sickness. In order to support his argument, Cho uses Isaiah 53:5 and Matthew 8:17,

insisting that Jesus shed his blood in order to heal our physical bodies (1997a:38-42). Therefore, if we believe that Christ redeemed us from our sins, we should believe that He also redeemed us from our sicknesses too. If Christians believe in the forgiveness of their sins but do not want to be healed from sickness and pain, this itself becomes a grave sin of ignorance, rejection or unbelief contrary to the will of God. Therefore, according to Cho, if one does not believe in divine healing, that one does not entirely believe in the redemption of Jesus Christ (1997c:136).

Cho explains the redemptive ministry of Jesus in three ways—destruction of the devil’s work (1 John 3:8), redemption from sin (Hebrews 9:15), and redemption from the curses of the law (Galatians 3:13). Because of these redemptive works of Jesus, we are freed from the three roots of disease: the devil, sin, and these curses.

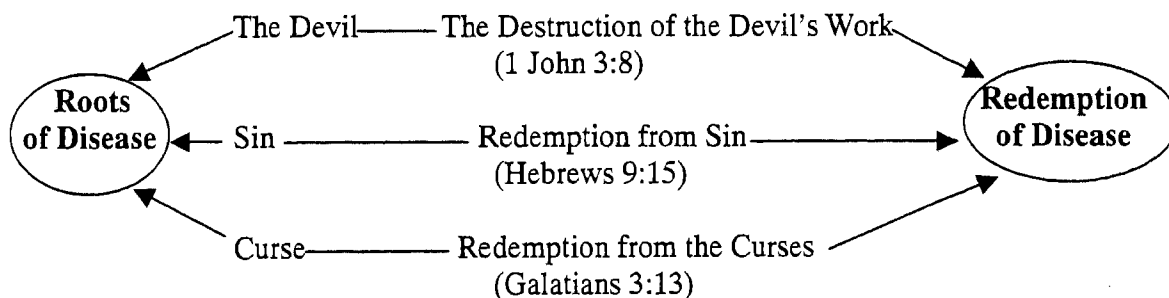


Figure 6

Cho’s Teaching on Redemption of Disease
through the Cross of Jesus Christ (1997c:151)

2) Healing Ministry

In my participant observation at worship services and prayer meetings of the YFGC, I noted how healing is an important part in the gatherings. The church prayed for physical and other types of healing at almost every meeting, including Sunday worship. The pastor who leads such meetings asks the congregation to put their hands on the affected parts of the body and pray together in unison in loud voices (*tongsung* prayer). After *tongsung* prayer was done, the pastor who led the worship made the proclamation of healing: "Today God heals such and such diseases." All congregations responded to each proclamation of healing saying "amen" in loud voices. According to a quotation from a research on Yoido Full Gospel Church, 56 percent of new believers came to the church for the direct purpose of some types of healing (Hoon-Gu Lee 1991:135).

2. Criticisms on Healing Phenomena from the Mainline Church

According to my interviews with local pastors and PMC revival leaders, I found that mainline churches have very negative views of PMC healing phenomena. They criticized Christian healers regarding their unbiblical healing methods (i.e., *anchal*), their dependence on the healing methods rather than on the power of God, and questioned their source of healing power (i.e., hypnosis, trickery). They also criticized PMC

Christians who relied too much on the power of a Christian healer. Thus, in the eyes of mainline Korean church leaders, the entire healing phenomena at PMCs seemed to be problematic.

However, as I stated before, most criticisms on healing practices church leaders pointed to during the interview were actually related to either Hallelujah PMC, house altars, or small PMCs where lay Christian women were performing healing through *ansu* or *anchal*. Some of the pastors and PMC revival leaders during the interview mentioned the problems of those places as if these were problems of all PMCs in Korea. While staying in Korea for my field research, SBS (Seoul Broadcast Station) televised a program about *ansu* practices for healing at PMCs. This program gave both Christians and non-Christians a very negative image of Christian healing methods practiced at PMCs in general. Church leaders subsequently during my interview pointed out the problems related to healing, mentioning the SBS program.

One of the major criticisms about PMC healing phenomena within the Korean church was made by Kwang-Il Kim, a professor at Hanyang University and a Christian psychologist. Kim did field research on the Christian healing phenomena happening at 12 charismatic churches or PMCs, which included Osanri PMC and Hanolsan PMC. His article, "Psychiatric

Study on the Christian Healing Phenomena,” which is in the book The Phenomena and Structure of the Holy Spirit Movement of the Korean Church (한국교회 성령운동의 현상과 구조) (1981), is very important for understanding the Korean traditional churches’ attitudes toward the healing phenomena. As the title indicates, the book is regarded as the major book to evaluate the phenomena of the Holy Spirit movement in the Korean church, especially centering at Yoido Full Gospel Church. This book is a collection of four articles written by well-known mainline theologians and scholars from the perspectives of theology, the science of religion, sociology, and psychology. Kim was designated to evaluate the healing phenomena of PMCs, charismatic churches and YFGC from a psychological perspective. My review of readings of Korean books revealed that his critiques have been widely accepted and quoted in several subsequent materials (see Pulpit Ministry Editorial Department 1981).

In his book, Kim mainly argues that contemporary healing phenomena in the Korean church are influenced by shamanism. His critiques of the healing phenomena can be summarized in three points. First, he criticizes the charismatic church leaders’ view on the cause of disease as shamanistic. He maintains that most of the charismatic leaders of the Korean church believe that diseases are caused by evil spirits (Kwang-

Il Kim 1981:243-244). He argues that this concept of disease is not very different from that of shamanism except for a few terms charismatic leaders use such as “God” and “Jesus” (1981:247).

Second, Kim points out the shamanistic influence on the methods of healing. He compares exorcism, one of the healing methods charismatic leaders use in Korea, with the three steps of *gut* (shamanistic ritual)—*youngsin* (calling the spirit), *ohsin* (entertaining the spirit), and *songsin* (driving out the spirit). He argues that the healing steps of exorcism Korean Christian healers use is nothing but a condensed form of these three steps in Korean shamanism. Kim argues that exorcism is one of the paganistic elements that was transmitted to the Korean church by shamanistic Christians (1981:267-270). Jae-Yeul So, pastor of Nogok Jeil Presbyterian Church, also uses the three steps of shamanistic ritual—*youngsin*, *ohsin*, and *songsin*—to criticize the prayer phenomena of Korean Christians (1995:112-13).

Third, Kwang-Il Kim criticizes the major sources of healing among Christian healing groups as being suggestion and hypnosis. He believes that PMC leaders’ use of continuing simple motion, rhythm, and words in the prayer ritual hypnotize the participants (1981:275-276). According to Kim, the healing method of *ansu* (laying on hands) also has a hypnotic effect

when the healer puts his or her hand on the chest of the patient and rubs or slaps in a gradually quicker tempo (1981:270-271). In the article, “Christian Healing Phenomena and Hypnosis,” the author points out similarly that many revival leaders in Korea in effect use suggestion and hypnosis as sources of healing by doing continuous simple actions, rhythm, and words (Pulpit Ministry Editorial Department 1981:44).

3. Beliefs about Healing within the Presbyterian Church

Yohan Hyun, professor of systematic theology at Presbyterian College and Theological Seminary in Korea, says in his book that the Reformed traditional churches do not believe in supernatural gifts and miracles (1998:480). They teach that supernatural gifts or miracles such as healing have ceased since the close of the canon. Because they have such official beliefs, the Presbyterian Church in Korea does not have official teachings of healing. In his book Basic Presbyterian Doctrine (장로교 기본 교리) (1998), Kwang-Yeul Kim, professor at Chongsin Theological Seminary (Presbyterian), explains the basic doctrines of the Presbyterian Church in Korea. He deals with important Christian doctrines of Presbyterian Church such as those on the Bible, God, Jesus, the Holy Spirit, human beings, the Church, and so on. Unlike the book of The Five-fold Gospel and The Three-fold Blessing, where the Full Gospel Church explains

their beliefs, and a large portion of the book is designed to explain their teachings about healing, there is no mention whatsoever of the issue of healing in Kim's book. This shows that the issue of healing has been largely ignored or forgotten in the development of official theological realm in the Korean Presbyterian Church.

My research, however, shows that most Presbyterian Church leaders believe in the power of divine healing. Some of them have even had personal experiences of healing through their own prayers. This seems to indicate that there is great contradiction between the actual beliefs and the official beliefs within the Presbyterian Church in Korea! While explaining Rev. Ik-Doo Kim's healing ministry of 1930s, Shim describes this dualistic tendency of the Presbyterian Church of Korea in this way:

While the tradition of the Presbyterian Church basically rejects the miracles as is written in the constitution, practically they cannot exclude the Holy Spirit movement that brings healings and miracles. Though the Korean Presbyterian Church stands on the Calvinistic theological tradition, practically they experience the similar experience of the Holy Spirit that the Pentecostal church has. (Chang-Sup Shim 1995:183)

Although most Presbyterian pastors believe in the power of healing, since their official doctrine basically denies the existence of supernatural miracles today, there is lack of development of teachings about healing and healing ministries within the Presbyterian Church in Korea. Sung-Kyo Wi,

who wrote his Ph.D. dissertation on healing and currently serves as a Baptist pastor in San Francisco, also points out that the evangelical churches in Korea have ignored the healing ministry because of a lack of biblical, theological, and historical foundation and practical guidelines. As a result, the healing ministry has been taken over by groups outside of the church or the Pentecostal groups (1995:9).

Instead of emphasizing the supernatural phenomena of healing in their ministry, my research shows that the Presbyterian Church leaders emphasize the ministry of the proclamation of the Word. They regard any healing ministry as secondary or subsidiary to the ministry of the Word. According to my interview data, four out of 12 mainline church leaders (33 percent) stated that healings should remain as a means for the proclamation of the gospel. All four interviewees are Presbyterian pastors who are currently involved in ministry. Eui-Hwan Kim, former professor of Chongsin Theological Seminary (Presbyterian), argues in his book that the essential task of the church is not to heal but to recover the right relationship between human beings and God. In Jesus' ministry, healing is an evidence of his messiahship and remained secondary to his ministry. Therefore, the church should pray for the sick only as a secondary purpose to the central task of proclamation of the gospel (1981:65-69).

Praying for blessing. The topic of blessing has become one of the most problematic issues between Full Gospel Church and the Presbyterian Church in Korea. In 1983, the Presbyterian Church of Korea (*Tonghab*) was questioning the heretical elements in Yong Gi Cho's teachings. One of the issues the Presbyterian Church of Korea (*Tonghab*) raised was his teaching about blessing. In this sense, James H. Grayson, a United Methodist missionary to Korea (1971-1987) and the director of the Center for Korean Studies at the University of Sheffield, England, observes rightly, "The issue of material blessings has become a great concern to Korean Christians who speak of *kibok sinang* (belief in prayers for material blessings) as being the principal spiritual problem facing their church" (1995:54).

On the basis of my interviews with church leaders and PMC revival leaders and writings of Korean church leaders, I will describe in this section how church leaders in Korea evaluate PMC Korean Christians' prayers for material blessing and how they teach about blessing in terms of what has come to be known as the Three-fold Blessing (3 John 2). Then I will discuss ways to receive blessing, motives to receive blessing, and God's answered and unanswered prayers for blessing.

1. Evaluations of PMC Christians' Prayers for the Material

Blessing

To the open interview question of how church leaders evaluate PMC Christians' prayers for blessing, 13 out of 16 of them (about 81 percent) in my research replied that praying for blessing itself was necessary or biblical. Among these 13 pastors, six were Presbyterian pastors, four Full Gospel pastors, and three Methodist pastors. This means that all Presbyterian and Full Gospel pastors in my interviews mentioned that praying for blessing is necessary or biblical. Thus, most Korean pastors, regardless of their denomination, think that praying for blessing itself creates no theological problem.

However, the problem they pointed to during interviews is PMC Christians' overemphasis on material blessing. In my research, six out of ten PMC revival leaders (60 percent) and eight out of 16 local pastors or theologians (50 percent) either directly or indirectly raised the problem. Two well-known revival leaders interviewed also believed that most Korean PMC Christians were praying for merely material and worldly matters.

My own readings of the Korean books also demonstrates that many mainline church leaders critique Korean Christians' overemphasis of praying for the material needs (In-Hyun Shin 1986:163; Jin-Soo Hwang 1995:112-

113; John Kim 1996:217; Jae-Dong Jun 1987:20-21; Byung-Gu Jee 1996:227). Some mainline church leaders treat Korean Christians' prayers for the material blessing as immature prayers (Sang-Kyu Im 1999:47; Dong-Ik Kim 1995:16) or shamanistic (Jae-Dong Jun 1987:20-21; Sun-Hee Kwak 1979:69; John Kim 1996:217; Hoon-Gu Lee 1991:127).

These criticisms by mainline church leaders seem to contradict the findings of my own research. I came to know through my interviews that many Christians who come to PMC today pray for spiritual matters. As I sorted out 50 interviewees' prayer contents, 28 interviewees (56 percent) came to PMC to pray only for religious or spiritual matters, 11 for both religious (or spiritual) matters and immediate needs (22 percent), and 11 (22 percent) for only immediate needs. This means that 78 percent of interviewees in my research came to PMC to pray for spiritual matters. Osanri's statistics and Park's research also reveal that many Christians who visit the PMC pray for spiritual matters. The 1998 statistics of Osanri PMC shows that 86 percent of the participants of that year came to the PMC for religious problems such as the fullness of the Holy Spirit. According to Mann-Yong Park's research (1995) of prayer contents of 218 interviewees who visited Taehwa PMC, the spiritual problems such as the confirmation of faith (40.1 percent) surpasses both that of daily problems (26.6 percent) and

of worldly blessing (15.1 percent) (1998:126).

Regardless of this evident existential shift of PMC Christians' prayer contents, I discovered few Korean materials that recorded this change. Rather, I found that some of the books written in the mid-1990s quoted passages of criticism taken from Eui-Hwan Kim's book, Biblical View on Blessing (1981) without critical examination of the contemporary prayer phenomena of Korean Christians!¹⁰

This seems to indicate that there is a gap between the actual prayer phenomena about blessing of the Korean Christians and the Korean church leaders' understanding of Korean Christians' prayers for blessing. Korean Christians' prayers for the material blessing have been severely criticized by Korean church leaders from the early 1980s on, so that one may naturally think that such criticism is correct in evaluating the contemporary prayer phenomena of the Korean Christians without noting the change of prayer contents of Korean Christians. Do Korean church leaders believe that their criticisms and biblical teachings about blessing through sermons and Bible studies for almost two decades have not influenced at all Korean Christians' understanding of the concept of blessing and their practices of prayers for the material blessing? Do they believe that the economic growth of Korea since the 1970s has had little influenced on the prayer contents of Korean

Christians?

Although I have found only very few materials in the written record that mention this shift in orientation of Korean Christians' prayers for blessing, two local pastors interviewed in my research were aware of this change.¹¹ During an interview, one Full Gospel pastor on the basis of his ministry said he believes nowadays many Korean Christians go to PMCs to pray for their own spiritual matters, rather than pray merely for material blessing.

2. Teachings about Blessing (3 John 2)

Many PMC Christians, as we have seen in the previous chapter, understand the concept of blessing based on the biblical verse of 3 John 2 and use it in order to respond to their deep cultural belief system. Therefore, it is very important to understand how Korean church leaders teach about 3 John 2, and how their teachings are related to the beliefs of PMC Christians. To describe Korean church leaders' teachings about 3 John 2, I will first describe Yong Gi Cho's teaching of the threefold blessing and how the mainline church leaders in Korea have criticized Cho's teaching and in response have taught about blessing themselves.

1) Yong Gi Cho's Teachings of the Threefold Blessing

The threefold blessing of 3 John 2—the spiritual blessing, the daily

blessing, and the blessing of health—can be regarded as a summarization of Yong Gi Cho’s teaching about blessing. Cho developed the threefold blessing based on his philosophy of ministry: “to find need and feed it”¹² (1983:30). He began his ministry in 1958 when the Korean people were still struggling to recover from the devastating Korean War. People were hungry, and many had lost hope. When he started his church in this context, his primary concern was how to make the nation of Korea wealthy, which, according to him, was the most desperate felt need of all Korean people at that time. Realizing such felt needs of the Korean people, he began to search the Scripture to affirm that the salvation of Jesus was the deliverance not only from sin and death but also from the curses, poverty, disease, and despair. Such enlightenment made him develop what is now called “the fivefold gospel” and “the threefold blessing.” Since then, he has preached and taught these as the central message in his ministry (Cho 1987:114-115).

Cho’s teaching on his threefold blessing is based on his interpretation of 3 John 2—“Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers” (New KJV). Based on his interpretation of this verse, Cho strongly teaches that if our soul prospers, it will lead us to the blessing of wealth and health. The message of the threefold blessing of salvation, health, and prosperity is the foundation of Cho’s sermons and the

hermeneutical key for interpreting the entire Scripture (Cho 1987:12).

According to Cho, the precondition to enjoy the threefold blessing is to believe in Jesus and become God's children (1997c:66). However, more specifically in order to enjoy the blessing of prosperity and health, one's soul must prosper. For Cho, the spiritual blessing means that the converted Christian lives a life that is filled with the Holy Spirit (1977:98-103). Therefore, the fullness of the Holy Spirit, in Cho's view, can be understood as a way to lead to the blessings of prosperity and health. In order to be filled with the Holy Spirit, Cho teaches that we must pray—pray for repentance and pray with yearning (1998a:118-120). Cho regards the fullness of the Holy Spirit as the most important thing we have to ask in our prayer (1998b:13). Therefore, according to Cho's understanding, prayer leads to the fullness of the Holy Spirit, which brings the blessing of prosperity and health.

The threefold blessing is the results of Jesus' holistic salvation (1997c:251). Cho teaches that the corruption of human beings resulted in what he calls "the threefold corruption": spiritual death (Genesis 2:16-17), the curse of environment (Genesis 3:17-18), and physical death (Genesis 3:19). However, through Jesus' holistic redemption, this threefold corruption has been changed into the threefold salvation (or blessing):

salvation from spiritual death (Isaiah 53:5), salvation from physical suffering (Isaiah 53:4), and salvation from environmental poverty (Isaiah 53:5) (1995b:66-68; 1997c:253-259).

The Threefold Corruption	The Threefold Salvation (Blessing)
The Spiritual Death (Genesis 2:16-17)	Salvation from Spiritual Death (Isaiah 53:5) (The Spiritual Blessing)
The Curse of Environment (Genesis 3:17-18)	Salvation from Environmental Poverty (Isaiah 53:5) (The Blessing of Wealth)
Physical Death (Genesis 3:19)	Salvation from Physical Suffering (Isaiah 53:4) (The Blessing of Health)

Figure 7

Yong Gi Cho's Threefold Corruption and the Threefold Salvation (Blessing)

Cho explains his threefold gospel on the basis of substitutionary atonement. He argues that if Jesus took our sins upon himself on the cross, then he also took upon himself all the results of sins such as poverty and disease (1977:136). Just as spiritual salvation is effected through the blood shed on the cross, so physical and material salvation, which is the blessings of health and prosperity, is likewise affected. He strongly opposes the idea that poverty, pain, trials, and tribulations are necessary to Christian virtue. Nowhere in the Bible is it written that meager meals and poor living

conditions are pleasing to God (1977:109).

In order to support his argument, Cho uses 2 Corinthians 8:9:

“... though He was rich, yet for your sakes He became poor, that you through His poverty might become rich” (New KJV). The reason why Jesus lived such a destitute life on the earth was “that you might be made rich through His poverty.” Therefore, if we believers do not live in riches, we make the very purpose of Jesus’ poverty in vain (1977:138). We Christians have a responsibility to be prosperous (1977:145). For Cho, a life of prosperity is a birthright for all Christians. Another important biblical passage Cho uses for his prosperity gospel is Galatians 3:14—“... the blessing of Abraham might come to Gentiles through Jesus Christ” (KJV). The very reason Jesus was cursed on the cross was to give us the blessing of Abraham, which, according to Cho, is the blessing of prosperity, posterity, and longevity (1977:144), as well as spiritual blessing (James 2:23, Romans 4:11) (International Theological Institute 1993a:85).

Cho argues forcefully that we Christians must live a life that enjoys the blessings Jesus has already prepared for us. This is the will of God in the Bible (1977:188). The church must proclaim the gospel, “the gospel that repels poverty and curses and brings wealth and blessing.” When we proclaim the gospel of the cross of Jesus Christ today, we must proclaim this

gospel of blessing as well (1997c:189).

2) Mainline Church Leaders' Criticisms of Cho's Teachings

Mainline church leaders, especially theologians, are critical of Cho's teachings of the threefold blessing. Their critiques can be summarized in four points. First, they point out Cho's distorted biblical interpretation. Jae-Yeul So, pastor of Nogok Jeil Presbyterian Church (1995:76-77), and Eui-Hwan Kim (1981:34-35; 1998:17) interpret "even as your soul prospers" as a perfect tense, not as a conditional clause as Cho teaches. Jae-Yeul So argues that "even as your soul prospers" indicates the fact that Gaius, the recipient of the letter of 3 John, already believed in Jesus and was saved (a perfect tense). Therefore, this verse, according to So, means "as your soul prospered, I wish that you may prosper and be in health," rather than "if your soul prospers, you may prosper and be in health." So contends that the perfect tense of this verse indicates that those who already believed in Jesus and were saved may still get sick and have everything go wrong (1995:76-77).

Second, leaders in mainline churches criticize Cho's teaching that poverty is sin. Choon-Keun Han, Presbyterian theologian and former professor of Taegu Seminary, argues that Cho's teaching of the threefold blessing naturally leads to a conclusion that poverty is sin.

[For Cho] one is poor because one's spirit goes wrong. "One's spirit goes wrong" means that one lacks faith. The lack of faith means a lack of giving offering. Because of the lack of giving offering, one is poor. Thus, Cho insists that poverty is sin. (1990:92)

Han argues that in the entire Scripture, there is no mention that poverty is a sin, curse, or punishment. Instead, the Bible teaches that poverty is a blessing (Matthew 5:3; Luke 6:20) because the gospel bears fruits to those who are poor. Furthermore, the Bible says that it is hard for a rich man to enter the kingdom of heaven (Matthew 19:23) (Choon-Keun Han 1990:91-114).

Third, mainline church leaders fault Cho for his overemphasis on worldly blessings such as healing and prosperity (Eui-Hwan Kim 1981:30; Choon-Keun Han 1990:107). The Presbyterian Church of Korea (*Tonghab*), in its reports on the heretical elements of Cho's teachings, criticizes Cho for the strong tendency to teach the spiritual blessing just as a means for daily blessing (International Theological Institute 1993a:301-302). Eui-Hwan Kim also similarly asserts that Cho's prosperity theology focuses too much on the results, which are material blessing and the blessing of health. They believe that as a result Korean Christians are influenced by Cho's prosperity theology and put more emphasis on their prayers for material blessing and the blessing of health, instead of spiritual blessing (1981:30).

In criticizing the teachings of Cho, the mainline church leaders often use the term *kibok sinang* (belief in prayers for material blessing). The Presbyterian Church of Korea expresses in their report on Cho's teaching that it may fall into the shamanistic *kibok singang* because he connects Christian salvation with the blessing of this world, success, and material blessing (International Theological Institute 1993a:302). According to my interviews with 16 local pastors or theologians and ten PMC revival leaders, the term *kibok sinang* (belief in prayers for the material blessings) occurred 35 times and 22 times respectively. However, while interviewing with 50 PMC Christians, the term occurred only ten times. During interviews, when PMC Christians use the term "*kibok*" [prayer for material blessing], most of them indicated not their own Christian faith but that aspects of *kibok sinang* practiced in the revival meetings involved too much emphasis on offerings and healings. Only one person used the term "*kibok*" in relation to his own faith! However, when the term "*kibok*" was used by church leaders during interviews, in many cases it was applied in relation to their critiques about Korean Christians' faith. This clearly shows that while Korean church leaders understand the Korean Christians' prayers for material blessing in connection with negative influences of shamanism, lay Korean Christians themselves have little sense of shamanistic influences in

understanding of their prayers.

Fourth, traditional church leaders criticize that, according to Cho's teaching, the material blessing might be understood as a means to measure the spiritual blessing. Eui-Hwan Kim argues that when prosperity is understood as an evidence or measure of spiritual blessing, it surely will do harm to the gospel (1998:12).

3) Teachings about Blessing within the Mainline Church

My survey of Korean books about blessing revealed that there are very few and certainly not enough materials available to discover the teachings on blessing from the mainline church. Moses Lee, who wrote a Ph.D. dissertation on the issue of *bok* (blessing) in the Korean church, met the same problem. He explains (1994:17):

Library research has been frustrating and confounding due to lack of written material. It has been almost impossible to find materials with direct bearing on developing a Korean missiology of *bok* [blessing].

On the basis of mainline church leaders' criticisms made in my interviews and from their materials, however, I was able to discover at least three points in their teachings about blessing—motive, the right relationship with God, and suffering (cross).

First, in reaction to their disbelief of Cho's teaching about 3 John 2 that focuses on the *results* such as the blessing of prosperity and health,

mainline church leaders seem to emphasize the *motives* for seeking blessing. For example, two local pastors in open responses to my interview referred to Matthew 6:33 as a biblical guideline of how to pray for material blessing. They mentioned that one should give priority to God's kingdom and righteousness rather than the material needs in his/her prayers. In his book Biblical View on Blessing, Eui-Hwan Kim also presented Matthew 6:33 as a biblical guideline for Christian prayers for immediate needs. Kim complains that since prosperity theology focuses so much on the result, it tends to ignore the process and motives. Thus he believes it ignores ethical teachings in the process of accumulating material wealth, and treats materials as purpose, rather than as means to serve God. Based on Matthew 6:33, he argues that we have to first ask for His kingdom and righteousness before we ask for our needs. When this priority is broken, we fall into Mammonism (materialism) (1981:30-35).

Second, mainline church leaders emphasize *the right relationship with God through repentance* in their teachings about blessing. Joong-Eun Kim, Old Testament professor at Presbyterian College and Theological Seminary in Seoul, Korea, insists that the core teaching of blessing in the Old Testament is the right relationship with God that is summed up in the term "shalom" (1985:29). In his Ph.D. dissertation, Moses Lee points out

that in the Korean church while blessing seekers are praying a lot for blessing, prayer for repentance is hardly to be heard among them. He argues that blessing is a natural gift of God when we have a right relationship with Him. He sees repentance as the key for the right relationship with God (1994:175). Eui-Hwan Kim also emphasizes the right relationship with God in his teaching about tithing. On the basis of his exegesis of Malachi 3:10, Kim argues that the context of this verse emphasizes the repentance of Israel from their unrighteousness and from oppression to the poor. Criticizing Yong Gi Cho's teaching of tithing as a means to receive blessing, Kim argues that without acknowledging God's sovereign ownership and repentance from wrongdoings in the past, the offering of tithes is meaningless (1981:23).

Third, traditional church leaders seem to place more emphasis on *the virtues of suffering and sacrifice* than on the material blessing itself.

Joong-Eun Kim, Old Testament professor at Presbyterian College and Theological Seminary, argues that the content of true Christian blessing in the Beatitudes is the life that suffers for the sake of righteousness (1985:29).

Choon-Keun Han, Presbyterian theologian and former professor of Taegu Seminary, states that we Christians live in an age in which we will suffer in the name of Jesus rather than receiving material blessing (1990:158). He

believes that the essence of Christianity is suffering and forgiveness of sin, rather than speaking in tongues, spiritual dreams, fasting prayer, interpretations, or miracles. We live in an age of suffering in which we are called to proclaim the gospel. Thus, *kibok sinang* (belief in prayers for material blessings) does not correspond to the age of suffering (1990:193-194). Eui-Hwan Kim also points out that prosperity theology excludes the positive dimension of suffering. According to him, the cross that is given to believers is the one that we Christians naturally bear and the responsibility of believers who are following the Lord (1998:17-18).

4) The Similar Idea of Blessing between Cho and the Mainline Church Leaders

Although some mainline theologians and pastors criticize Cho's teachings about 3 John 2, not a few mainline church leaders hold to similar ideas that God will bless the one who has a right relationship with Him. Five mainline pastors in my interview with local pastors and PMC revival leaders expressed that same idea verbally. In his Ph.D. dissertation on the issue of *bok* [blessing] in the Korean church, Moses Lee himself also similarly states, "Blessing is a natural gift of God when we have a right relationship with Him" (1994:175). The idea that "God will bless the one who has right relationship with Him" is very close to Yong Gi Cho's

interpretation of 3 John 2—“spiritual blessing leads to the blessings of health and prosperity.” If these five pastors articulated this during open responses to the interview questions, I believe that even more pastors from the mainline churches hold such belief. Although there seems to be a tendency to give more emphasis on the right relationship with God from the mainline church leaders and on the material blessing from Cho in their interpretations and use of 3 John 2, the basic idea is not different from each other.

Although some prominent mainline theologians and pastors criticize Cho’s teachings on 3 John 2, we have seen in the previous chapter that many Christians at PMCs, regardless of their denominations, hold to Cho’s interpretation of 3 John 2. This shows that the mainline church’s teachings about blessing have not affected very much the Korean Christians’ belief about blessing. Rather, I discovered in my own research that many mainline church leaders hold to the similar idea that when one has a good relationship with God, God will bless him or her. The widespread nature of the idea among Korean Christians and church leaders regardless of their denominations seems to imply that it corresponds well with the deep cultural belief of blessing.

2. Motives to Receive Blessing

In Yong Gi Cho’s teachings, there are two significant motives for

seeking blessing—for sharing blessing with others and for giving glory to God. Cho teaches that when we receive a blessing, we have a responsibility and obligation as managers of the blessing. Our blessing received from God becomes a true blessing when we share it with others and give glory to God (1997c:198). Eui-Hwan Kim, former professor of Chongsin Theological Seminary (Presbyterian), also stresses the need for Christian stewardship toward materials (1981:82-83). Based on Acts 20:35, Kim teaches that giving is a greater blessing than is making money (1981:94).

In this sense, teachings of Cho and Kim correspond to same degree with PMC Christians' belief about motives to receive blessing. However, in Cho's teachings, one may also understand "motives of seeking blessing" as a way to receive more blessing from God because Cho teaches in his three laws of blessing¹³ that when we share blessing with others and use it for the glory of God, God will give more blessing to us (1997c:302-303).

3. God's Answered or Unanswered Prayer for Blessing

My interview with local and PMC revival leaders and readings of Korean books on prayer revealed that Korean church leaders give three emphases in their teachings about God's answered and unanswered prayers. First, both mainline and Full Gospel pastors emphasize "faith" in their

teachings (In-Hyun Shin 1986:130, 133; Yong Gi Cho 1998b:77; Duk-Soo Kim 1986:23). According to them, faith means the faith in God's answer to our prayer (In-Hyun Shin 1986:130), in the power of prayer (Duk-Soo Kim 1986:23), or in the Word of God (Yong Gi Cho 1998b:77-79).

Second, church leaders emphasize "God's will (하나님의 뜻)" in their teachings of God's answered and unanswered prayer. Quoting from James 4:3, Yong Gi Cho teaches that when we pray for our own pleasures, God, no matter how much and eagerly we pray, will not answer our prayer. When we pray, we have to pray in accordance with the Word of God (Yong Gi Cho 1998b:117). Sun-Do Kim similarly teaches that if our prayer is not in accordance with God's will and for accomplishing our selfish desires, our prayer will not be answered (1992:192).

Third, church leaders emphasize "maturity of faith" in their teachings about God's answered and unanswered prayer. According to Sun-Do Kim, maturity of faith is closely related to "God's time (하나님의 때)." Kim teaches that when we pray, we should wait for God's time because God's "no" is not the refusal of our prayer; it is delay in order give the best thing to his children. God is waiting until we are mature in faith. Thus, we should believe this and pray harder (1992:186-189). Thus, for Kim, praying enables our faith to be matured, and as a result of faith matured through

prayer, God's time comes and our prayer will be answered. Yong Gi Cho also teaches that one of the reasons why God delays the answer of our prayer is the immaturity of our faith. God answers the best thing when our faith matures and reaches to the amount of faith God wants (1998b:111).

The teachings of Kim and Cho correspond well to PMC Christians' belief about "vessel (그릇)." As was indicated in their use of the term "vessel (그릇)," PMC Christians believe that in order to receive an answer to their prayer, one should have a certain amount of faith God wants. In my interview with church leaders, the term "vessel (그릇)" was verbally mentioned by four church leaders in relation to the receiving of blessing or of the Holy Spirit. Among those four pastors, two are Holiness pastors, one is Presbyterian, and one is Full Gospel. This seems to show the widespread use of the term among denominations in the Korean church. A Holiness pastor in my interviews mentioned that God gives blessing and spiritual gifts according to one's vessel, which, he meant, the appropriate amount of faith God wants. The popular use of the term "vessel" to both Korean Christians and church leaders regardless of their denominations seems to indicate that the biblical metaphor of "vessel" well represents the Korean Christians' belief about blessing.

Summary of Research Findings

The major purpose of this chapter was to compare church leaders' teachings with PMC Christians' beliefs and practices, stated in the previous chapter, in order to discover Korean indigenous beliefs and practices. The following table summarizes the study of this chapter.

Table 13

Commonalities and Differences among PMC Christians,
Full Gospel Church and Presbyterian Church

	PMC Christians	Full Gospel Church	Presbyterian Church
Understanding of the Holy Spirit	The Experience-centered Understanding		The Word-centered Understanding + Pentecostal Style of Ministry
	Power-oriented in relation to Christian and Daily Life “(Re)charging spiritual power”	Power-oriented in relation to Ministry and Church Growth “(Re)charging spiritual power”	
	Hierarchical Understanding (i.e., <i>ansu</i> prayer)		
Ways to be filled with the Holy Spirit	Seeking the leading of the Holy Spirit while praying “ <i>The door of prayer is open</i> ”		
Means of Guidance of the Holy Spirit	Through Natural (i.e, the Word of God) and Supernatural Means (i.e., spiritual dream, inspiration, vision)		Mainly through Natural Means (Emphasis on the Word of God), and give Caution not to Focus on Supernatural Means
Belief about Healing	Strong Belief about Healing		Official doctrine denies, yet most pastors believe
Belief about 3 John 2	Strong Belief about 3 John 2		Criticism on the Belief of 3 John 2 from official Church Leaders, yet the similar Idea is found among many Pastors
	Same Worldview: No clear Distinction between the Spiritual and Material Matter		
Belief about God’s Answered/ Unanswered Prayer	God grants His blessing to those who are appropriate to receive His blessing “ <i>Vessel</i> ”		

Based on the things I described in the table above, I will explain the important findings I discovered in this chapter, and how these findings will lead to the research of the next chapters.

First, through the study of Chapters 2 and 3, I discovered an indigenous pattern Korean Christians use in dealing with their problems; “Korean Christians solve their problems through spiritual power.” This indigenous pattern is revealed in the use of the term “spiritual power” by PMC Christians and church leaders. My research on the term shows that there is a difference and commonality in terms of how they use the term, “spiritual power.” In Chapter 2, we saw that PMC Christians use the term “spiritual power” mainly in relation to solving their personal problems, either material or spiritual. However, in Chapter 3 I discovered that the church leaders mainly relate spiritual power to their ministry and church growth. Although they use the term for different purposes based on their different concerns, I observed that the same pattern “prayer - the spiritual power - solving problem” is maintained in their use of the term. My interview and readings of Korean materials in this chapter reveals that many church leaders, regardless of their denominations, understand prayer as an important means to receive “spiritual power,” and many of them relate it to the problems of their ministry such as power preaching, church growth, home visitation, and so on. Therefore, the pattern “solving problems through spiritual power” that I discovered from the PMC Christians’ prayer cycle, mentioned in the summary of Chapter 2, is also found in the way

Korean church leaders use spiritual power. In this sense, “solving problems through spiritual power” can be considered as an indigenous pattern of Korean Christians as they deal with their problems.

Since this indigenous pattern explains the whole cycle of the PMC prayer phenomena and thus is regarded as the major pattern from which other important indigenous beliefs and practices emerge, in the next chapter I will do special investigations on this pattern from historical, missiological-anthropological, biblical and theological perspectives. As historical investigation, I will examine when this pattern occurred in the history of the Korean church, and from what social and economic contexts it emerged. As anthropological investigation, I will study cultural influences of the pattern. Special emphasis will be given to the common and different factors between the pattern used by Korean Christians and that of Korean traditional religion in order to evaluate whether Korean Christians use the pattern in indigenous or syncretistic ways. As biblical and theological investigations, I will study the biblical teachings about prayer for solving material needs in terms of contents and attitudes of prayer.

Second, the indigenous pattern of solving problems that I just mentioned above reveals that Korean prayers are operating within the Korean traditional worldview. Unlike the westerns who distinguish the

sacred (or spiritual) matter from the secular (or material) matter, for Korean PMC Christians there is no clear distinction between these two in their beliefs and practices of prayer. Although they use the terms “spiritual problem” and “material problem” during interview, I discovered in this research that for PMC Christians all problems, both spiritual and material, are interpreted and solved in the light of their relationship with God.

An example is seen in the kinds of problems Korean Christians bring to PMC and the way they solve them. My research shows that PMC Christians bring all sorts of problems, both spiritual and material, to the PMC. In dealing with the problems in their prayers, they do not distinguish these two. As seen in their use of 3 John 2, PMC Christians interpret their material problems in the light of their spiritual problems such as their relationship with God. My research reveals that not only PMC Christians but also many church leaders hold the idea of 3 John 2 and use it as a frame of reference to interpret the problems of their church members. This shows how the Korean worldview has penetrated into the belief system of church leaders too. In order to more clearly understand how Korean traditional worldview has influenced Korean prayers, in the next chapter I will study the Korean traditional worldview and how it has influenced the formation of practices and beliefs of Korean prayers.

Third, my research shows that not only Korean Christians' prayers but also their concept of blessing has been influenced by the traditional worldview. In Korean Christians' concept of blessing, the material blessing and the spiritual blessing are closely intertwined. This is revealed in their use of the term "vessel." My research in this chapter shows that, like PMC Christians, church leaders also use the term "vessel." The meaning of the term—the amount of faith determines the amount of blessing—shows how the material matter and the spiritual matter are closely intertwined in Korean Christians' concept of blessing.

As we have seen already, the idea of 3 John 2—the spiritual blessing leads to the blessing of wealth and health—also clearly shows the close relation between the spiritual and the material blessing. My interview with church leaders shows that, although some mainline church leaders criticize Cho's teachings about 3 John 2, not a few mainline church leaders hold a similar idea. I believe that the idea of 3 John 2 that Cho interprets appears well to many Korean Christians because it cooperates with the deep Korean traditional worldview. In this sense, Cho's teachings of 3 John 2 may be seen as a Korean indigenous theology in that his teachings, developed within the Korean traditional worldview, have met the cultural needs of Korean Christians. In the next chapter, I will investigate whether the idea that

PMC Christians hold in 3 John 2 and the term “vessel” is congruent with the biblical teachings to evaluate Korean Christians’ belief about blessing and discover some useful guidelines of prayers for blessing.

Fourth, the oral use of the phrase “the door of prayer is open (기도의 문이 열리다)” by PMC Christians and church leaders shows that “to depend on the work of the Holy Spirit” is an indigenous pattern Korean Christians use as they pray. As the phrase indicates, Korean Christians believe that the real prayer can begin only when the Holy Spirit opens the door of prayer. Because of this belief, before praying, they wait for inner motive of the Holy Spirit, which usually comes when listening to sermons and giving praises. In the next chapter, I will investigate how this pattern Korean Christians practice coincides with the scriptural teachings about the roles of the Holy Spirit in Christian prayer.

Fifth, Korean Christians understand the Holy Spirit in a hierarchical system. This belief is revealed in the practice of *ansu* prayer in the Korean church as well as at PMCs. In the practice of *ansu* prayer, mediators such as pastors or *eunsaja* take an important role in delivering the divine power and blessing to the person who receives the prayer. In the next chapter, I will investigate whether this hierarchical view of Korean Christians is congruent with the biblical teachings about the concept of the church.

Sixth, my research shows that there is a gap between official teachings and actual belief within the Korean Presbyterian Church. These gaps are seen in their belief in healing and the supernatural means of guidance of the Holy Spirit. Although their official doctrine denies the miracle of healing today, most Presbyterian pastors in my interview admitted that the miracle of healing can occur today. Regarding the supernatural means of guidance such as vision, inspiration, and the voice of the Holy Spirit, many also believe that the Holy Spirit can guide Christians through those supernatural means, although they give their church members strong caution not to focus too much on these means. The presence of these gaps seems to indicate that the official theology of the Korean Presbyterian Church has not had much influence on the beliefs and practices of Korean Christians. It, heavily influenced by the Western theology and culture, has not effectively met the felt needs of the Korean Christians, but seems to create a cultural vacuum. Since their official theology ignores the important cultural issues such as healing, blessing, and the spiritual experience, there has been little development of indigenous theologies regarding those issues within the Korean Presbyterian Church. This shows how denominational distinctives can prevent the emergence of relevant indigenous theologies.

Korean Presbyterian pastors who learned their official theologies in seminaries but have to deal with immediate concerns of their church members, however, seem to harmonize well these two in their ministry.

The following table shows how Korean Presbyterian pastors have responded their official teachings and felt needs of Korean Christians in their ministry.

Table 14

Ministry of Korean Presbyterian Pastors

	Felt-needs of Christians	Official Theologies	Pastors' Ministry
The Holy Spirit	Spiritual Experience	Emphasis on the intellectual Dimension of Christian Life (i.e., Study of the Scripture)	Emphasis on the Word, yet, allows some Pentecostal Distinctives for Spiritual Experience
	Daily Guidance of the Holy Spirit	Deny the Supernatural Means of Guidance (Emphasize the Word of God as the most important Means)	Accept both natural (i.e. the Word) and supernatural means, yet give caution to emphasize the latter
Healing	Healing	Deny that the miracle of healing could happen today	Believe that healing can occur today
Blessing	Blessing	Little Development of Official Teachings about Blessing (Merged into Soteriology)	Delivering God's Blessing in Ministry (Spiritual Matters greater than Material Concerns)

My research shows that most Korean Presbyterian pastors are faithful to their Reformed traditions and teachings in terms of their emphasis on the

Word of God in their ministry. In order to meet the felt needs of Christians, however, many Presbyterian pastors, contrary to their Reformed teachings and traditions, adjust their ministry to the felt needs of Korean Christians. For examples, they accept some Pentecostal distinctives such as *tongsung* prayer (praying in a loud voice) and clapping hands while praising during the official prayer meeting; they admit that the Holy Spirit may guide Christians through the supernatural means; they believe that the miracle of healing can happen today; and they, as mediators, practice the deliverance of God's blessing at times of home visitation (심방) and *ansu* prayer. Such evidences show some of the examples of the contextualized ministry within the Korean Presbyterian Church as pastors try to cooperate between their official theologies and the cultural needs of Korean Christians.

Seventh, I discovered in this chapter that there are two different understandings of the Holy Spirit in the Korean church. While Full Gospel Church gives strong emphasis on the experience of the Holy Spirit, the Presbyterian Church emphasizes the intellectual Word. In this sense, the Full Gospel Church's emphasis on the experiential dimension of Christian life is congruent with that of PMC Christians. This finding makes me realize why the Full Gospel Church and the Presbyterian Church have two such different attitudes toward a PMC visit. According to my interview

with PMC Christians and church leaders, while most Full Gospel pastors encourage their members to visit PMC, many Presbyterian pastors either oppose or show uneasy feeling about PMC visit. Their two different attitudes toward PMC visit are originated from their two different emphases in their teachings about the Holy Spirit—experience-centered and the Word-centered. When the church members from the Presbyterian Church visit PMC, have new spiritual experiences, and come back to their church, Presbyterian pastors whose ministry gives more emphasis on the Word of God rather than the spiritual experience may have a hard time in dealing with those members in their ministry. Furthermore if pastors have little spiritual experiences, they will have more difficulty in caring those members in the ministry. However, Presbyterian pastors who have had their own PMC experiences tend to be more open to the PMC visit of their church members.

In the next chapter, I will also investigate how the spiritual experience of PMC Christians is similar to or different from that of shamanism. My interview and readings of Korean materials in this chapter show that many church leaders criticize PMC Christians' emphasis on emotion-centered spiritual experience as shamanistic. My impression was that whenever they observed the similar phenomena that shamanism has,

they tend to treat such emotional experience of PMC Christians as shamanistic without distinguishing shamanistic experience from genuine Christian experience. In order to give a correct evaluation, first we need to know the commonalities and differences between spiritual experience of shamanism and that of Christianity. In addition to the comparative study on the spiritual experience between PMC Christianity and shamanism, I will also explain how we can distinguish shamanistic syncretism from Christian indigenization, and how Christian spiritual experience can help grow our Christian faith in a balanced way in the next chapter.

Notes

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1. Among the 16, I included a partial interview with the former president of Presbyterian College and Theological Seminary regarding the three patterns of prayer.
 2. Friday overnight prayer meeting is considered to be the major prayer meeting of most Korean churches.
 3. English materials I used in this chapter are as follows: Three Ph.D. dissertations written by Nam Hyuck Jang (1996), Yohan Lee (1985), and Jae Bum Lee (1986). A book written by John T. Kim (1996) and an article by James H. Grayson (1995).
 4. These two pastors are a Presbyterian and a Methodist pastor.
 5. I had interviews with 16 church leaders in total. One interview was partially done only on the matter of three patterns of prayers.
 6. The church members in his district were more than 1,000.
 7. Presbyterian Church has been regarded as the representative mainline church in the Korean church in terms of its history and size. According to *Hanmijun's* research, 73.1% are Presbyterian in their random sampling of 1,000 Protestant Christians (Dong-Won Lee 1999:241).
 8. Hallelujah PMC is located in Kyunggi Province near Seoul. The director of the PMC is famous for healing in Korea.
 9. Chul-Won Suh, professor of Dogmatic Theology at Chongsin Theological Seminary (Presbyterian) in Korea, insists that the spiritual gifts that are related to the teaching of the Bible and church work are continuous, but the spiritual gifts that are related to the transmission of God's revelation such as speaking in tongues, prophecy, healing, and performing miracles have ceased along with the close of the canonization (1995:201). Chae-Yeul So, senior pastor at Nogok Jeil Presbyterian Church, points out that those who emphasize seeing visions, listening to (God's) voice, and having special spiritual experience always end up with bad results. He treats immoral, nonsense, and supernatural events as the work of Satan (1995:99).
 10. Compare Eui-Hwan Kim's book with Chapter 3 of Choong-Hyun Choi's book (1993). Compare also Kim's book (pp. 13-16) with Byung-Gu Jee's book on pages from 59 to 61 (1996).
 11. They are one Methodist and one Full Gospel pastor.
 12. Daniel J. Adams understands that Cho's success-oriented theology has two sources—the influences of American ministers such as Norman Vincent Peale (“positive

thinking”) and Robert Schuller (“possibility thinking”) and the “Korean roots”—Koreans’ strong desire to succeed (1991:40).

13. Cho’s three laws of blessing are the law of tithing, the law of sowing and reaping, and the law of echoing (1997c:302-303).

CHAPTER 4

Evaluation of Korean Christians' Prayers at the Prayer Mountain Centers

In the summary of the previous chapter, I mentioned the major pattern PMC Christians use in solving their problems: “solving problems through spiritual power.” This pattern shows two central PMC prayer phenomena—“praying for problems” and “the experience of the Holy Spirit”—and their relation with each other. Significance of these two phenomena is seen in the prayer cycle of PMC Christians (see Figure 5 on page 140). As the PMC prayer cycle shows, PMC prayer phenomena begin with praying for problems, either spiritual or material, and the cycle comes to an end with the experience of (the fullness of) the Holy Spirit. Thus, the entire PMC prayer phenomena are centered on the two phenomena—praying for problems and the experience of the Holy Spirit. The diagram in the next page shows the relation between these two.

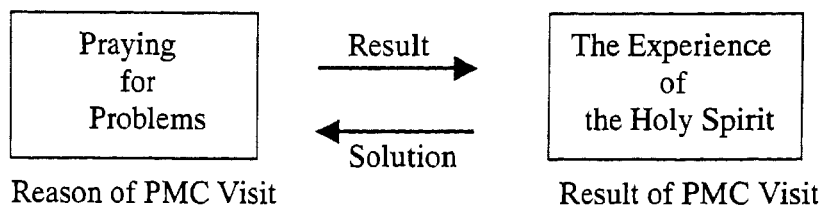


Figure 8

Relation between Praying for Problems and the Experience of the Holy Spirit in PMC Christianity

As we see in Figure 8 above, two central prayer phenomena have a close relationship with each other. “Praying for problems” can be regarded as the reason people visit the PMC. While praying for problems at PMCs, people experience the fullness of the Holy Spirit. No matter what problems, either spiritual or material, they bring to PMC, all prayers at the PMC are aimed at the experience of the Holy Spirit, which, according to PMC Christians’ belief, solves all kinds of problems. In this sense, the experience of the Holy Spirit can be regarded as both a result of praying for solving problems and, at the same time, a solution for problems as well. These two prayer phenomena are closely intertwined in the belief system of PMC Christians and practiced by them as the central phenomena of prayers at PMCs. They can be regarded as two central axes that maintain the entire PMC prayer phenomena.

In this chapter, I will first trace historical investigation of how these

two phenomena emerged and became closely intertwined with each other. Then, I will show how they are rooted in their own religio-cultural soil. After I have done the historical and cultural studies, I will introduce biblical and theological studies on these two central PMC prayer phenomena, based on the critical issues and problems raised in the summary of the previous chapters. At the end of this chapter, evaluations will be given to the indigenous beliefs and patterns I discovered in the previous chapters based on the historical, missiological-anthropological, biblical and theological studies of this chapter.

Reflections of the PMC Christians' Prayer for Solving
Life's Problems from a Historical Perspective

The religious prayer phenomena of the PMC did not occur in a vacuum; they appeared within certain historical contexts in which the church was placed. There seems to be a general agreement among several Korean academic theologians that Korean Christians' prayers for the experience of the Holy Spirit were not closely related to shamanistic concept of material blessing until the 1950s.¹ According to the series of two articles on the prayer movement of the Korean church written by Myung-Hyuck Kim, professor at Hapdong Theological Seminary (Presbyterian) in Korea, two major revival movements took place before 1950—the Great Revival (1907)

and the revival movements led by Yong-Do Lee and Sung-Bong Lee during 1930s and 1940s.² Kil-Sup Song, professor at Methodist Theological Seminary in Korea, regards the Great Revival of 1907 as a genuine work of the Holy Spirit, rather than merely shamanistic emotional excitement (1980:723). Myung-Soo Park, professor at Seoul Theological Seminary (Holiness) in Korea, also argues that because of the strong emphasis on Bible study in the revival of 1907, this movement gave a balance to its stress on mystical experience (1998:91-91). He also believes that the miraculous healings occurring in the revival meetings of Rev. Ik-Doo Kim in 1930s and 1940s were different from those of shamanism because healings and exorcisms at the revival meetings were done by the power of God, and the meetings stressed repentance and the newly sanctified life (1998: 95-97).

According to Myung-Hyuck Kim, the revival movements that took place after the Korean War during 1950s and 1960s contained emotional, mystical and eschatological elements. “During those times of difficulty and trials, the revival and prayer meetings were regarded as a means to seek comfort and confidence, and many people visited PMCs” (1987a:51). An extensive historical study on *kibok sinang* (shamanistic belief in prayer for material blessing) in Korea was done recently by Heung-Soo Kim, professor at Mokwon Theological Seminary (Methodist). In his book A Study of the

Korean War and This-Worldly Blessings in the Christian Churches (1999), Kim argues that the major formation and spread of *kibok sinang* in Korean Christianity today originated from the specific social context of the post-Korean War (1950) because “it was the decisive event that made Korean people put the existential matter in the first priority of their lives. From this point of view, the impact of the Korean War functioned as a facilitating element of *kibok sinang* in the Christian belief system” (1999:15).

The 1960s, according to Heung-Soo Kim, was the period when *kibok sinang* first appeared (1999:142). The period of 1960s was the time when Korean people were suffering from political dictatorship as well as economical difficulties. In this context, people, rather than expecting vague psychological and spiritual consolation, wanted to solve their concrete problems through their Christian faith. Instead of using medical treatments, Korean Christians in this period tended to solve the problem of health by praying and receiving *ansu* prayer (praying with laying on of hands) (1999:135). In this period, Kim regards the PMC prayer meeting as one of the major forces to spread *kibok sinang* in the Korean church. Preachers in the PMC prayer meeting delivered messages that fit the practical felt needs of people such as healing, family problems, and business problems. From the mid-1960s the PMC in the Korean church, therefore, became known as

the place to solve personal problems (1999:162).

Heung-Soo Kim continually states that such tendency of *kibok sinang* was more fully developed in 1970s when the Korean government had achieved the rapid economic growth through the nationwide economic program—“Movement for Living in Affluence [잘살기 운동].” In accordance with this economic ideology of the society, the messages of the PMC and church revival meetings at that time were focused on the material blessing. In this period of 1970s, Kim considers the YFGC of Yong Gi Cho as a representative church to emphasize health and material blessing (1999:135). Although many church leaders at these times preached material wealth as God’s grace and blessing, no other churches succeeded in developing a theology of daily blessing and physical health other than the YFGC of Yong Gi Cho. Heavily influenced by well-known American preachers such as Oral Roberts, Robert Schuler, and Norman Vincent Peale, Yong Gi Cho emphasized “positive thinking” and “positive faith” in his messages (1999:176-179). The distinct message of Cho was his emphasis on the Holy Spirit as the source of power that can make this worldly blessing—the daily blessing and physical health—come true (1999:145). Myung-Hyuck Kim also considers Yong Gi Cho a key leader of the revival movement of 1970s and 1980s when people began to use the power of the

Holy Spirit as a means to pursue material prosperity and physical well-being (1987a:51).

Based on Myung-Hyuck Kim and Heung-Soo Kim's historical studies, some important points can be discovered. (1) The emergence and development of the central PMC prayer phenomena for solving problems through the power of the Holy Spirit is closely tied to the socio-economical context. (2) The central PMC prayer phenomena initially appeared after the Korean War (1950) and began to be developed strongly during 1970s and 1980s alongside the economic ideology of the Korean society at that time. (3) Yong Gi Cho is a key figure to study in order to understand the formulation and development of the PMC Christians' prayers for the fullness of the Holy Spirit for problem-solving.

Reflections of the PMC Christians' Prayer for Solving Life's Problems from a Religio-Cultural Perspective

The unique pattern of PMC Christians' prayer for material problems through the divine power has been influenced not only by socio-historical context but also by religio-cultural tradition. According to the study of Dong-Sik Ryu³ on the Holy Spirit movement in the Korean church, the PMC Christians' prayer pattern has its root in Korean shamanistic tradition. He divides the Holy Spirit movement in the Korean church history into two

types—paternal Holy Spirit movement and maternal Holy Spirit movement. The former is based on Confucian tradition and characterized by legalism, outward social participation, and dogmatism. The typical example of paternal Holy Spirit movement is the Great Revival of 1907—the religious movement that combines theological fundamentalism transmitted by missionaries and Korean Confucian tradition. The maternal Holy Spirit movement is related to shamanistic tradition and features individualism, inwardness, and mysticism. In this maternal Holy Spirit movement, people believe that all of their desires can be accomplished by the power of the Holy Spirit. The YFGC of Rev. Yong Gi Cho is a typical example of maternal Holy Spirit movement (1981:9-21). Ryu's twofold categories are helpful in my study to understand the religious background of the PMC prayer movement. According to him, the PMC prayer movement can be considered as the maternal Holy Spirit movement related to Korean shamanistic tradition.

Solution of Life's Problems in Korean Shamanism

Korean culture is a mixture of three cultural elements—Shamanism, Confucianism, and Buddhism. Around the third and fourth centuries, Confucianism and Buddhism were brought to Korea where shamanism was already rooted in the cultural soil. Homer Hulbert, missionary to Korea,

regards shamanism as the most fundamental and influential religious faith of the Korean people (1906:126). Shamanism was at the core of Korean religion and culture and remains the key element to understanding the religious mentality of the Korean people. As the oldest religion, it still captures people's minds and sustains the most powerful folk religion in Korea today.

In this Korean shamanistic context, "conversion," as Whiteman notes, "is not a change from nonfaith to faith; instead, it is a shift from one faith to another" (1983:371). Therefore, as people convert to Christianity in this shamanistic context of Korea, their old beliefs and practices are often unconsciously carried over to their Christian lives. Careful study on Korean shamanism reveals that PMC Christians' way to solve life's problems is deeply rooted in their traditional cultural beliefs and practices. The purpose of this section is to give a religio-cultural interpretation of the central PMC prayer phenomena, and to demonstrate how cultural beliefs and practices may have shaped and influenced them. The following table shows beliefs and practices of Korean shamanism in relation to solving life's problems.

Table 15

Solution of Life's Problems in Korean Shamanism

Worldview	No clear distinction between the natural and supernatural world
Interpretation of Cause of Problems	Spiritual Beings as the Cause of Problems
Solution of Problems	<i>Gut</i> (Shamanistic Ritual)
Mediator	Shaman
Source of Power	Spiritual Beings
Way to Recognize Power	Ecstasy (or Trance)

Worldview. In the worldview⁴ of Korean shamanism, there is no clear distinction between the natural and supernatural world. The cosmos is charged with personal supernatural power. In Korean shamanism, there are a total of 273 gods. According to Tae-Kon Kim, a leading scholar on Korean shamanism, 273 gods are divided into four categories: the ritual gods in the community shrine; household gods in general; those for the religious ritual of the village; and the gods of each house (1998:90). Research confirms that this shamanistic belief in the supernatural being is still alive today in the minds of many non-Protestants in Korea. According to *Hanmijun's* research, out of 1,000 non-Protestant respondents⁵, more than half of them (51.2 percent) believe in the existence of demons (Dong-Won Lee 1999:443).

Korean shamanism accepts not only polydeism but also the existence

of one supreme God (Hananim, 하나님). The faith in Hananim⁶ (the Supreme Being) is the most important characteristic of Korean traditional shamanism (Jung Young Lee 1981:17). Hananim is the creator, rules over the whole universe, and blesses the land with rain and good harvest. Korean people worshipped this God at the times of sowing and harvesting, drought, and wars (Ryu 1975:347). This supreme God, however, is regarded as too high and remote to be concerned with the personal affairs of people. Rather, he lets his lower spirits control these lesser things. That is why a Korean shamanist performs to Hananim a service of prayers for rain, but they offer their prayers and rites for common daily personal affairs to all sorts of gods and spirits that are under the control of Hananim (Ryu 1967:196-197).

Interpretation of the causes of problems. The belief in the spiritual beings in Korean shamanism functions as a frame of reference to interpret unexplained events. In Korean shamanism, all human affairs are regarded as the result of the activity of the immanent spiritual beings. Sickness in Korean shamanism is viewed as a result of the intrusion of a spirit. Korean shamanistic people believe that an incorrect site of an ancestor's grave or a poor ritual for a parent's funeral might be the cause of the afflictions or the sufferings of the family by angry ancestral spirits. Especially, for Koreans,

the correct site for an ancestor's grave is so significant that most Korean people consult with the shamans (*Chikwan*, or Geomancers) for preparing the site of a grave. Shamans usually tell it through divining.

According to research done by *Hanmijun*, the shamanistic belief about the ancestral ritual is deeply rooted in the minds of non-Protestants today. In this research, 880 respondents out of 1,000 non-Protestants (88 percent) replied that they should offer sacrificial rites to their ancestral spirits on the day that their ancestors died or festive days (Dong-Won Lee 1999:449). Another research testifies that shamanistic belief still remains in the worldview of Protestants as well as non-Protestants. According to research⁷ done by Korea Gallop Research Institute (한국갤럽조사연구소), many Korean people today believe the close relation between the site of their ancestor's grave and their children's well-being. Regarding the question of the relation between the site of their ancestor's grave and the prosperity of their children in the research, about half of the respondents (50.1 percent) believed in a positive correlation between these two. Among them, 72.9 percent Buddhists, 53.1 percent non-believers of any religion, 41 percent Catholics, and 25.7 percent Protestants believed the causal relationship between the site of their ancestor's grave and their children's well-being (Pulpit Ministry Editorial Department 1998:149-150). These

two researches thus show how the traditional shamanistic belief still penetrates into the belief system of Korean people today, including Christians.

Solution of problems. Since Korean shamanistic people relate all human affairs to the immanent spiritual beings, which are beyond human control, this naturally leads to *gut* (shamanistic ritual) where the shaman solves problems through the aid of the supernatural beings. Dong-Sik Ryu, one of the prominent leading academic theologians and scholars on Korean shamanism in Korea, defines *gut* as a religious ritual for communicating with the spiritual beings through singing and dancing, for receiving blessing, and for protecting misfortunes through the aid of their spiritual power (1975: 320). According to him, there are three kinds of *gut* in Korean shamanism—*kibokje* (기복제, the ritual for blessing), *chibyeongje* (치병제, the ritual for healing), and *sahryungje* (사령제, the ritual for the dead) (1975:293-294). All these rituals are focused on the blessing and problem-solving for the whole of human life on earth. Therefore, *gut* can be understood as a means by which people seek the aid of the supernatural beings to receive blessing and solve life's problems.

Today Korean people's shamanistic patterns to solve their problems through the supernatural power are well revealed in their practice of

shamanistic fortune telling. According to an article based on a case study, shamans and fortune-tellers have increased involvement in the urban lives of Korean people (Hard 1989:45). A more recent research testifies that the shamanistic fortune telling prevails even in the lives of Korean Christians. According to the research done with 250 lay Christians, 85 percent of respondents replied that they have experienced various kinds of shamanistic fortune-telling at least once through internet sites, palm reading, visit of shamans, etc⁸ (In-Yong Park 1995:79-80).

Mediator. The shaman is a technician of religious ecstasy, through which he or she is communicating with divine spirits (Ryu 1975:63). The distinction of the shaman from the ordinary people lies in his or her ability to communicate with the spirit world through ecstatic experience. By means of ecstatic technique and trance, the shaman becomes a mediator between divine spirits and ordinary people. In Korean shamanism, it is the shaman's technique of ecstasy that makes his or her mediating role indispensable in solving life's problems. It is also this skill of ecstasy that makes it possible for him or her to manipulate spiritual beings for various ends. It is believed that today there are about 500,000 shamans in Korea (Dong-Whi Lee 1997:20).⁹

Source of power. Followers of traditional Korean shamanism

believe that spiritual beings have supernatural powers to bring about either blessings or curses and to know the future and hidden events. In Korean shamanism each god or spiritual being has different kinds of blessings to bestow. There are three major divine spirits in *gut* in Korean shamanism—*Jesuk*, *Daegam*, and *Sungju*. *Jesuk* grants the blessing of production and descendents; *Daegam* gives material blessing; and *Sungju* bestows household peace (Sung-Tae Kim 1991:308).

In the pantheon of Korean shamanism, although there is a distinction between guardian gods and malevolent spirits, the spiritual beings can dispense either good or evil depending on how they are treated. Any gods that are treated well will return the favor and those who are neglected or treated badly will punish with misfortune (Sok-Che Im 1971:167-168). According to Tae-Kon Kim, how a person lives one's earthly life also determines whether he or she becomes a good demon or evil one after death. Kim discovered that if a person lived out his or her earthly life happy and without resentment, that person remains a good spirit after death. However, if a person lived in miserable situations or died young or by violent means, that person becomes an evil spirit and harasses humans and brings disasters on them (1998:114).

The spiritual beings in Korean shamanism are treated as instrumental

powers in order to meet human needs. They are not regarded as personalities or subjects of intimate relationship. After meeting their immediate needs through the aid of the spiritual beings, in Korean traditional religion, as is common among animistic people, people show little concern for developing further relationships with them (Nam-Hyuck Jang 1996:50).

The way to recognize the power. Korean shamanistic people recognize the power of the spirit by observing outward signs occurred to the shaman (i.e., trembling of the body, the change of voice). The shaman experiences the power of the spirit through ecstasy. Mircea Eliade writes that the ecstatic technique is an indispensable ingredient of shamanism (1964:4). Kil-Sung Choi, a leading scholar on folklore in Korea, sees ecstasy or trance as the core content of Korean shamanism (1994:181). Ecstasy is a state in which human beings try to go back to the archaic world, separating themselves from the reality of life. It has a strong individualistic connotation, and has almost no ethical implication in its teaching (Pong-Bae Park 1972:33).

A specific method for evoking an ecstatic state in the ritual of Korean shamanism is through shamanistic songs and dances. In *gut*, shamans first put on the clothes that symbolize the spirits; then they sing shamanistic mythic songs and call upon the names of deities designated to attend the

scene. They start to dance, at first slowly, in the rhythm of traditional instruments. Their singing and dancing grow increasingly dynamic. At last, they arrive at the ecstatic state of trance (Nam-Hyuck Jang 1996:56). It is in this ecstatic state of trance that the shaman experiences possession and receives *kongsoo* (공수, divine oracle—a message from the spiritual being). Dae-suk Suh, professor of Korean Literature at Seoul National University in Korea, believes that shamanistic songs have magical function in that they make effects on the spiritual beings. For example, the shaman has a firm belief that the shamanistic song of *chongbae* [calling the spirit] makes the spiritual being descend (1998:84-85). It is mechanical and manipulative in that spiritual beings are believed to be possessed as the shaman sings in prescribed ways.

Comparison between Shamanism and PMC Christianity

Regarding Solutions of Life's Problems

The following table compares Korean shamanism and PMC prayer phenomena regarding solutions of life's problems.

Table 16

Comparison between Shamanism and PMC Christianity
Regarding Solution of Life's Problems

	Shamanism	PMC Christianity
Worldview	No clear Distinction between the Natural and the Supernatural World	
Kinds of Problems	(Mainly) Material	Material & Spiritual
Interpretation of Material Problems	Material Problems are rooted in the Spiritual Matter	
Solution of Problems	Invite Shaman to Perform <i>Gut</i>	Visit PMC to Pray to God
Power-oriented	Solving Problems through the Power of the Spiritual Being	
Source of Power	Various Kinds of Spiritual Beings	The Holy Spirit
Ways to Recognize the Power	Emotional Feelings or Outward Signs	
Mediator	Shaman	Pastor or <i>Eunsaja</i>
Role of Mediator	Essential	Important, but not essential
Relationship with the Spirit	No Further Relationship with the Spirit after the Ritual (<i>Gut</i>)	Strong Motive to keep Relationship with the Holy Spirit after PMC Experience
Motives to Seek Power	To solve Life's Problems	To solve Life's Problems and to live in accordance with God's Will

The major similarity between shamanism and PMC Christianity is seen in how they solve life's problems. They both solve life's problems through the divine power. This practice is based on the Korean traditional worldview that does not distinguish the material matters from the spiritual matters. Another similarity is also seen in their recognition of the spiritual power. Both shamanism and PMC Christianity take emotional feelings and outwards signs seriously as they recognize the spiritual power. However, there are also major differences between shamanism and PMC Christianity.

They are seen at least in six areas—the kinds of problems, solution of problems, the source of power, the role of mediator, the relationship with the divine being, and the motives to seek the spiritual power.

Prayers in the shamanistic rituals, as stated earlier, are exclusively aimed at the material matters, centered on their family concerns (i.e., longevity and prosperity for their children, protecting family members from the misfortunes). In meeting these wishes, the mediating role of shaman is essential without which no communication with the spirit being is possible. In this sense, no direct relationship is possible between the spirit being and the ordinary shamanistic people. This is why most shamanistic people do not build further relationship with the spirit being after meeting their needs through the shamanistic ritual (gut). In shamanism the spiritual beings are not regarded as the subjects of intimate relationship but treated as instrumental power to meet their needs. The only aim and motive they have to gain the power of the spiritual beings is to fulfill their wishes and solve their life's problems.

Unlike the family-centered structure of the shamanistic ritual¹⁰, the setting of the prayer ritual at the PMCs is community-based where Christians sing hymns, listen to the God's Word and pray together with other people. Contrary to the material-centered prayer content of shamanistic

people, many Christians at PMCs, as revealed in my research and other researches, deal with their spiritual matters in their prayers. In meeting their needs, PMC Christians recognize the important mediating role of pastors or *eunsaja* in their experience of the Holy Spirit and the receiving of blessing and healing. Contrary to the fact that there is little possibility of the shamanistic people to communicate the spiritual being, however, many PMC Christians, shown in my research, practice personal prayer to God through which they meet their need.¹¹ After their experience of the Holy Spirit at PMCs, PMC Christians—unlike the instrumental use of the power of the spiritual being to meet only their wishes in shamanism—show their strong desire to live their lives in accordance with God's will.

The table, thus, shows that although PMC Christians' pattern to solve life's problems is influenced by their shamanistic beliefs and practices, there are some major differences between shamanism and PMC Christianity that need to be pointed out to give a correct evaluation of the PMC prayer phenomena. Therefore, it seems incorrect to interpret the PMC Christians' pattern of solving their life's problems as shamanistic by observing merely its outward form. In order to give a more accurate evaluation, we need to see not only its outward pattern that is similar to shamanism but also the different meanings carried by PMC Christians as they practice this pattern.

Missiological anthropology provides a useful heuristic device by which we can draw the line between syncretism¹² and indigenization¹³.

Missiological-Anthropological Foundation for
Evaluating the PMC Prayer Phenomena

There is no doubt that the criterion of our evaluation is the Scripture, the ultimate truth, by which everything has to be judged. Therefore, there is no question that we have to thoroughly understand what the Scripture teaches about the central PMC prayer phenomena. How then can we use the contents of the biblical teachings in such a way that we can distinguish between syncretism and indigenization? What distinguishes syncretism from true indigenization? In this section, I will present a useful heuristic device to distinguish between syncretism and indigenization.

Concept of Form and Meaning

The pattern of how PMC Christians solve their life's problems, as seen in the previous section, is followed by that of their traditional religion. When PMC Christians follow the outward form of their traditional religion, does it lead to syncretism? Paul Hiebert, professor of cultural anthropology at Trinity Evangelical Divinity School, informs us that cultural forms in themselves have no intrinsic values, except for historical symbols (i.e., Mecca for Muslims and the cross for Christians) and ritual symbols (i.e.,

images of gods) where the link between form and meaning is too close to be differentiated (1985:39-40; 1989:113-115). Other than these few exceptions, cultural forms are essentially *neutral vehicles* employed by personal agents to express functions and meanings (Kraft 1979:95, emphasis is mine). Therefore, forms are “the visible things that are manipulated, invested with meanings, and interpreted by human beings according to conventions usually learned in childhood” (Kraft 1999:83). Meanings are the result of interpretation.

Construction of meanings is not done apart from social context. Meanings are shared with a cultural context. However, the same form can be interpreted quite differently by the people in the same socio-cultural context based on one’s experiences, assumptions, beliefs and perceptions of the reality, and thus carry different meanings to them. In this sense, meanings are “the internal responses that people make to stimuli based on their perception of the stimuli from within their own reality” (Kraft 1999:93).

According to Darrell Whiteman, the importance of cultural forms lies in meanings they convey, and the meanings conveyed by cultural forms are determined by the cultural context in which they are employed (1983:434-435). Therefore religious syncretism, according to him, does not occur when one follows the superficial cultural form alone. It is essentially a

response to the problem of meaning. In the interaction between Christianity and animism, if the newly introduced Christian forms are given pagan meanings, then syncretism results. In contrast to syncretism, indigenous Christianity retains the Christian meaning, but the expression of that meaning is in diverse cultural forms that are meaningful to indigenous converts (1983:414-415).

The concept of form and meaning is a very useful heuristic device for evaluating the central PMC prayer phenomena of the fullness of the Holy Spirit for problem-solving. It tells us that although the form of PMC Christians' prayers for solving life's problems through the spiritual power is derived from Korean shamanism, the use of this form itself does not naturally lead to syncretism. In order to give right evaluation, we first need to investigate the biblical meanings carried by the form and see whether the form (pattern) PMC Christians use retains these biblical meanings. Shamanistic syncretism occurs not because the form (pattern) itself is derived from shamanism but because the form (pattern) retains shamanistic meaning.

Understanding the Concept of Form and Meaning within the Korean Church

Many Korean church leaders do not seem to distinguish form from meaning, and believe that to follow the outward form of shamanism leads to

syncretism. Having a negative image of the prayer mountain services, Sung-Tae Kim in his Ph.D. dissertation from Fuller Theological Seminary on Contextualization and the Presbyterian Church of Korea argues that the prayer phenomena at PMCs are “largely influenced by shamanistic ideas of blessing and its *pattern* of appealing to the divine spirits for assistance” (1991:331, emphasis is mine). He seems to treat PMC Christians’ prayer pattern that is similar to “the shamanistic pattern (form) of appealing to the divine spirits for assistance” as syncretistic without carefully investigating the meanings carried by the pattern for PMC Christians. Another clear example is seen in Moses Lee’s Ph.D. dissertation from Fuller Theological Seminary on Transforming the Korean Church: The Conceptual Transformation of Shamanistic Bok to the Biblical Concept of Blessing (1994). As a conclusion of Chapter 5 in his dissertation, he maintains, “Korean churches are steeped in the influence and temptation of syncretism. Unless they overcome the power of shamanism, they will follow after other *external religious forms* which have been shamanized” (1994:178-179, emphasis is mine). As in the case of Kim, Lee does not distinguish form from meaning. He believes that to follow the external religious form of shamanism will lead to syncretism.

There is a reason why Korean church leaders do not distinguish form

from meaning. I believe that strong negative view on shamanism from the early Korean Christianity has made the Korean church reject the whole of shamanism, both its forms and meanings. From the beginning of the Korean Protestant Christianity, the Korean church has had a very negative view of shamanism. Horace Underwood, the first Presbyterian missionary to Korea, regarded shamanism as the superstition of a mystical nature that would be “the most obstinate enemy” and present “strong barriers to the progress of the gospel” (1908: 98-99). Such a tendency toward shamanism can be found among other missionaries to Korea at that time¹⁴ and also among Korean church leaders today. Having theological fundamentalism, many Korean conservative churches have faithfully kept the Christianity that the first missionaries transmitted as well as the missionaries’ negative attitudes toward shamanism.¹⁵ In the Korean church today, shamanism is generally regarded as the enemy of Christianity and its beliefs and practices must be eradicated in order to maintain the purity of Korean Christianity. Therefore, in Korea “conversion to Christ,” as David Kwang-sun Suh states, “means throwing away all the *ways* of Korean shamanism, which was considered to be nothing but superstitious belief in spirits in trees and stones and in all other living and non-living things” (David Kwang-sun Suh 1992:31, emphasis is mine). Because of this strong and long-lasting

negative view on shamanism in the Korean church history, whenever Korean church leaders observe Christians' religious practices that are similar to the pattern of shamanism, they simply treat them as shamanistic syncretism without careful examination of the meanings carried by the form.

According to Paul Hiebert, this wholesale rejection of the old cultural ways, however, creates a cultural vacuum. Rather than solving problems, it creates the problem of split-level Christianity.¹⁶ Korean Christians seem to be faithful to attend the worship services and work in the church, but not a few Christians visit shamans to solve concrete life's problems in times of difficulties. As I already mentioned based on research, many Korean Christians today experienced various kinds of shamanistic fortune-telling at least once through internet sites, palm reading, shamans, etc (In-Yong Park 1995:79-80). In Younsik Noh's research, about 50 percent of Christian interviewees performed shamanistic practices and held shamanistic beliefs (1998:160). Although how deep these Korean Christians were involved in shamanistic beliefs and practices in these data is still questionable, it seems clear that a syncretistic pattern to solve life's problems is clearly present among some Korean Christians that needs to be solved in Korean Christianity.

Biblical and Theological Foundations for
Evaluating the PMC Prayer Phenomena

In this section, I will lay out the biblical and theological foundations in order to interpret the PMC prayer phenomena for material needs and the experience of the Holy Spirit. To give more specific focus to my analysis in this section, biblical and theological studies will be based on the PMC issues that are thought to be critical as demonstrated in the previous chapters.

Regarding Prayer for Material Needs

If the Korean church was to address PMC prayer phenomena for material needs, where would they start? What issues need to be raised and addressed by them? In this section, I am going to raise four critical issues that are related to the central PMC prayer for material needs—content of prayer, attitudes of prayer, relation between faith and material blessing, and “being an appropriate vessel” as a way to receive blessing.

Content of prayer. PMC Christians, as we have seen in Chapter 2, bring not only the spiritual matters but also material matters aroused from their daily lives because they do not differentiate these two. Their emphasis on material needs in their prayer, as was shown in Chapter 3, has been criticized by some Korean church leaders as immature or even shamanistic. This raises questions. When Christians pray for material

needs, does it mean that their faith is immature? Does the Bible limit our contents of prayers only to spiritual matters? If not, then what might be theological grounds by which Christians can practice prayer for their material matters?

It is quite clear that the content of prayer in the Scripture is holistic in that it is not limited to our spiritual needs but includes the concrete material needs. In the fourth petition of the Lord's Prayer, Jesus asks us to pray for our daily bread today (Matthew 6:11). Joachim Jeremias interprets that this petition "encompasses the totality of life. It embraces everything that Jesus' disciples need for body and soul" (1967: 102). Soo Am Park, New Testament professor at Presbyterian College and Theological Seminary in Korea, also interprets the meaning of bread both materially and spiritually (1990:158). Luther and Calvin, however, limited the meaning of "bread" in this petition to the material bread (Cullmann 1994:52). Whether one gives only material interpretation or both material and spiritual interpretation, "this petition asks quite concretely for the bread necessary for one's subsistence. It asks God to give today what one needs" (Patte 1987:104). Jesus never condemns people for recognizing the basic needs of life. In this sense, Oscar Cullmann is right when he says, "The rejection of requests for material things cannot be justified in terms of the New Testament" (1994:22).

The biblical concept of God is a firm theological ground on which Christians can practice prayer for material needs. In the Bible, God is Creator of everything (Genesis 1:1). He brought nature into existence and controls everything in nature. Unlike the shamanistic concept of the High God who is too remote and high to be concerned with the personal affairs of human beings, the God of the Bible cares about the daily needs and desires to bless human beings. In the New Testament, God is depicted as our Father. The notion of God as Father is a distinctive feature in the New Testament.¹⁷ Joachim Jeremias writes that the use of the name “Father” for God in Palestinian Judaism expresses that God is *the one who helps in time of need* (1967:19, emphasis is mine). God as Father knows the needs of his children (Matthew 6:32) and wants to continually bestow God’s blessings to them.

The God of the Bible, however, has been seldom known as the One who blesses us. While the idea of salvation has tended to dominate in the biblical theologies, the topic of blessing had been largely neglected until Claus Westermann wrote on this forgotten but significant dimension of God’s activity. In his book Blessing in the Bible and the Life of the Church (1978), Westermann argues that God’s activity is seen not only in the “saving events” of history such as the Exodus and the Incarnation but also in

the whole creation and in the ordinary experiences and relationships of one's existence. He urges the explicit recognition of God's blessing activity in the forces that preserve physical life, in growth, prosperity, and success in all their forms (1978:6). For Westermann, the God in the Scripture is not only the One who saves us as his special acts of intervention in the history, but also the One who desires to bless us as his continuing activity.

One of the weaknesses of Western theologies is that they do not differentiate God's blessing activity from God's saving activity. As a result, God's blessing activity was either largely ignored or merged into God's saving activity. Heavily influenced by Western theologies, for the most part the Korean official church has forgotten God's continuing activity of blessing after salvation in their official theological development.¹⁸ The issues the Korean official theologies have dealt with were idealistic needs (i.e., meaning, truth, social justice, and eternal salvation) rather than subsistence needs (i.e., daily blessing, sickness). Since their concerns are not relevant to the felt needs of Korean folk Christians, it creates a cultural void in which syncretistic practices can be spread easily in the Korean church (Nam-Hyuck Jang 1996:86-92). The Korean official church must bring these intimate issues into their theological realms, so that the Christianity they present will be more relevant to people's daily lives.

Attitude of prayer: Jesus' prayer in Gethsemane. If God is the One who wants to bless us, what attitudes do PMC Christians need to take toward God when praying for material needs? Many Korean church leaders, as their teachings about prayer show in Chapter 3, strongly emphasize “obeying God’s will” as an important Christian attitude in prayer. According to my open interview with Korean church leaders, Jesus’ prayer in Gethsemane was one of the most frequent biblical passages they mentioned as an exemplary Christian prayer. Whenever the Jesus’ prayer was mentioned during the interviews, it was used in order to emphasize “obeying God’s will” in Christian prayer as a reaction to PMC Christians’ prayers for their own wishes. Are PMC Christians’ prayers for material needs inconsistent with the teachings of Jesus’ prayer in Gethsemane? Can Christians pray for their own wishes even if they are not in accordance with God’s will?

Careful study on the biblical passages of Jesus’ prayer in Gethsemane shows the necessity of bringing our wishes to our prayers, even if they are not in accordance with God’s will. In the prayer of Gethsemane, Jesus did not hesitate but expressed freely his wish—“may this cup be taken from me.” He did so, however, with the readiness to submit his wishes to God’s will—“not as I will, but as you will” (Matthew 26:39, NIV). In his prayer there was a discrepancy between Jesus’ human will and God’s will.

However, this discrepancy was erased as it is expressed in his prayer (Patte 1987:368).

It is important to note how Matthew describes Jesus' prayers in such a way that the human will of Jesus was moving to the will of God from the first prayer to the second one. Patrick D. Miller writes (1994:322),

Matthew's account, which reports Jesus' prayer a second time, takes this submission to the will of God *a step further*. The first prayer is: "My father, if it is possible, let this cup pass from me; yet not what I want but what you want." The second time Jesus prays: "My Father, if this cannot pass unless I drink it, your will be done" (Matthew 26:42) (emphasis is mine).

Therefore, Jesus' prayer in Gethsemane shows not only the possibility of dissonance between the will of the one praying and the will of God but also the necessity to express one's wishes in prayers. As we express our wishes, there is an encounter between the one praying and God. Oscar Cullmann maintains that this encounter "is already an attainment of the basic goal, and all prayers must find a place in the framework of this encounter. Where this encounter is absent and is not sought, prayer becomes suspect of being a magic formula" (1994:33).

During my research at three PMCs in Korea, I had chances to interview some PMC Christians whose attitudes were changed because of the encounter with God while praying for their own wishes. An

interviewee said that he came to the PMC in order to know God's will about his future course. He approached God with a shamanistic mindset (his own term), expecting to hear God's voice about his prayer request. However, as he prayed and listened to the pastor's sermons at the PMC, he encountered God and God answered his prayer not in the way he expected but in God's way. Instead of giving him a clear voice about his future, God gave him "confidence" to cope with any difficulty coming in the future, which, he firmly believed, was God's answer to his prayer. Although his wishes and expectation of the way God would answer his prayer might be different from the will of God, he had a genuine encounter with God which transformed his mind and attitude toward God.

What the Korean church leaders seem to overlook in their teachings about the Jesus' prayer in Gethsemane is the necessity of the process in which one expresses his or her own wishes in prayer in order to discover God's will. It is when we sufficiently express our wishes in our prayer that we can come to encounter with God and know God's will. However, we need to do so with an attitude to submit our will to God's will, as Jesus did in his prayer. Therefore, according to Jesus' prayer in Gethsemane, PMC Christians' expressions of their needs in their prayers cannot be treated as unbiblical or shamanistic but *a necessary process* to know God's will. In

their teachings about Christian prayer, Korean church leaders should emphasize not only the attitude of obedience to God's will but also the necessity of expression of human needs.

Relation between material blessing and faith: 3 John 2 and "vessel."

My research shows that many PMC Christians closely relate the material blessing to Christian faith. It is revealed in their use of the term "vessel (구름)." They believe that God bestows his blessing when one reaches to a certain level of faith God wants. For PMC Christians, sufferings and sicknesses are often interpreted as a way to strengthen their faith, so that they become appropriate "vessels" to receive God's blessing. PMC Christians' understanding of material blessing in relation to faith is also revealed in their frequent use of the biblical passage of 3 John 2. Based on their interpretation of this biblical verse, they believe that when one stands firmly in faith before God and serves God diligently, God will give him or her the blessing of prosperity and health. During the interview with PMC Christians, many of them use the biblical passage of 3 John 2 as a confessional statement, that is to say, what they already experienced according to the promise of the biblical passage. Is this belief of PMC Christians congruent with the biblical teachings? Does God always give his blessing to those who are faithful to him? How is Christian faith related

to receiving material blessing?

Leaders of the prosperity gospel inseparably relate material blessing to faith. They teach that prosperity is divine promise signifying God's blessing upon those whose faith is great enough to expect it. Financial success comes to those who have the faith to believe it (Hollinger 1988:134). In the Old Testament, we see some evidences that material blessing is related to faith. According to the book of Deuteronomy, God's promise of prosperity depends on one's faithful obedience to the Lord (28:1-4). The book of Psalms similarly shows that God gives blessing of wealth and possessions to those who trust and follow (1:1-3).

Although faith is important to receive material blessing, we have to be careful not to go to the extreme. We need to see the other side of the biblical teaching. The Bible teaches that faith does not give any guarantee that we will live in great prosperity and will not suffer in destitution. Sang-Bok David Kim, professor of Systematic Theology at the Asian Center for Theological Studies and Mission and executive director of the Torch Center in Korea, says that the book of Hebrews teaches that Christian faith holds both blessings and sufferings. According to Hebrews 11:32-40 where the author depicted the acts of "persons of faith," "some prospered, while others suffered, both equally by faith. Those who achieved great feats did so by

faith and those who suffered greatly in destitution did so likewise by faith” (1996:22). Christian life contains both prosperity and suffering, no matter how great faith one has.

Therefore, the Bible keeps a balanced view on the relationship between faith and material blessing. On the one hand, it teaches that God blesses those who faithfully follow him and obey his commandments. In this sense, PMC Christians’ confessional statement through the biblical passage of 3 John 2 is biblically acceptable since it reveals God’s faithfulness to those who serve him. On the other hand, the Scripture also teaches that those who have great faith also suffered by faith. Therefore PMC Christians should take extra caution not to regard faith as if it is a *formula*, which naturally leads to material blessing. If we emphasize only one truth and ignore the other, we are distorting the biblical teaching. Christians are called to live by faith and glorify God in all things, whether or not God grants his blessing according to their faith.

“Being an appropriate vessel” as a way to receive God’s blessing.

As we have seen in the previous chapters, the term “vessel” used by PMC Christians and church leaders reveals their distinct belief about blessing. In order to receive God’s blessing, one has to be an appropriate vessel, which means, having a certain amount of faith God wants or having a good

character, so that they can use God's blessing for God's glory. How does this PMC Christians' belief correspond with the biblical use of the term "vessel"?

In the New Testament, the term "vessel" (*skeuos*) was used many times for many occasions. Especially when used to denote "persons," the term "vessel" indicates persons who are used for the service of God (Acts 9:15; 2 Timothy 2:21), the subjects of divine wrath (Romans 9:22), the subjects of divine mercy (Romans 9:23), the human frame (2 Corinthians 4:7), and so on (Vine, Unger, and White 1985:659). Since PMC Christians' use of the term "vessel" indicates "person" in terms of his faith and character, here I will limit my study on two important biblical passages—2 Timothy 2:20-21 and Romans 9:21-24.

Regarding PMC Christians' beliefs about the term "vessel," I would like to make two important points from these biblical passages. First, in 2 Timothy 2:20-21, the idea of "holiness" is closely related to the service of God ("noble purposes" in verses 20 and 21). In the passage, Paul urges Timothy to "cleanse himself" in order to be "an instrument for noble purposes" (v 21). Here, "to cleanse oneself" indicates "to turn away from wickedness (separation from sin)" (v. 19), but more specifically from the false teachings (v. 21) (Lea and Griffin Jr. 1992:218-219). The results of

“to cleanse oneself” are “made holy (sanctified),” and “is prepared” for the master’s use (v. 21). Thus, in this passage Paul gives a close connection between “holiness” and “the service of God.” In order to be used by God for his noble purposes, one must cleanse oneself from sin. Holiness is required to be used by God.

This biblical idea of “becoming vessels of God” (to be used by God) is different from “becoming vessels of the spiritual being” (to be used by the spiritual being) in Korean shamanism. In general Korean shamanism does not hold any strong view of sin and morality (Clark 1961:217). It has little concept of holiness or holy life in order to be a vessel of the spiritual being. In order to be used by the spiritual being to receive the divine oracle (*kongsoo*), as mentioned earlier, shamans call the spiritual being in prescribed ways through shamanistic songs and dances. The descent of the spiritual being depends not on moral life of shaman but on how well shaman follows the prescribed ways. In this sense, PMC Christians’ understanding of “becoming a vessel of God” (used by God) is different from that of shamanism in that they, as their use of the term “vessel” indicates, closely relate their faith and character to the service of God. During an interview one interviewee explained the reason why God did not answer her prayers for blessing. Although she wanted to use God’s blessing for the purpose of

mission, she said that she did not receive it because of her greed, dissatisfaction, and no gratitude to God. She confessed that she was not an appropriate vessel to receive God's blessing because of such an unfaithful or unholy life.

Second, the biblical term "vessel" reveals God's sovereignty in choosing persons God uses. In Romans 9:21-24, Paul speaks of God's sovereignty in choosing certain vessels for honor, vessels of mercy prepared for glory, as well as vessels of wrath prepared for dishonor and destruction (Mounce 1982:530). Although the dominant note of God's sovereignty in Romans 9, where Paul talks about "God's election," is absent in 2 Timothy 2, the idea, though not very important, is still present. In 2 Timothy 2, "to cleanse oneself" (v 21) is considered as a required step to be "an instrument for noble purposes" (v 21). Although this calls for a conscious, willful cleansing, in Paul's thinking, this is never something we do apart from God's grace (Hughes and Chapell 2000:217). In this sense, "to cleanse oneself" includes both human efforts for holiness and God's grace through which we are made holy at the same time. Mounce explains these two sides of holiness in this verse as follows; "Timothy cleanses himself, and in response God cleanses Timothy, the human and divine intertwined" (1982:532). In the Christian concept of holiness, human efforts and God's grace are two

different sides of a coin, and both of them are needed. Therefore, in 2 Timothy 2 we can also see the importance of God's sovereignty in the biblical use of the term "vessel." It is through God's grace that we are made holy, and, as a result, are prepared as God's vessel to do any good work. In this sense, God's sovereignty is an overarching idea in the use of the term "vessel" in the New Testament.

The recognition of God's sovereignty, as we saw in Chapter 2, is stressed in PMC Christians' use of the term. They use the term "vessel" in order to explain the reason why God does not answer their prayers for blessing. This shows PMC Christians' strong recognition of God's sovereign power in answering prayers for blessing. This strong sense of God's sovereignty that PMC Christians hold not only corresponds with the biblical use of the term "vessel" but also prevents magical tendencies in using Christian prayers to receive blessing.

Regarding Prayer for the Experience of the Holy Spirit

There seem to be two significant PMC issues in relation to praying for the experience of the Holy Spirit. One is the relationship of the Holy Spirit with prayer, and the other with Christian experience.

The role of the Holy Spirit in prayer: "holding the line of prayer."

PMC Christians regards prayer as a major means to experience the Holy

Spirit. A distinctive feature of Korean PMC Christians' prayer, as I mentioned in Chapter 2, is their dependence on the leading of the Holy Spirit while praying. Such unique character is seen in their use of the terms, "holding the line of prayer (기도줄을 잡다)," or "opening the door of prayer (기도의 문을 열다)." In order to hold the line of prayer, some PMC Christians want to receive the inner motive to pray through giving praises, listening to sermons, and reading the Scripture. How is the PMC Christians' distinct pattern of prayer relevant to the biblical teachings about the work of the Holy Spirit regarding prayer? What are the roles of the Holy Spirit in relation to prayer?

PMC Christians' dependence on the Holy Spirit in their prayer is similar to the biblical meaning of "praying in the Spirit" (Ephesians 6:18; Jude 20). Green interprets "praying in the Spirit" as "a deep, free, and intensive time of prayer, when the Spirit takes over and controls and leads in prayer, and one can go on praying for several hours without being aware of the passage of time" (1975:96). Ewert explains that "prayer in the Spirit" is that "the Holy Spirit inspires the prayers of the believers" (1983:257).

The Scripture gives at least two important reasons why we need to depend on the Holy Spirit in our prayer. First, we must depend on the Holy Spirit because of our weaknesses (Romans 8:26). Ewert explains how the

Holy Spirit helps our weakness in our prayer (1983:255).

Our weakness is due to the flesh, and when we pray our creaturely weakness comes to the fore. The distance between us and God is so vast that we need a “go-between.” We do not know God’s will perfectly, nor do we have the strength in ourselves to do it. We do not even know our deepest needs. We do not know how to pray “as we ought” (v. 26b)... The Spirit, then, comes to his aid and overcomes his weakness.

Second, we need to depend on the Holy Spirit because the Spirit helps us to pray in accordance with God’s will (Romans 8:27). We often think we know what we need, but we are not always good judges of that. We do not know what to ask for in a given situation, but the Spirit does. The Holy Spirit can help us pray in accordance with God’s will because “his requests are in perfect harmony with the will of the Lord for us” (Moo 2000:269).

The ministry of the Holy Spirit with regard to prayer teaches that the aids and leading of the Holy Spirit is crucial for Christian prayers. PMC Christians’ experience of “holding the line of prayer (기도의 줄을 잡다)” or “opening the door of prayer is open (기도의 문이 열리다)” can be regarded as a result of “praying in the Spirit.” That is to say, when the Spirit leads and controls our prayer, we experience “the door of prayer is open (기도의 문을 열다)” or “holding the line of prayer (기도의 줄을 잡다).” In this

sense, this unique pattern of PMC Christians' prayer coincides well with the biblical meaning of "praying in the Spirit." Especially PMC Christians' struggle to get inner motivation to pray can be considered as waiting for the initiative of the work of the Holy Spirit in their prayer. The PMC where people can listen to sermons and give praise without any hindrance is seen as an appropriate place where people can practice such a unique pattern of prayer.

The role of the Holy Spirit in Christian experience. PMC Christians give strong emphasis on the Holy Spirit for their Christian experience. Then, what roles does the Holy Spirit take in Christian experience? Most theology conceives of the Holy Spirit through Johannine terms: God sends Jesus, who sends the Spirit. Therefore, it always starts from God to the Son and to the Holy Spirit. In his article "God Inside Out: Toward a Missionary Theology of the Holy Spirit," Stephen B. Bevans, however, gives us a new perspective to understand the ministry of the Holy Spirit. He argues that it is indeed the Holy Spirit that we know first, who precedes Jesus not only in our own lives but also in the history of the world and in cultures that have not known him (1998:102). Bevans' emphasis on the priority of the Holy Spirit opens up the possibility of a new understanding of the ministry of the Holy Spirit.

From an experiential and functional point of view, we should give the Holy Spirit the first place, not the last. It is through the Holy Spirit that we experience the love of God and the grace of the Lord Jesus (2 Corinthians 13:14). According to Wesley, it is in the Holy Spirit that God first “touches base” with us, and it is through the Spirit that we first encounter God in his redemptive activity (Staples 1986:93). There is no experience of God that is not an experience of the Holy Spirit.

In this sense, the Holy Spirit, according to Kilian McDonnell’s term, is *the point of contact* between God and humankind (1985: 208, emphasis is mine). In recognizing Western theological tendency to understand pneumatology in Christological categories, McDonnell argues that the Spirit is not a second theological focus in the sense of a second theological body of knowledge alongside Christology (1985:226). He maintains (1985:227),

Both Christ and the Spirit are at the center but in different ways: Christ as the ‘what’ and the Spirit as the ‘how.’ And this ‘how,’ the Spirit is a way of knowing Jesus and the Father; as a ‘how,’ the Spirit is a way the Father through Christ has contact with history and the Church.

Because of the ministry of “how,” the Holy Spirit is the sole source of human relationship with God. In this sense, the experience of the Holy Spirit can be identified with the experience of the Triune God.

Union with Christ as a result of the experience of the Holy Spirit.

What results can PMC Christians expect as they pray for their life's problems and seek and welcome the Holy Spirit? In what ways can the spiritual experience of the PMC influence their relationship with Christ? In the Bible, the function of the Holy Spirit is referential in that the Spirit always refers us to Christ, opening our eyes not to see the Spirit but to see Jesus (John 16:13-15). The Holy Spirit always exalts the person of Christ, and unites us with him. Therefore, any genuine Christian experience of the Holy Spirit must deepen our relationship with Christ. In this sense, the experience of the Holy Spirit can be identified with the experience of union with Christ. The diagram in the next page shows how the spiritual experience of the PMC can be understood in relation to both vertical and horizontal dimensions of union with Christ.

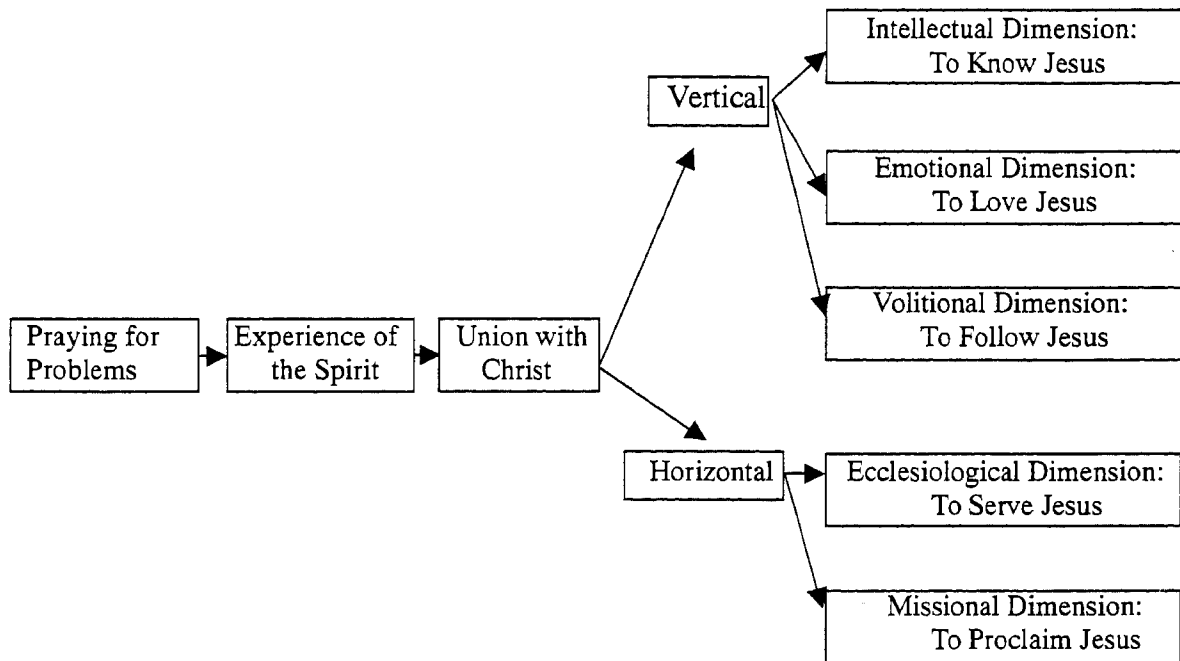


Figure 9

An Understanding of the PMC Spiritual Experience

Paul used the term “in Christ” many times in order to describe the personal and dynamic relation of the believer to Christ. Although Paul’s term “in Christ” includes mystical union with Christ since it is experienced “in the Holy Spirit,” it is more than mystical union. “It involves a moral union that provides the ethical dynamic for Christian living. This is more than a gospel of ethical example (an impossible ideal), but the indwelling of Christ who provides the motive power to live in obedience to God” (Elwell

1996:792). Therefore, “in Christ” denotes a profound personal identification with Christ that serves as the basis of Christian’s new life. The biblical concept of union with Christ has both vertical and horizontal dimensions.

1. Vertical Dimension of Union with Christ

There are three dimensions that the experience of the Holy Spirit gives influences on vertical relationship with Christ—intellectual, emotional, and volitional dimension.¹⁹

1) Intellectual Dimension: To *Know* Jesus

According to the PMC Christians’ open responses to the interview question, “Tell me briefly about your understanding of the fullness of the Holy Spirit,” only a few related their PMC experience to the intellectual dimension of growth in their Christian lives. This seems to indicate that PMC Christians do not closely relate their PMC experience to their intellectual growth in Christian lives. In what sense then can the PMC experience of the Holy Spirit influence the intellectual dimension of growth in Christian lives?

In the learning process of human beings, experience precedes reflection. This is also true in the development of theology. Since human being is primarily and essentially the receiver, not the producer, of truth,

Christian experience is ontologically prior to theology (Scola 1996:203-206).

Neil Richardson argues that Christian experience can give positive contributions to the biblical interpretation. No interpretation can be wholly objective. No one, he says, can stand outside his or her frame of reference, or entirely disavow an agenda in approaching Scripture (1997:75). Quoting from Gerd Theissen, a German biblical scholar, Richardson defines the heart of the problem of interpretation. Gerd Theissen says,

The Bible comes alive where authentic religious experience coincides with texts which are themselves testimony to an authentic religious experience: the past strikes a spark off the present or the present off the past, and both are illuminated. The chief reason why religious texts from the past are so difficult to understand is that modern man has become uncertain of his own religious experience. He mistrusts it, and expects his encounter with the past to supply information which will obtain only if he is truly concerned with religious questions and experiences. (Richardson 1997:84)

Not only does Christian experience enrich our biblical interpretation, Richardson argues, but all experience also needs to be interpreted by the Scripture. The Scripture helps us interpret our experience. In this dialectical process, the Bible serves to interpret, evaluate and deepen Christian experience (1997:76-78). Richardson explains this circular and dialectical process as follows (1997:78).

We come to Scripture with all our experience of God, assuming, or at least exploring whether the God we believe we have encountered in our own experience is the God to whom

the Bible bears witness. We take questions to the Bible; the Bible reflects back questions to us. In this way it functions as 'a measuring rod' ('canon').

The dialectical process that Richardson mentions above informs what PMC Christians need to do in order for the intellectual growth in their Christian lives. In order for the subjective PMC experience to be more authentic and genuine Christian experience, PMC Christians must continually come to the Scripture and evaluate whether their experiences coincide with the biblical teachings. As they read the Scripture, however, their PMC experiences also will enrich their understanding of the Scripture. In this continuing dialogue between the subjective PMC experience and the objective truth of the Scripture, the intellectual dimension of relationship with Christ can be deepened in the lives of PMC Christians.

2) Emotional Dimension: To Love Jesus

Korean church leaders, as mentioned in Chapter 3, have severely criticized the emotion-centered experience of PMC Christians. By observing the negative aspects of emotional experience, they treat ecstatic experience of the PMC as more likely shamanistic rather than Christian. This raises two significant questions. What positive influences, if any, can emotional experience give to the growth of our Christian faith? What criteria can we use to distinguish between Christian emotional experience

and shamanistic emotional experience?

a) The Necessity of Emotional Experience: Jonathan Edwards' Concept of the "Religious Affections"

Jonathan Edwards' concept of the "religious affections" helps us see the positive aspects of emotional dimension of Christian experience.

Edwards believes that "true religion, in great part, consists in holy affections" (1959:95). While distinguishing the affections from the passions,²⁰ he closely relates them to the will. The affections, to Edwards, are not exercised apart from the understanding, and are "the more vigorous and sensible exercises of the inclination and will of the soul" (1959:96). According to Edwards, religious affections are a result of the work of the Holy Spirit: "The Spirit of God in those that have sound and solid religion, is a spirit of powerful holy affection; and therefore, God is said to have given them the spirit of power, and of love, and of a sound mind (2 Timothy 3:5)." (1959:100). Among other affections, he regards "love" as the chief of the affections and fountain of all other affections (1959:106). He believes that the religious affections can be excited and expressed as means of prayer, singing praises, sacraments, and sermons (1959:114-116).

Edwards rejects two extreme approaches regarding the attitudes toward the religious affections. On the one hand he points out the error of

those who discard all religious affections because they have nothing solid or substantial in them. On the other hand he also critiques the position of those who “look upon all high religious affections, as eminent exercises of true grace, without much inquiring into the nature and source of those affections and the manner in which they arose” (1959:119). He considers the affections as “the spring of men’s actions.” Human being is very inactive unless he or she is influenced by some affection, either love or hatred, desire, hope, fear or some other (1959:101).

For Edwards, religion in the hearts of the truly godly is *not* ever in exact proportion to the degree of affection, and present emotion of the mind. “The degree of religion is rather to be judged of by the fixedness and strength of the habit that is exercised in affection, whereby holy affection is habitual, than by the degree of the present exercise” (1959:118). Therefore, for Edwards only when emotional experiences are used to strengthen godly habits in one’s life, are they meaningful.

Edwards’ concept of the religious affections is helpful to understand the necessity of the emotional experience in Christian life. His concept of the affections overcomes many Korean church leaders’ negative view on the emotional experiences. For Edwards, the affections are necessary because they provide the power of inner motive for Christian actions. His concept

of the affections also overcomes the weakness of some PMC Christians who seem to be satisfied with emotional experiences themselves and do not relate their PMC experiences to their daily lives. For Edwards, unless emotional experiences are related to godly habits in one's life, they are not meaningful.

b) Criteria for Emotional Experiences

How can we evaluate whether emotional experiences that PMC Christians have are Christian or shamanistic? What useful criteria can we apply to discern what is Christian and what is not? In this section, I will present some criteria suggested by John Wesley and Runia.

i) John Wesley's Criteria

Wesley believed that the ordinary gifts such as convincing speech, persuasion, knowledge, faith, and easy elocution were operative in the church in all ages and should appropriately be desired by Christians as secondary to love (Wesley 1975b: 27). Did Wesley then believe that the extraordinary gifts—healing, miracles, prophecy, discernment of spirits, tongues and the interpretation of tongues—could be expected in his day? The extraordinary gifts of the Holy Spirit, according to Wesley, almost totally ceased “after that fatal period when the Emperor Constantine called himself a Christian, ... very few instances of the kind were found” (Wesley 1975b: 26-27). This, however, does not mean that he ruled out the

possibility of new manifestations of the extraordinary gifts for all time. He rather thought that such gifts either “were designed to remain in the church throughout all ages” or “will be restored at the nearer approach of the ‘restitution of all things’” (Wesley 1975a:38). If the extraordinary gifts of the Spirit had practically vanished in his day, Wesley believed that this was not “because there was no more occasion for them, ... The real cause was, “the love of many,” almost of all Christians, so called, was “waxed cold.” ... This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church” (Wesley 1975b:26-27).

In this sense, it seems to be clear that John Wesley did not deny the emotional dimension of Christian experience. Jerry L. Mercer defines Wesley’s view on Christian experience as “aspiration for the Holy within the context of the holy community.” Mercer explains the meaning of the Wesley’s word “aspiration” as “the totality of the Christian quest for God.” For Wesley, our aspirations for God are encouraged by the inner confirmation of the Spirit and enhanced when evil is cleansed by the dominating nature of God’s love (Mercer 1985:82-83).

Although Wesley did not deny the possibility that the Holy Spirit could manifest his power in extraordinary ways in his day, he never led his

followers to suppose that these spectacular acts were the primary work of the Holy Spirit. He reacted against any unbiblical enthusiasm as well as an extreme rationalism (Snyder 1980:97). Regarding unusual experience of the Holy Spirit, Wesley always came back to the two basic guides: the plain teaching of the Scripture and the clear evidence of the conduct (Stokes 1975:67). Mack Stokes mentions that Wesley wanted his followers to ask themselves two searching questions about any of their claims to an unusual experience of the Holy Spirit. First, does this experience help us grow as Christians? Second, does it make us more effective in serving others? If the answer is yes to both questions, the Holy Spirit is manifestly at work in and through us. If not, we deceive ourselves. Therefore, for Wesley, the test is not the claims to the presence and power of the Holy Spirit but the spiritual guideline of judging by the “fruits” of the Spirit in our lives (Stokes 1975:68).

ii) Runia’s Criterion

In his article “Toward a Biblical Theology of Experience,” Klaas Runia, who teaches practical theology at the Reformed Theological Seminary, Kampen, Netherlands, gives a useful criterion for genuine Christian experience. He points out the weaknesses that the groups looking for Christian experience tend to have. First, they tend to make the Spirit an

independent center of new actions. As a result, Jesus Christ and his work easily recede into the background. Second, they tended to concentrate one-sidedly on the phenomena of experience happening to the believers themselves. This blurs the difference between God's Spirit and humans' spirit (1988:178-179). He argues that the source of Christian experience is our union with Christ which resulted from the work of the Holy Spirit. In the New Testament, the Holy Spirit is always and everywhere the Spirit of Christ. The work of the Spirit can be summarized in his action of bringing us into union with Christ, so that we are in Christ and that Christ is in us. He believes that this provides a clear and firm criterion for our experience: "Does it glorify Christ? (John 15:26; 16:13f)." "Does our experience glorify Christ or does our emphasis on experience actually squeeze him out of the picture and concentrate on what *we* see in ourselves and what *we* feel as the actions of the Spirit in our own souls?" Authentic Christian experience, he says, points to Jesus Christ and to his work (1988:178-181).

Therefore, according to Wesley and Runia, we can draw three criteria by which we can evaluate the emotional and outward PMC experiences. First, does the spiritual experience help us to be matured in our Christian lives? Second, does it make us more effective in serving others? Third, does it glorify Christ?

The three criteria developed by Wesley and Runia above seem to indicate that evaluation for emotional and outward experiences lies not in the experiences themselves but in their affects on our relationship with Christ and other people. This relation-centered Christian experience is distinguished from shamanistic experience. In shamanism, the ecstatic experience is regarded as a means to achieve one's practical needs. After shamanistic people achieve their goals through *gut* (shamanistic ritual), they seldom seek further relationship with the spiritual being. Since they treat the spiritual being instrumentally, no glory is given to the spiritual being either. In this sense, the purpose of shamanistic ecstatic experience is very pragmatic and even selfish. However, in Christianity, the spiritual experience itself is not an end but a means for deeper relationship with Christ and other people. Christian experience claimed to be genuine must enhance our relationship with Christ and other people. I believe that the criteria are useful for PMC Christians not only to discern the authenticity of their PMC experiences but also to know how their PMC experience can give influence to their Christian lives.

3) Volitional Dimension: To Follow Jesus (Galatians 5:16-18)

Unlike some Korean church leaders' criticism that Christians at PMCs want merely the emotional spiritual experiences themselves, my

research shows that PMC Christians seek for the fullness of the Holy Spirit not only to solve their life's problems but also to live their lives in accordance with God's will. While interviewing with PMC Christians, I came to see their inner struggle between their two desires to live in accordance with God's will and their sinful natures. What does the Scripture say about the inner struggle of PMC Christians, and how is it congruent with the biblical teachings? What is the role of the Holy Spirit in relation to victorious Christian life?

PMC Christians' motive to live a holy life through the power of the Holy Spirit can be well explained by Paul in his letter to the Galatians. In Galatians 5:16-18, Paul describes Christian life in the process of sanctification not as static but as dynamic in relation to the law. According to Paul, after Christians believe in Christ, there is continuing inner conflict between the desires of their sinful nature and those of the Spirit (5:16-18). In order to live a holy (sanctified) life in accordance with God's will, the believer must be led by the Spirit. Although Christians experience the time when the Spirit halts what our flesh desires, they also experience that the flesh also overrides the will that comes from the Spirit. As a result, believers do not always do what they wish to do. They experience that the wishing is present but the doing is not (Romans 7:19). If the believer,

however, is led by the Spirit, says Paul, he is not spiritually impotent as he was under the law, for he has the Spirit of God, who gives him the power to do God's will (Ewert 1983:195).

This liberation, however, does not give any guarantee of security against the possibility of sinning or a false perfectionism (Ewert 1983:194). Although the believer is freed from sin's rule when the Spirit applies the benefits of Christ's death to his or her life, he or she is still a sinner and the inner conflict against the sinful desires continues. Because of the continuing inner conflict and the weakness of human beings, Paul commands us to walk by the Spirit (Galatians 5:16). "Walk" (*peripateo*) is used here in the present tense. Thus, Paul is speaking of continuous, regular action, in other words, a habitual way of life (MacArthur 1987:152). A result of walking by the Spirit as a way of our life is bearing the fruits of the Spirit, as is mentioned in Galatians 5:22-23. To bear the fruit of the Spirit is to live a Christlike life (Ewert 1983:240-243).

Paul's description of a cycle of "victory" and "failure" in the Christian's life in the process of sanctification is similar to the PMC Christians' ongoing cycle of "receiving *eunheh*" and "losing *eunheh*," as was described in the PMC prayer cycle (Figure 5 on page 140) of Chapter 2. When PMC Christians receive *eunheh*, it gives them power to live in

accordance with God's will because the desires of the Spirit, increased by receiving God's *eunheh*, win over those of the sinful natures. However, when they lose God's *eunheh*, their lives begin to be submitted to the desires of their sinful natures. Although the degree of experience of "failure" and "victory" might be different according to one's faith, I believe that every Christian who wants to sincerely live in accordance with God's will experiences this ongoing cycle of "failure" and "victory" in this earthly life. Therefore, by observing PMC Christians' experience of "receiving *eunheh*" (victory) and "losing *eunheh*" (failure), one cannot simply judge PMC Christians' faith as immature. However, because many PMC Christians connect their PMC experience to emotional feelings so closely that they have a hard time to relate their PMC experience to their daily lives. As a result, visiting PMC to renew their spiritual power may easily fall into mannerism, which occurs repeatedly in a short period of time whenever their emotional feelings disappear. In this sense, PMC Christians carefully listen to Paul's command to "(continue) walking in the Spirit" in their daily lives.

2. Horizontal Dimension of Union with Christ

Some Korean church leaders point out the separation between PMC Christians' prayer lives and their daily lives. In other words, the vertical dimension of their PMC experience gives little influence to the horizontal

dimension of their daily lives. As evidences, Korean church leaders point out the lack of morality, lack of social participation, and non-historical consciousness in PMC Christians' lives.

Howard Snyder maintains that the meaning of "the fellowship of the Holy Spirit" (2 Corinthians 13:14; Philippians 2:1) has both vertical and horizontal dimension. He argues that the fellowship of the Holy Spirit, which is true description of the church, means not only the fellowship with God through the Holy Spirit (the vertical dimension) but also believers' fellowship with each other through the Holy Spirit (the horizontal dimension). *Koinonia* in the church, however, must start with the vertical dimension because it is the creative ground and sustainer of the fellowship of the believers with each other (Snyder 1996: 84-85). Therefore, according to Snyder, in order to grasp the holistic meaning of the fellowship of the Holy Spirit, both its vertical and horizontal dimensions need to be emphasized in a balanced way. Then, how does the vertical dimension of PMC experience of the Spirit can influence to the horizontal relationship with Christ, that is, with regard to our relationship with church and mission?

1) Ecclesiological Dimension: To *Serve* Jesus

In regard to the ecclesiological dimension of the PMC experience, there seems to be two significant PMC issues that need to be raised in this

section. First, my research reveals that PMC experience gives positive influence to PMC Christians' church life. To the open interview question "Tell me briefly what has been changed after you come and pray here at the PMC in terms of your church life," 35 out of 50 interviewees (70 percent) replied that after PMC experience, they became more faithful and enthusiastic in their church work. In spite of this contribution of the PMC experience to Korean Christians' church life, the PMC goers have been known by some mainline church leaders as opponents to their ministry. The result of my research shows that such criticism cannot be applied to most PMC Christians. This raises a question. How then does the experience of the Spirit relate to the body of Christ, and in what ways can the PMC experience give positive influences to PMC Christian's church life?

Second, PMC Christians, as was shown in Chapter 2, regard certain persons (i.e., pastor, *eunsaja*) at the PMC and in the church as important mediators as they seek for God's blessing and healing. How does this PMC Christians' hierarchical view correspond to the biblical teachings about the church?

The experience of the Holy Spirit and its relation to the body of Christ is well revealed in the biblical teachings of the use of the spiritual

gifts. Paul closely relates the reception of the Holy Spirit to the receiving of the gifts: “To each one the manifestation of the Spirit is given for the common good” (1 Corinthians 12:7, NIV). When believers have received the Holy Spirit, they have received some gifts. The end of the gifts (*charismata*) is not for self-glorification but for the benefit of all congregations (Robertson and Plummer 1959:266). The spiritual gifts, Snyder says, are primarily a matter not of individual Christian experience or one’s own spiritual growth—although this, too, is important—but of the body life of the church (1996:139, 142). Therefore, the purpose to strive for the manifestations of the Spirit should be “building up the church” (1 Corinthians 14:12). Its purpose is to serve others. Snyder closely relates between *charismata* and the cross, between Pentecost and Passover. The New Testament does not call for each Christian to do his or her own thing and forget the welfare of the group. The spiritual gifts, rightly exercised, is not self-centeredness but self-giving (Snyder 1996:145).

The end of the spiritual gifts in the Scripture informs that there is a close relationship between the PMC experience of the Holy Spirit and service to the body of Christ. It teaches that PMC Christians should not seek for the manifestations of the Holy Spirit (the spiritual gifts) for the sake of self-glorification but self-giving to the body of Christ. During my

research at PMCs in Korea, although only a few people came to PMC for the direct purpose to experience the spiritual gifts, many people at the PMC wanted to experience the spiritual gifts. The research testifies that the spiritual experiences or gifts Korean Christians want to experience the most is the voice of God (15.7 percent), healing (14.8 percent), speaking in tongues (12 percent), prophecy (11.4 percent), interpretation (11.1 percent), vision (eight percent), and so forth²¹ (Yeun 1990:91). These spiritual experiences or gifts that Korean Christians want to experience are visible to the eyes of others and more likely related to the benefits of their personal Christian lives. In this sense, the biblical teachings about the use of the spiritual gifts for the community need to be specially emphasized in the Korean church today.

The biblical concept of the spiritual gifts is also closely related to the “ministry of all believers.” Snyder calls us to see “the priesthood of all believers” not only from soteriological perspective (all believers have direct access to God) but also from ecclesiological perspective (all believers have ministry) (1983:168-172). Each one has at least one spiritual gift, and thus has some ministry to serve the body according to their gifts. In this view, no one is higher than the other; each one is equally serving the body according to his or her gifts.

PMC Christians, as seen in Chapter 2, tend to look up to the person (*eunsaja*) who has special spiritual gifts such as healing and prophecy. Such PMC Christians' hierarchical view on *eunsaja* was revealed in their desire to receive *ansu* prayer (praying with laying on of hand) from them for spiritual blessing and healing. Similar hierarchical view can also be observed in Korean Christians' attitude toward the pastor in the church. People invite pastors when they move to new houses or start new businesses in order to receive God's special blessing.

Korean Christians' hierarchical view on *eunsaja* and pastors is thought to be patterned by hierarchical structure of Korean society, which is influenced by Confucian thoughts.²² This traditional cultural idea has influenced the Korean Christians' concept of the church. In Korea, the church is more likely viewed as an institution with a hierarchical structure where certain church offices (i.e., pastors) and spiritual gifts (i.e., healing, prophecy) are highly admired. When the church is viewed as an institution with a hierarchical structure, the clergy is ensconced at the pinnacle of the pyramid. They are seen as "experts" in religion and the only one who are able to enter the realm of things spiritual (Ogden 1990: 19). Therefore, Korean Christians' hierarchical view on pastor and *eunsaja* is seen to be followed by the hierarchical system of the society which impacts their

concept of the church.

2) Missional Dimension: To *Proclaim* Jesus

My research shows that most PMC Christians do not relate their PMC experience to evangelism. To open interview question “Tell me briefly what has been changed after you come and pray here at the PMC in terms of evangelism,” only two out of 50 interviewees (four percent) replied that the PMC experience gave them a passion for evangelism. Is there any relation between the experience of the Holy Spirit and evangelism in the Scripture?

In the book of Acts, the experience of power of the Holy Spirit is closely connected to mission. It is the “power” of the Holy Spirit the disciples experienced at Pentecost that made them effective witnesses in Jerusalem, Judea, Samaria, and to the ends of the earth (Acts 1:8). In the book of Acts, “where the Spirit is, effective witness will always follow, in word, in deed (miracle), and in the quality of the lives of those who bear it” (Williams 1985:24). The outward manifestations of the Holy Spirit such as healing (5:16; 8:7) and exorcism (19:11) were recorded in relation to the spread of the gospel. Even the experience of the speaking in tongues the disciples experienced at the Pentecost as a result of their being “filled with the Holy Spirit” (Acts 2:4, NIV) was used for the sake of the proclamation

of the gospel.²³

Those who experience the power of the Holy Spirit have responsibility for the witness of the gospel. In his commentary on the book of Acts, Everett Harrison interprets the meaning of “You shall be my witness” (Acts 1:8) as both prophecy and command. “As prophecy the disciples could count on its realization; as command they were bound to sense their responsibility to make themselves obediently available” (1975:40). Therefore, PMC Christians who experienced the power of the Holy Spirit are called to live their lives not for their own sake but for the sake of the gospel because the Spirit they received is the Spirit of mission.

Evaluations of the Korean Indigenous Beliefs and Patterns of Prayer

The major purpose of this study is to discover the Korean indigenous or syncretistic beliefs and patterns of prayer. My study on PMC Christians’ beliefs/practices (Chapter 2) and church leaders’ teachings about the issues raised in Chapter 2 (Chapter 3) enabled me to discover some distinct indigenous beliefs and patterns of Korean Christians. In the summary of Chapter 3, I presented some distinct PMC Christians’ beliefs and patterns of prayer. Primarily based on these and some others that are also considered to be distinct Korean beliefs and patterns, in this section I will evaluate the PMC prayer phenomena in the light of the biblical, theological, religio-

cultural, and historical studies of this chapter.

Regarding Distinct Korean Beliefs of Prayer

My studies on PMC prayer phenomena in this dissertation enable me to discover three distinct Korean PMC Christians' beliefs—hierarchical view on the spiritual power, spiritual blessing as a means to lead material blessing, and “being an appropriate vessel” as a way to receive God's blessing.

Hierarchical view on spiritual power. PMC Christians' hierarchical understanding of spiritual power cannot be seen as shamanistic, but the pattern itself has strong cultural overtones. Just as the shaman takes an essential role of mediator between the spiritual being and ordinary people, so pastors and *eunsaja* (people who have special spiritual gifts) at the PMC take a significant role between God and lay Christians. However, it cannot be merely treated as shamanistic. There is a major difference between shamanism and PMC Christianity. In shamanism, communication with the spiritual beings is not possible without a mediator, the shaman. In this sense, shamanistic people totally depend on the shaman for communication with the spiritual being. For PMC Christians, although mediators (i.e., pastors and *eunsaja*) take an important role in facilitating experiencing the power of the Holy Spirit, communication with God is still possible without

the role of these mediators. Rather, PMC Christians seem to exercise more actively the biblical concept of “the priesthood of all believers” than non-PMC Christians in that they voluntarily visit PMCs to proceed to the throne of God’s grace through their own prayers. Therefore, although PMC Christians’ hierarchical understanding of certain religious mediators (i.e., pastor or *eunsaja*) in their experience of spiritual power and divine blessing is patterned by their shamanistic tradition, this belief that PMC Christians and the Korean Christians in general have is biblically acceptable and culturally relevant because it has met their needs [Missiological-anthropological heuristic device of form and meaning is used].

Spiritual blessing (or faith) as a means to lead to material blessing (3 John 2). While interviewing PMC Christians, they often mentioned their beliefs of 3 John 2 as free responses to the interview questions. I had little impression that they used the biblical passage of 3 John 2 as a magical formula to acquire the material blessing. Many of them mentioned their belief of 3 John 2 as a confessional statement, that is to say, how they already experienced 3 John 2 in their daily lives. I believe that PMC Christians’ strong belief in God’s sovereignty to the answer of prayers—revealed in their frequent use of terms such as “God’s time (하나님의 때),” “God’s will (하나님의 뜻),” and “vessel (그릇)”²⁴—seems to indicate that

PMC Christians' belief and attitude in prayer for material matters have little magical implication. Furthermore, PMC worship environment where people sing Christian hymns and listen to the Word of God, in my opinion, have reduced the tendency for them to fall into a magical approach to Christian prayer.

However, coming from a shamanistic context, Korean Christians must be fully aware of the danger of falling into the magical use of the biblical passages in their prayers. There is always a perpetual and universal struggle in religion against its decline into magic in all religions and cultures. The Christian practice of prayer is one of the most vulnerable areas in which people may easily fall into magic by using the biblical passages as mechanical formulas. In fact, some PMC leaders as well as church leaders seem to teach about "giving offerings and tithes" as a way to show their faith and as a means to acquire the material blessing from God.²⁵ If we teach or believe that God's blessing depends on our prescribed religious acts such as giving offerings, attending worship services and offering prayers, it is closer to Christian magic than to Christian faith. Therefore, although PMC Christians' belief in and practice of 3 John 2 does not seem to appear as a magical formula, special teaching needs to be given to PMC Christians against the idea so that they will not use the belief of 3 John 2 as a magical

formula to acquire the material blessing. [Theological criteria of Religion/Non-magic is used]

“Being an appropriate vessel” as a way to receive God’s blessing.

My study on the term “vessel” shows that it reveals a distinct indigenous belief of Korean Christians: “God grants his blessing to those who are appropriate to receive his blessing.” In order to be an appropriate vessel to receive God’s blessing, one must have a certain amount of faith God wants and a good character, so that he/she can use God’s blessing not for his/her selfish purposes but for God’s glory. For PMC Christians, those who are prepared to receive God’s blessing in terms of their faith and character can receive His blessing. This idea is congruent with the biblical teachings of 2 Timothy 2 where with the term “vessel” Paul closely relates the idea of holiness to the service of God.

As blessing-seeking people, Korean Christians use the biblical passage in relation to “blessing.” If one is prepared to be a “vessel” (channel) of God’s blessing in terms of his/her faith and character, God will grant his blessing to him/her. Some may critique that Korean people are seeking holiness for pragmatic reasons. That is to say, they seek holiness to receive God’s blessing. My impression during interviews, however, was that there was little intention for PMC Christians to pursue holiness for their

selfish purpose of material blessing. Among the nine interviewees who mentioned the term “vessel” during the interview, six (about 67 percent) used the term in order to explain the reasons why God answered or did not answer their prayers in the past. This clearly shows their faith of God’s sovereign power over the answer of their prayers, which, I believe, has prevented their practice of Christian prayers for blessing from degenerating into magical use to coerce God. This strong sense of God’s sovereignty in their use of the term “vessel,” as shown in the biblical study of the term, coincides well with the biblical idea of “vessel.”

Furthermore, cultural study in this chapter informs us that the idea of the term “vessel” PMC Christians hold is very much different from that of shamanism. Although both of them have the same idea, “used by the spiritual being for certain purposes,” there are major differences that distinguish PMC Christianity from shamanism. As I pointed out earlier, while only a shaman, a religious specialist, can be a vessel of the spiritual being in Korean shamanism, in PMC Christianity every Christian can be a “vessel” of God, if he/she cleanses himself/herself from wickedness (2 Timothy 2:21). While shamanism has little concept of holiness in order to be a vessel of the spiritual being, in PMC Christianity “holiness,” which is revealed through the terms “faith” or “character,” is required to be used by

God. In this sense, in terms of how they are used by the spiritual being, while the former is non-relational (manipulative or technical), the latter is relational. These differences enable us to differentiate the beliefs of PMC Christians from shamanistic faith [Missiological-anthropological heuristic device of form and meaning is used along with the biblical concept of the term “vessel”].

Regarding Distinct Korean Patterns of Prayer

Throughout my study on the PMC prayer phenomena in this dissertation, I discovered four distinct Korean patterns of prayer—prayer for solving material problems through the power of the Spirit, praying for family matters, praying for emotional (outward) experience of the Spirit, and praying in dependence on the Holy Spirit.

Praying for solving life’s problems through the power of the Holy Spirit. PMC Christians’ distinct pattern of prayer for solving life’s problems through divine assistance, which was shown clearly in Figure 5 (the cycle of the PMC prayer phenomena, page 140) and Figure 8 (page 236), can be regarded as an indigenous pattern of Korean prayer that has met Korean Christians’ felt needs in a Christian way. Historical study on this prayer pattern in my research shows that it began to be developed from the socio-historical context of post-war and met people’s various needs—

psychological, spiritual, and material—in a Christian way in the time of difficulties. Religio-cultural study in my research reveals that this PMC Christians' prayer pattern is very similar to their old cultural way in that both shamanism and PMC Christianity solve life's problems through the divine aids. By observing such a similar outward pattern, some Korean church leaders conclude that this pattern of prayer practiced by PMC Christians is shamanistic. However, it cannot be merely considered as shamanistic. Missiological-anthropological heuristic device of "form and meaning" informs us that syncretism does not occur when one follows the form (pattern) alone. Syncretism lies not in form itself but in the meaning carried by a form.

Cultural study in this chapter also reveals that this indigenous pattern is deeply rooted in the Korean traditional worldview. The influence of Korean traditional worldview on this Korean Christians' prayer patterns, however, does not seem to create the problem of shamanistic syncretism. Rather, the Korean worldview seems to correspond well with the biblical worldview in that both worldviews do not clearly distinguish between the material world and the spiritual world. In the Scripture, God controls both spiritual and material matters. Unlike the shamanistic concept of God who is too remote and high to approach, God of the Scripture, as mentioned

through the biblical and theological studies in this chapter, is the one who not only saves us but also concerns our daily needs and bestows God's continual blessing. God wants us to depend on him for our daily needs (Matthew 6: 11; 25-34). The biblical study on the fourth petition of the Lord's Prayer also suggests that not only the spiritual matters but also the material matters can be subjects of Christians' prayer requests. Jesus' prayer of Gethsemane teaches the necessity to express one's own wishes in order to know God's will. Therefore, PMC Christians' practice of prayer to solve their life's problems, though influenced by the Korean traditional religion and its worldview, coincides well with the biblical teachings.

The church, however, must give strong caution not to have an attitude of controlling God to fulfill one's wishes in Christian prayer. As the Jesus' Gethsemane prayer teaches, we should present our wishes with the readiness to submit our will to God's will. Without such an attitude, the prayer is closer to magic than Christian prayer. [Again, missiological-anthropological heuristic device of form and meaning is used along with the biblical teachings about the concept of God and contents of prayer].

Praying for family matters. Another unique pattern of Korean prayer is seen in PMC Christians' emphasis on family matters in their prayers. This pattern is strongly influenced by family-centered culture of

her ecstatic experience. However, PMC Christians' emphasis on emotional and outward experience itself does not make their PMC experience as shamanistic. According to Peter McKenzie's phenomenological study on Christianity, developed from the work of Freidrich Heiler, Christian experience embraces not only ordinary experiences (joy, peace, love, zeal, etc) but also extraordinary experiences²⁶ (ecstasy, visions, auditions, etc) (1988:295-307). The criteria developed from Wesley and Runia indicate that syncretism—unless emotional and outward experiences themselves occurred in the Scripture—is more likely not a matter of emotional experiences themselves but of the results they bring in their Christian lives. Christian experience that is claimed to be genuine must deepen the relationship with Christ and other people. This is a big difference between shamanism and Christianity. While in shamanism the spiritual experience is regarded as a means to fulfill only one's own selfish purpose, in Christianity it is a means to build deeper relationship with Christ and other parts of the body.

I believe that although PMC Christians' practice of prayer for the spiritual experience has strong shamanistic overtone in terms of their emphasis on its emotional dimension, it cannot be treated as merely shamanistic because of the strong motive of PMC Christians to live in

accordance with God's will through their PMC experience. This PMC Christians' motive, as was seen in Galatians 5:16-18, is biblical and is hardly found in shamanism. Here, the missiological-anthropological heuristic device of form and meaning is useful again. Although superficial form of PMC Christians' emotional experiences is similar to that of shamanism, their inner motive to seek the spiritual power is different.

Although PMC Christians' emotion-centered experience of the Holy Spirit cannot be treated as shamanistic, it, however, is seen as problematic for them to relate their PMC experience to their daily lives. Since their PMC experience is very much attached to their emotional feelings, emotional feelings they experienced at the PMC do not last long enough to transform their lives. As emotional feelings disappear, PMC Christians soon experienced the spiritual emptiness and the disappearance of the power. This leads them to the PMC to renew their spiritual power again and again. Thus, although PMC Christians have strong, and even sincere, motive to live in accordance with God's will through the aids of the PMC experience, this motive still remains an unfulfilled wish for them. This calls for the necessity of practical guidelines of how to apply their PMC experience to their daily lives. In the next chapter, I will develop some guidelines regarding how PMC Christians can pray for the experience of the Holy

Spirit and how they can apply their PMC experience to their daily lives [Missiological-anthropological heuristic device of form and meaning is used].

Praying in dependence on the Holy Spirit. Korean Christians'

dependence on the leading of the Holy Spirit in prayer is a unique pattern of Korean prayer. Such Korean Christians' pattern of prayer is well revealed in their use of the terms, "The door of prayer is open (기도의 문이 열린다)" and "holding the line of prayer (기도의 줄을 잡다)" PMC Christians believe that it is when the Holy Spirit leads their prayer that they are able to "hold the line of prayer" and "the door of their prayer is open." PMC Christians' practice of praising, listening to sermons, or reading of the Scripture at the PMC can be understood as means to let the Holy Spirit work in prayer. The biblical meaning of "praying in the Spirit" teaches us that we need to depend on the Holy Spirit in our prayer, so that the Spirit can lead and control our prayer. In this sense, PMC Christians' terms "the door of prayer is open (기도의 문이 열린다)" or "holding the line of prayer (기도의 줄을 잡다)" can be considered as a result of "praying in the Spirit." PMC Christians seem to develop this prayer pattern by practicing prayer. That Korean church leaders use the term "the door of prayer is open (기도의 문이 열린다)" also indicate that PMC Christians may learn this prayer

pattern by church leaders. This unique pattern of the PMC Christians' prayer should be strongly encouraged as they pray at the PMC and in the church.

Summary

This chapter investigated and evaluated the identified indigenous beliefs and patterns of PMC Christians from historical, missiological-anthropological, biblical and historical studies. My study on the PMC prayer phenomena reveals that most indigenous patterns that PMC Christians use as they pray at the PMCs cannot be simply treated as shamanistic syncretism. This conclusion of my research contradicts many Korean church leaders' criticisms of the PMC prayer phenomena as being shamanistic, syncretistic phenomena. Korean church leaders' negative views on the PMC prayer phenomena are mainly originated from their lack of cultural understanding of the phenomena and their misunderstanding of religious syncretism.

The conclusion of this chapter leads to the next chapter where a set of guidelines is presented for church leaders, so that they can better interpret the PMC prayer phenomena and teach Christian prayers in such a way that their teachings are not only biblically based but also meet the cultural needs of Korean Christians. In the next chapter, a set of guidelines will also be

presented for PMC Christians as they pray at the PMCs and live in the world after PMC experience.

Notes

1. Although some theologians point out the negative aspects of the Great Revival Movements of 1907 as non-historical and non-political (In-Soo Kim 1994:179), and of the revival movement of Yong-Do Lee as mystical (Min 1993:287), they do not directly connect the Korean Christians' prayer phenomena with shamanistic material blessing in these two revival movements.

2. In the history of the Korean church, revival movements and prayer movements are closely related to each other. The revival meeting was the central place where Korean people experienced the Holy Spirit through prayers.

3. Dong-Sik Ryu is a leading theologian and scholar on Korean shamanism and a former professor at Yonsei University in Seoul, Korea.

4. Worldview can be defined as "the central set of concepts and presuppositions that provide people with their basic assumptions about reality" (Whiteman 1983:478).

5. Among 1,000 respondents, 300 were Buddhist; 104 were Catholic; and 596 had no religion.

6. Hananim indicates one god who is unique in number and greatest in power. Hananim is often called Hanulnim which means "the god who is in the highest heaven" (Clark 1961:196).

7. Pulpit Ministry Editorial Department, in their article "The 3rd Research about the Current Religious Condition and Religious Consciousness of Korean People" (1998), reported the research results done by Korea Gallop Research Institute (한국갤럽조사연구소). This research (1997) was done among 1,613 men and women who were over 18 years of age through personal interviewing all over the country (except Cheju Island) in order to investigate the actual religious conditions and religious consciousness of the Korean people.

8. The research was done by an authentic Korean Christian journal, Bit gwa Sogum (Light and Salt) (November 1995).

9. According to Lee, there were 39,000 shamans in 1982, 151,000 shamans in 1992, and over 500,000 shamans in 1997 as members of *Kyungsin Yeonhaphoi* (A Nationwide Assembly of Korean Shamans) (Dong-Whi Lee 1997:20).

10. Most shamanistic rituals in Korea are oriented within the family structure (Jung Young Lee 1973:271).

11. In my research, out of 24 interviewees who said that their felt needs were met at PMCs, 12 people (50 percent) replied that personal prayer was one of the means.

12. Religious syncretism, according to Whiteman, can be defined as “a fusion (blending) of culturally disparate beliefs and practices, so that the resultant form is a new configuration, distinct from both original systems of belief and practice” (1983:414).

13. Indigenization can be defined as “the process of taking something from outside the culture, adopting and adapting it in such a way that it naturally belongs to the culture and becomes native to it” (Whiteman 1983:478).

14. According to Hiebert, the first missionaries to Korea lived in the era when form was equated to meaning. In this period, the use of local symbol systems was widely rejected because missionaries believed that the use of native symbol forms would introduce “pagan” meanings that would lead to syncretism. Conversion in this period involved not only following Christ, but also adopting Western cultural forms (1989:103).

15. The famous missionary to Korea, Samuel H. Moffett, and a leading conservative theologian, Hyung-Ryong Park, contended that the Korean church should return to the pure theology with the first missionaries transmitted to the people two or three generations earlier (Jang 1996:82).

16. Jaime Bulatao first used the term “split-level Christianity” in his article “Split-Level Christianity.” He describes “split-level Christianity” as “the co-existence within the same person of two or more thought-and-behavior systems which are inconsistent with each other.” Therefore, the term is related to the split-leveled Christian. “At one level, he professes allegiance to ideas, attitudes and ways of behaving which are mainly borrowed from the Christian West, at another level he holds convictions which are more properly his “own” ways of living and believing which were handed down from his ancestors, which do not always find their way into an explicit philosophical system, but nevertheless now and then flow into action” (Bulatao 1966:2).

17. Jesus in his prayers always addressed God as “Father” except for the “cry of dereliction” on the cross.

18. In my judgment, Moses Lee’s Ph.D. dissertation “Transforming the Korean church: The Conceptual Transformation of Shamanistic Bok to the Biblical Concept of Blessing” (1994) was the first extensive research on the concept of blessing from the biblical and cultural perspectives in the Korean church.

19. The original idea is taken from Gordon T. Smith, but is modified and expanded by the writer. Smith simply says that “true spirituality is knowing, loving, and serving Jesus” (1989:51).

20. Edwards says that while the passions are “more sudden, and whose effects on the animal spirits are more violent, and the mind more overpowered, and less in its own command,” the affections are more extensive (1959:98).

21. The research was based on questionnaire to 312 Christians. The purpose of the research was to investigate Korean Christians' spiritual experience, especially focusing on speaking in tongues, prophecy, healing, and exorcism. Among 312 respondents, there are 21.1% Presbyterians, 15.1% Methodists, 20.5% Baptists, 17.6% Holiness, 18.9% Full Gospel, and 3.5% others.

22. More than any other religion Confucianism has shaped the structure and order in Korean society. In Confucianism there is the cosmic order, Tao, with the cosmic hierarchy between Heaven and the earth. The Tao is reflected in the five human relations, between the king and the subjects; parents and children; husband and wife, seniors and juniors; and between friends. These vertical relations of command and obedience are to bring a harmony in society, placing each into his proper place based on the rationalization of inequality (Pong-Bae Park 1972:34).

23. The speaking in tongues recorded in 1 Corinthians 14 is a spiritual gift that enables one to pray with unknown language. Thus it is mainly for one's own spiritual benefit. However, the speaking in tongues especially recorded in Acts 2 is the ability to speak in foreign languages that was used for the proclamation of the gospel.

24. The term shows PMC Christians' belief that God bestows his blessing to the person who has a certain degree of faith that God wants. This belief is based on God's sovereignty in that it is God who decides the amount of faith and the appropriate person to receive God's blessing.

25. My research shows that not a few PMC Christians revealed their feeling of rejection against some PMC leaders' teaching about "giving offering" as a means to receive the material blessing.

26. Peter McKenzie used the terms "normal (basic) forms" and "supernormal forms."

CHAPTER 5

Guiding the Life of Prayer in Korea

The major purpose of this study was to discover and evaluate indigenous or syncretistic patterns (forms) of Korean Christians' prayers at the PMC, so that sets of guidelines might be presented for the prayer life of the Korean church. My study on the PMC prayer phenomena concludes that most patterns and beliefs of PMC prayers cannot be simply treated as syncretistic. Rather, I discovered some distinctly Korean indigenous patterns and beliefs (i.e., praying for solving life's problems through spiritual power, praying with dependence on the Holy Spirit, and the belief of 3 John 2¹) that contain biblical meanings and meet the felt needs of Korean people. However, other patterns (i.e., praying for the emotional experience of the Holy Spirit), although not seen as syncretistic, contain negative influences of shamanism² and therefore need to be limited by giving strong teachings to prevent the possible emergence of shamanistic syncretism. The Korean church should take these indigenous beliefs and patterns seriously and nurture or redeem them in such a way that they can meet the felt needs of Korean Christians without falling into shamanistic syncretism.

What guidelines then do Korean church leaders need as they teach Christians, to prevent the possible emergence of syncretism? My research

shows that many Korean church leaders have negative views on Christians' prayers at the PMC because of the lack of their cultural understanding and of criteria by which to interpret and evaluate Korean Christians' prayers.

What cultural guidelines then do Korean church leaders need in order to have better interpretation of the PMC prayer phenomena so that they can incorporate the dynamic of Korean prayers into churches? My research also reveals that many PMC Christians have a hard time connecting their PMC experience to their daily life. What guidelines then do they need in order to relate their PMC experience to their daily lives? What guidelines do PMC Christians need as they practice prayer at the PMCs to meet their needs in a biblical way?

With these important questions in mind, in this chapter I will present two sets of guidelines—one for PMC Christians and one for church leaders. These guidelines will be both biblically based and culturally relevant.

Sets of Guidelines for PMC Christians

Guidelines presented for PMC Christians in this section can be divided into two parts— guidelines after Christians have PMC experience and guidelines as Christians pray at the PMC.

Guidelines after Christians Have PMC Experience

The diagram titled “A Revised PMC Cycle” below summarizes how

the PMC experiences can impact three dimensions of PMC Christians' lives. The diagram should be read as flowing from the top down and around to the various points. This captures the main points discussed about the dynamics of PMC prayer phenomena.

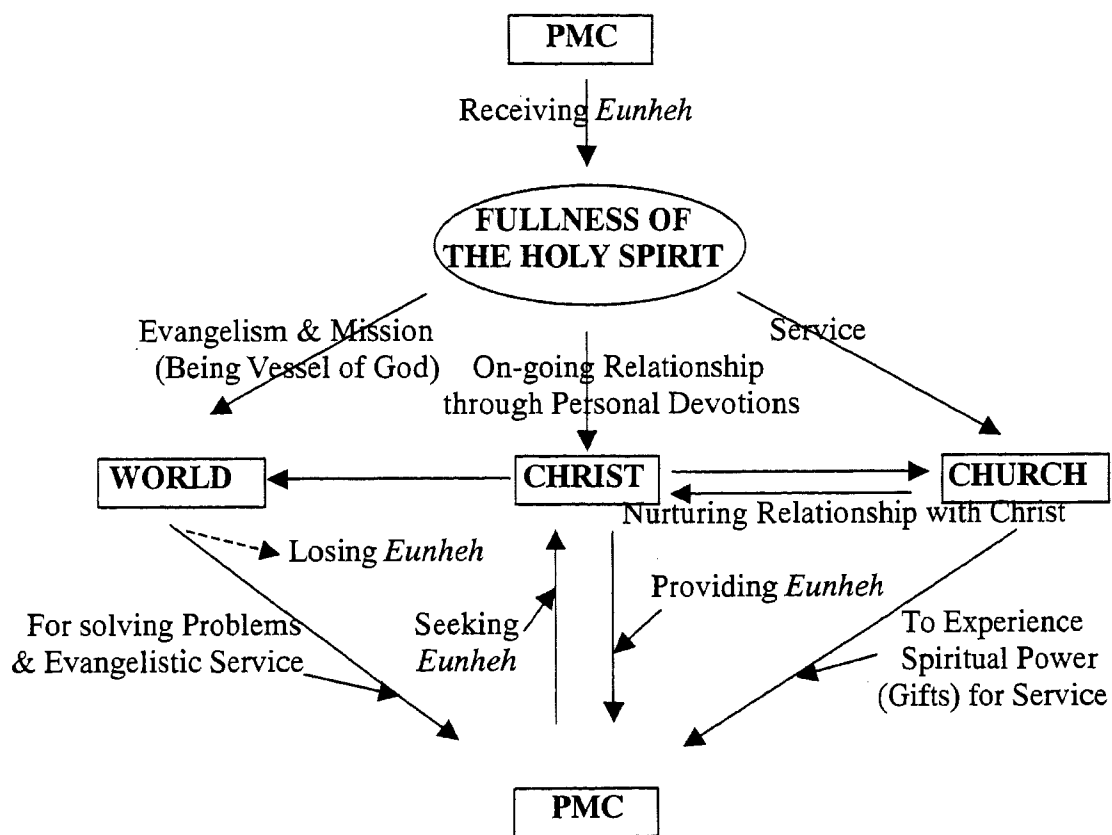


Figure 10

A Revised PMC Cycle

As Christians pray for their problems at the PMC, they receive Christ's *eunheh* (grace). *Eunheh* is experienced through PMC religious activities such as listening to sermons, practicing prayer, and praising God. The receiving of *eunheh* then leads to the experience of the fullness of the Holy Spirit, which, as shown in the diagram, has impact on three dimensions of PMC Christians' lives—their ongoing relationship with Christ (center), their service to the church (right), and their evangelism and mission to the world (left). The diagram shows that the authentic Christian spiritual experience must give not only personal benefit in a Christian's life (relationship with Christ) but also a public benefit (church and world). The diagram, therefore, implies that a holistic view of Christian prayer includes prayer in the church and in a person's life in the world as well as prayer at the PMC. As two arrows from "Christ" to "World" and "Christ" to "Church" indicate, an ongoing relationship with Christ is the sustaining power for both mission/evangelism to the world and service to the church. The two arrows between Christ and PMC signify that Christ is the provider of *eunheh*—the dynamic source of Christian prayer—and that the PMC is the place where people seek Christ's *eunheh*, through which they build ongoing and deeper relationship with him. Guidelines presented here are based on three significant areas to which the PMC spiritual experience gives

influences.

First, PMC Christians' experience of spiritual fullness needs to influence their ongoing relationship with Christ in their daily lives.

Therefore, after their PMC experience, Christians need to ask themselves, "Does my spiritual experience at the PMC enrich my relationship with Christ?" My research shows that many PMC Christians have a hard time connecting their PMC experience to their daily Christian lives because their spiritual experience at the PMC is so closely attached to emotional feelings. Thus, as emotional feelings disappear, PMC Christians visit PMC again in order to re-experience them. My research shows that 29 out of 50 interviewees (58 percent) visit PMCs more than three times a year, and 11 (22 percent) visit PMCs more than ten times a year. In this perpetual cycle of PMC prayer phenomena, the PMC spiritual experience has not given much influence to their ongoing relationship with Christ in their daily lives.

In order to make the PMC spiritual experience closely connected to their daily Christian lives, PMC Christians need to remember four things. First, PMC Christians need to be aware of the role of the Holy Spirit. In the Scripture, the Holy Spirit is the Spirit of Christ (Romans 8:9; 1 Peter 1:11), who always points to his works (John 16:13-15) and deepens our relationship with him. The Holy Spirit, the Helper and Intercessor of our

prayer (Romans 8:26; John 16:7), is sent by Christ (John 16:7). Therefore, PMC Christians need to recognize that the *eunheh* they experienced at the PMCs, which leads them to the experience of spiritual fullness, is the *eunheh* (grace) of Christ through the work of the Holy Spirit (2 Corinthians 13:13). In this sense, the experience of the Holy Spirit at the PMCs should not be an experience without regard to Christ; it is an experience of Christ who is in us by the Spirit (Romans 8:9-10). PMC Christians should recognize that although their emotional feelings, derived from their experience of the Holy Spirit at PMCs, disappear, the Spirit of Christ lives and dwells in them (Romans 8:9; Ephesians 2:22, NIV). The recognition of Christ's indwelling presence by the Spirit (John 14:16-18) is very important for PMC Christians whose faith depends on emotional feelings rather than on the promise of Christ's presence in God's Word (Matthew 28:20; John 14:18). To believe in Christ's promise of his presence in the Scripture helps PMC Christians build their continuing relationship in daily basis without regard to their emotional feelings.

This Christ-centered experience of the Holy Spirit in Christianity is different from the spiritual experience of shamanism. In Korean shamanism, the spirit being is more likely understood as spiritual power for problem-solution. Shamanistic people seek such power through the

mediating role of a shaman, but seldom build a further relationship with the spirit being after meeting their needs. In Christianity, the Holy Spirit may also be experienced, especially in shamanistic context like Korea, as fullness (power). However, the experience of the Holy Spirit in Christianity is not merely the experience of power: it is the experience of receiving Christ (person) who lives in us as the Lord of every dimension of our daily lives. Authentic Christian experience of the Holy Spirit, as explained in detail in Chapter 4, must deepen our ongoing relationship with Christ in three dimensions: It enables Christians to know Christ (intellectual dimension), love Christ (emotional dimension) and follow Christ (volitional dimension). Therefore, after a PMC experience, PMC Christians need to ask themselves, “Is my spiritual experience at the PMC merely the experience of power or is it also the experience of receiving Christ which enables me to build a deeper relationship with him?”

Second, in order for the PMC spiritual experience to be transformed into a vital spiritual life on a continuing basis, not only do PMC Christians need to recognize Christ’s indwelling presence by the Spirit but also their relationship with Christ needs to be maintained by Christian spiritual disciplines such as personal daily devotions and disciple training. One of the positive aspects of the PMC experience is that it gives vitality to one’s

religious life and passion for godly living. Such godly passion derived from PMC spiritual experience provides PMC Christians with inner motive to do personal daily devotions such as Scripture reading, Bible study and personal prayer. Just as PMC Christians experienced Christ's *eunheh* through religious activities (i.e., practicing prayer, listening to sermon, and praising God) at the PMCs, after their PMC experience they need to maintain and strengthen their experience of *eunheh* by exercising these religious activities during the time of personal daily devotion.

PMC Christians' spirituality has to be nurtured not only through personal devotions but also within the community of believers where their spiritual experiences and beliefs can be checked and balanced. As the arrow from "Church" to "Christ" indicates, the church is the place where Christian faith can be nurtured through teachings, worship, prayer, breaking bread, and witness (Acts 2:42-47). Therefore, to nurture their faith through an ongoing relationship with Christ, PMC Christians also need to join in various prayer and Bible study meetings and disciple training in the church. Daily personal devotions and the participation of various prayer meetings in the church after a PMC spiritual experience will enable PMC Christians to continually build an ongoing relationship with Christ and keep their spirituality vital in their daily lives. Therefore, PMC Christians after their

spiritual experience at the PMC need to ask themselves, “Do I practice Christian spiritual disciplines (i.e., personal daily devotions and disciple training) in order to maintain ongoing relationship with Christ in my daily life?”

Second, PMC spiritual experience needs to lead not only to an ongoing relationship with Christ but also to service in the body of Christ, the church. As Christians pray at the PMCs, they sometimes experience the spiritual gifts or have special spiritual experiences that other Christians do not have. Because of their special experiences, they are susceptible to falling into spiritual arrogance and disregarding those who do not have such experiences. This, as sometimes happens in the Korean churches, may cause the separation between those who “have” and those who “have-not” in the congregation. Therefore, it is important for PMC Christians to learn what the Scripture teaches about spiritual gifts and spiritual experiences and their relation to the service of the church. The Scripture teaches that the Holy Spirit PMC Christians experienced at the PMCs is the Spirit who builds up the body of Christ (1 Corinthians 14:12). In this sense, the purpose to strive for the manifestations of the Holy Spirit should be not for self-glorification but for self-giving (Snyder 1996:145). PMC Christians who are zealous for spiritual experiences and gifts must do so for “the

edification of the church” (1 Corinthians 14:12). God granted them special gifts and experiences not for private enjoyment but for public good. PMC Christians who had special spiritual experiences and gifts must humble themselves and serve the body of Christ with whatever God has given to them. Therefore, when seeking the spiritual experiences and spiritual gifts in prayers, PMC Christians need to ask themselves, “Am I longing for them only for my personal benefits or for building up the church?”

Third, PMC Christians’ spiritual experience needs to enhance evangelistic efforts in their daily lives. I found in my research that this is one of the weaknesses of PMC spirituality. While many PMC Christians understand the Holy Spirit as the Spirit of problem-solving, not many people at the PMCs connect their PMC spiritual experience to evangelistic work in their daily lives. It is then crucial for PMC Christians to understand how the Holy Spirit is related to evangelism in Christians’ lives. There are at least two things that PMC Christians should take notice of.

First, PMC Christians must understand that the Holy Spirit is the Spirit of mission, and thus there is no separation between the experience of the power of the Holy Spirit and the task of evangelism in their lives. The reason God has given the power of the Holy Spirit to them is to be effective witnesses of the gospel (Acts 1:8). PMC Christians who experience the

power of the Holy Spirit have responsibility to be witnesses of the gospel. God gives the power of the Holy Spirit not only to solve their life's problems but also to proclaim the gospel. Therefore, PMC Christians who are seeking the power of the Holy Spirit in their prayers need to ask themselves, "Am I seeking the power of the Holy Spirit to be an effective witness of the gospel or merely to solve my life's problems?"

Second, in order to be effective witnesses of the gospel, PMC Christians need to understand that the task of evangelism should not merely be transmitting "verbal summaries of the gospel," which many Korean Christians still understand, but proclaiming and demonstrating the good news of the Kingdom. Both speaking and living good news should go together in their task of evangelism. Therefore, PMC Christians who are blessed with material wealth from God need to acknowledge that they are called to be "vessels" to share God's material blessing with other people, especially with the poor. "Justice for the poor in the Scripture includes economic sharing" (Matthew 5:16; James 2:15-17) (Snyder 1983:209). Therefore, in their practice of evangelism, the Great Commission should not be separated from the Great Commandment; love and justice must go hand in hand in the task of evangelism.³ PMC Christians, therefore, who have experienced the heavenly peace need to acknowledge that they are called to

deliver God's peace to the troubled. God calls those who experience God's love through the cross of Jesus Christ as "vessels" to deliver God's love to other people, especially to the non-Christians. The power and blessing of God, rightly used, are for the sake of the gospel and God's kingdom, not for one's own pleasure. Therefore, when seeking the power of the Holy Spirit, PMC Christians also need to ask themselves, "Am I an appropriate vessel of God to use God's blessing and power for the sake of the gospel and God's kingdom?"

Second, in order to be effective witnesses of the gospel, PMC Christians need to prepare themselves to be "vessels" that God can use (2 Timothy 2:20-21). They should acknowledge that blessings, either material or spiritual, received from God are for the sake of God's glory, not for their own pleasure. In order to be vessels that God can use to deliver God's blessings, they need to have faith and be cleaned, so that they can use God's blessings not for their own sake but for the sake of the gospel and God's kingdom. Those who are blessed with material wealth from God are called to be vessels to share God's material blessing with other people, especially with the poor. God calls those who experience God's love through the cross of Jesus Christ as vessels to deliver God's love to other people, especially to the non-Christians. Those who have experienced the heavenly

peace are called to deliver God's peace to the troubled. The power and blessing of God, rightly used, are for the sake of the gospel and God's kingdom, not for one's own pleasure. Therefore, when seeking the power of the Holy Spirit, PMC Christians also need to ask themselves, "Am I an appropriate vessel that is useful to God for the sake of the gospel and God's kingdom?"

Unlike the old PMC cycle (Figure 5 on page 140) where Christians visit the PMC merely to re-experience previous emotional feelings and spiritual power, in the diagram of "A Revised PMC Cycle" (Figure 10 on page 320), Christians who are taught by these guidelines visit the PMC for various purposes. They visit PMCs in order to build deeper relationship with Christ, to experience spiritual power and gifts for the service to the world and the church, and to solve their life's problems. Although the Revised PMC Cycle, like the old one, is still repeated in the lives of PMC Christians, it is not a meaningless cycle that merely repeats without a progress of faith. Rather, it is a spiral cycle that aims at a deeper relationship with Christ and service to the church and the world. Therefore, when the cycle goes around, PMC Christian's faith is more developed than before through their ongoing relationship with Christ and service to the church and mission.

Guidelines as Christians Pray at the PMC

I found in my study that the PMC prayers are centered on two major phenomena—praying for solving life’s problems and praying for the experience of the Holy Spirit. Based on these two central PMC phenomena, in this section I will again divide guidelines for PMC Christians into two parts— guidelines for praying for solving life’s problems at the PMC and guidelines for praying for the experience of the Holy Spirit at the PMC.

Guidelines for praying for solving life’s problems at the PMC. My research shows that PMC Christians’ prayers for solving life’s problems closely relate to their experience of the Holy Spirit. That is to say, they believe either that their life’s problems are the result of their spiritual condition (i.e., relationship with God, 3 John 2) or that their experience of the fullness of the Holy Spirit at the PMCs solves their life’s problems. Because of this belief, many PMC Christians bring their life’s problems to the PMC and pray to solve them in the light of their relationship with God. With little understanding of this proper relationship with God in PMC Christians’ prayers, many church leaders in Korea, however, often criticize their prayers for solving life’s problems as merely material-centered prayers, and thus regard their prayers as immature or even shamanistic. Here, I will present four steps of guidelines for PMC Christians as they pray to solve

life's problems at the PMCs, so that their prayers meet their felt needs in a biblical way.

First, Christians at the PMCs need to know that God is concerned with our daily needs. Therefore, Christians who pray for their life's problems need to ask themselves, "Do I believe in God who cares for my immediate needs?" God in the Scripture is not only the One who saves us but also the One who continually blesses and preserves our physical life after salvation (Westermann 1978:6). The fourth petition of the Lord's Prayer indicates that God cares not only for our spiritual needs but also for our daily material needs such as family problems, business problems, sickness, financial difficulties, and so on (Matthew 6:11). Unlike the shamanistic god who is thought to be too remote to be concerned about people's daily needs, the God whom Christians believe in is called "Father" who wants God's children to bring "anything," including both spiritual and material matters, into their fellowship with God through prayer (John 16:23-24).

Second, believing in God who is concerned with our daily needs, PMC Christians need to express their needs frankly and fully. When praying for their immediate needs at the PMC, Christians need to ask themselves, "Am I expressing my needs frankly and fully?" In his prayer

at Gethsemane, Jesus openly expressed his human needs three times—“May this cup be taken from me” (Matthew 26:39, 44). Therefore, the full expression of our concrete needs, as Jesus’ prayer teaches, is not an evidence of immature faith. Rather, it is seen as *a necessary process* in which the encounter between the human will and God’s will is obtained; and it is through this encounter that the petitioner discovers God’s will concerning his/her specific prayer request. The power of Christian prayer is seen when this encounter is experienced and, as a result, the attitudes and mindsets of the petitioners are changed and transformed.

Third, when expressing their needs frankly and fully, Christians at the PMCs need to envision God as not only immanent and thus concerned with their concrete needs, but also as transcendent and thus is different and beyond the control of the petitioner. Therefore, Christians who pray for their concrete needs at the PMCs need to ask themselves, “Do I believe in God who is not only concerned with my daily needs but also beyond my manipulation in my prayer?” Coming from the shamanistic culture of Korea, there is always a danger for PMC Christians to approach the Christian God as if God is a shamanistic spirit being who can be manipulated or controlled by human beings. The difference between magic and religion lies not so much in one’s practice but in one’s *attitudes* of

prayer (Hiebert 1994:246). PMC Christians may ask God to meet their material needs with confidence, but they should not give God a command or tell God when and how to do it. They may use the biblical passages in such a way that they add confidence to their prayer, but they should not use them as a means to manipulate God to meet their needs. If we try to attempt to coerce God to accomplish our needs, we are closer to practicing Christian magic than Christian prayer. Christian prayer, a form of communion with God on the part of believing people, is not a magical means to *manipulate* or *control* the divine will to accomplish the wishes of the petitioner; but a divine means through which the petitioner can *participate* in God's agenda (Okholm 1996:622). Because of the Korean shamanistic cultural background, God's transcendence needs to be specially emphasized for PMC Christians in order to avoid the magical use of Christian prayer.

Fourth, while acknowledging God's transcendence, at the same time PMC Christians also need to recognize God's sovereignty in answer to their prayers. Therefore, when praying for their daily needs at the PMCs, PMC Christians need to ask themselves, "Do I recognize God who may answer my prayer not according to my will but according to God's will?" PMC Christians need to know that in our prayer while our will may coincide with God's will because God works in us to will and to act according to his good

purpose (Philippians 2:13), our will might also be contrary to God's will, as shown in the case of Paul's prayer for the remove of his thorn (2 Corinthians 12:7-10). Therefore, while praying, it is important for PMC Christians to remember that they may make their request with confidence but also manifesting an attitude of submission to the will of God. As they express their needs fully and frankly, as mentioned earlier, they experience the encounter between their human will and God's will in their prayers. Through the experience of this encounter in prayer, they, with the help of the Holy Spirit, may be able to discern God's will regarding their specific prayer request, as Jesus did in his prayer at Gethsemane.

In order to be spiritually sensitive to God's will while praying, therefore, PMC Christians should not offer their prayers unilaterally, as if they try to achieve only their needs through the means of prayer. If Christian prayer can be defined as a form of communion or communication between the petitioner and God, it is not a monologue of the petitioner to God but a dialogue which includes not only the petitioner's making requests but also listening to God and God's will. This maintains the significant difference between Christian prayer and shamanistic prayer. In shamanism, petitioners have little respect for the will of the spiritual being in their prayers. The only aim they have is to manipulate the spiritual being to

accomplish their wishes. In Christian prayer petitioners may express their needs freely and ask for these with assurance, but they also must be sensitive to God's will and obey it, although it is different from their human will.

A woman whom I interviewed at the PMC had a vision of going to North America on a mission. While expecting God to use her as a missionary in North America she had prayed and waited for ten years. Sometimes believing that it was the perfect time that God might use her as a missionary, she earnestly made petitions to God by relying on God's promises to answer the prayer. Instead of receiving God's answer, she experienced spiritual frustrations many times because of God's denial to her prayers. However, as she looked back on her life, she realized that God used the time of her spiritual frustrations in order to make her spiritually upright before God. During the interview, she confessed that God's time, though different many times from hers, was always accurate. Her submissive attitude to God's will can be considered as a form of true Christian faith that is distinguished from shamanistic faith.

If PMC Christians know and apply these four steps of guidelines in their prayers for solving life's problems at the PMC and elsewhere, I believe that their prayers will escape from falling into Christian magic and at the same time meet their felt needs in a Christian way.

Guidelines for praying for the experience of the Holy Spirit at the

PMC. My interview with PMC Christians shows that the fullness of the Holy Spirit, though it can be considered as a direct prayer request, is more likely the result of the work of prayer. That is to say, when PMC Christians pray to solve their life's problems and meet their needs, they experience spiritual fullness. When Christians pray and experience the fullness of the Holy Spirit at the PMCs, there seem to be two important theological points.

First, they should not rely upon any prescribed technique, believing that it will lead to the experience of the Holy Spirit. Instead of crediting a prescribed technique, PMC Christians should seek and be sensitive to the leading of the Holy Spirit while praying. Therefore, when seeking the experience of the Holy Spirit at the PMCs, PMC Christians need to ask themselves, "Do I merely rely upon any prescribed religious technique to induce the work of the Holy Spirit or am I trying to be sensitive to the spontaneous and sovereign work of the Holy Spirit?" PMC Christians need to recognize that as the Holy Spirit leads us in prayer, the Spirit can use various means such as praising, reading the Scripture, listening to sermons, praying in tongues, praying with repentance, praying in silence, and so on.

Unlike the shamanistic spirit being who is thought to possess a shaman as long as the person follows the prescribed techniques, words, and

actions, the Holy Spirit's presence and work is not confined to specified human techniques. If PMC Christians consider praising with clapping hands, praying in a loud voice (*tongsung* prayer), or praying in tongues, though they are important Christian means to experience the Holy Spirit, as a specific technique or method that can automatically induce the presence and work of the Holy Spirit, it is closer to shamanistic magic than Christian practice. Just as the wind blows wherever it pleases, the Holy Spirit works as the Spirit wills (John 3:8). If we presume to control the presence and work of the Holy Spirit by any specified human method, it is contrary to the biblical teachings about the sovereignty of the Holy Spirit, and thus can be considered a practice of "Christian magic" rather than a true Christian practice. Therefore, especially in the shamanistic context of Korea, Korean PMC Christians must take extra notice of any cultural tendencies to manipulate the Holy Spirit in their prayers.

Second, PMC Christians should examine whether their spiritual experiences are congruent with the biblical teachings and enhance their relationship with Christ and other people. After PMC spiritual experiences, Christians need to go back to the Scripture and see whether the Scripture records the similar spiritual experiences they had at the PMC and how it teaches them. If a Christian experienced speaking in tongues at the PMC,

the person needs to learn the biblical use of the spiritual gift, appeared in 1 Corinthians 12-14 where St. Paul teaches about spiritual gifts. Learning of the biblical teachings regarding spiritual gifts and experiences should also occur in the context of community where one's spiritual experience can be checked and balanced. By doing so, he/she is able to not only examine the authenticity of his/her spiritual experience but also understand the biblical use of his/her spiritual experience. In this way, the subjective spiritual experience at the PMCs can be examined by the objective teachings of the Scripture. Therefore, Christians who had the spiritual experience need to ask themselves, "How does the Scripture record and teach about my spiritual experience at the PMC?"

Authenticity of one's spiritual experience can be examined not only from the teachings of the Scripture but also from the development of theologies in Christian history. In this regard, the biblical and theological criteria of the spiritual experience I developed from both John Wesley and Klaas Runia can help PMC Christians to evaluate whether or not their PMC experience is authentic Christian experience. Based on the three criteria developed from Wesley and Runia, the three questions PMC Christians need to ask are: (1) "Does the PMC spiritual experience help me to become mature in my Christian life?" (2) "Does it make me more effective in

serving others?” (3) “Does it glorify Christ?” These three criteria clarify that Christian experience must enhance deeper relationship with Christ and other parts of the body. Spiritual experience in Christianity, therefore, is relationship-centered experience, both relationship with Christ and relationship with other parts of the body of Christ. This relationship-centered experience of the Holy Spirit in Christianity is quite different from the spiritual experience of shamanism where no further relationship with the spiritual being is sought after shamanistic people solve their life’s problems. Therefore, it is crucial for PMC Christians to examine whether their PMC experience is relationship-centered and impacts the three dimensions of Christian life—ongoing relationship with Christ, service to the church, and mission/evangelism to the world (Figure 10 on page 320).

Sets of Guidelines for Church Leaders

In this section, I will present two sets of guidelines for church leaders. A set of guidelines will be offered for church leaders to give better cultural interpretation of the PMC prayer phenomena and accept the theological validity of Korean indigenous prayer patterns. Another set of guidelines will also be given for church leaders as they teach Christian prayer in the church.

Guidelines for Cultural Interpretation of the PMC Prayer Phenomena

There are five important points that church leaders in Korea need to acknowledge in order to better understand the PMC prayer phenomena.

First, Korean church leaders need to understand the PMC prayer phenomena within its own cultural and religious setting. This study on the PMC prayer phenomena shows that PMC Christians' beliefs and practices of prayer are heavily influenced by their own traditional culture and worldview. For example, PMC Christians' pattern of solving their problems through spiritual power is significantly influenced by the pattern of shamanism where the shaman solves the life's problems of shamanistic people through the power of a spiritual being. PMC Christians' high respect of certain religious persons such as the pastor and *eunsaja* is also patterned by the hierarchical view in their traditional religion where a shaman, the religious specialist and the mediator, takes an essential role in communicating with the spiritual being. Similarly PMC Christians' strong emphasis on emotional feelings in their experience of the Holy Spirit is closely related to the shaman's outward emotional experience of the spiritual being through *gut* (shamanistic ritual). My research also reveals that PMC Christians' concept of blessing, shown in their interpretation of 3 John 2, where the spiritual blessing leads to the blessings of material wealth and physical

health, is deeply rooted in their traditional worldview where no clear distinction between material matter and spiritual matter is found. These findings in my study suggest that Korean Christians' beliefs and practices about prayer are heavily influenced by their traditional religion and thus cannot be rightly understood apart from their religio-cultural background. Therefore, when church leaders in Korea interpret Christians' prayers at the PMC, they need to ask themselves, "Do I know the cultural backgrounds of their prayer phenomena?"

Second, if we recognize the cultural influences on PMC Christians' practices and beliefs about prayers, then church leaders in Korea need to acknowledge that shamanistic influences on Korean Christianity will be part of the authentic Christian experience of Koreans as long as Christianity is rooted and developed in the shamanistic soil of Korea. There is no pure Christianity which is freed from cultural influences in any society, including Korea. Thus, it seems not to be possible, as some Korean church leaders insist, to eradicate all shamanistic elements from Korean Christianity in order to maintain its purity. No form of Christianity is culture-free. The Christianity that the Korean church accepted from the West was the one that also was clothed with Western culture. If we agree that Korean culture is shamanistic culture, then Korean indigenous prayer cannot but have strong

overtones of shamanism in its form. Therefore, when interpreting Korean Christians' prayers, church leaders need to ask themselves, "Do I acknowledge the inevitable shamanistic cultural influences on Korean Christians' practices and beliefs about prayers?"

Third, if church leaders in Korea realize that shamanistic influences upon the Korean Christians' practices and beliefs about prayers are inevitable, they need to acknowledge that their task is not to eradicate all shamanistic influences from Korean Christianity but to investigate shamanism's influences on Korean Christianity and redeem the ones wrongly focused into the biblically-based Christian practices of prayers. One example is seen PMC Christians' overemphasis on emotional feelings in their experience of the Holy Spirit. This contains negative shamanistic elements, and thus needs to be redeemed into a biblically-based experience that influences holistic dimension, both vertical and horizontal, of Christian life (see Figure 9 on page 280). By doing so, PMC Christians' prayers for the experience of the Holy Spirit can be true Korean indigenous prayers that are congruent with the biblical teachings.

To merely criticize Korean Christians' beliefs and practices of prayers as shamanistic does not solve the problem. Rather, it creates a cultural vacuum, so that Korean folk Christians go back to their traditional

ways when they face serious life's problems. Research documents that dual allegiance of Korean Christians is one of the serious problems that Korean Christianity is facing today.⁴ Therefore, while acknowledging the inevitable shamanistic influences of Korean Christians' prayers, church leaders need to ask themselves at the same time, "Do I also see the negative shamanistic influences that need to be redeemed in light of biblical teachings?"

Fourth, while acknowledging some negative influences of shamanism upon the Korean Christians' prayers, at the same time Korean church leaders need to be more open to the positive aspects of Christians' prayer at the PMC and use them in their ministry. Prayers to solve life's problems at PMCs have functioned for the majority of Korean Christians as a Christian but indigenous way to deal with life's problems, without which they may have turned to their old cultural ways. Another positive aspect of the PMC Christians' prayers is that people experience renewal of their personal spirituality and revival of vitality in their church life. My research shows that 35 out of 50 interviewees (70 percent) experienced new vitality in their church life. When we consider that many PMC Christians are long-standing members who hold important positions or roles in their local churches, PMCs and their influence upon the church and ministry should not

be overlooked or ignored.

Although PMCs have contributed to the spiritual life of the church and ministry, tensions between PMC and church still remain within the Korean church today. Many pastors from mainline churches are afraid of PMC influences on their church members, not only because they believe that the PMC prayer phenomena are strongly influenced by shamanism but also because they think that PMC participants of their church members, having experienced dramatic spiritual things, will challenge the authority of their pastoral roles and oppose their ministries. Contrary to this pastors' view on PMC Christians, my impression during interviews with PMC Christians was that most Christians at PMCs were well aware of the God-given authority of the pastoral role and tried to be obedient to such authority. Tension can be much reduced in this case when the local pastors try to understand PMC Christians' experiences and care well for them in their ministries. Through participant observation of the PMC revival meetings, I also found that the PMC revival leaders⁵ often taught participants to obey their local pastors and their authority. This can be seen as a positive effort of PMC leaders themselves to resolve the tension with local churches. Therefore, when interpreting the PMC prayer phenomena and trying to incorporate their positive aspects into their ministries, church leaders in Korea need to ask

themselves, “Do I see only negative aspects of Christians’ prayers at PMCs, or can I see their positive aspects as well, and accept and use them in my ministry?”

Fifth, in order to discover the positive aspects of the PMC prayer phenomena, pastors themselves need to have their own PMC experiences so that they can better interpret the PMC prayer phenomena and help the PMC participants of their church members in their ministries. According to my interviews with PMC Christians, some of them experienced a change of their negative views on the PMC prayer phenomena. A pastor’s wife had a very negative view of the way Christians pray and praise at the PMC, such as praising with clapping hands and praying in a loud voice (*tongsung* prayer). However, after she experienced the Holy Spirit through her prayers at the PMC, her negative view was changed. In her case, the actual experience of prayers at the PMC not only changed her negative view of the way Christians pray at PMCs but also enabled her to see more positive aspects of PMC prayers.

After pastors have experienced the PMC prayer phenomena, they need to interpret and evaluate them. When interpreting and evaluating them, they should do so, as mentioned in the first point, in the light of the Korean cultural perspective as well as the biblical and theological

perspectives. Church leaders in Korea need to be cautious not to critique the PMC prayer phenomena by seeing only outward forms. The concept of form and meaning in this study teaches that syncretism does not occur when PMC Christians follow the outward forms (or patterns) of shamanism. Syncretism is a matter of meanings carried by the forms (Whiteman 1983:414-415). PMC Christians may use shamanistic forms or patterns in their beliefs and practices of Christian prayers at the PMCs. An incorrect evaluation may be given when church leaders in Korea see only these outward shamanistic forms or patterns PMC Christians use and treat them as shamanistic syncretism before they discover the meanings carried by the forms. In order to give a right evaluation, church leaders must know the meanings carried by the forms (patterns) to the PMC Christians and compare whether their meanings are differ from or similar to the biblical teachings. Therefore, when evaluating Christians' prayers at the PMCs, it is crucial for church leaders to ask themselves, "Do I evaluate Christians' prayers at the PMC by seeing only outward patterns (forms) of shamanism or by investigating the meanings carried by forms and comparing them with the biblical meanings?" In this way, church leaders will be able to not only give correct evaluations to the contemporary PMC prayer phenomena but also discover the dynamics and the positive aspects of the PMC prayers and

incorporate them into their ministries.

Guidelines as Church Leaders Teach Christian Prayer

In this section, I will present guidelines for church leaders as they teach Christian prayer. The teachings of Korean church leaders on Christian prayer should be both culturally relevant to meet the felt needs of the petitioners and biblically based to escape falling into shamanistic syncretism. In presenting teaching guidelines for church leaders here, instead of making detailed explanations of their teachings, I will point out four important areas where church leaders' teachings need to be revised or added in the light of the cultural understanding of the PMC prayer phenomena, just mentioned previously, and the findings in this study.

First, in their teachings of Christian prayer, church leaders must teach not only the God who is transcendent but also the God who is immanent. I discovered in my research that the Korean official Christianity seems to give too much emphasis on God's transcendence, so that the issues they mainly dealt with in their development of theologies are ultimate ones (i.e., eternal salvation, social justice, and peace). Since they have dealt with these ultimate issues, their teachings and theologies have little relation with the felt needs of folk Christians' daily lives. As a result, the theologies and teachings they presented have not effectively met the daily

needs of Korean Christians. Therefore, in order for their theologies and teachings to be more relevant to Christians' daily lives, they need to give more emphasis on the immanent God who cares for our concrete needs and bring more intimate issues (i.e. blessing, healing) in the development of theological realms. This emphasis on God's immanency in their teachings also should impact various areas of their ministries. To bring the notion of God's nearness and God's care for our needs in their sermons, counseling, and prayer meetings can give comfort and encouragement to church members who are facing difficult life's problems.

Regarding the concept of God in their teachings about Christian prayer, church leaders need to point out the difference between the traditional Korean concept of God and the biblical concept of God. Since the similar term is used between shamanism (*Hanunim*) and Christianity (*Hananim*) in Korea⁶, when people from the shamanistic background are converted to Christianity, they may carry over their traditional concept of the shamanistic supreme being into their understanding of the Christian God. Although the concept of the supreme being in Korean shamanism is in some sense similar to that of the Christian God in that both of them are creator and the God of light and life, there are significant differences between these two. While the supreme being of shamanism is thought to be too remote to be

concerned with human affairs, the God of the Scriptures is immanent and thus is concerned with our daily needs. The God whom Christians believe in is our Father who is approachable through prayers and listens to his children's petitions (Matthew 7:11). In Christianity, the notion of God's immanence is a theological ground on which Christians may access God through prayer (Psalm 65:2). However, if we realize that Korean Christians have a shamanistic cultural background and realize the danger of the shamanistic tendency to treat the Christian God as if God is a shamanistic spirit being who can be controlled by human techniques, then God's transcendence needs to be also emphasized. Therefore, it is crucial for church leaders to have a balanced view of God in their teachings on Christian prayer. Thus, when church leaders in Korea teach about Christian prayer, they need to ask themselves, "Do my teachings about prayer have a balanced view of God who is both immanent and transcendent?"

Second, Korean church leaders need to teach that the contents of Christian prayer include not only spiritual matters but also material matters.

My research shows that many Korean church leaders regard Christians' emphasis on material needs in their prayers as either immature or even shamanistic. The Scripture, however, teaches that the content of prayer is holistic in that it includes material matters as well as spiritual matters.

Although the fourth petition of the Lord's Prayer, as "*daily bread*" indicates, does not support our petitions for excessive material prosperity, it certainly encourages us to ask God for our daily needs, which includes not only spiritual but also material needs (Jeremias 1967:102; Soo Am Park 1990:158). The God whom we believe in is concerned with our concrete needs and daily problems. Thus, when one prays for their material needs, it does not show the person's immature faith or shamanistic faith. Therefore, when teaching Christian prayer, church leaders need to ask themselves, "Do my teachings have a holistic and biblical view of the content of prayer which includes both material and spiritual matters?"

Regarding PMC Christians' prayers for material needs, church leaders in Korea should acknowledge that in their practice of prayers PMC Christians do not clearly distinguish material matter from spiritual matter, or *vice-versa*. I found in my research that Korean Christians, according to their understanding of 3 John 2, interpret their material problems in the light of their spiritual condition (i.e., relationship with God), and believe that material blessing comes when they are spiritually upright before God. Thus, when Korean Christians pray to solve their life's problems at PMCs, they also pray for their spiritual matters (i.e., relationship with God, strength of faith) because, according to their belief, it is spiritual issues that cause

their life's problems. Therefore, when Korean church leaders understand Korean Christians' prayers for material matters, although there is always a tension and mystery of how to discern the biblical and cultural view of the source of life's problems, church leaders should not critique them from a Western dualistic perspective that separates material and spiritual matters, but they need to see them as a whole.

Third, in their teachings of Christian prayer, Korean church leaders need to point out the necessity of full expression of one's needs in the practice of prayer. My research shows that many church leaders in Korea give so much emphasis on God's will that they seem to ignore the expression of the petitioner's needs in Christian prayer. Jesus' prayer of Gethsemane, however, teaches that the full expression of one's needs is a necessary process in which the petitioner can discover God's will. In his prayer, Jesus expresses his human will three times, and it is through his full expression of his human will that he comes to know God's will (Matthew 26:36-46).⁷ Christian prayer, which can be defined as a form of communication with God, allows the expression of the petitioner's human will. Therefore, Christian prayer must achieve the encounter between human will and God's will, and it is through this encounter that Christians may come to know God's will to their specific prayer request. In this sense,

church leaders should realize that the full expression of one's needs does not contradict their emphasis on God's will. Rather, it should be seen as a necessary process to discover God's will. Therefore, in their teaching about Christian prayer, church leaders need to ask themselves, "Do my teachings allow the petitioners' full expression of their needs, or limit or regard it as immature?"

During my interviews with PMC Christians, I met a Christian man whose attitude and mindset were changed because of his encounter with God through prayer. While praying for his future course at the PMC, he expected to hear a clear voice from God, which he said was a shamanistic mindset. However, as he listened to sermons and prayed for his prayer request at the PMC, he received God's answer which was not in accordance with his expectation. Instead of giving him a clear voice, God gave him confidence and courage to cope with any difficulty coming in the future. During the interview, he firmly believed that it was God's answer to his prayer. In his case, he came to know God's will to his prayer request because he expressed his needs and his human expectations frankly, though his attitude and mindset might be seen as shmanistic.

Fourth, church leaders need to teach that the purpose of spiritual experience through prayer is for both personal growth of faith and public

good. Therefore, in their teachings about prayer church leaders need to ask themselves, “Do I teach the biblical end of the spiritual gifts and experiences which is not only for personal benefit but also for public good?” Here, the diagram of “A Revised PMC Cycle” (Figure 10 on page 320) can help church leaders grasp the whole picture of how the PMC spiritual experience can influence a Christian’s life. In their teachings, church leaders, as seen in the diagram, help Christians see three areas to which their spiritual experiences influence—ongoing relationship with Christ, service to the church, and evangelism/mission to the world.

Regarding the connection of the PMC spiritual experience to an ongoing relationship with Christ, church leaders need to understand that many PMC Christians have a hard time connecting their spiritual experience to their daily Christian lives because of the emotional attachment of their experiences. Church leaders who have cultural understanding may perceive that Korean Christians’ strong emphasis on emotional experiences is influenced by their cultural background, where the shaman has the outward demonstration of emotional experiences (i.e., body trembling) in his/her experience of the spiritual being. Instead of simply criticizing Christians’ emotional spiritual experience as shamanistic, church leaders, however, need to see and recognize its positive aspects and help Christians

achieve their spiritual growth through their relationship with Christ in their daily lives. The difference between the shamanistic people and PMC Christians lies in their motive for striving for the spiritual experience and power. Unlike the shamanistic people who seek the spiritual power only to accomplish their wishes, PMC Christians, according to my research, have strong motive and passion to live in accordance with God's will through their spiritual experience. Knowing this strong motive of PMC Christians after PMC experience, church leaders can encourage them to have personal devotional times and join the various prayer and Bible study meetings in the church in order to keep their ongoing relationship with Christ and vital spirituality.

In their teachings, church leaders also help Christians see that Christian spiritual experience is not only for personal benefit, though important, but also for public good such as service to the church and mission/evangelism to the world. Knowing the susceptible tendency to fall into spiritual arrogance because of their spiritual experience, church leaders should help PMC Christians realize that spiritual experience and gifts are given not for their own sake but for the sake of the community of believers (1 Corinthians 14:12) and for the proclamation of the gospel (Acts 1:8). Knowing also the possible dissonance between those who have spiritual

experience and those who do not, in their teachings it is important to emphasize the humble service to other believers with the gifts God has given to them and bring harmony to the community because the Holy Spirit they experienced at the PMC is the Spirit who keeps the unity through the bond of peace in the community (Ephesians 4:3).

Summary

This chapter presented two sets of guidelines for both PMC Christians and church leaders. The first set of guidelines were proposed to PMC Christians in order for their prayers to meet their needs without falling into the danger of shamanistic syncretism and for their PMC experience to influence the holistic dimensions of their daily lives, including their ongoing relationship with Christ and services to church and mission. The second set of guidelines was presented for church leaders to provide them with a better cultural interpretation of the PMC prayer phenomena and a better content of teachings about prayer, so that the dynamics of Korean prayers can be cooperated into their ministries. The next chapter, as a conclusion of this study, discusses missiological implications and suggestions for further studies.

Notes

1. Based on 3 John 2, many Korean Christians believe that if one stands spiritually upright before God, God takes care of their material needs. This can be considered as a distinct Korean indigenous belief since it is rooted within the Korean traditional worldview where no clear separation is found between the spiritual and material world.

2. Korean Christians' emotion-centered experience of the Holy Spirit is strongly influenced by Korean shamanism where shaman experiences the spirit being through outward emotional experience (i.e., trembling of the body, change of the voice). Because of this emotion-centered experience of the Holy Spirit, PMC Christians at the PMC, according to my research, have hard time to connect their PMC spiritual experience to their daily lives.

3. Scott argues that evangelicals should see the Great Commission in a wider context than has hitherto been customary. He says: "One must understand discipleship in order to make disciples, and discipleship is not fully biblical apart from a commitment to social justice ... To be a disciple is to be committed to the King and his Kingdom of just relationships" (1980:xvi). Similarly Jacques Matthey also says, "According to Matthew's Great Commission, it is not possible to make disciples without telling them to practice God's request of justice for the poor. The love commandment, which is *the* basis for the churches' involvement in politics, is an integral part of the mission commandment" (1980:171). Leighton Ford also points out, "We are committed both to the great commission to preach the gospel and the great commandment to love one another" (World Evangelization Information Bulletin 1982:9). Similarly John R. W. Stott, the British evangelical leader, declared at the 1974 Lausanne Congress on World Evangelization: "There is no Great Commission without the Great Commandment" (Arias 1988-1989:21).

4. According to the research done with 250 lay Christians, 85% of respondents reply that they have experienced various kinds of shamanistic fortune-telling at least one times through internet sites, palm reading, visit of shamans, and etc (In-Yong Park 1995:79-80).

5. Most PMC revival leaders in Korea are also local pastors.

6. The highest god in Korean shamanism is called *Hanunim* (하느님), which means the god who is in the highest heaven. Korean Christians call God *Hananim*, which means the god who is unique in number and greatest in power. The Catholic Church in Korea accepted the same shamanistic term, *Hanunim*, to denote Christian God.

7. Take notice of how Jesus' human will moved a step further to God's will as he prayed the second time. (Compare the first and the second prayer of Jesus in Matthew 26:42.)

CHAPTER 6

Missiological Implications and Suggestions for Further Research

As a conclusion of this study, this chapter presents missiological implications and suggestions for further studies.

Missiological Implications

Korean Christians come to the PMCs and pray for their concerns and felt needs. In dealing with their needs in prayer, indigenous forms (i.e., *tongsung* prayer) and patterns (i.e., praying for blessing, healing, spiritual experience) are easily observed at the PMCs since these expressions are part of the prayer cycle. Many Korean church leaders, especially from the mainline churches, have criticized Christian prayers at the PMCs as immature or even shamanistic. Many of these criticisms regarding indigenous patterns of prayers, however, have stemmed from the leaders' own lack of cultural sensitivity in interpreting the prayer phenomena happening at the PMCs. Indigenous patterns that Korean Christians practice at the PMCs, as far as the outward forms are concerned, have been significantly influenced by the Korean traditional religion; and this has led church leaders to criticize them as shamanistic without understanding that Christian meanings are carried in these forms. Although some indigenous patterns of prayers at the PMCs (i.e., praying for the emotional experience

of the Holy Spirit) are seen as problematic and thus need to be redeemed, this study discovered that most of the indigenous patterns that the 50 Christians practice at the PMCs are seen *not* as shamanistic but as Christian. This study also revealed that the dynamics of Korean prayers at PMCs, although having their origin in Christians' practice of indigenous prayer patterns and forms, are used to meet their needs in a way consistent with Christian faith.

Having in mind these problems that the Korean church has as well as the important findings of my study, I here present three important missiological implications.

Cultural Understanding of the Prayer Phenomena

My research reveals that prayer phenomena of Korean Christians at the PMCs have been influenced significantly by their own religio-cultural backgrounds. Without cultural understanding, therefore, the dynamics of Korean prayers cannot be rightly understood. An incorrect evaluation by Korean church leaders with regard to the PMC prayer phenomena, just mentioned above, stemmed mainly from their lack of cultural sensitivity in interpreting the phenomena. It is crucial then for Korean church leaders to gain cultural understanding of Christians' prayer phenomena. When the Korean church leaders recognize and use important cultural understandings

in their evaluation of the prayer phenomena, it will begin to be possible to transform various areas in the life of the Korean church. Here a special focus is given to two areas—church ministry and seminary teachings.

Influences on church ministry. If local pastors gain cultural understanding of PMC Christians' prayer phenomena, what changes then would it make in their ministries? Better understanding of the prayer phenomena will enable pastors to discover their members' important concerns which derive from their own culture; and as pastors give more focus to those issues, their ministries will become more relevant and meet the needs of their members. There seem to be two important areas of pastoral ministry in which local pastors could respond more sensitively to the needs of their members—prayer ministry and teaching ministry.

1. Prayer Ministry

The importance of the pastor's prayer ministry in meeting the needs of Korean church members cannot be overstated. Just as shamanistic people rely on a shaman's mediating role to solve their life's problems, so too Korean Christians have a high expectation that their pastors can pray for their felt needs. Korean Christians visit pastors and ask for their prayers when they are sick and face life's problems. They bring their children to pastors to receive prayers for blessing. People invite pastors to their new

houses and businesses and ask them to pray for blessing. Pastors who are culturally sensitive to these requests from their members would not simply ignore and treat them as shamanistic. Rather, they will realize that their role as pastor arose in part from their own Korean cultural context, and thus take their prayer ministry seriously as opportunities to direct people's faith to Christ who meets those needs. Pastors would realize the importance of prayers for the sick, and consider this prayer as a way to reveal God's power. They would recognize their important role to deliver God's blessing through their prayers at the time of *simbang* (home visiting) and counseling. Cultural sensitivity will enable pastors to reconsider the deep value their members have for Christian prayer ministry in relation to all of life's situations.

When meeting the needs of their members, pastors need to include lay leaders in their prayer ministry. The Christian doctrine of "the priesthood of believers" teaches us that all believers are priests to each other (Snyder 1983:171-172).¹ Therefore, from the perspective of this doctrine, all believers are seen as ministers by exercising the spiritual gifts that God has given to them. God gives the manifestation of the Spirit to each one for the profit of all (1 Corinthians 12:7). Therefore, pastors need to anticipate and look for the spiritual gifts of their members and provide the

opportunities for them to exercise their spiritual gifts for the body life of the church. In the occasion of praying for the sick, pastors may invite those who have the gift of healing and pray together for the sick member. Pastors may also include those who have the gifts of exhortation (Romans 12:8) at the time of *simbang* (home visiting).

Church prayer meetings may provide the best place where local pastors can effectively meet and deal with the needs of their members. In order for the prayer meetings to be a place where members can find answers for their problems, local pastors need to take special notice of two things.

First, they need to create a prayer environment where members feel welcome to bring their concerns to the meeting and pray for them. In the current prayer meetings held at the local churches, especially in mainline churches, needs of members largely are overlooked when emphasis is on intercessory concerns such as: the nation, church, pastor, church growth, or sick members. As a result, those who have come to the meeting in order to pray for their own concerns could easily become disinterested in the concerns raised in the meeting. In order for church prayer meetings to be more inclusive and relevant to the needs of their members, local pastors may decide also to focus on the needs of their members as important subjects to pray for in unison. One of the great burdens that Korean Christians carry is

the concerns of their family, and these family matters, both spiritual (i.e., salvation and faith of family members) and material (i.e., business and children's issues), frequently appeared in my research as important subjects in their prayers. In prayer services then, a specific time can be given, so that people can pray for these concerns in unison in the meeting.

Second, in order for church prayer services to be a place where members can find answers for their felt needs, pastors could be more open and allow members to use various diverse indigenous forms and patterns of praying. This change will bring more vitality to the prayer service because the dynamics of Korean prayers used in a Christian way, as stated earlier, allow Christians to practice indigenous patterns and meet their felt needs for relevant ways of praying to God. Many Korean pastors from the mainline churches, however, are suspicious of Christians' use of some of the indigenous prayer patterns (i.e., praying for material needs, praying for emotional spiritual experience) because they still are misunderstanding the concept of religious syncretism. Cultural study on this matter then could provide local pastors with a new way to discern the meaning of these indigenous prayer patterns; and, as a result, they would be more open to the use of these forms in the prayer meeting and encourage members to practice them in their prayer lives.

A powerful and widely-used indigenous prayer form that pastors may need to consider is *tongsung* prayer (praying in a loud voice). Many Korean Christians visit PMCs and pray there because it is a place where they are permitted to practice this form of prayer without any hindrance. For them, practice of this prayer form is crucial because through the use of this form they sense the fullness of the Holy Spirit, and after this experience they are able to live victorious Christian lives and solve their life's problems. Therefore, in order to effectively respond to Christians' needs for the experience of the Holy Spirit, it seems to be critical that local pastors create a prayer environment where some people can practice this *tongsung* prayer form during the prayer meeting.

Tensions can be created when pastors want their members to pray *not* at PMCs but exclusively at the church, yet do not create an environment in their prayer meetings where PMC participants who are their members are welcomed to practice *tongsung* prayer. Tensions deepen when PMC participants who are members and who do not feel at home in the prayer meetings, thus start new group prayer meetings, inviting other church members outside the leadership of the local pastors. In this case, the tensions could somewhat be resolved if pastors would work toward creating an environment of *tongsung* prayer and thus make the PMC-goers feel at

home in the official church prayer meetings held such as Friday overnight prayer meeting and various small group prayer meetings.

2. Teaching Ministry

My research revealed that Christians at the PMCs regard sermons as an important means through which their felt needs are met. The time of teaching and preaching then is a good opportunity for local pastors to deal with the concerns of their church members. Pastoral teaching would be more relevant to the Christian life of their members if pastors would expound on important issues emerging from members' concerns and needs (i.e., for blessing, spiritual experience, healing, spiritual gifts, etc.) and deal with them biblically and culturally. Pastors also may use sermons, especially those given at the time of prayer meetings, to teach Christian prayer in general and Korean indigenous prayer patterns in particular. During these occasions people could learn prayer for blessing and prayer for the experience of the fullness of the Holy Spirit.

Based on my diagram, "A Revised PMC Cycle," (Figure 10 on page 320) in Chapter 5, as well as the guidelines in this study, I suggest that local pastors open a seminar or preach a series on prayer during their sermon times at the Friday overnight prayer meeting. The title would be: "Prayer Lives of Korean Christians (한국 기독교인의 기도생활)." The following

table shows an overview of the teaching plan for the prayer seminar or sermon series.

Table 17

Teaching Plan for Prayer Seminar or Sermon Series on
“Prayer Lives of Korean Christians”

Theme: “PRAYER LIVES OF KOREAN CHRISTIANS”			
SECTION	WEEK	TOPIC	PURPOSE
Section I: Cultural Understanding of Korean Prayers	1 st Week	Shamanistic Prayers vs. Indigenous Christian Prayers	To provide basic understanding of cultural influences on Korean indigenous prayers and to distinguish Korean Christian prayers from shamanistic prayers
Section II: Guidelines for Praying	2 nd Week	Praying for Material Needs	To provide biblical and cultural guidelines for Christians’ prayers for material needs
	3 rd Week	Praying for the Fullness of the Holy Spirit	To provide biblical and cultural guidelines for Christians’ prayers for the fullness of the Holy Spirit
Section III: Guidelines for Living	4 th Week	Christian Life after Blessing	To provide biblical guidelines for the use of blessing
	5 th Week	Christian Life after Spiritual Experience	To provide biblical understanding of Christian spiritual experience and its influences on Christian life and spiritual maturity—1) Ongoing relationship with Christ; 2) Service to church; and 3) Mission/Evangelism to the world

The prayer seminar or sermon series, as shown in the table above, would have three sections, and is designed to be given over five weeks of

teachings or preaching. Regarding the first section, “Shamanistic Prayers vs. Indigenous Christian Prayers,” my findings on Korean shamanism in relation to Korean prayers (Tables 15 and 16 in Chapter 4) will contribute to pastors understanding of how Korean shamanism has influenced Christians who pray for material needs and spiritual experience. For the second section, “Guidelines for Praying,” the guidelines for PMC Christians’ prayers at the PMCs and teaching guidelines for church leaders (Chapter 5 of this dissertation) will add important content and suggest emphases in pastoral teachings. As they teach about these two Korean indigenous patterns of prayer, pastors need to be sensitive to the cultural setting of their members which contains the potential danger of syncretism. Regarding the fourth week’s teaching on the use of blessing, in the third section, the missional dimension of the indigenous concept of blessing, revealed in the term “vessel (그릇),” could be taught. (See Chapter 4 for more detailed biblical and cultural understandings of the term “vessel.”) The fifth week’s teaching about spiritual experience, in the third section, will be informed by my findings related to the diagram, “A Revised PMC Cycle” (Figure 10 in Chapter 5). The material will help pastors learn how spiritual experience influences three dimensions of Christian life—ongoing relationship with Christ, service to church, and mission/evangelism to the world (Figure 9 on

page 280).

The prayer seminar that I propose is different from other prayer seminars in Korea. It gives special focus to the cultural dimensions of Korean prayers and how the dynamics revealed in the Korean indigenous prayers can be maintained in the prayer lives of Korean Christians, hopefully protecting them from falling into the danger of shamanistic syncretism. Thus, Christians participating in the seminar would be encouraged to practice these indigenous prayer patterns since these are no longer judged as shamanistic but Christian. As a result of using them, there will be more vitality brought to their prayer lives as well as to the church prayer meetings. Since the third section of the prayer seminar teaches about the Christian purpose of blessing and spiritual experience in relation to Christian life, it also helps Christians mature in their faith.

Influences on seminary curricula. If cultural understanding of Korean prayers can influence significant change in various areas of ministry in the Korean church, where can local pastors learn the cultural dynamics of Korean Christians' prayers? Seminaries in Korea, regarded as the main training center where local pastors as well as students learn and study Bible and theology, can be adapted to include also the cultural dynamics of Korean indigenous prayers. Although the Korean church well recognizes the

shamanistic influences on Korean Christians' prayer lives, and many have alerted students concerning these, until now seminaries in Korea have largely ignored cultural studies on this matter in their curricula. To my knowledge, no course such as "Korean Shamanism" is available in any seminary in Korea as a missiological and ministry foundation for understanding culture. This omission has caused local pastors to lack adequate cultural preparation, and thus has kept them from discovering any of the positive values of Korean indigenous prayers and incorporating these beneficial dynamics into their ministries. In this sense, a second course on "Korean Indigenous Christian Prayer" needs to be opened in the seminaries so that local pastors and students may study the dynamics and how these may be incorporated into their ministries. In learning how to do this, of course, the issues of syncretism and contextualization are important concepts that Korean church leaders need to master. Although many church leaders rightly point out the problem of syncretism in Korean Christians' prayers, they do not seem to know how to deal with it in their ministries. Studying the problem of syncretism then will enable pastors not only to discover more positive aspects of the indigenous prayers but also to give them more confidence in dealing with syncretism in their ministries.

Transformation of Prayers as a Process of Contextualization

Since the phenomena of prayer is religious and imbedded in its own cultural background with both negative and positive influences, transformation of the content and focus of prayer can be considered to be contextualization which in reality is an ongoing process. This understanding, then, opens the possibility that some Koreans still may retain some negative cultural elements or influences in their prayers, although they are Christians. This in turn should make church leaders realize that transformation of such prayers will take time since it is an ongoing process of maturity in a culturally-rooted Christian faith. When Korean church leaders are given a new way to understand Korean Christians' prayers, they can be more tolerant of shamanistic elements in their members' beliefs and practices of prayers while at the same time they try to teach about Christian prayer.

Christianity in Korea is only 117 years old, but it has been planted successfully into the soil of Korea where shamanism has swayed Korean people's minds for almost 5,000 years. In this sense, it seems natural that Korean Christians retain shamanistic elements and influences in their Christian practices of prayer. When Korean pastors see negative shamanistic elements emerging, instead of merely identifying and criticizing

them as syncretistic, they need to patiently lead them to the truth of biblical teachings, believing that God is working in Christians despite their forms of prayer. In my research I discovered that the mood of the PMC prayer meetings has changed from fanatical in the 1970s and 1980s to temperate today which seems to indicate that PMC prayers are in this ongoing process of transformation. The fact that today many Christians at the PMCs pray for their spiritual growth also seems to indicate that Korean Christians' prayers at PMCs are moving in this direction. This transformation of PMC prayers, though moving slowly, is viewed best theologically as the result of the Holy Spirit's work, both through Christians' prayers at the PMCs and through church leaders' teachings and ministries to guide their prayers. Believing that God is working in their teachings, and through these, the Spirit transforms Christians' prayers and prayer lives, church leaders in Korea need to continually teach and guide their members' prayers so that Korean Christians' prayer practices are truly Korean as well as Christian.

Study of Dynamics of Prayer

Third missiological implication derived from my research is that prayer dynamics can be studied, to a degree, using an interdisciplinary approach. The religious activity of prayer is a phenomenon that cannot be observed easily since it is an internal response; thus, it is hard to evaluate

(Kristensen 1960:417). For this reason, phenomenological study of prayer has not been the focus of scholarly researches. This is especially true among well-trained Korean church leaders who give strong emphasis on the practice and teaching of prayer, but seldom do scholarly research on the types of prayers made at the scheduled prayer meetings of the church or PMCs.

The phenomena of prayer, as stated earlier, cannot rightly be understood apart from its own religio-cultural setting. When investigating these phenomena, then, one needs to know how people's cultural experience shaped their practices and beliefs of prayer. In order to understand Korean religio-cultural backgrounds of prayer, one can read materials on Korean traditional religion to discover the significant cultural influences. Perhaps in the future researchers may acquire the data needed from any courses on Korean traditional religion and Korean prayer forms and patterns that will be offered in the seminary. It will take time to discover such cultural roots.

In order to discern cultural meanings behind people's activities of prayer, researchers need to do participant observation at places where prayer phenomena occur and ethnographic interviewing of people who are praying there. These indigenous meanings learned from interviewing and participant observation at prayer sites reveal that people have attitudes and

behaviors that are influenced by their culture. The benefit of studying prayer phenomena is that it gives researchers a window into the belief system of the people praying. Prayer is the central spiritual activity of any religion and study can reveal a member's assumptions, beliefs, and worldview. Therefore, if pastors study the prayer phenomena of their members about the relation of the person to all spiritual powers, they will have a deeper understanding of Christians' beliefs and practices, helping them communicate the gospel more effectively.

Suggestions for Further Research

Here I will suggest two areas of further research that come from my own study. Both are related to the issue of contextualization, one from the perspective of ministry and the other from the perspective of theology.

Contextual Ministry of Korean Pastors

One possible topic for further study derived from my dissertation is the contextual ministry of Korean pastors. In describing the Korean church leaders' teachings about prayer, I discovered some clear examples of contextual ministry going on within the Presbyterian Church. Although pastors in this denomination have done little theological writing on the theme of blessing, they have fulfilled an important mediating role in delivering God's blessing through the practices of *ansu* prayer and home

visiting in order to meet the needs expressed by congregation members.

At least two significant reasons may be stated why research on contextual ministry of Korean pastors ought to be done. First, although strong evidences of contextual prayer ministry done in the Korean church exist, little scholarly reflection has been done on this matter. There are few materials dealing with this issue in Korea.

Second, many Korean pastors today have difficulty meeting the felt needs (i.e., for blessing, spiritual experience, and healing) of their congregations. Theologies taught at the seminaries in Korea are very much separated, even estranged, from pastoral ministries in the local churches. As a result, recent graduates who have done theological studies in the seminaries do not know how to deal effectively with folk Christians' felt needs or how to determine their role in meeting those needs in their ministries. Further, many Korean pastors do not seem to know how to differentiate between their duties as a Christian pastor and that of a shaman when they are asked to visit new houses or businesses of their church members and pray for blessing. What indigenous roles then do Korean pastors need to take in the shamanistic culture of Korea in relation to the felt needs of Korean folk Christians? How can Korean pastors respond to the felt needs of their church members in such a way that meets folk Christians'

concerns in a biblical way in their ministries? These important questions need to be investigated in further studies. For these two important reasons, serious attempts need to be made to study the contextual ministry of Korean pastors.

To begin the research, one first needs to look for practices where the contextual ministry is being done already in the church. Focus can be given to how local pastors in Korea responded to the needs (i.e., for blessing or spiritual experience) of the congregation in various areas of their ministries such as prayer ministry, *simbang* (home visiting), and preaching (teaching). Study of sermons and written materials may be needed to determine how pastors from each denomination dealt with and taught about these issues. Pastors from different denominations may respond to folk Christians' felt needs differently. While the Full Gospel Church has developed its own theology and teachings (i.e., the Three-fold Blessing and the Five-fold Gospel) regarding the needs of Christians, and thus actively responds to those needs, little theological development has been seen in the mainline churches in Korea. The lack of theologizing regarding the felt needs of Christians in the mainline churches should be further investigated.

Interviews with local pastors and participant observation of their prayer meetings, worship services, and home visiting are also needed to

understand how they actually deal with those issues in areas of their ministries. By comparing their teachings with their actual practice of ministry one can discover whether these two are congruent with each other.

Questionnaires given to active church members of each denomination might be used to measure opinions about their pastors' ministries regarding those issues. Questionnaires done privately seem to be more successful than surveys conducted by interviewers since Korean Christians are reluctant to point out negative aspects of the ministry of their pastors. Through data collected from questionnaires the researcher can discover how effectively pastors have dealt with certain issues in their ministries. Important insights about those needs will emerge from the data. Biblical, theological, and cultural studies then could be made on those issues emerging from the research. From all these inquiries one can develop an idea of the contextual ministry of Korean pastors.

Development of Contextual Theologies

As I studied the PMC prayer phenomena, I recognized that indigenous theologies regarding the issues of blessing and the spiritual experiences (i.e., the experience of the fullness of the Holy Spirit) should be developed. While the Full Gospel Church has their own theologies regarding those issues, the mainline churches in Korea have seldom reflected

on their own theologies regarding those needs of Christians. Theologies in the mainline churches are developed mainly for professionals such as theologians, pastors, and seminarians, not for lay Christians, and thus are unrelated to their Christian lives. Although some theological books are published for laity in Korea, the issues that they deal with are very much separated from the concerns of Christians' daily lives. As a result, official theologies developed in the mainline churches have not answered the concerns of folk Christians in Korea. Although in my study I have attempted to provide biblical and theological foundation for the intimate issues of folk Christians' strong desires (i.e., for spiritual experience and blessing), especially in relation to the given PMC problems, a further study on these matters may be needed.

Since the term “vessel (그릇)” was identified as a key symbol that reveals Korean Christians' beliefs about blessing, it needs a further study from a biblical, theological, and cultural perspective. In my research, the term is frequently and widely used by Korean Christians at PMCs and in the church. It is at the heart of Korean Christians' understandings and beliefs of blessing, thus the study of the term may lead to development of a Korean contextual theology of blessing.

Study of the term “vessel” can begin with discoveries of “how the

term has been used by Korean Christians” and then “how the related ideas of the term can be further understood in the light of biblical, theological, and cultural studies.” My research shows that the term “vessel” is mainly used in oral tradition such as preaching and Christian conversations rather than in written forms (except sermon books which are the records of oral traditions). To discover the use of the term by the Korean church, then, one would need to study pastors’ sermons through internet sites and sermon books and have interviews with local pastors and Christians. In this way, one might discover the underlying assumptions and beliefs in their use of the term. These findings lay a foundation for the next step to build further theological, biblical and cultural studies.

Tracing the Korean Christians’ use of the term “vessel” will help explain how they believe receiving blessing is related to the idea of “holiness” (i.e., faith and character). A deeper biblical and theological foundation could be built by studying theological developments of the idea of “vessel” in relation to holiness along with a biblical study on the passages that contain the term. Korean Christians’ use of the term also shows a close relationship between the receiving of blessing and “mission”—“God gives blessing to those who have a faith that they can use it for God’s glory and kingdom.” To discover more biblical teachings about the use of blessing

the Christian idea of “stewardship” can be studied. Cultural research also is needed to compare how Koreans receive and use blessing in shamanism and in Christianity. Based on these biblical, theological, and cultural studies, as a conclusion, one can develop a Korean contextual theology of blessing.

Summary

This chapter presented missiological implications and ideas for further research derived from my study. Special emphasis was placed on how cultural understanding of the PMC prayer phenomena will enable Korean pastors to reshape and transform two areas of their ministries—prayer ministry and teaching ministry. Through reflecting on my study of the prayer phenomena happening at the PMCs in this dissertation, I have realized that my work is not a completed one in a sense that it answers only a few of the problems related to the prayer life of the Korean church. Rather, this study opens more possibilities for further important contextual studies that ought to be done in the near future. Although much remains need to be done, I believe that this study laid a cultural as well as a biblical and theological foundation on which other contextual studies on prayer can be further developed in the Korean church.

Notes

1. Snyder argues that the doctrine of the priesthood of all believers needs to be understood not only soteriologically (all believers have direct access to God) but also ecclesiologically (all believers have ministries) (1983:169-172).

Appendix A

Interview with Fifty PMC Christians

1.1 Interview Questions

Regarding Personal Background

- 1) Name
- 2) Gender
- 3) Age
- 4) Position in the church
- 5) Denomination
- 6) How many years Christian? (Christian Experience)
- 7) Occupation
- 8) Religious Background
- 9) Economic Status
- 10) Educational Background

Regarding Prayer in General

1. You have come to PMC for a reason. Tell me your most important prayer request.
2. For whom do you usually pray here at the PMC? If you pray for others, how much do you spend your prayer time for others? (Tell me approximate percentage).
3. Do you use some biblical passages that you memorize and that have helped your prayer and prayer life? How do these biblical passages help as you pray?

Regarding PMC and Its Relation to Prayer

4. How often do you visit PMC in a year? Is it necessary for you to come to PMC regularly in order to maintain your faith?
5. Why do you come to the PMC to pray? (You could pray in the church).
6. Does your church encourage you to come here? If not, tell me why not?

Regarding PMC's Prayer Ritual

7. Tell me briefly about your opinion and participation in the revival worship of the PMC (both negative and positive sides).
8. Do you think that the prayer ritual of the PMC is shamanistic? Why? Why not?

Regarding Prayer for the Holy Spirit

9. Tell me briefly about your understanding of the fullness of the Holy Spirit.
10. What do you do in order to be filled with the Holy Spirit?
11. How do you pray in order to be filled with the Holy Spirit? Why?
12. Why do you want to be filled with the Holy Spirit? What benefits do you have when you are filled with the Holy Spirit?

13. We are taught that the Holy Spirit is the Spirit of Guidance. How (or in what ways) has the Holy Spirit guided you?
14. Do you believe that the fullness of the Holy Spirit should be accompanied by any type of signs? What are these?
15. Is it necessary for you to come to the PMC for the fullness of the Holy Spirit? Why? Why not?
16. Does the revival meeting of the PMC help you to be filled with the Holy Spirit? If so, how? If not, why not?
17. How has the pastor of your congregation taught about the fullness of the Holy Spirit? Is it in contrast or similar to your understanding? If it contrasts, how?

Regarding Prayer for Healing

18. What do you usually do when you are sick?
19. Have you received healing prayers? If so, describe what kinds of prayers they were (for example, *ansu*, *anchal*, exorcism, and etc). Where? By whom? What kind(s) of disease(s)? What was the most effective prayer? Why?
20. Were you better or healed after healing prayer? If so, why do you think it worked? If not, why do you think that it did not work?
21. Is the pastor of your congregation often praying for healing for church members? Describe his style of praying for the sick. Are you satisfied with pastor's healing prayer? If not, why not?
22. Why do you think that Christians get sick?
23. Do you think that non-believers become ghosts after they die?

Regarding Prayer for God's Blessing

24. We Korean Christians pray for God's blessing many times. Have you ever prayed for God's blessing? What kinds of God's blessings have you prayed for? (Tell me as many as you can recall)
25. Has God answered your petitions for His blessing? If there are some petitions God has answered, why do you think God answered them? If there were some petitions that God did not answer, why do you think God did not answer them? Explain. (There may be several reasons)
26. When God does not answer your petition for His blessing, what do you usually do?
27. In order to receive God's blessing, what do you think you must do?
28. When you make petitions for God's blessing, for whom do you usually make petition? For yourself? For your family? For your church? For missionaries? For the nation?
29. What are you motives of your petition for God's blessing?

Regarding Praying in Tongues

30. Do you often pray in tongues? Where? (church, home, PMC) Why do you pray in tongues? (What benefits do you think the gift of tongues have in your prayer and prayer lives?)

Regarding Praying in the Mountain

31. Have you ever prayed before in the mountain at PMC? Why do you pray in the mountain?

Exit Interview (Follow-up Interview to Visit at PMC)

32. Do you think that your felt needs were met? If so, how? If not, why not?
What would you do in order to meet your felt needs?
33. Tell me briefly what has been changed after you come and pray here at the PMC in terms of (1) your life, (2) your church life, (3) evangelism?

1.2 Backgrounds of the Interviewees

	Name	Age	Church	D	G	CP	Y of XE	Occupation	RB	ES	EB	P
1	M.H.N	44	NA	P	F	C	43	Housewife	P	M	H	J
2	Y.A.J.	46	SuhMoon	P	F	L	27	Housewife	B	L-M	H	J
3	K.S.K.	42	BongIlChon	P	M	D	20	Teacher	NA	L-M	U	O
4	I.C.B.	34	KeumChung	F	F	L	11	Teacher	No	NA	U	O
5	E.K.L.	39	BanSuck	M	F	P-W	30	Housewife	CA	L-M	U	O
6	C.S.H.	48	EunSung	P	F	D	12	Housewife	B	L	U	O
7	H.K.K.	60	YFGC	F	F	K	19	Housewife	B	M	U	O
8	N.Y.C.	39	HangShin	P	M	D	25	Co. Employee	No	L-M	H	O
9	NA	NA	NA	P	M	D	20	Teacher	NA	M	U	O
10	NA	48	YFGC	F	F	L	25	NA	NA	L-M	H	O
11	C.S.K.	44	SaeSeoul	F	M	D	15	No	No	L	H	O
12	S.S.H.	38	KeumHo	P	F	P-W	26	Housewife	NA	M	H	O
13	O.C.K.	51	NA	H	M	L	11	NA	P	L	M	D
14	Y.A.B	36	YoungRak	P	F	C	13	NA	NA	M	U	D
15	C.H.K.	40	YFGC	F	M	D	23	No	B	M	U	D
16	S.K.L.	28	YeulRin	P	M	L	11	No	P	L-M	U	D
17	T.S.P.	52	DongSan	P	M	D	13	Constructor	B	L-M	H	D
18	D.K.L.	32	OnNuRi	P	M	L	8	NA	P	NA	H	D
19	C.S.S.	52	SaemMool	P	F	P-W	11	Housewife	B	L-M	M	D
20	S.W.K.	34	YFGC	F	M	C	22	Student	B	M	G	D
21	S.N.C.	58	HaeIn	P	F	C	58	Teacher	P	M	U	O
22	M.Y.K	29	JeJa	P	F	L	10	NA	P	L-M	U	O
23	S.H.K.	32	HanBit	M	F	D	12	Housewife	No	M	U	O
24	NA	51	NahmChon	H	F	K	13	Business	No	L	E	O
25	H.S.P.	45	SaeShin	M	F	K	30	NA	B	L-M	H	O
26	M.T.C.	61	YFGC	F	M	E	25	Co. Employee	B	M	U	O
27	E.H.K.	30	MokYang	P	F	L	20	NA	No	L-M	H	O
28	H.S.A.	42	BoRin	P	M	O-D	17	Stock Raising	No	M	H	O
29	Y.K.L.	41	HanSaem	P	F	D	23	Housewife	No	M	H	O
30	D.H.K.	43	YFGC	F	F	D	6	Housewife	P	M	U	O
31	C.H.L.	48	KalHyun	P	M	O-D	20	NA	CO	L-M	M	O
32	H.H.K.	45	TongBu	P	F	D	15	Housewife	B	L-M	M	H
33	NA	30s	SungNahm	P	F	C	21	NA	No	M	G	H
34	O.H.J.	45	SunIl	P	F	P-W	20	Housewife	No	L-M	H	H
35	K.H.H.	28	JoongAng	P	M	L	28	Student	P	M	U	H
36	I.O.C.	41	JilLi	P	F	P-W	16	Housewife	B	L-M	U	H

37	C.H.S.	37	Ahn-Sahn	F	F	D	37	Housewife	P	M	U	H
38	M.S.C.	32	AlKok	P	F	D	20	Housewife	P	L-M	U	H
39	C.R.Y.	32	ChoongRi -Chell	P	F	L	12	Student	No	M	U	H
40	H.H.Y.	35	Seoul	F	F	L	15	NA	NA	L-M	H	H
41	C.R.L.	77	SeKwang	P	F	K	50	No	No	L	No	H
42	C.N.C.	47	TaeHwa	M	F	D	30	Business	P	M	E	H
43	C.H.C.	38	Ch. of Love	P	M	D	38	NA	P	NA	U	H
44	H.C.Y	30	YoungKwang	M	F	NA	30	Co. Employee	P	M	U	H
45	H.S.C.	22	YFGC	F	F	L	22	Student	P	L	U	H
46	K.S.N.	42	YoungRak	P	F	D	22	Teacher	B	M	U	H
47	S.P.P.	45	SungEun	M	M	D	10	NA	NA	NA	N A	H
48	NA	40s	BokEum	P	F	D	30	Student	CA	L	U	H
49	M.C.O	36	HabJung	P	M	C	15	NA	NA	L-M	G	H
50	K.S.L.	43	Chell	M	F	D	18	NA	No	L	M	H

D - Denomination

Presbyterian (P). Full Gospel (F). Methodist (M). Holiness (H) No Answer (NA)

G - Gender

Male (M). Female (F)

CP - Church Position

Lay Christian (L). Deacon (D). Ordained-Deacon (O-D). *Kwonsa* (K). Elder (E). *Chundosa* (C). Pastor (P). Pastors' Wife (P-W) No Answer (NA)

Y of XE - Years of Christian Experience**RB - Religious Background**

Protestant (P). Buddhism (B). Confucianism (CO). Shamanism (S). Catholic (CA). No Religious Background (No) No Answer (NA)

ES - Economic Status

Low (L). Low to Middle (L-M). Middle (M). Middle to High (M-H). High (H). No Answer (NA)

EB - Educational Background

Elementary (E). Middle School (M). High School (H). University (U). Graduate School (G). No Educational Background (No) No Answer (NA)

P - Name of PMC that Interview was Conducted

Osanri Chol Ja-Sil Memorial Fasting Prayer Mountain (O). Hanolsan PMC (H). Daehan PMC (D). Juamsan PMC (C)

1. AGE (%)

20-29	30-39	40-49	50-59	Over 60	No Response	Total
8% (4)	34% (17)	40% (20)	10% (5)	6% (3)	2% (1)	100% (50)

2. DENOMINATION (%)

Presbyterian	Full Gospel	Methodist	Holiness	Total
60% (30)	22% (11)	14% (7)	4% (2)	100% (50)

3. GENDER (%)

Male	Female	Total
34% (17)	66% (33)	100% (50)

4. CHURCH POSITION (%)

No Position	Deacon	Ordained Deacon	<i>Kwonsa</i> *
24% (12)	38% (19)	4% (2)	8% (4)

Elder	<i>Chundos*</i>	Pastor's Wife	No Response	Total
2% (1)	12% (6)	10% (5)	2% (1)	100% (50)

* *Kwonsa* – *Kwonsa* is one of the church positions for women in Korea (In Methodist church, men can be *kwonsa*). They visit those who are sick and in difficulty in the church and and console them.

* *Jundos** – *Jundos** is one of the church positions in Korea. They are either working in the church school as part time ministers or assisting pastor's ministry such as church administration, home visiting (심방), counseling, preaching, etc as full time ministers.

5. YEARS OF CHRISTIAN EXPERIENCE (%)

5-10	11-15	16-20	21-25	26-30	Over 30	Total
8% (4)	28% (14)	20% (10)	18% (9)	16% (8)	10% (5)	100% (50)

6. OCCUPATION (%)

Housewife	Teacher	Co. Employee	Student
30% (15)	10% (5)	6% (3)	10% (5)

Business	Others	No Occupation	No Response	Total
4% (2)	4% (2)	8% (4)	28% (14)	100% (50)

7. RELIGIOUS BACKGROUND (%)

Protestant	Catholic	Buddhism	Confuci -anism	No Background	No Response	Total
28% (14)	4% (2)	24% (12)	2% (1)	26% (13)	16% (8)	100% (50)

8. ECONOMIC STATUS (%)

Low	Low to Middle	Middle	Middle to High	High	No Response	Total
16% (8)	36% (18)	40% (20)	0%	0%	8% (4)	100% (50)

9. EDUCATIONAL BACKGROUND (%)

Elementary	Middle	High	University	Graduate	No Bkg	No Response	Total
4 % (2)	10% (5)	28% (14)	48 % (24)	6 % (3)	2% (1)	2% (1)	100% (50)

10. PMC SITES (%)

Osanri	Hanolsan	Daehan	Juamsan	Total
42% (21)	38% (19)	16% (8)	4% (2)	100% (50)

11. DENOMINATIONAL RATIO OF EACH PMC (%)

1) OSANRI PMC (TOTAL: 21)

Presbyterian	Full Gospel	Methodist	Holiness
11 (52%)	6 (29%)	3 (14%)	1 (5%)

2) HANOLSAN PMC (TOTAL: 19)

Presbyterian	Full Gospel	Methodist	Holiness
12 (63%)	3 (16%)	4 (21%)	0 (0%)

3) DAEHAN PMC (TOTAL: 8)

Presbyterian	Full Gospel	Methodist	Holiness
5 (63%)	2 (25%)	0 (0%)	1 (12%)

4) JUAMSAN PMC (TOTAL: 2)

Presbyterian	Full Gospel	Methodist	Holiness
2 (100%)	0 (0%)	0 (0%)	0 (0%)

1.3 Interview Tally Sheets

Question 1. What is your most important prayer request at this time?

What is your most important prayer request at this time?
<p>Personal Prayer</p> <ol style="list-style-type: none"> 1) Problems of Religious Life (26) <ol style="list-style-type: none"> i) Spiritual Restoration (or Revival) (15) ii) Spirit-infilling (5) iii) To effectively carry out God-given task & preparatory prayer for it (4) iv) <i>Repent</i> (2) v) Thanksgiving (1) vi) <i>Spiritual Gift</i> (1) 2) <i>Problem of Vocational Guidance</i> (8) 3) Personal Economic Problem (4) <p>Intercessory Prayer</p> <ol style="list-style-type: none"> 1) Problems of Family Members (20) <ol style="list-style-type: none"> i) Religious Life of Husband (4) ii) Salvation of family members (4) iii) Economic Problem (4) iv) Children (3) v) Family Discord (Troubles) (2) vi) Vocational Guidance for Husband (2) vii) Religious Life for Wife (1) 2) Other People (5) <ol style="list-style-type: none"> i) Christians (church members, friends, and home cell group members) (4) ii) Non-Christians (for healing) (1) 3) Church (1) 4) Nation (1)

* More than one category is possible per person.

I. 1) iv) Repent – Two interviewees replied that they came to PMC for repentance. Their prayer requests of repentance are closely related to the restoration of the broken relationship with God. They realized that their lives were estranged from God, which made them come to PMC to repent and to restore the broken relationship with God.

I. 1) vi) Spiritual Gift – One interviewee replied that she came to PMC to receive the spiritual gift of prayer. Many Korean Christians believe that spiritual gifts such as gifts of speaking in tongues, healing, interpretation, etc. can be obtained from God through prayer.

I. 2) Problem of Vocational Guidance – Eight out of 50 interviewees (16 %) came to PMC for God's guidance of their vocation. They either lost their jobs recently or are thinking to change their vocations; and thus they are in a critical moment of their lives.

Question 2. For Whom do You usually Pray here at PMC?

For Whom do You usually Pray here at PMC?
<i>Myself</i> (39)
Family Members (29)
Church & Pastor (28)
Christians (church members, friends, home cell group members) (14)
Nation (7)
Non-believers (5)
Mission & Missionaries (4)
PMC (3)

* More than one category is possible per person.

* Myself – Though some didn't answer that they came to PMC to pray for themselves, it is assumed that almost all people pray for themselves at PMC, while they lift up family members or other concerns.

If you pray for others, how much do you spend your prayer time for others? (Comparison of the Amount of Prayer for Self vs. for Others)
Praying more for self (21)
Praying more for others (15)
Almost the same (Range between 40 to 60%) (9)
<i>Focus varies from time to time</i> (4)
No Answer (1)

* Focus varies from time to time – Some interviewees said that how much they pray for others depend on either the prayer contents they bring to PMC or their spiritual condition. Some also said that it also depends on their spiritual condition. If they are poor and thirst in spirit, they pray more for themselves. However when they are in a state of spirit-infilling, they pray more for others. Some interviewees also said that when they pray at church, they pray more for others. But at PMC, they pray more for themselves.

Question 3. Do you use some biblical passages that you memorize and that have helped your prayer and prayer life? How do these biblical passages help as you pray?

**Do you use some biblical passages that you memorize
and that have helped your prayer and prayer life?**

Jer. 33:3 – Call to me and I will answer you, and will tell you great and hidden things that you have not known (5 times)

Mt. 7:7 – Ask and it will be given you; search, and you will find; knock, and the door will be opened for you (3 times).

Mt. 6:33 – Strive first for the kingdom of God and his righteousness, and all these things will be given to you as well (3 times).

Mt. 22:37 – You shall love the Lord your God with all your heart, and with all your soul, and with all your mind (2 times)

Phil. 4:6 – Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your request be made known to God (2 times)

Ps. 37:4 – Take delight in the LORD, and he will give you the desires of your heart (2 times).

Isa. 41:10 – Do not fear, for I am with you, do not be afraid, for I am your God; I will strengthen you, I will help you, I will uphold you with my victorious right hand (2 times).

Mk. 9:29 – This kind can come out only through prayer (2 times).

Josh. 1:9 – Be strong and courageous; do not be frightened or dismayed, for the LORD your God is with you wherever you go (2 times).

There are a lot of biblical passages occurred only one times such as;
3 Jn. 2; Phil. 4:13; Eph. 6:10-11; Mt. 25:38; Rom. 8:28; Ps. 121:1-2; Rom. 5:18; Phil. 3:14; 1 Thess. 5:16-18; Ps. 55:22; Job 42:5; Jn. 14:1, and so on.

No Answer (8)

* More than one category is possible per person.

How do these biblical passages help as you pray?

- 1) *Many interviewees replied that biblical passages give them confidence of God's answer of prayer.* In these cases, people used the biblical passages that are closely related to the promise of God's answer of prayer—"Call to me and I will answer you" (Jer. 33:3) or "Ask and it will be given" (Mt. 7:7). They have a very simple but strong faith that God will answer their prayers at this time because God promised answer of prayer in these biblical passages. In this sense, using biblical passages may be considered as an important means of PMC Christians to persuade God
- 2) *Some interviewees said that the biblical passages directed them how to pray.* Those biblical passages show how to receive God's answer of prayer. For example, two biblical passages—"strive first for the kingdom of God and his righteousness" (Mt. 6:33), and "take delight in the LORD"—teach how Christians should pray in order to receive God's answer.
- 3) *Some interviewees said that the biblical passages provide fundamental guideline of their Christian lives.* In this case, the biblical passages are not directly related to prayer but related to Christian life—"You shall love the Lord your God with all your heart..." (Mt. 22:37). "Love the Lord your God" is not only their prayer content but also an index of their Christian lives.
- 4) *Some interviewees, especially those who are in difficult situations, use biblical passages that give them comfort and encouragement in prayer—Be strong and courageous; do not be frightened or dismayed, for the LORD your God is with you wherever you go" (Josh. 1:9), "Do not worry about anything" (Phil. 4:6), or "Do not fear, for I am with you" (Isa. 41:10).*
- 5) *Some interviewees said that they are waiting until God ignites the motivation of prayer through God's words.* The term they used is "to hold the line of prayer" (기도의 줄을 잡는다). "To hold the line of prayer" means "to get inner motivation from God to begin with prayer." According to my interview, five out of 50 interviewees replied that before they prayed, they were seeking for God's inner motivation to pray. The motivation usually comes from listening to (or reading) God's Word (or sermon) or praising. Two out of five said that they hold the line of prayer through praising, another two through the Word of God (or sermons), and one through both praising and the Word of God. One interviewee said that once he held the line of prayer, he could get into the deep prayer for a long time, even several hours. In the program of PMC revival meetings, people usually have praising time for about 30 minutes or even an hour in order to open their minds for prayer and to hold the line of prayer (to get inner motivation to begin with prayer). People have enthusiastic praising time with clapping hands and moving their bodies. This is a necessary part of PMC revival meetings to make the frantic atmosphere of the meeting.
- 6) *A few interviewees used stories in the Scripture rather than exact biblical passages—a story of Elisha to receive God's power and of Jesus' exorcism.*

Question 4. How often do you visit PMC in a year? Is it necessary for you to come to PMC regularly in order to maintain your faith?

How often do you visit PMC in a year?	
Is it necessary for you to come to PMC regularly in order to maintain your faith?	
Times of PMC Visit per Year	Is PMC visit necessary to maintain your faith?
Less than one time (4)	Necessary (38) - To be filled with Spirit (6) - To concentrate on prayer or to pray more (5) - To search for place for prayer (4) - To hear sermons in the PMC revival meeting (4) - Atmosphere of PMC revival (3) - To search for deeper relationship with God (1) - To repent (1) - To be healed (1) - To have fasting prayer (1) - To remove stress (1) - <i>If I don't come, I feel uneasy</i> (1)
One or two times (15)	
Three to five times (13)	
Six to ten times (5)	
More than ten times (11)	
According to needs (1)	
No Answer (1)	
	Not necessary (9) No answer (3)

* If I don't come, I feel uneasy – An interviewee confessed that if she did not come to PMC regularly, she felt uneasy and fearful. Her uneasiness was not disappeared until she came to PMC to pray. Once she prayed at PMC, she felt peace in her mind.

Question 5. Why do you come to PMC to pray? (You could pray in the church)

Why do you come to PMC to pray? (You could pray in the church)
Because I can concentrate on prayer (17)
Because I can pray in a loud voice (9)
Because I can pray without hindrance (7)
Because of new surroundings of PMC (PMCs are located in the mountain areas) (7)
Because I can feel something new spiritually (6)
Because I can pray together with many Christians (4)
Because I want to pray more strongly and eagerly (4)
Because I feel peace in my mind (3)
Because I feel more confidence of God's answer of my prayer (3)
Because of the PMC revival meetings (2)
Because I can concentrate on reading the Bible (2)
Because I can get out of formality of prayer life (2)
Because I can rest here (2)
Because I feel closer to God (2)
Because I can easily be filled with the Holy Spirit (1)
Because I can contact with many (devoted) Christians (1)
Because of fasting prayer (1)
Because I can receive more God's grace here (1)
Because God commands me to come to PMC (1)
Because there is no one I am aware of (1)

* More than one category is possible per person.

Question 6. Does your church encourage you to come here? If not, tell me why not?

Does your church encourage you to come to here?	If not, tell me why not?	
Encourage?	Reasons of Oppose	Reasons of Encourage
Encourage (18) Oppose (13) Do not care (indifference) (16) Pastor wants church members to report which PMC they are going (3)	1. Pastors afraid that their members fall into the wrong way in their religious lives. 2. Since <i>messages of PMCs are different from that of the church</i> , pastors either can't control them (pastors want their church members to be within their boundaries) or <i>are afraid that their church members might leave the church</i> . 3. Pastors never had PMC experience. 4. Pastors don't like PMC revival meetings personally. 5. Pastor thinks that PMC revival meeting is shamanistic*.	1. After PMC experiences, people are more devoted to church. 2. In time of the need of <i>fasting prayer</i> , pastor encourages them to go to PMC. 3. In time of spiritual renewal, pastor encourages them to go to PMC. 4. In time of facing problems such as sickness, pastor encourages them to go to PMC.

* Message of PMCs are different from that of the church – Two interviewees told me that message of PMCs is different from that of the church. One says that since he is Presbyterian and come to PMC which belongs to “Full Gospel Church,” messages preached by pastors is somewhat different. The other says that messages preached by pastors who are filled with the Holy Spirit are different from those of local pastors who are not.

* Pastors are also afraid that their church members might leave the church – This could happen when tensions are increased between the pastor who has a negative view on PMCs and thus not allow their church members to go to PMC and a church member who had previous spiritual experiences at PMC and thus want to participate PMC revival.

* Fasting prayer – Fasting prayer means praying in fasting. Since there are a lot of hindrances in doing fasting prayer at home, some Christians come to PMC for this purpose. At PMC, people practice fasting prayer normally for three to five days. Usually people who have urgent problems or needs have fasting prayer.

Question 7. Tell me briefly about your opinion and participation in the revival worship of the PMC (both negative and positive sides)

Tell me briefly about your opinion and participation in the revival worship of the PMC (both negative and positive sides)	
Positive Aspects	Negative Aspects
<p>Good message (20)</p> <ul style="list-style-type: none"> - Fresh message - <i>PMC pastors often preach what local pastors can't do.</i> - Lively message. <p>Enthusiastic atmosphere (13)</p> <p>Praying or praising together with other people (5)</p> <p>PMC revival meeting is different from that of church (1)</p>	<p><i>Forcible demand of offering</i> (14)</p> <ul style="list-style-type: none"> - Feeling of rejection about preaching of offering as a means of blessing (4) <p>Regarding revival pastors or their messages (14)</p> <ul style="list-style-type: none"> - Their behavior or manner of speech (6) - Shallow message (4) - Too much give focus on certain people or subjects (healing or blessing) (3) - Too much speak about things that are not related to the Bible text (3) - Too much jokes (1) - Messages are somewhat escaped from the biblical teachings (1) <p>Messages of PMC are different from those of church, thus confused (4)</p> <p>It makes people get excited too much (3)</p> <p>Fanatical experience of PMC doesn't last long (1)</p> <p>Too much emphasis on fasting (1)</p> <p>Too many revival meetings a day (1)</p> <p>Formalized (shallow) praising (1)</p>

* More than one category is possible per person.

* PMC pastors often preach what local pastors can't do - An interviewee said that since local pastors were afraid that their church members may leave the church, pastors can't speak plainly to them during sermons. However she said that PMC revival pastors directly point out the wrongdoing of Christians without hesitation, which, in her opinion, was helpful for her religious life.

* Forcible demand of offering – Some PMCs (i.e. Osanri PMC) in Korea collect offering whenever they gather for worship. Some PMCs (i.e. Hanolsan PMC) collect offering at every evening meeting. During the PMC revival meetings, I observed that some PMC leaders strongly demanded the participants to give offering, saying that God will bless those who give offering. To this somewhat forcible demand of offering and to treat it as a means of offering, some PMC Christians, according to my interview, feel discomfort or even rejection.

Question 8. Do you think that the prayer ritual of the PMC is shamanistic? Why? Why not?

Do you think that the prayer ritual of the PMC is shamanistic? Why? Why not?
<p>Shamanistic (20)</p> <ul style="list-style-type: none"> - Related to <i>kibok</i> faith (belief in prayer for material blessing) (14) <ul style="list-style-type: none"> i) Offering as a means of blessing (3) ii) <i>Kibok faith is necessary</i> (2) iii) Manipulating atmosphere of the meeting (1) iv) Expecting sudden life change (by praying at PMC) (1) v) Treating pastors or PMC leaders well as a means of blessing (1) vi) Fasting as a means of blessing (1) vii) Lay Christians pray for others to be healed (1) viii) Revival pastor believes that he can heal all sick people (1) ix) Revival pastor's forcible demand of responding "Amen" from congregation (1) - Too much emphasis on healing (3) - Intentionally creating frantic atmosphere by the PMC leaders (2) - Expecting something visible such as vision and healing (1) - Phenomenon of people's falling down through laying on hands on prayer (1) - Belief that disease can be healed at PMC only (1) - Phenomenon of idolization of healer (1) <p>Not Shamanistic (19)</p> <ul style="list-style-type: none"> - <i>The Word of God is proclaimed</i> (3) - Jesus-centered (1) - It is giving to God (1) - <i>After experience at PMC, I changed my viewpoint about PMC ritual</i> (2) - The Bible itself is mystery (1) - PMC experience is beneficial to my life (1) - The Bible asks us to pray for blessing (1) <p>Can't explain (2)</p> <p>Don't know (9)</p>

* *Kibok faith is necessary* – An interviewee told me her experience that at the beginning of her Christian life, she thought that “receiving blessing” was what Christianity was all about. However as time goes she realized that it was not. She, however, confessed that since she experienced God’s blessing through her prayer (she had been praying for childbirth for a long time, and God answered her prayer), she strongly felt that God was alive. After such an experience, she believed the power of prayer and began to pursue the spiritual things. She said that unless new believers have such an (shamanistic) experience (she thought that receiving material blessing through prayer was shamanistic), they wouldn’t believe the spiritual things. She said that *kibok* faith is a necessary process toward mature Christian life. Another interview said that *kibok* faith (praying for material blessing) is necessary because it is based on the Scripture.

* *The Word of God is proclaimed* - An interviewee pointed out the difference between

Christianity and shamanism in this way; “while shamanism, which doesn’t have a Holy Book, borrowed and mixed all elements of other religions, Christians have worship within the biblical teachings.”

* After experience at PMC, I changed my viewpoint about PMC ritual - One interviewee said that clapping hands while singing hymns and praying in a loud voice (*tongsung* prayer) were not congenial to her. Thus she had a bias on PMC revival meeting. However after the experience of the Holy Spirit (her term), she changed her view on PMC revival style.

* In responding to the question 8, most interviewees seemed not to understand what is shamanistic, and could not answer the question clearly.

Question 9. Tell me briefly about your understanding of the fullness of the Holy Spirit?

Tell me briefly about your understanding of the fullness of the Holy Spirit?
To feel joy, peace, or thanksgiving (14)
To receive (spiritual) power (4)
To be able to live according to God's Word (will) (4)
To feel the presence of God (4)
To entrust my life to God (to devote my life to God) (4)
Power to live by the love of God (3)
Coming down of the Spirit of God on me (3)
To change my thought and will to the will of God (2)
To give thanks to God in difficult situations (2)
To work God-given task with joy (2)
To be filled with the Word of God (2)
To live in accordance with the leading of God (2)
To be filled with thoughts about God (2)
To become church-centered life (2)
Something that produces faith (2)
Transformation of my character (1)
To think of (serve) others (1)
To pray for a long time (1)
Spiritual communication with God (1)
To live by the grace of God (1)
To live in company with God (1)
To preach the gospel boldly to others (1)
Love of God (1)
Voice of God (1)
To pray in tongues (1)
To realize my weakness (1)
To be filled with the hope of kingdom of heaven (1)
To turn away from sin (1)
God-centered life (1)

* More than one category is possible per person.

* PMC Christians' descriptions of the fullness of the Holy Spirit can be categorized into three dimensions of the work of the Holy Spirit: emotional, rational, and volitional dimensions.

PMC Christians' Descriptions of the Fullness of the Holy Spirit into Three Dimensions of the Work of the Holy Spirit (Continued on Question 9)		
Emotional Dimension	Rational Dimension	Volitional Dimension
Feel joy, peace, and Thanksgiving Feel spiritual power Feel the presence of God Feel the fullness of God's Word Feel strong (greater) faith Feel one's weakness Feel the love of God Feel the voice of God Feel the hope of the Heaven Feel to help others	Renewed mind (change of one's thought) Fullness of thoughts about God Transformation of one's character Think of others	Can live in accordance with God's will (Word) Can entrust one's life to God Can live by the love of God Can change one's will Can give thanks to God in difficult situation Can carry out God-given task with joy Can live in accordance with the leading of God Can serve others Can live by the grace of God Can live in company with God Be able to turn away from sin Church-centered life Pray-centered life God-centered life

Question 10. What do you do in order to be filled with the Holy Spirit?

What do you do in order to be filled with the Holy Spirit?
Praying (43) <ul style="list-style-type: none"> - Praying with faith (4) - Praying without ceasing (4) - Praying with God's Word (4) - Repent (1) - Praying in a loud voice (1) - Praying in quiet (1) - Praying to live in accordance with God's will (1) - Praying in remember of the cross and blood of Jesus (1) - Praying at PMC Listening to or reading the Word of God (24) Praising (8) Separate oneself from the world (4) Trying to live in accordance with God's will (4) Fasting (1) Obeying God's voice which is given from time to time (1) Participating in worship at the church (1) Trying to love neighbor (1) Doing evangelism (1) Trying not to commit sin (1)

* More than one category is possible per person.

Question 11. How do you pray in order to be filled with the Holy Spirit? Why?

How do you pray in order to be filled with the Holy Spirit? Why?
Repenting (15)
Praying with God's Word (Discovering verses related to prayer contents by reading the Scripture or listening to sermons) (13)
Praying in tongues (10)
Praising (10)
- In order to open minds for prayer (4)
- In order to hold the line of prayer (2)
Praying in a loud voice (7)
Praying in accordance with inspiration of the Spirit (3)
Giving thanks to God (2)
Interpreting tongues (1)
Silent prayer (1)
Praying according to the teaching of pastor (1)
Praying to glorify His name (1)
Receiving prayer from spiritual person (1)
Praying without ceasing (1)
Waiting until God ignites the mind of prayer through Word and Praising (1)

* More than one category is possible per person.

Question 12. Why do you want to be filled with the Holy Spirit? What benefits do you have when you are filled with the Holy Spirit?

Why do you want to be filled with the Holy Spirit? What benefits do you have when you are filled with the Holy Spirit?
Because there is joy, peace, or thanksgiving (18)
Because it enables me to live in accordance with God's Word (will) (15)
Because it enables me to overcome myself, world, or demons (8)
Because it enables me to do God's (church) work with joy (8)
Because it gives a confidence to overcome problems (6)
Because it gives hope (positive thinking or courage) (6)
Because it enables me to love others (even enemies) (5)
Because it enables me to give thanks to God (3)
Because worry and anxiety disappear (3)
Because it enables me to forgive others (3)
Because it enables me to tolerate others (3)
Because it produces strong faith (3)
Because it enables me to control my selfish desires (3)
Because it enables me not to commit sins (or less to commit sins) (3)
Because it gives evangelism-mind (or gives power to do evangelism) (2)
Because it gives right relationship with God (2)
Because it enables me to love others' (non-believers') souls (2)
Because it gives vitality in life (2)
Because I can be in control of the Spirit (1)
Because it enables me to pray well (1)
Because it gives more confidence of God's answer of prayer (1)
Because it makes the Word of God sweet (1)
Because it gives freedom (1)
Because it gives happiness (1)
Because it makes me humble (1)
Because it gives gentle mind (1)
Because it produces mind to work for God's work (1)
Because it enables me to maintain my faith (1)
Because it gives power not to fall into temptation (1)
Because it changes my thought (1)
Because it transforms my character (1)
Because it gives health (1)
Because it enables me to move others' minds in evangelism (1)
Because it produces power to do evangelism (1)
Because there is no greed (1)
Because it refines my heart (1)
Because it enables me to receive more spiritual gifts (1)

* More than one category is possible per person.

Question 13. How (or in what ways) has the Holy Spirit (ever) guided you?

How (or in what ways) has the Holy Spirit (ever) guided you?
Listening to the instruction of the Holy Spirit (God) while praying (17)
- through the Word of God (6)
- through inspiration (6)
- through the real voice of the Holy Spirit (2)
- through vision (1)
- through confidence (1)
Through sermons (15)
Through reading the Bible (14)
Through the events of daily life (13)
Through dreams (8)
Through words of hymns (6)
Through answers of prayers (3)
Through desires of my mind which God gives (3)
Through the conversation with pastors or other Christians (3)
Through vision (2) (It is not quite clear whether they received visions during prayer)
Through prophetic prayers of others (2)
Through wisdom God gives (1)
Through interpretation of tongues (1)
Don't know (1)

* More than one category is possible per person.

* There seem to be two ways (broadly speaking) in which the Holy Spirit guided PMC Christians—use of natural and supernatural means.

Means of Guidance of the Holy Spirit	
Natural	Supernatural
Through sermons (15)	Through dreams (8)
Through reading the Scripture (14)	Through inspiration (6)
Through the events of daily life (13)	Through sudden occurrence of biblical passages while praying (6)
Through words of hymns (6)	Through visions (3)
Through God-given desires (3)	Through the audible voice of the Holy Spirit (2)
Through conversation with others (3)	Through someone's prophetic prayer (2)
Through confidence while praying (1)	Through interpretation of speaking in Tongues (1)
Through answers of prayer (3)	Through sudden occurrence of God-given Wisdom (1)

Question 14. Do you believe that the fullness of the Holy Spirit should be accompanied by any type of signs? What are these?

Do you believe that the fullness of the Holy Spirit should be accompanied by any type of signs? What are these?
Joy, peace, or thanksgiving (34)
Feeling of burning heart or body (12)
Body shaking (7)
Being able to love others (5)
Free from sorrow, worry, or fear (4)
Want to praise (4)
Being able to speak in tongues (4)
Want to work for the church (4)
Change of character (3)
Faith becomes stronger (3)
Tears (weeping) (3)
Power to do evangelism (3)
Feeling of power (2)
Want to give thanksgiving to God (2)
Change of voice while praying (2)
Being positive (2)
Being able to understand the Word of God (Being able to say Yes to God's Word) (2)
Feeling of fullness (1)
Feeling of relief (1)
Feeling of confidence in coping with problems (1)
Feeling of something surrounding me (1)
My hands naturally go to the affected parts and praying for healing (1)
Walking with tottering (1)
Feeling of a light body (1)
Feeling of a fresh mind (1)
Having an ardent passion (1)
Desire to read the Bible (1)
Want to help others (1)
Having vision (1)
Having strong sense of guilty feeling (1)
Want to keep the Word of God (1)
Being humble (1)
Being able to meet others with joy (1)
Being able to pray (1)
Being able to interpret tongues (1)
Being able to pray without ceasing (1)
Being able to discern God's will (1)
Being able to repent (1)
Feeling of God's love (1)
No Answer (1)

* More than one category is possible per person.

* Following the McKenzie's category, PMC Christians' emotional signs of the fullness of the Holy Spirit can be divided into natural and supernatural experience.

Emotional Signs of the Fullness of the Holy Spirit (Continued on Question 14)	
Natural	Supernatural
Joy, Peace, Thanksgiving (34)	Feeling of burning heart or body (12)
Feeling to love (help) others (5)	Body shaking (7)
Free out of sorrow, worry, and fear (4)	Speaking in tongues (4)
Feeling to praise (4)	Feeling of something surrounding oneself (1)
Feeling to work for the church (4)	Feeling of power, which is not one's own (3)
Crying (3)	Feeling of fullness (1)
Feeling to give thanksgiving to God (2)	Interpretation of speaking in tongues (10)
Feeling of relief (1)	
Feeling of confidence in coping with Problems (1)	
Feeling of a light body (1)	
Feeling of a fresh mind (1)	
Feeling of an ardent passion (1)	
Feeling to read the Scripture (1)	
Feeling of humbleness (1)	
Mind to pray (1)	
Mind to repent (1)	
Feeling of God's love (1)	

Question 15. Is it necessary for you to come to PMC for the fullness of the Holy Spirit? Why? Why not?

Is it necessary for you to come to PMC for the Fullness of the Holy Spirit? Why? Why not?
<p>Necessary (30)</p> <ul style="list-style-type: none"> - Can concentrate on prayer (fasting) (18) - Because PMC is separated from secular world (6) - To re-experience the fullness of the Holy Spirit (5) - Can pray together with other Christians (4) - To hear God's Word at PMC revival meeting (3) - To participate in PMC revival meetings (1) - To pray in a loud voice (1) - Problem seems to be resolved while praying at PMC (1) <p>Not necessary (It is not <i>the</i> way) (20)</p> <ul style="list-style-type: none"> - Can experience the Spirit-filling anywhere such as home and church (17) - No Answer (3)

* More than one category is possible per person.

* Many of 30 interviewees who answered "necessary" experienced the fullness of the Holy Spirit also at church and/or home. Thus, here "necessary" does not mean that coming to PMC is "*the*" only way to experience the fullness of the Holy Spirit.

Question 16. Does the revival meeting of the PMC help you to experience the fullness of the Holy Spirit? If so, how? If not, why not?

Does the revival meeting of the PMC help you to experience the fullness of the Holy Spirit? If so, how? If not, why not?
<p>Helpful (39)</p> <ul style="list-style-type: none"> - Prayer (28) <ul style="list-style-type: none"> i) Praying together (12) ii) Atmosphere (12) iii) Praying freely (or in a loud voice) (4) - Sermon (22) - Praising (12) <p>Not much helpful (10)</p> <ul style="list-style-type: none"> - Don't like atmosphere of PMC revival meeting (4) <ul style="list-style-type: none"> i) Just Atmosphere (3) ii) Regarding Revival Preaching (1) - Prefer to Personal Prayer rather than Revival Meeting (4) - Prefer to Reading the Bible personally rather than Revival Meetings (1) - It was helpful at the beginning of religious life, but not right now (1) - Spiritual experience of God's grace at PMC revival meeting doesn't last long (1) <p>No Answer (1)</p>

* More than one category is possible per person.

Question 17. How has the pastor of your congregation taught about the fullness of the Holy Spirit? Is it in contrast or similar to your understanding? If it contrasts, how?

**How has the pastor of your congregation taught
about the fullness of the Holy Spirit?**

In order to be filled with the Holy Spirit, you should;

- Pray (13)
 - i) Just pray (no specific instruction) (5)
 - ii) pray in daily life to obey God's Word (6)
 - iii) pray within the right relationship with God (1)
 - iv) repent (1)
- Read (listen to) the Word of God (9)
- Rejoice always, pray without ceasing, give thanks in all circumstances (1 Thess. 5:16-18) (1)

When you are filled with the Spirit,

- You will work diligently for the Church or be able to effectively carry out God-given task (4)
- You will be blessed in everything (1)
- You will be humble (1)
- Your sinful nature will disappear (1)

Emphasizing the Fullness of the Holy Spirit through praising (2)

Does not admit (recognize) *tongsung* prayer (praying in a loud voice) and speaking in tongues (1)

Emphasizing the life of producing the fruit of the Spirit (Gal. 5:22-23) (2)

Emphasizing to be re-filled with the Holy Spirit (1)

Speaking in tongues is the evidence of Spirit baptism (2)

Emphasizing evangelism or mission through the fullness of the Holy Spirit (1)

Is it in contrast or similar to your understanding? If contrasts, how? (Continued on Question 17)	
Similar?	If contrasts, how?
Similar (or agree) (26) Different (12) Don't know (10) No Answer (2)	<p>Pastor does not emphasize the fullness of the Holy Spirit. He focuses on teachings of the Scripture (3)</p> <p>Pastor teaches that one can be filled with the Holy Spirit by praising with clapping hands earnestly. An interviewee, however, believes that the fullness of the Holy Spirit is a state when one is intoxicated with the Word of God and thus lives in a firm faith (1)</p> <p>Pastor does not admit <i>tongsung</i> prayer and speaking in tongues (1)</p> <p>Pastor emphasizes Christian life in accordance with the Word of God alone. An interviewee, however, believes that pastor's teaching is not enough. We Christians need spiritual gifts and emotional spiritual experience on the basis of the Word of God (1)</p> <p>Pastor does not have spiritual experience, and teaches the Word of God only intellectually (1)</p> <p>Pastors simply teaches that in order to be filled with the Holy Spirit, one should pray and participate church meetings, without giving any specific instruction. An interviewee told me that since some people did not know how to pray by themselves, they, as a result, did not pray at all. He also said that pastor teaches about the Holy Spirit with his book knowledge, but we (church members) want to experience the fire of the Holy Spirit (1)</p> <p>Pastor focuses only on teachings of the Scripture. An interviewee believes that the Word of God, praying, life should go together for the spirit-infilling (1)</p> <p>Pastor teaches the fullness of the Holy Spirit only that is recorded in the Scripture. He does not admit variety of personal experiences of the fullness of the Holy Spirit (1)</p> <p>Pastor teaches the fullness of the Holy Spirit related to the church work only. An interviewee, however, believes that the fullness of the Holy Spirit is to live in accordance with the Word of God both within and without church (1)</p> <p>No Answer (2)</p>

Biblical Passages that Local Pastors use when they teach the fullness of the Holy Spirit (Based on the interviewees' answers) (Continued on Question 17)
Gal.5:22-23 (2) – Two Presbyterians pastors teach that producing nine spiritual fruits in one's life is life that are filled with the Holy Spirit (2)
3 Jn. 2 (1) - Pastor teaches that when you are filled with the Spirit, everything will go well. (Interviewee was attending at Yoido Full Gospel Church. From her experience, she agreed the pastor's teaching) (Full Gospel Church)
Acts 2:38 (1) – Pastor teaches that first repent, and you will receive the Holy Spirit (Interview did not mention the exact biblical verse. But what she said is well revealed in Acts 2:38) (Presbyterian)
1 Th.. 5:16-18 (1) – Pastor teaches that in order to maintain the fullness of the Holy Spirit in one's life, one should "be joyful always, pray continually, give thanks in all circumstances" (Full Gospel Church)
1 Cor. 2:10 (1) - Pastor teaches that if one is filled with the Holy Spirit, he/she know about God (Presbyterian).

* Many interviewees could not remember their pastors' teachings of the fullness of the Holy Spirit. This may indicate that many churches do not seem to focus on teaching about the fullness of the Holy Spirit.

* Some interviewees are not satisfied with pastors/ intellectual teachings or preaching on the fullness of the Holy Spirit. In Korean minds, however, lay Christians are reluctant to say that they don't agree with their pastors. Thus some of who replied "I agree with pastor's teaching" doesn't mean "the full agreement." According to my interview, about five interviewees who said "I agree with pastor's teaching" also told me that their pastors do not emphasize the fullness of the Holy Spirit.

Question 18. What do you usually do when you are sick?

What do you usually do when you are sick?
Mainly rely on prayer for healing (7)
Praying for healing (10)
To ask Pastor to pray (1)
Rely on Prayer and Medicine (Hospital) (22)
Rely on Medicine (Hospital) (4)
Mainly rely on Medicine (Hospital) (2)
No Answer (Since they don't have any experience of sickness) (4)

* The numbers in the parenthesis are recorded according to what interviewees said when the question was given.

Question 19. Have you (ever) received healing prayer? If so, describe what kinds of prayers they were? Where? By whom? What kind(s) of disease(s)? What was the most effective prayer? Why?

Have you (ever) received healing prayer? If so, describe what kinds of prayers they were? Where? By whom? What kind(s) of disease(s)?				
Experience?	Kind of Healing Prayer	Where?	By Whom?	Kind of Diseases
Yes (18) No (32)	Laying on hands on Prayer (15) - Head (8) - Affected Parts (4) - Chest (1) - Eye (1) - Shoulder (1) <i>Anchal</i> (7) Pressing with hand (1) <i>Prayer for healing during worship</i> (2)	Church (9) PMC (6) Home (3) Unclear (2)	Local Pastor (12) PMC Pastor (3) Revival Pastor (3) Elder (2) <i>Kwonsa</i> (1) <i>Jundosa</i> (1)	Stomachache (3) Headache (2) Back pain (2) Palsy (1) Bronchial asthma (1) Caecum (1) Pain of Leg (1) Neurosis (1) Joint inflammation (1) Pain of Shoulder (1) Discharging blood (1) Tuberculosis (1)

* More than one category is possible per person.

* *Anchal* – *Anchal* is a method of healing in Korea. The one who does *anchal* slaps the patient's affected body with the palm of the hand.

* *Kwonsa* – *Kwonsa* is one of the church positions for women in Korea (In Methodist church, men can be *kwonsa*).

* *Jundosa* – *Jundosa* is one of the church positions in Korea. They are either working in the church school as part time ministers or assisting pastor's ministry such as church administration, home visiting (심방), counseling, preaching, etc as full time ministers.

Question 20. Were you better or healed after healing prayer? If so, why do you think it worked? If not, why do you think that it did not work?

Were you better or healed after healing prayer? If so, why do you think it worked? If not, why do you think that it did not work?		
Was the healing prayer effective?	Why?	Why not?
Effective (13) Not effective (5)	For the Power of Healer + Faith of the Patient (3) Mainly for the Faith of the Patient (3) Mainly for the Power of Healer (4) For Power of Healer + of God (1) Mainly for the Power of God (3) For the power of Healer + God + faith of the patient (1)	Lack of my faith (2) God's time has not come yet (1) God seems to want me to heal myself (by my prayer) (1) God doesn't heal in order for me not to fall into the pleasure of the world (1)

* More than one category is possible per person.

Question 21 Is the pastor of your congregation often praying for healing for church members? Describe his style of praying for the sick. Are you satisfied with pastor's healing prayer? If not, why not?

Is the pastor of your congregation often praying for healing for church members? Describe his style of praying for the sick. Are you satisfied with pastor's healing prayer? If not, why not?			
How often?	Style of Healing Prayer	Satisfied?	Why not?
Scarcely (23) Occasionally (27) - At Prayer Meetings or Home Visiting (15) - When prayer request is made (5)	<i>Ansu</i> Prayer (Laying on Hands on Prayer) (11) - Head (9) - Shoulder (1) - Affected Parts (1) Healing Prayer at public worship (5)	Satisfied (24) Not satisfied (6) Don't know (5) No Answer (15)	Wants more healing prayer (5) Too much overacted in healing prayer & lack of love in healing prayer (1)

Pastor's Healing Prayer (According to Denomination)			
Presbyterian (30)	Full Gospel Church (11)	Methodist (7)	Holiness (2)
Scarcely (17) Occasionally (13)	<i>Scarcely</i> (2) Occasionally (9)	Scarcely (2) Occasionally (5)	Scarcely (2) Occasionally (0)

* Scarcely – Two interviewees from Yoido Full Gospel Church answered that pastors do not often pray for healing for the church members. However according to my participant observation at Yoido Full Gospel Church, the church always prays for healing almost every worship, including Sunday worship. In my opinion, two interviewees seemed to answer in this way because they had seen little personal healing prayer for the sick at the church.

* Though pastors do not provide healing ministry (prayer) for congregations, many answered "satisfied." I believe several reasons are involved in this case. 1) They have never felt the necessity of healing prayer since they haven't got sick seriously. 2) Instead of showing their dissatisfaction, they seemed to understand that not every pastor has gift of healing. 3) Korean Christians in general are reluctant to show their dissatisfaction, especially when it is related to pastor.

* It is hard for pastors of large (mega) churches to pray their members individually.

* According to my interview, a few pastors either pray for healing for the patient with lay Christians who have the gift of healing or allow gifted-Christians to pray for the patient by themselves.

Question 22. Why do you think that Christians get sick?

Why do you think that Christians get sick?
<i>Because of sin</i> (20)
Because God refines the patient's faith and produces stronger faith (14)
Because of ill management of one's body (13)
Due to the attack of demon (10)
Because of God's punishment (5)
Because of weakness of body (5)
Because God wants His children to be aware of their sins committed (4)
For the glory of God (3)
Due to the factors of surrounding environment (3)
Due to the heredity (2)
<i>Because God wants to provide more good things</i> (2)
<i>Due to the lack of spirit-infilling</i> (1)
Because God wants to accomplish His will (1)
Because God wants to take him/her to Heaven (1)
Because of generational curse (1)
Because of overuse of medicine (1)
Because of lack of prayer (1)
Due to the old age (1)
<i>Due to the laziness of church work</i> (1)
Don't know (2)
No meaning (1)
No Answer (2)

* More than one category is possible per person.

* Because of sin – Here the term sin refers to mainly personal wrongdoing to God and others. 20 out of 50 interviewees replied that sin was at least a cause of sickness. Similarly five interviewees said that sickness is God's punishment (because of one's sin). Four interviewees said that God provides sickness in order for His children to be aware of their sins committed.

* Because God wants to provide more good things – An interviewee believes that those who get through more God-given sufferings will receive more blessings. Another interviewee said that since sickness could be a means to mature our faith and make us have self-reflection, it was God's blessing.

* Due to the lack of spirit-infilling – An interviewee told me that when Christians were not filled with the Holy Spirit or were spiritually weak, Satan might attack them and get sick. A PMC revival pastor, according to an interviewee, teaches that if one is not filled with the Holy Spirit, sicknesses, difficulties, and poverty will come upon him/her. Though only one interviewee mentioned this statement, not a few PMC Christians seem to believe that when Christians are not filled with the Holy Spirit, it is a vulnerable state when Christians may get attacked by ghosts (*kwisin*, 귀신).

* Due to the laziness of church work – An interviewee confessed that she seemed to get sick because she did not faithfully work for the church. During interview, it was not clear the source of her belief.

* Quite a number of people replied that if they live according to the will of God, they will not get sick. In this sense, many PMC Christians relate sickness to sin.

Question 23 Do you think that non-believers become ghosts (*kwisin*, 귀신) after they die?

Do you think that non-believers become ghosts (<i>kwisin</i>) after they die?
Yes (9)
No (32)
No distinction between going hell and becoming evil spirit (1)
Don't know (8)

Question 24-25. We Korean Christians pray for God's blessing many times. Have you ever prayed for God's blessing? What kinds of God's blessings have you (ever) prayed for? Has God answered your petitions for His blessing? If there are some petitions God has answered, why do you think God answered them? If there were some petitions that God did not answer, why do you think God did not answer them? Explain.

Kinds of Prayer for Blessing & Reasons of Answered/Unanswered Prayer
<p><i>Material Matters (Economic Problem) (Y-15, N-6, Both-1, Total-22)</i></p> <ul style="list-style-type: none"> - <u>Reason of Yes:</u> Related to God's work (3), Unclear Answer (2), Tithe (1), In order not to commit sin (1), God's Grace + We are God's children (1), I prayed as God's child (1), Because we are God's children (2 – Mt. 7:9-10), God forced me to pray (answer of prayer) (1), For the Glory of God (1), Because I prayed + Because we are God's children (1), Because it fits God's will (1), Because I obeyed God's Word + Because I reached the level of faith that God wanted (1) - <u>Reason of No:</u> Not for the Glory of God + Materials may not be used for God's glory (1), No God's will (1), It does not fit to God's time + Lack of my urgent prayer (1), Lack of my faith + Complain, no thanksgiving to God (1), my utensil (2 Tim. 2:20-21, the amount of faith God require to receive his blessing) is not prepared + lack of wisdom to manage God's material blessing (1), Try to find out what I had done wrong + God wanted me to pray more (1) - <u>Reason of Both:</u> No God's will (No) + Unclear answer (Yes) (1) <p><i>Family members (Y-6, N-1, NA-2, UA-2, Both-1, Total-12)</i></p> <ul style="list-style-type: none"> - <u>Reason of Yes:</u> Because we are God's children (3) - <u>Reason of No:</u> Lack of faith (1) - <u>Reason of Both:</u> Because of God's children (Yes) + It does not fit to God's time (No) (1) <p><i>Health (Y-7, NA-2, Total-9)</i></p> <ul style="list-style-type: none"> - <u>Reason of Yes:</u> Related to God's work (evangelism) (1), I prayed as God's child (1), For the Glory of God (1), It comes from the spiritual blessing (1), I prayed with faith (1), Because we are God's children (2) <p><i>Spiritual Blessing (Prayer contents were not specific) (Y-3, UA-3, Total-6)</i></p> <ul style="list-style-type: none"> - <u>Reason of Yes:</u> In order for me to live in God's will (1), Because we are God's children (1), God's time + because of God's children (1) - <u>Reason of Unclear Answer:</u> An interview believed that spiritual blessing is the most important blessing from which all other blessings come from (3 Jn. 2). She confessed that when she prayed for the church, God gave blessings to her family and business (1). An interviewee also believed that when she prayed for spiritual blessing, all other blessings were given to her (1). An interviewee also mentioned similarly (1). <p><i>Be able to carry out God-given task (Y-4, NA-1, Total-5)</i></p> <ul style="list-style-type: none"> - <u>Reason of Yes:</u> Unclear (2), God's love and grace (1), Because we are God's children (1) <p><i>Place of Work (Y-3, N-1, Total-4)</i></p> <ul style="list-style-type: none"> - <u>Reason of Yes:</u> Different God's Answer (2 – Changed to God centered thoughts), I prayed with faith (1)

<p>- <u>Reason of No</u>: Because of my laziness (1) <i>Wisdom</i> (Y-3, N-1, Total-4)</p> <p>- <u>Reason of Yes</u>: In order to be used for others (2), Because we are God's children + in order to be used for God's work (1)</p> <p>- <u>Reason of No</u>: Disease due to the work of demon (1) <i>Blessing to live in accordance with God's will</i> (Y-1, NA -1, UA-1, Total-3)</p> <p>- <u>Reason of Yes</u>: Be able to live in His will (1) <i>Blessing to do evangelism</i> (Y-1, NA-2, Total-3)</p> <p><i>House</i> (Y-1, N-1, UA-1, Total-3)</p> <p>- <u>Reason of Yes</u>: Because we are God's children (1)</p> <p>- <u>Reason of No</u>: lack of my faith + my selfish desire (1) <i>Spiritual gifts</i> (Y-1, N-2, Total-3)</p> <p>- <u>Reason of No</u>: lack of prayer + Not in accordance with God's will (1), It does not fit to God's time + Not in accordance with God's will (1) <i>Spiritual Power</i> (Y-2, Total-2)</p> <p>- <u>Reason of Yes</u>: Unclear (1), Prayed what God wanted (God's will) + Since God is spirit, God answers when we ask for spiritual things + For God's kingdom (Mt. 6:33) (1) <i>Blessing for other Christians</i> (Y-1, NA-1, Total-2)</p> <p><i>Peaceful Life</i> (Y-1, UA-1, Total-2)</p> <p><i>Automobile</i> (Y-1, N-1, Total-2)</p> <p>- <u>Reason of Yes</u>: it related to God's (Church's) work (1)</p> <p>- <u>Reason of No</u>: It does not fit to God's time (1)</p> <p><i>Marriage</i> (N-2, Total-2)</p> <p><i>Salvation of family members</i> (N-2, Total-2)</p> <p>- <u>Reason of No</u>: It is not God's time (1), Lack of my prayer (1) <i>Blessing for non-Christians</i> (Y-1, Total-1)</p> <p><i>Blessing for pastor</i> (Y-1, Total-1)</p> <p>- <u>Reason of Yes</u>: Prayed for God's glory and church (1) <i>Vocational Guidance</i> (UA-1, Total-1)</p> <p><i>Social Success</i> (NA-1, Total-1)</p> <p><i>Faith</i> (NA-1, Total-1)</p> <p>- <u>Reason of No</u>: It does not fit to God's time (1) <i>Spiritual Revival</i> (Y-1, Total-1)</p> <p><i>Spirit-infilling</i> (NA-1, Total-1)</p>
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* More than one category is possible per person.

* The following table shows the total summary of reasons of answered/unanswered prayer.

Reasons of Answered/Unanswered Prayer (Total Summary) (Continued on Questions 24-25)	
Reasons of Answered Prayer	Reasons of Unanswered Prayer
Because we are God's children (15)	It does not fit to God's time (6)
Because it related to God's Work (for His Kingdom) (7)	It is not God's will (4)
Because I prayed (6)	Lack of Prayer (4)
In order to be used for God (2)	Lack of faith (my utensil is not prepared
Because of God's grace/love (2)	Yet) (4)
For the Glory of God (2)	It is not for the Glory of God (1)
Because it fits God's will (2)	Complain and No thanksgiving (1)
Because God wants me to live in accordance with His will (2)	Lack of wisdom to manage God's material blessing (1)
God gives different answers (Interviewees regarded God's different answers as God's answer of their prayer) (2)	Laziness (1)
Tithe (1)	Work of demon (1)
In order to be used for others (1)	My selfish desire (1)
Because God did not make me to commit sin (1)	
Because it fits God's time (1)	
Because I obeyed the Word of God (1)	
Because I reached the level of faith God wanted (1)	
Because it comes from the spiritual blessing (1)	

* More than one category is possible per person.

* A few interviewees confessed that their prayers have changed (transformed) while they were praying at PMC. They come to God with shamanistic attitude or their selfish ends. However while they were praying, they experienced change of their prayers.

Question 26. When God does not answer your petition for His blessing, what do you usually do?

When God does not answer your petition for His blessing, what do you usually do?
PMC Christians' Responses to God's Unanswered Prayer
Continually Praying (20)
- Try to realize what I have done wrong and repent (6)
- God will give different good things, if my prayer is not His will (3)
- Try to find out God's will (2)
- Try to reach the amount of prayer God ask (1)
God's time has not come yet (12)
- Continually praying (2)
Selfish purpose (10)
- Give up (2)
- God made me realize the wrong motive and pray in accordance with His will (2)
Prayers are not in accordance with God's will (9)
- Give up (3)
No answer is also God's answer (6)
Ask in wrong ways (5)
- After reflection of prayer, I changed the way to pray (1)
- God did not give because it is not useful for me (5)
Discouraged or Resented (3)
Give up praying (3)
God always answer my prayer (1)
Just trust God & give thanks to Him (1)
No Answer (1)
Unclear Answer (1)

* More than one category is possible per person.

* Try to realize what I have done wrong and repent – For them wrongdoing (sin) is a block to receive God's answer of their prayers for blessing.

* No answer is also God's answer

- An interviewee said that God's silence was also God's answer of our prayer. When God answered in this way, she prayed that may God be glorified and may God's will be done. She accepted God's absolute sovereignty, quoting the story of potter in Jeremiah 18.

- Some interviewees (no. 25, 26, 40, 43, 48) said that there are reasons behind God's "No" to their prayer (Reasons: it does not fit God's will, God thinks that it is not helpful for me, it is from my selfish desire, or it will hide God's glory). For them, God's "No" is God's active response to their prayer. This God's "No" enabled them to reflect their prayers.

* Many interviewees reply the reasons of their answered/unanswered prayer, instead of replying the question "what do they do." I could not follow up the next question.

* Biblical passages interviewees used in responding Question 26.

- Mt. 6:33 (Seek first his kingdom and his righteousness, and all these things will be given to you as well.) This biblical passage, for PMC Christians, teaches what Christians should pray first—seek His kingdom and His righteousness first, and then our needs. When this order is not followed well or when prayers are done for the purpose of His kingdom and righteousness, two interviewees believed that God did not answer their prayers.
- Isa. 60:1 (Arise, shine, for your light has come) – An interviewee realized through this passage that there was God’s right time to accomplish her prayer.
- Jer. 18 (the story of potter) – With quoting this story, an interviewee said that when God did not answer her prayer, she just recognized God’s sovereignty, and prayed that God may be glorified and God’s will be done.
- Phil. 2:13 (for it is God who works in you to will and to act according to his good purpose). An interviewee said that she could tell whether her desire came from God or herself if she prayed. She said that if the desire came from her own desire, she could not pray very well, and it soon disappeared. However it came from God, she was able to pray very well.
- An interviewee said a biblical passage about “pray constantly until God answer.” (The interviewee did not give exact contents and verse).

Question 27. In order to receive God's blessing, what do you think you must do?

In order to receive God's blessing, what do you think you must do?
Obey the Word of God (Live in accordance with God's Word) (24)
Pleasing God (To do what God wants) (10)
Love Neighbor (9)
Evangelism (7)
Praying (7)
Working for the Church (7)
Carrying out One's Task at the Church (5)
Offering (4)
- Tithe (2)
Loving (Serving) God (3)
Be the person that God wants (3)
Being dutiful to One's Parents (Filial duty) (2)
Being Participated in Worship (2)
Keeping the Lord's Day (2)
Keeping the Ten Commandments (1)
Forgiving others (1)
Meditating God's Word (1)
Being humble (1)
Giving Thanks (1)
Walking in the way God wants (1)
Obeying Servant of God (Pastor) (1)
<i>Having a Great Vision</i> (1)
Granting a favor for others (1)
Unclear Answer (1)
No Answer (1)

* More than one category is possible.

* Having a Great Vision - It was not quite clear whether a great vision was for God or for the interviewee.

* Biblical passages interviewees used in responding the question.

- James 2:17 (Faith by itself, if it is not accompanied by action, is dead). Three interviewees said that if one has "faith accompanied by action," he/she will receive blessing.
- Gal.6:7 (A man reaps what he sows). An interviewee is a pastor's wife. She teaches to church members that a person reaps what he/she sows. She teaches to church members that if one wants health, he/she should work for the church. If one want material blessing, he/she should give offering to God. If one expects God's blessing without doing anything for God (Church), he/she is a thief. She told me her experience of how God has blessed her when she gave offering to God. She said that she gave offering to God without expecting anything from God, but God always blessed her two times more than her offering. She said, "nothing is free to the

Lord.”

- Ps. 37:4 (Delight yourself in the Lord, and he will give you the desires of your heart. In Korean translation, “he will satisfy your desires of your heart”). An interviewee believed that if she pleased God, God will provide blessing to her.
- Exo. 20:12 (Honor your father and your mother, so that you may live long in the land the LORD your God is giving you.) An interviewee believes that when we obey the Word of God, God will bless us. She gave an example (Exo.20:12) of how one can be blessed when he/she obeys God’s Word.
- Mt. 6:33 (Seek first his kingdom and his righteousness, and all these things will be given to you as well.) An interviewee said that “to seek first his kingdom and his righteousness” is a key to receive blessing.
- 1 Sam. 15:22 (To obey is better than sacrifice). An interviewee said that obeying the Word of God is a way for blessing.
- Mt. 5 (The Beatitudes) – An interviewee said that to obey the Word of God is a way to blessing. She said that the beatitude of Mt. 5 was an example of ways to receive God’s blessing.

Question 28. When you make petitions for God's blessing, for whom do you usually make petition?

When you make petitions for God's blessing, for whom do you usually make petition?	
Subjects of Prayer for Blessing	Comparison
Family (37)	Pray more for <i>others</i> (18)
Christians (Church Members) (23)	Pray more for myself (11)
Self (20)	Almost the same (range between 40 % through 60%) (16)
Church (10)	No Answer (5)
Pastor (10)	
Non-Christians (7)	
Nation (5)	
Relatives (5)	
Missionaries (3)	

* More than one category is possible per person.

* "Others" includes everyone except the one praying (it includes family members).

* According to the table above, only 20 interviewees replied that they prayed for themselves at PMC. Those 20 people are the ones that they mentioned verbally in responding the question. I, however, assumed that almost all people prayed for themselves at PMC, while they lift up family members or others.

Question 29. What are your motives of your petition for God's blessing?

What are your motives of your petition for God's blessing?
For the Glory of God (8)
I must receive God's blessing first, so that I may share His blessing to others (8)
Selfish Purpose (6)
God will not be glorified if Christians live in poor (6)
For felt-needs (6)
Since we are God's children, we have privilege to ask God for His blessing (3)
For the kingdom of God (3)
To be able to carry out the task God has given (3)
For evangelism (mission) (2)
For God is the source of blessing (1)
For pleasing God (1)
When I receive blessing, I feel God's love (1)
God bless those who pray (1)
For granting God's blessing to others (1)
Don't Know (1)
No Answer (1)
Unclear Answer (10)

* More than one category is possible per person.

Question 30. Do you often pray in tongues? Where? Why do you pray in tongues? (What benefits do you think the gift of tongues have in your prayer and prayer lives?)

Do you often pray in tongues? Where? Why do you pray in tongues? (benefits)		
No (8)	Lost (2)	Yes (40)
		Where? What benefits?
		PMC (8) Church (6) Home (2) Wherever (including all three above) (24)
		Be able to pray for a long time (17) Others don't understand what I am praying (14) Spiritual Fellowship with God (8) More Confidence in (quick) God's Answer (6) Be able to concentrate on prayer (5) Be able to pray for the things I do not know (since the Holy Spirit is praying) (5) Doesn't feel any special benefit (5) - Naturally come out while praying - Don't know what I am praying Be able to pray without efforts (4) Be able to cast out demons (3) Joy (3) Prayer doesn't contain my selfish purpose (since the Holy Spirit is praying) (3) Be able to gain power (2) Feel closer to God (1) Feel the help of the Holy Spirit while praying (1) Feel the presence of the Holy Spirit (1) Be able to pray well (1) Be able to pray enthusiastically (1) Feel like I am becoming more spiritual (1) Confidence (1) Feel relieved (1) Be able to recognize the attack of demon while praying (1)

* In the column of "what benefits," more than one category is possible per person.

* The biblical passage an interviewee used in responding the question.

- Rom. 8:26 (In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express). An interviewee said that when he prayed all he could think of, but still felt heavy, he prayed in tongues. He took the sign of "heavy feeling" as the demand of the Holy Spirit to pray in tongues. He believes that when he prays in tongues, the Holy Spirit is praying. Only one interviewee used the biblical passage in responding the question. Other interviewees who can speak in tongues responded the question based on their experiences of praying in tongues.

Question 31. Have you ever prayed before in the mountain at PMC? Why do you pray in the mountain (benefits)?

Have you ever prayed before in the mountain at PMC? Why do you pray in the mountain?	
Experience of Praying in Mountain?	Why (What benefits)?
Yes (23) Yes, but don't prefer (or don't pray often) (12) - Fearful (3) - Can't concentrate on prayer (2) - Prefer to pray in sanctuary (2) - Go to mountain to pray with others (don't go individually) (2) - Something may go wrong because of demon's attack (1)	Place for praying (12) - Be able to pray in a loud voice - Separated from the world - Quite Be able to concentrate on prayer (5) Feel closer to God (3) New feelings in prayer due to the environment (3) Be able to have secret spiritual fellowship with God (3) People in the Bible (including Jesus) pray in the Mountain (2)
No (15) - Fearful - Heard that some went wrong in religious life after they pray in the mountain	To receive power (1) More easily filled with the Holy Spirit (1) Be able to be courageous (1) Be able to be strong as a result of spiritual Warfare (1)

* Some people replied that works of the evil spirits are stronger in the mountain than any other places. An interviewee believes that a certain mountain (Samgak Mountain) is the place where ghosts (*kwisin*, 귀신) are working very strongly. Because of this belief, he says that he does not go to Samgak Mountain to pray. Another interviewee told me a story about her experience of mountain prayer. She went to mountain (not a PMC mountain area) with her friend. Her friend was so disturbed by the works of ghosts that she could not keep up praying any longer. Korean shamanism believes that a certain territory can be a place where the ghosts are working more strongly than any other areas. Though only a few interviewees mentioned their experience of the work of ghosts in certain places, it is a general belief of Korean PMC Christians that the works of ghosts are stronger in certain places than any other places (i.e., mountain areas).

* Many people at PMC go to mountain for a place of prayer. Usually in the sanctuary of PMC, there are always many people who read the Bible, rest, pray, and sleep. If people who do not want to pray among those people, they usually go to mountain areas to pray. Thus, mountain areas at PMC provide PMC Christians with places of prayer without any hindrance. This is a place in which they can pray in a loud voice and have spiritual fellowship with God through praying, Bible reading, and meditating.

Question 32. Do you think that your felt needs were met? If so, how? If not, why not? What would you do in order to meet your felt needs?

Do you think that your felt needs were met? If so, how? If not, why not? What would you do in order to meet your felt needs?		
Felt-needs met?	If so, how?	If not, what would you do
Yes (20)	Praying (14)	Praying more (11)
Yes, but differently (4)	- Personal Prayer (12)	Reading the Bible to find out God's will (2)
Not yet, but God will surely answer (4)	- Praying at Revival Meeting (2)	
Half Way (8)	Word of God (15)	
No (9)	- Sermons at Revival Meetings (14)	
No Specific Need (3)	- Personal reading (1)	
No Answer (3)	Praising (2)	
	Self-Reflection (2)	
	Resources (Sermon Tapes, Christian Books) (1)	
	Unclear Answer (2)	
	<i>Others</i> (1)	

* Question 32 and 33 are supposed to be “follow-up questions.” However, I realized that it was almost impossible for me to meet interviewees again just before they left the PMC. Since there were hundreds of people staying at PMC, and some of interviewees did not even know what time they would leave the PMC, it was a difficult task for me to meet them again. It was also impossible for me to ask the questions on the phone, since they were reluctant to give their phone numbers to unknown person. Thus, I asked these two questions in my first interview. In other words, these two questions of 32 and 33 are not “follow-up questions.”

* Others – An interviewee have prayed for nation, and she saw a lot of Christian soldiers come to PMC to pray. She thought it was God's answer for her prayer.

* In PMC Christians' responses to the question 32, I discovered that some interviewees gave reasons why their felt needs were not met at PMC. The followings are their responses.

- Problems I brought are not one-day-resolution problem. Those problems are the ones I should pray continually (3)
- Because of lack of faith (2)
- I should repent more (1)

* Not a few interviewees out of 50 regarded feeling of joy, peace, confidence, fullness, or satisfaction as God's answer of their prayer.

Question 33. Tell me briefly what has been changed after you come and pray here at the PMC in terms of (1) your life, (2) your church life, (3) evangelism?

Tell me briefly what has been changed after you come and pray here at the PMC in terms of (1) your life, (2) your church life, (3) evangelism?			
Changed?	Daily Life	Church Life	Evangelism
Changed (26)	Changed (26)	Changed (35)	Changed (20)
Changed bit by bit (5)	- Faith-centered life (5) - Vitality in life (4)	- Be faithful or enthusiastic (25)	- Be enthusiastic (13)
Changed, but it doesn't last long (9)	- Joy or thanksgiving (3) - Composure (2) - Confidence (2)	- Change of relationship with others (toleration, love) (3)	- Compassion for others' souls (1)
Gives vitality in life, but no change in life (3)	- Faithfulness (2) - Attitude of mind (2) - Habit of speaking (2) - Refined soul (1)	- Vitality (4) Almost no change (7) No Answer (8)	- Be bold (4) Almost no Change (19) Unclear Answer (1) No Answer (10)
Spiritually beneficial, but no change (2)	- Positive (1) - Free from worry and anxiety (1) - Change of habit (1)		
Almost no change (4)	- Diligence (1) - A quiet mood (1)		
Unclear (1)	- No greed (1) - Treating others well (1) - Love family members (1) - Peaceful home (1) - Forgiveness (1) - Change of relationship with others (1) - Be able to control oneself (1)		

* Nine interviewees out of 50 confessed that PMC experience did not last long enough to change their life. These nine interviewees verbally confessed it, and I assumed that more interviewees had the same experience.

Appendix B

Interview with Church Leaders

2.1 Interview Questions

1. Tell me about yourself (Name, Church name, Denomination, Position, Age, Years ministry experience).
2. How did you learn about the theology of prayer?
3. How do you teach prayer to your members in your ministry?
4. How is “prayer” important in your ministry? Why?
5. Do you pray for Christians (church members)? Describe why (reasons) and how (methods).
6. Do you think that there is any problem regarding prayer and the prayer lives of Korean Christians praying at the PMC (especially regarding healing, blessing, and the Spirit-infilling). If so, what are they? Explain. What do you think is a Christian solution?
7. Do you encourage your church members to go to PMC? Why or Why not?
8. Do you think that the prayer ritual of the PMC is shamanistic? Why/Why not?
9. Do you ever go to the PMC? Why? How often?

2.2 Backgrounds of Interviewees (Question 1)

No	Name	Church	Denomination	Position	Age	ME (Yrs)
1	Myung, Sung-Hoon	YFGC	Church of God	Professor Assistant Pastor	44	21
2	Park, Maeng-Sool	TaeBong	Presbyterian	Pastor	80	43
3	Suh, Jung-Woon		Presbyterian	Professor (Pastor)		
4	Kim, Sung-Ho	HwaGok	Holiness	Pastor	70	46
5	Son, In-Woong	DukSoo	Presbyterian	Pastor	57	30
6	Lee, Chung-Woo	YoungRak	Presbyterian	Assistant Pastor	44	15
7	Lee, Shin-Kyo	YeukGok	Methodist	Pastor	60	34
8	Kim, Hong-Won	YFGC	Church of God	Assistant Pastor	57	25
9	Lee, Young-Hoon	YFGC	Church of God	Professor Assistant Pastor	45	21
10	Jang, Nam-Hyuck	SoMang	Presbyterian	Lecturer Assistant Pastor	39	7
11	Park, Choong-Gu	ManMin	Methodist	Professor Co. Pastor	50	20
12	Min, Byung-Ho	KwangRim	Methodist	Assistant Pastor	38	10
13	Yoo, Kyung-Ryeul	Cheil	Holiness	Assistant Pastor	34	8
14	Hyun, Seung-Hak	YoungRak	Presbyterian	Assistant Pastor	35	12
15	Ko, Sung-Hwan	KwangRim	Methodist	Assistant Pastor	35	9
16	Choi, Sung-Kyu	SoonBoK-um Incheon	Church of God	Pastor	58	21

ME (Yrs) – Ministry Experience (Years)

* NA – No Answer

* A partial interview was done with Jung-Woon Suh (no. 3) who was the President of Presbyterian College and Theological Seminary in Seoul, Korea regarding on the matter of the three patterns of PMC prayers (interview question 6)—praying for the fullness of the Holy Spirit, praying for healing, and praying for blessing—and PMC revival meeting (interview question 8).

1. DENOMINATION

Presbyterian	Church of God	Methodist	Holiness	Total
37.5% (6)	25% (4)	25% (4)	12.5% (2)	100% (16)

2. CHURCH POSITION

Senior Pastor	Assistant Pastor	Professor & Pastor*	Retired Pastor	Total
25% (4)	37.5% (6)	31.25% (5)	6.25% (1)	100% (16)

* Professor & Pastor – They are working at the church and teaching at the seminary at the same time.

3. AGE

30-39	40-49	50-59	Over 60	Unknown	Total
31.25% (5)	18.75% (3)	25% (4)	18.75% (3)	6.25% (1)	100% (16)

4. YEARS OF MINISTRY EXPERIENCE

0-9	10-19	20-29	Over 30	Unknown	Total
18.75% (3)	18.75% (3)	31.25% (5)	25% (4)	6.25% (1)	100% (16)

2.3 Interview Tally Sheet

Question 2. How did you learn about the theology of prayer?

How did you learn about the theology of prayer?
<i>From personal practice of prayer (7)</i>
- At the seminary mountain areas (seminaries are located in the mountain areas) (2)
- At the early morning prayer meeting (1)
- At the seminary chapel (1)
- At PMCs (3)
- Unknown (1)
<i>From the local pastor (6)</i>
From the parents (3)
- Early morning prayer meeting (1)
- PMCs (1)
- Family worship (1)
From the seminary ³ (in Korea) – Only in part on the theory of prayer (1)
From the seminary (in foreign) (1)
From the Christian circle at college (CCC, KSF) (1)
From the experience of ministry (1)
From personal study of the Scripture on prayer (1)
From Christian books (1)
From seminar (1)
No response (1)

* More than one category is possible per person.

* From personal practice of prayer - Among seven interviewees who responded that they learned prayer from personal practice, three out of seven interviewees learned prayer at PMC. Among three interviewees who responded that they learned prayer from their parents, one interviewee learned prayer at PMC. Thus, four interviewees (2 Presbyterian and 2 Methodist pastors) out of 16 interviewees (about 25%) replied during the interviews that they had direct PMC influences in their learning of Christian prayer.

* From the local pastor – All four pastors (interviewees) who belonged to YFGC (Yoido Full Gospel Church) said that they learned prayer from the local pastor (Pastor David Yonggi Cho).

Question 3. How do you teach prayer to your members in your ministry?

How do you teach prayer to your members in your ministry?
Time of Teaching on Prayer (Where or When)
Early Morning Prayer Meeting (3)
Wednesday Service (2)
Church Retreat at the PMC (2)
Prayer School (seminar) at the Church (1)
Methods of Teaching on Prayer (How)
Teaching the Scripture (2)
- The Lord's Prayer (2)
- Persons of Prayer in the Scripture (1)
- Biblical Texts that are related to prayer (1)
Contents of Teaching on Prayer (What)
Emphasis on the Word of God (4)
- without the Word of God, one's prayer may fall into wrong way (2)
- in order to deepen and widen one's prayer contents (1)
- reflects oneself from the Scripture (1)
Emphasis on habituation of prayer in one's life (3)
Emphasis on communion with God (emphasis on listening to God while praying) (3)
Prayer is accomplishing God's wishes or will (2)
Emphasis on praying in a loud voice (2)
Emphasis on the order of prayer (2)
- Teach to pray first for others, and then for oneself (1)
- Teach to pray in the following order: repentance—the Spirit-infilling—the glory of God—intercessory prayer—supplication for one's needs (1)
Prayer is to stand on the side of God (in my speech, behavior, and life) (1)
Prayer is to receive God's blessing. More praying, greater right of ownership of God's blessing (1)
Prayer needs to include adoration, confession, thanksgiving, and supplication (ACTS) (1)
Through prayer, one can be matured in faith (1)
Emphasis on the practical experience of prayer (1)
Emphasis on praying at the early morning prayer meeting (1)
Emphasis on praying at fixed time (1)
Emphasis on obedience to God's will through prayer (1)
Emphasis on praying with social contents (not just one's needs—being unselfish) (1)
Emphasis on praying while fasting (1)
Pray with other Christians who have the power of prayer (because their power will be transferred to you) (1)
Purpose of prayer is to resemble Christ (1)

* More than one category is possible per person.

Question 4. How is prayer important in your ministry? Why?

How is prayer important in your ministry? Why?
Prayer is necessary since ministry is a spiritual activity (2)
Prayer is a way by which God can work through me (1)
Prayer is the power of ministry (1)
Through prayer,
- I can have spiritual power (3)
- Preaching has more vitality (2)
- I can develop (keep) my spirituality (2)
- I can have confidence of faith (2)
- God gives wisdom, methods, and vision for ministry (1)
- Work of the Spirit occurs in ministry (1)
- I can be anointed by the Holy Spirit (1)
- I can do ministry in accordance with God's will (1)
- I can be aware of God's will (1)
- I can be closer to God (1)
- I can be humble (1)
- I can cultivate my character (1)
- I can have inspiration (1)
- I can have experiential faith (1)
- I can put my faith into action (1)

* More than one category is possible per person.

Question 5. Do you pray for Christians (church members)? Describe why (reasons) and how (methods)?

Do you pray for Christians (church members)? Describe why (reasons) and how (methods)?
<p><u>PRAY FOR CHRISTIANS?</u> Yes (15) No (0) No Answer (1)</p> <p><u>WHY (Reasons)</u> Praying for their physical and material needs as well as their spiritual matters (3) Praying for maturity of their faith, rather than their present needs (3) Praying for maturity of their faith (2) Praying for their immediate needs—both material and physical (2) Praying for the congregation to meet God through sermons (1) Praying for walking in the right path of faith as God's people (1) Praying for standing firm in faith (God) (1) Praying for their happy lives in Christ (1) Praying for confidence of the salvation, the Spirit-infilling, the lives that are obedient to the Word of God, and the blessing for health and life (1) Praying for the salvation of church members (1)</p> <p><u>HOW (Methods)</u> Praying at the early morning prayer meeting (4) - praying for each person's problem (1) Through prayer request cards (2) Through counseling at small group meetings (1)</p>

* More than one category is possible per person.

* Most interviewees (pastors) do not seem to ignore the immediate and current problems their church members are facing. However, they seem to be more concerned about their spiritual lives, as is shown in the table above. Most of their prayer contents for church members are directly related to spiritual (religious) matters.

Question 6. Do you think that there is any problem regarding prayer and prayer lives of Korean Christians praying at PMC (especially regarding blessing, healing, the Spirit-infilling). If so, what are they? Explain. What do you think is a Christian solution?

Do you think that there is any problem regarding prayer and prayer lives of Korean Christians praying at PMC
<p>PMC Christians' prayer is estranged from their daily lives (3)</p> <p>Habitual visiting of PMC (2)</p> <ul style="list-style-type: none"> - A phenomenon that PMC Christians keep going to PMC to recharge their lives with God's grace, as if people who have drug addiction needing to take narcotic (1) <p><i>Kibok</i> faith (faith in prayer for material blessing) of PMC Christians (2)</p> <p>Shamanistic attitude toward prophetic prayer (as fortune-telling) (2)</p> <p>Praying only for accomplishing one's desires (immediate needs) (2)</p> <p>Regarding offering (2)</p> <ul style="list-style-type: none"> - Forcible demand of offering by PMC leaders (1) - A phenomenon that people who are doing prophetic prayer demanded money (1) <p>PMC leaders teach that all problems (healing, personal problems, etc) can be solved at PMC (2)</p> <p>In order to pray well, PMC Christians think that they should pray only at PMC (1)</p> <p>Artificial training for speaking in tongues (1)</p> <p>Unofficial theological training of PMC directors (1)</p> <p>Mystical faith of PMC Christians (1)</p> <p>Spiritual arrogance of PMC Christians (1)</p> <ul style="list-style-type: none"> - They think that only they have spiritual gifts and they underestimate other Christians whom they believe do not have spiritual gifts. <p>PMC Christians' belief that speaking in tongues is the sign of spirit-baptism (1)</p> <p>Emphasis on only subjective spiritual experiences without theological evaluation (1)</p> <p>Praying only for personal matters (1)</p>

* More than one category is possible per person.

Problems on PMC Christians' Praying for Blessing (Continued on Question 6)

Positive Aspects

- Praying for blessing itself is not bad (necessary) (4)
- Praying for blessing is biblical (2)
- Beginner in the Christian faith may pray for blessing (but it should be a part of process, rather than the purpose) (2)
- Today many people come to PMC not for blessing but for their own spiritual development (1)
- Korean Christians are matured in their understanding of blessing (1)
- Though they do not receive answers of their prayer, they regard "the power to solve problems in faith" as God's answer.
- Though PMC Christians seem to overemphasize material needs, they can be matured in faith through those prayers (1)
- God is the one who gives blessings (1)
- God is pleased when His people pray frankly facing their problems (requesting blessing) (1)
- PMC has greatly influenced on the growth of the Korean Church (1)
- Shamanistic elements are inevitable part of the growth of the church (1)
- When one has right relationship with God, he can enjoy variety of God's blessings (1)
- PMC Christians' praying for blessing is not shamanistic because they repent first and pray for blessing (1)
- If one prays for blessing in the right relationship with God, and to use it for the work of God, it is not shamanistic (1)

Negative Aspects

- PMC Christians emphasized material blessing, rather than spiritual blessing (2)
- Belief in offering (or pastor's prayer) as a means of blessing (2)
- Blessing should not be the purpose. More important thing is the relationship with God (1)
- PMC has diluted the essence of Christianity (1)
- It is not biblical when people give offerings in order to receive prayer for blessing and spiritual gifts (speaking in tongues). (It is shamanistic.) (1)
- PMC Christians are wandering and do not settle down in one church (1)
- PMC Christians' unbiblical concept of blessing (True blessing is sharing) (1)
- PMC Christians are praying for blessing to accomplish only their desires (1)
- PMC Christians believe that blessing is what Christianity is all about (1)
- PMC pastors teach that they themselves can give blessing and the Holy Spirit (1)
- PMC pastors teach that blessing is health, material affluence, etc. (However, blessing is believing in or knowing God) (1)

Christian Solutions

- Necessity of a balance between praying for blessing and maturity of faith (or God's will) (2)
- Put more emphasis on the relationship with God (1)
- Instead of just criticizing PMC Christians who pray for blessing, the church needs to lead them to mature faith (1)
- Necessity of establishing the (biblical) concept of blessing (2)

Problems of Praying for Healing (continued on Question 6)

Positive Aspects

I believe in the gift of healing (the power of healing) (5)

Healing ministry is necessary in the church (4)

For the sick, to be healed is a natural instinct of humanity (1)

Negative Aspects

1. Regarding the Christian Healer

Regarding healing methods (4)

- Relies too much on just methods (techniques) (i.e., *anchal*) (2)
- Uses unbiblical methods of healing (2)

Regarding the source of healing power (4)

- Some PMC revival leaders heal the sick with deception (trickery) (1)
- Many PMC revival leaders are relying on mesmerism, rather than the Holy Spirit (1)
- Relies too much on (their own) gift of healing (instead of relying on God) (1)
- No specific explanation was given (1)

Treating healing rather than (the proclamation of) the Gospel as the essence of Christianity (3)

Christian healers pretend to act as if they themselves (not God) heal the sick (2)

Demonstrating healing in public (2)

Treating healing only as a matter of exorcism (inner healing is real healing) (1)

Thinking that only they can heal the sick (1)

2. Regarding the PMC Christians

Regarding attitudes toward the Christian healer (6)

- Relies too much on the power of healer (without preparatory prayer for their healing) (3)
- PMC Christians fond of receiving *ansu* prayer without discretion (2)
- Too blindly follow the Christian healer (1)

Giving more respect to the revival pastors than the local pastor (1)

3. Others

Involvement of offerings during healing ministry (2)

Relies too much on just prayer (2)

- the patient is relying on just prayer (rejecting medical aid) (1)
- necessity of counseling and training in healing ministry (1)

Treating the gift of healing as the best gift (1)

In healing, focus is given to the healer, rather than the glory of God (1)

Healing ministry is done, interpreted, and accepted in the shamanistic worldview (1)

Christian Solutions (Suggestions)

Healing should not be the end (essence) itself. Communication of the Gospel is the end (3)

Necessity of obeying the will of God in healing (1)

Necessity of training and counseling in healing ministry (1)

The need of theology of healing ministry (1)

The church needs to develop healing school, healing program, and healing gifts (1)

In healing, focus is given to only God's glory and power, not to healers themselves (1)

Biblical use of the healing methods (i.e., *ansu* prayer, the proclamation of faith, etc) (1)

* More than one category is possible per person.

Problems for Praying for the Fullness of the Holy Spirit (continued on Question 6)

<p>At PMC, the fullness of the Holy Spirit is merely the fullness of emotional feeling (5)</p> <p>Too much emphasis on outward manifestations of the Spirit-infilling (3)</p> <ul style="list-style-type: none"> - rather than its inner manifestations (spiritual fruits, cultivating one's character) (1) - too much emphasis on spiritual gifts, outward signs (speaking in tongues, etc) (1) - To regard extra-ordinary phenomena such as speaking in tongues and trance as the evidence of the fullness of the Holy Spirit (1) <p>PMC Christians' prayer is disconnected from their lives (2)</p> <p>Many people seek the fullness of the Holy Spirit just for themselves (selfish purpose) (1)</p> <p>At PMC, the concept of "receiving the Holy Spirit" does not contain social and historical dimensions. Thus, it is an immature phenomenon of the Korean Christian faith (1).</p> <p>The phenomenon of the fullness of the Holy Spirit at PMC might decline into group-hypnotism and self-illusion (1)</p> <p>The concept of the Spirit-infilling at PMC is to be filled from the outside (1)</p> <p>PMC Christians are able to experience God's grace at PMC, but not in their churches (1)</p> <p>Clapping hands or shouting in prayer is used as a means to experience the fullness of the Spirit (1)</p> <p>The fullness of the Holy Spirit is understood to be a Spirit who gives only satisfaction, joy, and peace. (It is the Holy Spirit of mission who enables Christians to live as missionaries in their lives) (1)</p> <p>PMC Christians regard the fullness of the Holy Spirit as an end itself. It should be the beginning of doing God's work (evangelism and ministry) (1)</p> <p style="text-align: center;"><u>Christian Solutions</u></p> <p>It is necessary to have a sound theology of the fullness of the Holy Spirit in the Korean Church (2)</p> <p>From the emotional experience of the fullness of the Holy Spirit, one should move beyond to its holistic understanding (1)</p> <p>Having a balance between bearing spiritual fruit (inner aspect) and spiritual gifts (outward aspect) (1)</p>
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* More than one category is possible per person.

Christian Solutions for Problems (continued on Question 6)

<p>Necessity of the biblical teaching about the issues (the Spirit-infilling, healing, and blessing) at seminaries or local churches (6)</p> <p>Pastors must have personal (spiritual) experience (at PMC) (instead of just criticizing the phenomena) (3)</p> <p>Pastors must study the Scripture in relation to the issues (problems) (2)</p> <p>Necessity of systematic training of prayer (in the local churches) (1)</p> <p>Necessity of theological training (1)</p>
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* More than one category is possible per person.

Question 7. Do you encourage your church members to go to PMC? Why or Why not?

Do you encourage your church members to go to PMC? Why or Why not?
<p><u>Encourage</u> (5)</p> <ul style="list-style-type: none"> - Be able to concentrate on prayer (2) - It brings the growth of the church (1) - It enables to restore spiritual gifts, spirituality, and power of prayer (1) - It enables one to meet God (1) - It enhances one's religious life (1)
<p><u>Encourage, but...</u> (5)</p> <ul style="list-style-type: none"> - Church members should report to them (their pastors) which PMC they are going (or they allow to go to PMC that I designate) (4) - PMC visit should not be a habitual pattern in one's life (1)
<p><u>Do not encourage</u> (3)</p> <ul style="list-style-type: none"> - If mature church members who have participated in the early morning prayer meeting and Friday overnight prayer meeting want to go to PMC, I allow them to go (1) - When the church members go to PMC for retreat, I myself lead the prayer meeting (1) - There are few PMCs that I may recommend for church members to go (1) - Some people may fall into the wrong way in their religious lives (1) - After returning from PMC, some of them oppose the ministry of pastor or the church (1)
<p><u>Neither "encourage" nor "oppose"</u> (1)</p>
<p><u>Depends on decision of church members</u> (1)</p>
<p><u>No Answer</u> (1)</p>

* In the category of "why or why not," more than one category is possible per person.

**Question 8. Do you think that the prayer ritual of the PMC is shamanistic?
Why/Why not?**

Do you think that the prayer ritual of the PMC is shamanistic? Why/Why not?
<p><u>Shamanistic (6)</u></p> <ul style="list-style-type: none"> - Seeking after material blessing (2) - To be satisfied with emotional excitement (1) - Motive of prayer is to solve merely one's problem (1) - Regarding "going to PMC" as a means of an escape from reality (1) - Prayer is disconnected from life (1) - Shamanistic understanding of healing, prophetic prayer, leadership, etc (1) - Using shamanistic approach to meet (shamanistic) desires (1) - Believing that any problem can be solved by forty-days-fasting prayer (1) - Forcible demanding of offering (1) <p><u>Shamanistic, but it is no problem (2)</u></p> <ul style="list-style-type: none"> - Shamanistic elements may be present in the process of faith maturation. If pastors direct Christians well, it is no problem (1) - If there is an atmosphere where shamanistic spirits are subjected to the authority of God, it is no problem (1) <p><u>Both Shamanistic and not shamanistic (2)</u></p> <ul style="list-style-type: none"> - Seeking blessing toward God is biblical. However it is shamanistic if one seeks only blessing and spiritual power themselves without focusing on God (Christ) (1) - Since people come to PMC with many problems, messages at PMC revival meetings can't help tune to their needs. However, it is shamanistic when people believe that PMC is the place where the Holy Spirit is more strongly working than any other places (1) <p><u>Not shamanistic (1)</u></p> <ul style="list-style-type: none"> - PMC revival meetings are following the order of worship of the traditional church, except praying for <i>tongsung</i> prayer (praying in a loud voice). But <i>tongsung</i> prayer alone cannot make PMC shamanistic (1) <p><u>Depends on PMCs (3)</u></p> <ul style="list-style-type: none"> - At PMCs that are owned by individuals, there are a lot of shamanistic elements such as <i>kibok</i> faith and phenomena of mysticism. They do not have the message of the Gospel (repentance, grace of redemption, etc). Healing methods they use are shamanistic (scratching the affected part with fingernail) (1) - It depends on PMC. (No specific explanations given) (1) - There are problems at those PMCs that are located in urban areas and are managed by women who are believed to have spiritual gifts. But PMCs that are established and managed by pastors who are involved in ministry are sound (1) <p><u>Depends on the one leading the PMC revival meetings (1)</u></p> <ul style="list-style-type: none"> - Whether a PMC is shamanistic depends on the leader of the revival meeting. All religions have by and large shamanistic elements. Thus, "shamanistic" does not mean that it is always bad. However if a religion has only shamanistic elements, it could be anti-intellectual and anti-rational (1) <p><u>No Answer (1) – No PMC experience</u></p>

* More than one category is possible per person.

Question 9. Do you ever go to the PMC? Why? How often?

Do you ever go to the PMC? Why? How often?	
<u>Often</u> (5)	<ul style="list-style-type: none"> - I often go to PMC to lead the revival meeting, but not personally. PMC is too crowded and noisy (1)F - I go to PMC i) to stand firm in front of God; ii) to pray for church members; and iii) to examine my faith in God. I go to PMC twice a month. (1)P - I often go to PMC (one or two times a week) to lead the revival meetings, but I do not go to PMC to pray personally (1)F - I often go to PMC to preach at the PMC revival meeting; and ii) to examine my spiritual life and to be filled with the Spirit (1)F - I often go to PMC to pray in a loud voice (<i>tongsung</i> prayer) (1)P
<u>Occasionally</u> (4)	<ul style="list-style-type: none"> - I occasionally go to PMC to lead the revival meeting, to participate in retreats for pastors, to train church staffs, but I scarcely go to PMC for personal problem. In former days, I used to go. But today, I don't take "going to the place of PMC" seriously because I frequently have spiritual inspiration in daily life even I don't go to PMC (1)H - I go to PMC i) before starting the New Year; ii) when facing important dealings in my work; iii) when making significant decisions; and iv) to repent and strengthen my character (1)M - I go to PMC i) to purify myself; and ii) to come to closer to God (once a year) (1)H - I go to PMC i) to pray for ministry; ii) to develop my spirituality; and to have rest (once a several months) (1)M
<u>Rarely</u> (4)	<ul style="list-style-type: none"> - I used to go to PMC when I was young. But it is hard to make time to go to PMC because of the work of ministry. When I am facing special problems in my ministry, I go (1). P - In former days, I used to go. But in present days I rarely go. I could pray by myself at the church. If I go, I go to PMC for having rest, reading books, praying, and spiritual experiences (1)M - I don't go to PMC personally. I personally don't like PMCs that have planned revival meetings everyday. If I go, I go to PMC for reading books, having rest, and preparing sermons (1)P - I don't have time to go to PMC (2)MF
<u>No answer</u> (2)	

* The following table shows PMC visit of interviewees (pastors) from each denomination.

	Presbyterian	Full Gospel	Methodist	Holiness	Total
Often	2	3			5
Occasionally			2	2	4
Rarely	2	1	2		5
No Answer	2				2

Appendix C

Interview with PMC Leaders

3.1 Interview Questions

1. Tell me about yourself (Name, Church name, Denomination, Position, Age, Years ministry experience).
2. How did you learn about the theology of prayer?
3. How do you teach prayer to your church and/or PMC members?
4. How is prayer important in your ministry? Why?
5. Do you pray for Christians (church members)? Describe why (reason) and how (methods).
6. Do you think that there is any problem regarding prayer and prayer lives of Korean Christians praying at the PMC (especially regarding healing, blessing, the Spirit-infilling). If so, what are they? What do you think is a Christian solution?
7. Do you encourage your church members to go (or come) to the PMC? Why or Why not?
8. Do you think that the prayer ritual of the PMC is shamanistic? Why/Why not?
9. (Only for non-resident PMC leaders) Do you often go to the PMC? Why?

3.2 Backgrounds of Interviewees (Question 1)

No	Name	Church	Denomi.	Church Position	Age	Yrs of Ministry Experience
1	Noh, Tae-Chul	CheIl	Holiness	Pastor		34
2	Shin, Chung-Hee	ChoWon	Presbyterian	Pastor	48	20
3	Lee, Chun-Bok	YoungRak	Presbyterian	Assistant Pastor	39	10
4	Han, Young-Kil	Seoul ChungAng	Church of God	Pastor	58	27
5	Kang, Dal-Hee	ChilBoSahn	Holiness	Pastor		36
6	Nahm, Chung-Yeul	SuhKwang	Presbyterian	Pastor	62	30
7	Shin, Hyun-Kyeun	SungMin	Presbyterian	Pastor	70	50
8	Kim, Woo-Young	YFGC	Church of God	Assistant Pastor	47	10
9	Choi, Cho-Young	DaeHan Soodowon	Methodist	Pastor	56	23
10	Shin, Bong-Sup	KeunSaRang	Presbyterian	Pastor	52	21

* Among all 10 interviewees, 2 interviewees are either a resident PMC leaders or a full time PMC leader (for counseling). The rest serve at local churches as pastors and lead PMC revival meetings when the request is made.

1. DENOMINATION

Presbyterian	Church of God	Methodist	Holiness	Total
50% (5)	20% (2)	10% (1)	20% (2)	100% (10)

2. CHURCH POSITION

Senior Pastor	Assistant Pastor	Total
80% (8)	20% (2)	100% (10)

3. AGE

30-39	40-49	50-59	Over 60	Total
10% (1)	20% (2)	40% (4)	30% (3)	100% (10)

4. YEARS OF MINISTRY EXPERIENCE

10-19	20-29	Over 30	Total
20% (2)	40% (4)	40% (4)	100% (10)

3.3 Interview Tally Sheet

Question 2. How did you learn about the theology of prayer?

How did you learn about the theology of prayer?
From the personal practice of prayer (6)
- at mountain areas (4)
- at church (2)
- at PMC (3)
From the personal study of the Scripture on prayer (3)
<i>From seminary</i> (2)
From parents (2)
From the local pastor (2)
Unclear Answer (1)

* More than one category is possible per person.

* From seminary – One of two interviewees replied that he learned theoretical aspects of prayer at seminary. But seminary teachings were insufficient for him. He said that he learned prayer by praying at the mountain areas.

* According to the table above, most interviewees (PMC leaders) learned prayer by personal practice or personal Bible study on prayer.

Question 3. How do you teach prayer to your church members or PMC members?

How do you teach prayer to your church members or PMC members?
<p><u>Methods of Teaching on Prayer (How)</u></p> <p>In order to receive God's answer, one should be praying and praising hard until one gets sweat (physical effort) (1).</p> <p>Emphasis on honest prayer (praying about what one has on one's mind). By doing so, one can restore the relationship with God (1)</p> <p>Teaching on two prayer methods: prayer of tent-type & the Lord's Prayer-type (1).</p> <p>I am teaching them to pray in trusting on the blood of Jesus Christ. If they can't pray, I asked them to sing hymns on the blood of Jesus Christ for over 30 minutes. If they still can't pray after trying this, I ask them to keep memorizing the Lord's Prayer with reminding of its meaning.</p> <p><u>Contents of Teaching on Prayer (What)</u></p> <p>Prayer is communication with God (1)</p> <p>Prayer needs to include thanksgiving, confession of sin and supplications, and ends with thanksgiving (1)</p> <p>Prayer should be life and life should be prayer (1).</p> <p>Emphasis on the training of prayer in order not to fall into temptation and problems, and to live in peace (1)</p> <p>Emphasis on the Word of God (1)</p> <ul style="list-style-type: none"> - Sound prayer should keep the balance between the Word of God and prayer. One should pray in accordance with the Word of God and receive answers through it. The Word without prayer is dry, and prayer without the Word may easily fall into mysticism. <p>One should pray in order to have the gift of love (Jesus mind) (1)</p> <p>Emphasis on praying for a God-given task (1)</p> <ul style="list-style-type: none"> - God will be pleased when we are not just praying for our wishes but praying for effectively carrying out a God-given task. If we do so, God will be glorified and will be giving our needs in addition. <p>One can pray for everything (such as for one's purification, health, children, business, church, church leaders, missionaries, national leaders, etc) (Jn. 15:5) (1)</p> <p>Emphasis on God's will (1)</p> <ul style="list-style-type: none"> - The biblical prayer is to pray in order to find God's will and accomplish it, as Jesus prayed at Gethsemane. <p>Prayer should not be confined to the limits of time (praying at dawn or in the night) or space (church or PMC) (1)</p> <p>Emphasis on the early morning prayer meeting (1)</p> <p>One should be praying in honesty, in faith, in earnestness, with the same mind, persistently, by practicing at the same time, and in repenting (Acts 1:12-14) (1).</p> <p>Emphasis on praying in a loud voice (<i>tongsung</i> prayer) (1)</p> <ul style="list-style-type: none"> - I teach to pray in a loud voice (<i>tongsung</i> prayer) because it enables the one praying to get rid of distracting thoughts. It, according with my experience, also gave me more confidence in God's answer.

* More than one category is possible per person.

Question 4. How is prayer important in your ministry?

How is prayer important in your ministry? Why?
Prayer is important because ministry can be done not by human power but by power from God (4)
Regarding sermon in relation to prayer (4)
- Inspiration (for sermon) comes through prayer (2)
- Without prayer, sermon cannot be done well (1)
- Prayer is important because pastors are delivering not their thoughts but God's will (1)
Regarding spiritual power in relation to prayer (3)
- Prayer is the way to receive spiritual power (2)
- Church members under the leadership of the prayless pastor have no (spiritual) power (1).
Regarding the Holy Spirit in relation to prayer (3)
- The work of the Holy Spirit (God) takes place through prayer (2)
- Prayer is necessary in order to be led by the Holy Spirit (1)
Ministry by prayer will succeed (2)
- Pastor who does not pray cannot be successful in ministry. Because of lack of prayer, the church faces difficult problems and is not in harmony. Preaching does not have power without prayer (1).
- No specific explanation (1)
Prayer is necessary in order to understand the will of God (1)
In order for pastor to have Jesus' mind, one should pray (1)
Prayer moves the heart of God (1)
Faith and guidance come through prayer (1)

* More than one category is possible per person.

Question 5. Do you pray for Christians (church members)? Describe why (reason) and how (method)?

Do you pray for Christians (church members)? Describe why (reason) and how (method)?
<u>WHY (Reasons)</u>
Mainly praying both for their immediate needs and for their spiritual lives (5)
- I pray for their spiritual lives and also for the difficult problems they are facing (1)
- I pray for their problems. But I also pray for the recovery of their spiritual lives since those problems come when they were spiritually sick (1)
- I pray for their urgent problems. However I also pray for the spiritual insights to figure out the will of God through the problems (1)
- Though I am praying for their immediate needs, I also pray for them to effectively fulfill their God-given task (1)
- I pray for their immediate problems frankly in front of God. However, I also pray for their spiritual problems revealed through their immediate problems (1)
Mainly praying for their spiritual lives (4)
- for maturity of their faith (1)
- for their lives to glorify God and for receiving the gift of love (because if their spirits go well, everything will go well) (1)
- for their fullness of the Holy Spirit and salvation (1)
- for standing firm in the Word of God (When they repent and reestablish the relationship with God, their problems can be resolved) (1)
Mainly praying for their immediate needs (1)
<u>HOW (Methods)</u>
Praying when prayer request is given at church (2)
Praying following counseling (2)
- Through counseling, I first diagnose their spiritual problems (disobedience of the Word of God, influence of Satan, etc) and then give specific instructions of prayer (praying in fasting for certain days, etc) (PMC pastor) (1)
- Through counseling, I instruct them, give comment to them, and pray for them (1) I pray for church members by forming intercessory prayer groups (1)
Praying with love and an ardent passion (1)
Praying with sincere heart (1)

Question 6. Do you think that there is any problem regarding prayer and prayer lives of Korean Christians praying at the PMC (especially regarding healing, blessing, and the Spirit-infilling)? If so, what are they? What do you think is a Christian solution?

Do you think that there is any problem regarding prayer and prayer lives of Korean Christians praying at the PMC

PROBLEMATIC (3)

- Praying too much for material matters and spiritual gifts. One should bear the spiritual fruit of love.
- PMC leaders are delivering not the message of the Scripture but the message of their own spiritual experiences. Prayers of PMC Christians are mainly focused on their material needs. One should pray to live for the glory of God and in accordance with the Word of God.
- Those who come to PMC with problems are the ones who have not obeyed the Word of God (their problems are caused by their disobedience).

BOTH PROBLEMATIC & NOT PROBLEMATIC (3)

- Positive aspects: i) one can be filled with the Holy Spirit at PMC; ii) one's problems can be resolved by praying at PMC; and iii) one can be healed both spiritually and physically at PMC. Negative aspects: i) one may fall into mysticism if he/she leans to the PMC too much. Those who come to PMC too often are spiritually ill. ii) one can easily be arrogant spiritually. Since PMC Christians have experiences of God's grace, he/she may underestimate other Christians and pastors. iii) one may pursue the gifts of spirit themselves too much. God gives the spiritual gifts in order for Christians to work such as evangelism, church work, fellowship, etc. Without thinking this purpose, however, one may pursue only spiritual gifts themselves.
- To limit development to experience-centered faith. Christianity is a religion based on not experience but the Word of God. Spiritual experiences of PMC need to be examined by the Word of God.
- To have a special time for praying at PMC is good. But the belief that prayer can be answered by praying only at PMC is wrong.

NO PROBLEMATIC (2)

- Those who come to PMC are the ones who desire God's grace and pray more. It is the house (or prophecy) altar that is the problem. People come to those altars with shamanistic attitudes of fortune-telling.
- Those who point out the problems of PMC Christians do not understand their pains.

*** NO ANSWER (2)**

Problems of Praying for Blessing (Continued on Question 6)

POSITIVE ASPECTS

Praying for blessing has no problem (3)

- One truly blessed shares blessing with others after one receives spiritual and material blessing as a result of one's faith in God (1)
- Christianity is a religion of blessing (1)
- God is the source of blessing. We live by God's blessing. It is natural for human to seek after God's blessing (1)

NEGATIVE ASPECTS

Regarding praying for material blessing in relation to spiritual matters (6)

- PMC revival leaders emphasize only material blessing, not spiritual blessing. One should first pray for the latter, and then the former. Otherwise, it is *kibok* faith (1).
- One should first pray not for material blessings but for one's soul (1)
- Korean Christians are praying only for material blessing, not for spiritual blessing (1)
- To pray for blessing without repentance and the right relationship with God is wrong. First one must be blessed spiritually (the right relationship with God), and then other material blessings come naturally (1).
- Blessing is focused on material blessing. Its purpose is to accomplish the will of God (1)
- Blessing has been regarded as material blessing such as making money, being healthy, success in business, etc. However the greatest blessings are the blessing of of born-again, the fullness of the Holy Spirit, and the Rapture.

Regarding motivation of praying for blessing (2)

- Many PMC Christians' motivation of blessing is worldly and selfish.
- PMC Christians are praying for blessing only for themselves (1)

Regarding PMC leaders (2)

- PMC revival leaders are preaching only to meet people's corrupted desires. They are preaching the gospel which has no cross. When they are preaching just to meet people's needs, faith of Christianity is based on not the Word of God but human needs (1)
- PMC leaders are demanding offerings as if they think that they themselves can give blessing (1)

Those who pray mainly for blessing are immature in faith. Mature Christians pray for others (1)

CHRISTIAN SOLUTIONS

The Korean Church should teach the concept of blessing correctly (1)

* More than one category is possible per person.

Problems for Praying for Healing (continued on Question 6)

POSITIVE ASPECTS

I believe in the power of healing (5)

I have the gift of healing (2)

- I am praying for healing for the congregation right after my sermon in worship (1)

I don't see any problem in PMC healing ministry (1)

NEGATIVE ASPECTS

Regarding attitudes of Christian Healer (3)

- Healing occurs naturally where pastors are proclaiming the Word of God and are requesting the work of the Holy Spirit. It is not the work of the Holy Spirit if one intentionally gathers people and practices healing in front of them (1)

- Attributing the failure of healing to the faith of the patient (1)

- Practicing healing as a means for acquisition of wealth (1)

Regarding healing methods (3)

- Using human methods in healing ministry.

- Using healing methods that are not recorded in the Scripture (severe *anchal*). Healing takes place not by using certain methods but by the power of God.

- Many PMC healers use human methods in healing (i.e., pressing the eyes, *anchal*, making people fall down on the ground through "laying on of hands in prayer, etc.)

Regarding the source of healing power (2)

- One should discern the source of the healing power (from God, self-suggestion, energy healing, etc). Many PMC healing ministries are not done by the work of the Holy Spirit. For example, a PMC healer was praying by laying on of hands on water or wheat flour and asking the patient to drink it or to attach it to the affected part in order to be healed. It is shamanistic (1)

- I doubt that some healings are done from the work of the Holy Spirit (1)

Regarding wrong beliefs of the PMC Christian healer (1)

- (Some) PMC healers said that they could heal all patients who come to them. If so, they are not the servants of the Holy Spirit, but the lords of the Holy Spirit.

Regarding PMC Christians' attitude toward healing (1)

- Seeking *ansu* prayer too much is not right (1)

Interviewees' (PMC Leaders') Beliefs (or Teachings) of Healing

Healing should be a sign for the proclamation of the Gospel (or for the salvation of soul) (2)

There are two kinds of healing—healing by the power of the healer (i.e., Peter healed a man crippled from birth in Acts 3) and healing by the faith of the patient (as in the case of a woman who had been subjected to bleeding in Mk. 5:25ff) (1)

Healing prayer will be answered if one prays with the mind of love toward the patient (1)

God's answer will be faster if one gives offering of repentance and *tongsung* prays (1)

We should practice healing in accordance with the model of Jesus' healing (1)

Healing should be done by using the biblical methods of healing (1)

In healing, it is important for the healer to recover the patient spiritually first. Then if the patient prays in trusting and believing in God, he/she will be healed (1)

To practice *ansu* prayer is necessary and biblical since it is recorded in the Scripture (1)

* More than one category is possible per person.

Problems of Praying for the Fullness of the Holy Spirit (continued on Question 6)
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<u>PROBLEMS</u>

<p>PMC Christians understand the fullness of the Holy Spirit as merely its outward appearances (i.e., speaking in tongues, trance, God's voice, exorcism, healing, material blessing, success of business, feeling of burning in the body, prophecy, interpretation, spiritual gifts that appeared outwardly, etc) (8)</p>
--

<p>Some people expect that they may solve all of their problems through the fullness of the Holy Spirit (1)</p>

<p>Some understand that the fullness of the Holy Spirit is filling by the Spirit from outside. However it indicates the ruling scope of the Holy Spirit in me (1)</p>

Christian Solutions (continued on Question 6)
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<p>Necessity of theological education on the issues (blessing, healing, and the fullness of the Holy Spirit) (3)</p>
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<p>Necessity of the biblical teachings on the issues (2)</p>
--

<p>Teaching Christians to seek the spiritual blessing first, rather than the material things (1)</p>
--

<p>Ministers must understand thoroughly the biblical teachings on the matters first (1)</p>

<p>Necessity of a balance between education (intellectual) and the fullness of the Holy Spirit (spiritual and emotional) (1)</p>
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Question 7. Do you encourage your church members to go to PMC? Why or Why not?

Do you encourage your church members to go to PMC? Why or Why not?
<p><u>Encourage (4)</u> Christians' lives and thoughts are transformed after PMC visiting. Sermons at PMC are helpful in religious lives of Christians. When church members receive (or experience) God's grace (at PMC) and return to the church, it is easy for me to do ministry in God's grace (1) Praying in the mountain is biblical. Jesus showed an example (1) Pastors are too busy to take care the sick, the emotionally wounded, and the troubled in the church. These people come to the PMC, are transformed by prayer and the Word of God, and are faithful to church work after returning to the church. In this sense, PMC is necessary (1) People come to PMC and solve their problems, which could not be solved at the church. Thus, PMC is necessary (1).</p>
<p><u>Encourage, but with advice (6)</u> I tell them to go to the sound PMC (3) There are few PMCs I can recommend (2) I allow them to go after I check the leader of the revival meetings (1) When a church member who has not participated in the church prayer meetings (i.e., the early morning prayer meeting and overnight prayer meeting) want to go to PMC, I told him/her to pray at the church (But those who have been faithfully participated in the church prayer meetings, I allow them to go to PMC).</p>

* In the category of "why and why not," more than one category is possible per person.

Question 8. Do you think that the prayer ritual of the PMC is shamanistic? Why/Why not?

Do you think that the prayer ritual of the PMC is shamanistic? Why/Why not?
<p><u>Shamanistic (6)</u> PMC Christians focus on receiving worldly (material or physical) blessings (2) - Since those who have problems come to PMC and PMC is dealing with those problems, we may find some shamanistic elements such as seeking merely after physical blessing - The spiritual blessing is more important. But some PMC Christians pray for only (physical) healing, success of their children, and wealth. PMC leaders intentionally induce the work of the Holy Spirit (1) No transformation of lives of PMC Christians (1) To treat offerings as a means of blessing (1) Shamanistic prophetic prayer (fortune telling) (1) Elements of <i>kibok</i> faith (1) Superstitious belief (1)</p> <p><u>Not Shamanistic (2)</u> If things are done in faith and God's grace, it is not shamanistic (1). It is not shamanistic because the contents of sermons are repentance, the fullness of the Holy Spirit, church life, etc. (1). It is not shamanistic because PMC Christians' prayers for blessing are offered to God, not to ghosts (1).</p> <p><u>Shamanistic, but not in a negative sense (2)</u> Since shamanism is the foundation of minds of Korean people, not only PMC Christians but also all Korean Christians are shamanistic (1). Those who come to PMC are not shamanistic but ones who long more for God's grace (1). Since Korean Christianity is a combination of Christianity and shamanism, it is natural that Korean Christianity is shamanistic (1).</p>

* In the category of "why/why not," more than one category is possible per person.

Question 9. (Only for eight non-resident PMC leaders.) Do you often go to the PMC? Why?

Do you often go to the PMC? Why?
<p>To lead the revival meetings, but not to pray personally (2) A few times per year for personal purpose (2) - To pray and to read the Bible (1) - To reflect myself (1) Rarely (2) - I have no time to visit PMC. I would like to pray at the church. If I go, I go to PMC when I have special prayer requests (1) - I usually pray at the church. If I go, I go to PMC when I have special purpose and when my prayer time is disturbed (1) No Answer (2)</p>

Appendix D

Interview with Lay Church Leaders

4.1 Interview Questions

1. Tell me about yourself (Name, Church Name, Denomination, Church Position, Age).
2. Do you pray for Christians (church members)? Describe why (reasons) and how (methods)?
3. Do you often go to the PMC? How often? Why? How has the PMC influenced on your life both in the church and in the secular world?
4. Do you think that there is any problem regarding prayer and prayer lives of Korean Christians who pray at the PMC (especially regarding healing, blessing, and the Spirit-infilling). If so, what are they? Explain. What do you think is a Christian solution?

4.2 Backgrounds of Interviewees (Question 1)

No	Name	Church	Denomination	Church Position	Gender	Age
1	Kim, Kwang-Sook	Youngrak	Presbyterian	Kwonsa	F	74
2	Hong, Young-Cha	Cheil	Holiness	Kwonsa	F	54
3	Kim, Hwa-Sook	YFGC	Church of God	Deacon	F	41
4	Hwang, Mi-Cha	Cheil	Holiness	Kwonsa	F	60
5	Chung, Chung-Cha	YFGC	Church of God	Deacon	F	36
6	Yang, Young-Sook	YFGC	Church of God	Kwonsa	F	56
7	Park, Nam-Eun	Kwangrim	Methodist	Kwonsa	F	70
8	Baek, Sun-Hee	YFGC	Church of God	Kwonsa	F	72
9	Chu, Sung-Hoon	Kwangrim	Methodist	Kwonsa	F	62
10	Kim, Soon-Ae	Youngrak	Presbyterian	Deacon	F	43
11	Choi, Kae-Ho	Youngrak	Presbyterian	Deacon	M	44
12	Song, Hak-Soon	Youngrak	Presbyterian	Ordained Deacon	M	56
13	Lee, Chung-Yeul	Youngrak	Presbyterian	Kwonsa	F	62

1. DENOMINATION

Presbyterian	Church of God	Methodist	Holiness	Total
38% (5)	31% (4)	15% (2)	15% (2)	100% (13)

2. CHURCH POSITION

Kwonsa*	Ordained Deacon	Deacon	Total
62% (8)	8% (1)	31% (4)	100% (13)

* *Kwonsa* is one of the church positions for women in Korea (In Methodist churches, men can be *kwonsa*).

3. GENDER

Male	Female	Total
15% (2)	85% (11)	100% (13)

4. AGE

30-39	40-49	50-59	60-69	Over 70	Total
8% (1)	23% (3)	23% (3)	23% (3)	23% (3)	100% (13)

4.3 Interview Tally Sheets

Question 2. Do you pray for Christians (church members)? Describe why (reasons) and how (methods)?

Do you pray for Christians (church members)? Describe why (reasons) and how (methods)?
<u>WHY (REASONS)</u>
<p><u>Subjects of Prayer</u> Nation (4), Church (3), Pastors (2), Missionaries (2), School (evangelization of the school) (1), Orphans and the Widow (1), Small group members (1), the Sick (1), the Handicapped (1)</p> <p><u>Contents of Prayer</u></p> <p>1) <u>Regarding immediate needs of Christians</u> Praying for their immediate problems (5), Health (1)</p> <p>2) <u>Regarding spiritual lives of Christians</u> Praying for evangelism (2), Religious lives (1), Perceiving the grace of salvation (1), Anointing of the Spirit (1), Faith (1), Obeying the Word of God (1), Blessing of their Souls (1), Standing firm in God and glorifying Him (1), Capability of carrying out God-given task (1)</p> <p>3) <u>Others</u> Praying for reunification of nation (1), Immediate and Spiritual Matters at the Same Time (1), Church Growth (1), Going well of Church Members through God's Blessing (1)</p>
<u>HOW (METHODS)</u>
<p><u>The Place of Prayer</u> Church (3), Mountain area of the PMC (1), Home (1), Small Group Meeting (1), No specific indication (2)</p> <p><u>The Methods of Prayer</u></p> <p>* Praying after listening to their problems (2) * Praying through home visitation (2) * Praying together with other Christians at worship (1) * Praying in accordance with circumstance and condition of each family (1) * During prayer, God sometimes reveals the problems of others, then I pray for their problems (1) * Praying in accordance with "Tent Type Prayer" (Praying for repentance relying on the blood of Jesus Christ - Praying for the work of the Holy Spirit – Praying for His kingdom and righteousness) (1) * Praying with prayer request cards (1) * Praying with specific purpose at designated time (1) * Praying with love (1) * Praying earnestly (1)</p>

* More than one category is possible per person.

Question 3. Do you often go to the PMC? How often? Why? How has the PMC influenced on your life both in the church and in the secular world?

Do you often go to the PMC? How often? Why? How has the PMC influenced on your life both in the church and in the secular world?

HOW OFTEN

- * Often (7)
 - Mainly to participate in the church program at PMC* (4)
 - To pray for personal purpose (3)
- * Occasionally (3)
- * Rarely (3)
 - I used to go to PMC in former days, but now I pray at church (1)
 - When the church is doing some programs at PMC, I go, but not to pray personally. I pray at home and church (2)

WHY

- * To have mainly intercessory prayer (for nation, church, pastors) (1)
- * To have both personal and intercessory prayer (for nation, other Christians) (1)
- * To pray for my spiritual problems (1) * To be filled with the Holy Spirit (1)
- * To pray for power to effectively carry out my God-given task (1)
- * To pray to live an example of faith (1)
- * To pray to share love and virtue with others (1)
- * For my spiritual restoration (1) * To purify myself (1)
- * To be filled with the Holy Spirit (1) * To have spiritual experience (1)
- * To mainly pray for my personal spiritual revival (1)

PMC INFLUENCE

Very influenced (5), Influenced (3), Somewhat influenced (1), Rarely influenced (my religious life is church-centered) (2), No answer (2)

PRACTICES OR EXPERIENCES OF LAY CHURCH LEADER

- * When I pray at PMC,
 - I am frank in prayer (1); I receive power (1); I feel more God's presence (1); sinful and wrongful nature disappears (1); I have deep relationship with God through the fullness of the Holy Spirit (1); I can pray freely in a loud voice (1); I am able to pray well (1); I am able to get into deep prayer (to concentrate on prayer) (1); I feel that God seems to answer to my prayer more (1)
- * I go to PMC,
 - when my faith and passion are cooled (1); when I have hard time in my life (1); when I have problems to be resolved (1); under the direction of my pastor (1); When I am dried up spiritually and want to be filled with the Spirit (1); When I can't pray by myself (1)
- * After I visit at PMC,
 - I have peace in my mind (1); I feel refreshed (exhilaration) spiritually (1); I perceive spiritual things that I have never known (1); I am filled with the Holy Spirit (1); I am strengthened spiritually (1); my life is full of spirit (1); I feel power and confidence (1); I got used to pray in *tongsung* prayer (praying in a loud voice) and I have confidence in praying (1)

* Mainly to participate in the church program at PMC - Among seven interviewees who often go to PMC, four interviewees out of seven said that they go to PMC once in a month to participate the church program at PMC. Among those four, three interviewees said that they went to PMC only a few times per year for personal purpose. Another interviewee out of four has been participated in the Friday overnight prayer meeting for seven years at the PMC belonging to her church. But she said that she rarely went to PMC for personal purpose.

* Ten interviewees out of 13 (about 77%) often or occasionally go to PMC either to participate in the church program or to pray personally. Among these 10 interviewees, 6 interviewees go to PMC only for personal purpose.

* Nine out of 13 interviewees (about 69%) have a PMC influence in their religious lives.

Question 4. Do you think that there is any problem regarding prayer and prayer lives of Korean Christians who pray at the PMC (especially regarding healing, blessing, and the Spirit-infilling). If so, what are they? Explain. What do you think is a Christian solution?

Do you think that there is any problem regarding prayer and prayer lives of Korean Christians who pray at the PMC

IT IS PROBLEMATIC (5)

- * To say "Amen" too many times during sermon. During the time of meditation at worship, some people pray in a loud voice. Some pray in tongues with a too loud voice. Some have no temperance in prayer. Some people are influenced by the evil spirit.
- * Many people pray for healing rather than the Word-centered. The atmosphere of PMC is desultory.
- * People are praying only to solve their problems and receive blessing, instead of praying for spiritual matters.
- * People come to PMC without taking care of their families and considering their daily lives.
- * People returning from PMC do not love others. The way they speak is somewhat strange. They have a different worship style (i.e., praying in a loud voice during worship).

IT IS NO PROBLEM (5)

NO CLEAR ANSWERS (Answers that are not directly related to the question) (3)

- * Many demon possessed people come to PMC (1)
- * At PMC, there are many people who are possessed by the demon of unbelief (1).
- * Compared to the former days, less people are praying in fasting at PMC (1)

Problems of Praying for Blessing (continued on Question 4)

IT IS PROBLEMATIC (7)

1. Regarding methods of praying for blessing (3)

- One should prepare oneself to receive God's blessing. Otherwise, God does not give blessing (1)
- One should pray for blessing with humility (1)
- Blessing does not come by simply asking blessing. It comes when God is moved by means of tithe and thanksgiving offering (1)

2. Regarding motivations of praying for blessing (2)

- One should pray for blessing without selfish desire (1)
- People who received blessing should help others (1)

3. Regarding its relation to spiritual matters (1)

- People are praying too much for material blessing. However we don't have to pray for health or our material needs because God will provide all our needs only if we live a life that is right from the perspective of God (1)

4. Others (3)

- There are too many *kibok* elements (belief in prayer for material blessing). People are just asking to God without doing anything in their lives (1)
- People are only asking to receive from God without offering themselves to God (1)
- People who pray only for immediate problems are immature in faith (1)

IT IS NO PROBLEM (6)

1. Regarding its relation to spiritual matters ("when spirit goes well, everything will go well" - 3 Jn.2) (4)

- When one lives earnestly in accordance with the Word of God, God will bless him/her (1)
- Jesus taught us to pray for blessing. When we pray for spiritual things first, God will provide material things (1)
- If we pray and live in faith, God gives us blessing. God is source of blessing. We as children of God should pray for blessing (1)
- When one is spiritually upright, it is no problem to pray for blessing (1)

2. Others (2)

- It is no problem to pray for blessing (1)
- As they pray for material blessing, God will transform them. (God will lead them to mature faith.) (1)

* More than one category is possible per person.

* In my research, five interviewees out of 13, either directly and indirectly, mentioned that if they are spiritually upright in God, God will bless with material things.

Problems of Praying for Healing (continued on Question 4)

IT IS PROBLEMATIC (6)

1. Regarding healing methods (2)

- It is no good to do *anchal* (slapping the affected part with palms of hands) or give massage for healing (1)
- I have a negative opinion about *anchal*. PMC Christians seem to rely on healer too much, instead of God (1)

2. Regarding source of healing power (2)

- Healing is often done not by relying on God's grace but by the power of the spirit of delusion (1)
- Those who do *ansu* (laying on of hands on prayer) think that they (not God) heal the sick (1).

3. Others (3)

- Some people think that they can be healed only if they come to PMC (1)
- I personally do not like to receive *ansu* prayer (laying on of hands in prayer) for healing. I believe that if we personally pray to God, we can be healed if God wants (1)
- People want to be healed only through the healing power (gift) of other people without transformation of their relationship with God (1)

IT IS NO PROBLEM (7)

1. Regarding healing experiences (4)

- I personally had an experience to be healed by my own prayer (1)
- I had an experience to be healed by others' prayers (1)
- I healed others' and my diseases through my prayers (1)
- I healed incurable diseases of others (mother-in-law and son) through prayer (1)

2. Others (3)

- If healing ministry is followed by pastor's instruction, it is no problem (1)
- One gets sick due to the influence of demon (1)
- I wish I could have the gift of healing (1)

* More than one category is possible per person.

Problems of Praying for the Fullness of the Holy Spirit (continued on Question 4)

IT IS PROBLEMATIC (3)

1. Regarding its relation to bearing the fruits of the Spirit (2)

- Some people pray for only the Spirit-infilling and do not act for the good of the church or bear the fruits of the Spirit (1)
- The fullness of the Holy Spirit is understood only as outward phenomena such as spiritual gifts. It is frustrating that they do not bear the fruits of the Spirit (1)

2. Others (1)

- Though I understand the various types of faith, some people pray too loudly for the Spirit-infilling and thus disturb others in their prayer (1)

IT IS NO PROBLEM (9)

DON'T KNOW (1)

* Since I have little experience of PMC, I don't know (1)

BELIEFS OF THE FULLNESS OF THE HOLY SPIRIT

When I am filled with the Holy Spirit,

there is joy (and thanksgiving) (2); all problems are solved (2); my spirit goes well and thus everything will go well as it is recorded in the Scripture (3 Jn. 2) (1); I am able to think positively (1); I am able to do good for others (1); I have power to deal with tasks wisely (1); I myself have been changed (1); I am able to speak in tongues (1); My body is burning (1); I have confidence (1); God uses me (1); I am able to see myself (1); I am able to get along with others (human relationship) (1); I have power (1); The Word of God is sweet like honey for me (1); I have confidence of faith (1); I can rightly walk in the path of the saint (1)

In order to be filled with the Holy Spirit,

One should make supplication until he/she breaks out in sweat (1); One should repent (1)

Without the fullness of the Holy Spirit,

I can't pray (1); I can't perceive the meaning of the Scripture (1)

Other statements that reveal beliefs of interviewees

God wants us to be filled with the Holy Spirit and to do our religious life properly (1); We should receive the fullness of the Holy Spirit without reserve; I don't have any objection to the fullness of the Holy Spirit (1); Satan keeps us from being filled with the Holy Spirit (1); Television keeps me from being filled with the Holy Spirit (1); The Holy Spirit is not present in many of Presbyterian churches (1); Through conversation, I can tell whether he/she is filled with the Holy Spirit or not (1); The Spirit-infilling can't be compared with anything else in this world (1); One should continually be re-filled with the Holy Spirit (1); Through worship, I can experience the fullness of the Holy Spirit (1); One should offer godly worship at church. But at PMC, it is all right to sing praise hymns with clapping hands and to pray in a loud voice (1); One can receive the fullness of the Holy Spirit by praying and listening to the Word of God (1); God gives us the Spirit-infilling in order to do the Lord's work (1)

Christian Solutions

The church should teach the Word of God correctly (3)

- When one prays standing on the Word of God, he/she can offer mature prayer. The Word of God gives depth of prayer, spiritual perception, and spiritual discernment (1)
- The church should teach correctly why we should pray and read the Scripture. The church should focus on making mature Christians (real disciples of Jesus), instead of increasing number of church members (1)
- Through the Word of God, miracles and revival (of life) should take place (1)

Appendix E

Participant Observation of PMC Revival Meetings

	PMC	DATE	MEETING	NAME OF PREACHER	TEXT	SERMON TITLE/CONTENT
1	Osanri	6.15	Evening		Acts 16:16-24	What drives you to live?
2	Osanri	6.16	Morning	Yong H. Im	Jn. 2:1-11	Let's change our physical constitution
3	Osanri	6.16	Evening	Oh Y. Kwon	Mt. 15:21-28	Your request is granted
4	Osanri	6.17	Morning	Kee D. Kim	Exo. 8:1-15	Impact of the Prayer of God's Servant on God
5	Osanri	6.17	Evening	Young K. Park	Jer. 33:1-3	Power of the Lord
6	Osanri	6.18	Morning	Suk H. Go	Phil. 1:8	Heart of the Christ
7	Daehan	6.21	Evening	Yong K. Cho	Jer. 17:1-18	Trust leads Blessing
8	Daehan	6.22	Evening	Yong K. Cho	Lk. 10:25-28	Obedience leads Blessing
9	Osanri	7.1	Evening		Lk. 24:39	The Gospel reported at the Tomb
10	Osanri	7.2	Morning	Suk H. Go		
11	Osanri	7.2	Evening	Byung S. Go	Acts 2:37-47	The Spirit-filled Christian
12	Hanolsan	7.14	Afternoon	Young K. Lee		Spiritual Gifts
13	Hanolsan	7.14	Evening	Sun I. Ahn	Lk. 19:1-10	
14	Hanolsan	7.15	Morning	Sun I. Ahn	Exo. 3:1-5 Zec. 3:1-5	Lord! Use me!
15	Hanolsan	7.15	Afternoon	Young K. Lee	Gen. 30:25-43	Calling and the Spiritual Gifts
16	Hanolsan	7.16	Morning			
17	Hanolsan	7.27	Evening	Jung H. Shin	Acts 19:1-7	Let's receive the Fullness of the Holy Spirit
18	Hanolsan	7.29	Afternoon	Hyo E. Lee	Gen. 39:1-6	Success in Faith
19	Hanolsan	7.29	Evening	Jung H. Shin	Mt. 4:1-11	The Jesus led by the Holy Spirit
20	Juamsan	6.9	Morning	Soon Y. Lee		
21	Kangnam Fasting	6.19	Evening	Hyung E. Jee	Jn. 17:8	People who received the Word
22	Hallejuah	6.24	Afternoon	Kay H. Kim	La. 3:19-39	

* Pastors at PMC sometimes preached their sermons without noting sermon titles.

Appendix F

The 1998 Osanri PMC Statistics

Date of Record: The End of November (1998)

1. DENOMINATIONS (%)

Yoido	Ch. of God	Presby.	Metho.	Holiness	Baptist	Others	Total
36%	8%	40%	7%	4%	2%	3%	100%

2. CHURCH POSITIONS (%)

Pastor	<i>Chundosa</i>	Pastor's Wife	Elder	Kwonsa	Deacon	No Po.	Total
4%	4%	2%	2%	6%	36%	46%	100%

3. PRAYER CONTENTS (%)

Religious Problems (Spirit-infilling)	Healing	Spouse	Children	Occupation (직장)
86%	2%	1%	2%	1%

Business	Marriage	Church	House	Others	Total
2%	1%	1%	1%	3%	100%

4. SEX (%)

Male	Female	Total
38% (56,139)	62% (91,237)	100% (147,376)

Statistics of Whole Year of 1998 (including December):

Male (60,415) – 38% Female (97,699) – 62% Total (158,114) – 100%

5. AGE (%)

11-20	21-30	31-40	41-50	51-60	Over 60	Total
1%	13%	25%	31%	20%	10%	100%

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