

LIBERTY UNIVERSITY SCHOOL OF MUSIC

**Developing Strategies to Implement the D.W.S. program of Liberty University  
in South Korea**

A Thesis Submitted to  
the Faculty of Liberty University School of Music  
in Candidacy for the Degree of  
Doctor of Worship Studies

by

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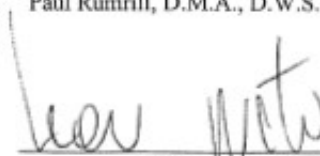
## LIBERTY UNIVERSITY SCHOOL OF MUSIC

## THESIS APPROVAL SHEET

Developing Strategies to Implement the D.W.S. Program of Liberty University  
in South Korea



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## ABSTRACT

### **Developing Strategies to Implement the D.W.S. Program of Liberty University in South Korea**

This study suggests practical strategies to implement the Doctor of Worship Studies program of Liberty University in South Korea. In the past several decades, Christian worship in South Korea has followed America's footsteps of worship transition. As many Christian leaders in the U.S. have agreed on the urgency of worship renewal, so have Christian leaders in South Korea. True worship must be relational with the Triune God, which is the core of Christian worship. When worship lacks a rightful relationship with God, it becomes human-centered and ritualistic. Worship renewal must flow from the worship leaders to laypeople, and it is imperative to educate worship leaders and ministers in Korea with biblical principles and sound worship theology. The D.W.S. program of Liberty University, launched in 2013-2014, has steadily grown to substantially educate professional worship practitioners in the U.S. with biblical worship principles. Therefore, this doctoral-level worship program is expected to serve as a practical ground for worship renewal in South Korea if duly offered based on program analyses and insightful advice from Korean professional worship practitioners. A strategic study was undertaken with materials from the current D.W.S. program and the initiative Korean D.W.S. program of 2013 and through interviews of twenty-one Christian worship leaders in South Korea. The outcome of this study in Chapter 6 can further be applied to various other worship education programs for South Korea and mission fields in other countries as well.

*Keywords: worship, renewal, transition, relationship, biblical principle, theology, education*

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## **CHAPTER 1: INTRODUCTION**

### **Motivational Thoughts on Worship**

That worship is in a crisis is always true. There has never been a time when worship was not in crisis since the worship of Cain and Abel, the first act of worship mentioned in human history.<sup>1</sup> Genesis 4:3-5 illustrates Abel's worship was accepted by God, while Cain's was not; "In the course of time, Cain brought some of the fruits of the soil as an offering to the Lord. And Abel also brought an offering--fat portions from some of the firstborn of his flock. The Lord looked with favor on Abel and his offering, but on Cain and his offering he did not look with favor."<sup>2</sup> Abel offered to the Lord "what is right," while Cain did not. Abel may have brought offerings as prescribed by God, but Cain brought just "some" of his produce by his standard. The essential difference, however, is not in what they brought to the Lord. It was in their mindset. Abel obeyed and tried to please God, but Cain did not. Abel focused on God in his worship, whereas Cain focused on himself.

God is relational in nature, which is evident in the triune relationship.<sup>3</sup> God's relational personality was the motivation for creating humankind in His image (Gen. 1:26-27). In other

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<sup>1</sup> This first act of worship designates the first worship in human history out of the Garden while Adam and Eve did worship God in Eden.

<sup>2</sup> "Unless otherwise noted, all biblical passages referenced are in the New International Version."

<sup>3</sup> Although there is no trinitarian doctrine clarified in the Scriptures, there are many verses that testify God's triune relationship; "As soon as Jesus was baptized...at that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, 'this is my Son, whom I love; with him I am well pleased' (Matthew 3:16-17); "...baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19); "And I will ask the Father, and he will give you another advocate to help



words, the triune God created humankind to allow a sincere and truthful relationship with Him, which is the essence of worship. Sadly, humankind (a.k.a. Adam and Eve) disobeyed their Creator in the garden, and at the moment of disobedience, humankind was dead in spirit and was instantly disconnected from the Creator. As a result, they began to see themselves, not God; “then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves” (Genesis 3:7). Worshippers focusing on themselves instead of focusing on God, the object of worship, continue to reflect this scene.<sup>4</sup> So, the first humankind fell, and there was no way for them and their offspring to reconnect with God on their own. Only the perfect God could restore the relationship through His initiative. He approached humankind and revealed Himself to reopen the channel for them to worship Him.

Moses’ law was God’s revelation to restore the broken relationship in the Old Testament. When God prescribed laws and decrees, He meant them as protective guards between Him and His people. Without laws and regulations, the fallen people could not meet with the righteous and flawless God without risking their lives. Although restrictive and punitive, the law was God’s way, with His love and justice reflected, to connect with and protect sinful people who disobeyed and departed from Him.

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you and be with you forever” (John 14:16); Robert Letham, *Systematic Theology* (Wheaton, IL: Crossway, 2019), 120; Letham asserts, “the Father and the Son are numerically one. Yet the Son is not the Father, the Father is not the Son, and the Holy Spirit is neither the Father nor the Son. And yet the three are one...of distinction.” Ibid., 120; “the three work in harmony rather than in unison...without hierarchy.”

<sup>4</sup> Oswald Chambers, *My Utmost for His Highest* (Grand Rapids, MI: Discovery House, 2017), August 19; Chambers warns about the danger of self-awareness that disturbs worshippers’ focus on God and constantly brings “a sense of struggling and turmoil” into the life of worshippers.

The law was “perfect in its nature, but imperfect in its results. It was a perfect expression of God’s righteousness, but an imperfect means of making man righteous.”<sup>5</sup> The law was an imperfect means because it was only an anticipation of the perfect worship that forthcoming Jesus would establish. It would also become distorted and corrupt to be practiced by sinful humankind. God never meant His laws and decrees to be snares and stumbling stones. He never created them to keep people away from Him. However, God’s precepts were turned into a legalistic formula and used to promote privilege among people and separation from God rather than helping people connect with God. As a result, the God-given laws and decrees became an agency of death, and so did the worship. Worship of God’s people became idolatry when it focused on people, not God.

Jesus was the Word (John 1:1-5), and he physically revealed Himself to people. The long-awaited savior permanently restored the broken relationship and opened the way for the people to be reunited with their Creator. Through Him, worship was perfected and renewed as Christocentric worship (Heb. 2:12).<sup>6</sup> There is no true worship without Him, who is the Alpha and Omega (Rev. 1:8; 22:13). However, new worship perfected by Jesus can become distorted again, being practiced by sinful men. Without entirely relying on the indwelling Holy Spirit and the Word of God, worshippers can fail to focus rightly on God, the object of worship, eventually making it unacceptable. As history has witnessed, the men-focused worship created “religion” and pushed God to the sideline. This religious and superficial worship thwarted the relationship between God and worshippers to become dysfunctional, resulting in many forms of legalism and

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<sup>5</sup> “Hebrews 7:19--was the law of Moses perfect or imperfect?” *Defending Inerrancy*, <https://libguides.heidelberg.edu/chicago/web>.

<sup>6</sup> Jesus is both the God revealed to us and the utmost worship leader.

idolatry, if not utterly developed into heresy and pseudo-Christian belief systems throughout history. The Catholic church institution made worship a religion, and so did the Protestant church organizations as time went by after the beginning of the Reformation. Modern Christian worship has been challenged and troubled by never-ending worship wars, and people were disoriented like the first humankind. They were “consumed by their outward condition, instead of their inward beauty and purpose.”<sup>7</sup>

Therefore, whether focusing on God or us in worship has always been the determiner between true and false worship, and the Scripture has always been the absolute litmus test for our focus. In other words, humans not grounded on the Scripture and its sound principles can never realize how to correct and reconnect to return to a proper relationship with God.

The initial sign of discontinuation in the spiritual relationship comes with a change in our perspectives and priorities, which is the state of spiritual staleness. As the plant without water withers, “[spiritual] staleness indicates that something in our lives is out of step with God.”<sup>8</sup> When Christians’ lives go stale, their worship becomes dry and formalistic, and it is because worshippers are away from the Word. The indwelling Holy Spirit becomes weakened when this state repeats and continues without mending from the Word.

The solution is, therefore, always in the Scripture, which echoes what A.W.Tozer emphasized and lived his whole life; “our ideas of worship must be in complete harmony with the revealed Word of God.”<sup>9</sup> When worshippers return to biblical principles, they can regain

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<sup>7</sup> A.W.Tozer, *The Purpose of Man: Designed to Worship*, compiled and edited by James L. Snyder (Bloomington, MN: Bethany House Publishers, 2009), 24.

<sup>8</sup> Oswald Chambers, January 20.

<sup>9</sup> Tozer, *The Purpose of Man*, 18.

their true sense to realize the critical need and ways of focusing on God. Then, worship becomes renewed and acceptable to God.

God's rules and statutes flowed from priests to the laypeople in the Scripture.<sup>10</sup> So did the worship principles. Thus, worship leaders and ministers must be first educated with the Word and live out the principles to become exemplars. Then, the worship principles can be correctly taught and trained to the lay worshippers. Jesus would not have had to crucify Himself for mankind's sin if ordinary people could correct themselves and renew truthful worship without the absolute authority of the Scriptures. However, Jesus came down to earth, and people received the message. Jesus had to sacrifice Himself on the cross, and people were forgiven. Apostles and priests first learned the principle of sacrifice and passed it down to the collective worshippers.

Therefore, worship renewal should come with proper education of the worship leader first to flow down to the general worshipping community. Without worship leaders' awakening, lay worshippers will tend to miss true worship, which is not different from Cain's worship.

### **Motivational Background for the Study**

A "Sunday worshipper" is the icon of a superficial or false worshipper in modern times who focuses on himself six days a week and still cannot devote himself to God during Sunday worship. The question is whether a usual person, who has been self-oriented for six days, can sincerely offer himself to God on Sunday only. It is improbable because whatever dominates a person's life during the week, whether duties or leisure, still dominates off the weekdays due to

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<sup>10</sup> Matthew 28:18-20; 2 Timothy 2:2; Ephesians 4:11-16; Deuteronomy 6:4-9; also, apostle Paul repeated "imitate me" in his letters. Worship principles are of no difference.

“psychological inertia.”<sup>11</sup> Conversely, a person who tries to devote themselves to God during the week could also faithfully worship God on Sunday.

Before I began my studies on worship in 2014, my understanding of worship was similar to that of a Sunday worshipper.<sup>12</sup> As I took courses in the D.W.S. (Doctor of Worship Studies) program, my views on worship changed, and I learned the core principles of the “worship lifestyle.” I confess that I was the best beneficiary of this study, which opened my spiritual eyes and helped me renew my relationship with God. This doctoral-level program required a substantial amount of reading on cultural and social topics related to Christian worship and ministries, pushing me further to reflect on the reading through arduous writing assignments. It consequently helped re-assess, re-establish, and refine my understanding of biblical worship theologies and principles. Each course also required a pedagogical application to teach others on the same topic. The contents and assignments built in each course were impactful and pragmatic, faithfully grounded on the Word of God.

Another pivotal opportunity in the Spring of 2017 helped reassure my views on the value of the D.W.S. program. It involved me working with several Korean students resuming the coursework in a satellite setting. Until the end of 2015, the Korean students pursued their D.W.S. degree with courses exclusively designed and piloted for the Korean market, operated by a Liberty-entrusted Korean agency and taught by a few Liberty-approved Korean instructors. The

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<sup>11</sup> Carlos Alos-Ferrer et al., “Inertia and Decision Making,” *Frontiers in Psychology: Decision Neuroscience* (February 2016) <https://www.frontiersin.org/articles/10.3389/fpsyg.2016.00169/full>; tendency to maintain the status quo.

<sup>12</sup> It is a standard practice to avoid writing in the first-person point of view in academic writing; however, a direct and actual motivation for writing this thesis is based on the researcher’s own experience with the D.W.S. program as both a student and instructor of this program. The first-person POV will be only limited to the introduction of the thesis and has been approved by the thesis director.

pilot program, however, had been held off for a few semesters until Spring 2017 due to administrative complexity between the Korean agency and the Liberty administration. As the program resumed in the Spring of 2017 in the satellite setting, I began to serve as the interpreter of lectures taught by the School of Music faculty. Later my role expanded, with the opportunity to serve as the instructor and the thesis director of the teach-out Korean program.

Through my experiences with the Korean D.W.S. program since 2017, I saw the program's value for Korean worship leaders, which inspired me to shape the topic for this thesis. The more I researched this topic, hearing from a few key personnel involved with the Korean program, the more I believed in the necessity of resuming the D.W.S. program uniquely developed with Korean content for Korean worship leadership. I prayerfully hope this study can result in practical and effective strategies to implement the D.W.S. program of Liberty University in South Korea and contribute to rekindling the need.

### **Brief History of Christianity in Korea**

Fervent worshippers in South Korea significantly contributed to the massive growth of the Protestant church in the 20<sup>th</sup> century. They willingly dedicated much of their off-duty time to church gatherings and weekly corporate worship. Without those God-raised worshippers, the Korean church would not have existed or grown to today's stature. Sunday worship has particularly been "central to church life in Korea."<sup>13</sup> Christians who lived through the 1980s and 1990s would agree that they had often spent the entire Sunday at the church with the main worship service in the morning, departmental and committee gatherings after the fellowship

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<sup>13</sup> Seong-Won Park, "Worship in the Presbyterian Church in Korea," In *Christian Worship in Reformed Churches Past and Present*, Edited by Lukas Vischer (Grand Rapids, MI: William B. Eerdmans Publishing, 2003), 194.

lunch, and evening worship services after the dinner. Many Korean worshippers did not hesitate to attend Wednesday evening worship service, an overnight prayer meeting on Friday, and daybreak prayers during the weekdays, in addition to their dedication on Sundays.

Such a vibrant Christian worship culture in Korea<sup>14</sup> was unparalleled worldwide during the second half of the 20<sup>th</sup> century by the number of Protestant churches and sizes of mega-churches in South Korea.<sup>15</sup> Consequently, one-fourth of South Korea's population comprised Protestant Christians during the peak of its growth in the 1990s.

Protestantism was first introduced to Korea toward the end of the 19<sup>th</sup> century. Unlike Catholicism, which landed on Korean soil in the latter part of the 18<sup>th</sup> century and spread through continuous and severe persecutions for a hundred years, Protestantism witnessed Korean society be more open, thanks to young progressive Korean intellectuals desiring to acquire Western knowledge. This openness was viewed as a fertile ground for evangelism by Western missionaries.<sup>16</sup>

Headed by Presbyterian and Episcopal Methodist missionaries from the United States in 1884, missionaries from several different boards and denominations of Canada, Australia, and England joined the United States' mission works in Korea during the following decade. Since the United States paved the road for missionaries in Korea, Korean Protestantism was dominated by

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<sup>14</sup> It refers to South Korea or Republic of Korea

<sup>15</sup> Andrew E. Kim, "A History of Christianity in Korea: From Its Troubled Beginning to Its Contemporary Success," *Korea Journal* 35, 2 (June 1995), 34; there were 35,000 protestant churches and 50,000 pastors by 1994, making the South Korean church one of the most vital and dynamic in the world at that time.

<sup>16</sup> *Ibid.*, 39.

American styles.<sup>17</sup> To be more accurate, “their [North American Presbyterian] understanding of the Reformed theological tradition was, in fact, eponymous for Presbyterianism in Korea,”<sup>18</sup> which is still dominant over other denominations, including Baptists in the Korean church today.

The liturgy of Korean worship during the first decade of mission works was much simplified following the practice of American missionaries in Korea whose theological beliefs were formed by Puritanism, revivalism, and the missionary movement.<sup>19</sup> However, the Great Revival in Pyongyang in 1907 “swept” through the Korean churches and set the atmosphere for cultivating the worship style unique to Korean Protestantism. Some unique characteristics included “committed prayer, an emphasis on the presence of the Holy Spirit in worship, the great value placed on feelings, story-telling sermons, dawn meditation, emphasis on the Bible, and mission-oriented worship.”<sup>20</sup>

The period of Japanese colonization from 1910 to 1945 was the Dark Age of Korean Christianity and worship. Although the Protestant missionaries stayed neutral with the annexation in 1910 and the ruling of the Japanese government, many Korean converts played a significant role in the independence movement, and the Japanese government soon equated the Korean converts with nationalists. As a result, churches became the target of the Japanese’ brutal censorship and persecution.

Japanese persecution of Korean people and religions at large had developed to another level when the Japanese government forced “Japanization” of Korean people while attempting to

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<sup>17</sup> Ch’ae-yong Chu, “A History of the Protestant Church in Korea from a New Perspectives,” In *Korea and Christianity* ed. by Chai-shin Yu (CA: Asian Humanities Press, 2004), 149.

<sup>18</sup> Seong-Won Park, “Worship in the Presbyterian Church in Korea,” 195.

<sup>19</sup> Ibid.

<sup>20</sup> Ibid., 196.



eradicate Korean culture and language over the time of the colony. It reached the climax toward the end of the 1930s into the 40s, the time of the Japanese' dominance over East Asia with its high militarism. In order to indoctrinate the Korean people, they forced Shintoism, emperor worship, and Korean churches eventually gave in due to relentless and cruel persecution, including the execution of many Christian leaders and missionaries. Sadly, during this Dark Age, Christian worship became contaminated with Shintoism and had to reject essential Christian principles.<sup>21</sup>

After liberation from Japan in 1945, pre-war Korea was soon divided into two ideologically opposing governments, intervened by two superpowers, the Soviet Union and the United States. The conditions toward Christianity were greatly differed between the North and South. While Christianity was welcomed and missionaries previously banished by the Japanese government could return to the South, deliberate and robust persecutions over Christianity took place in the North. As a result, Christians either remained in the North to be arrested and executed or escaped to the South.

As the Korean War broke out, there were unprecedented persecutions of Christian churches in the communist-occupied areas that “outweighed the persecutions suffered by the Catholics during the nineteenth century” since communists sorted them out as “anti-communist” and “sympathizers of American imperialism.”<sup>22</sup> The Korean War, which lasted for three years and left an unrecoverable scar on the Korean people, was also “the most opportune time for

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<sup>21</sup> Andrew E. Kim, “A History of Christianity in Korea,” 42-45.

<sup>22</sup> Ibid., 46.

evangelization.”<sup>23</sup> The most significant amount of aid came from the American churches, which was the firm ground for many Koreans to convert to Christianity.

South Korea witnessed a “conversion boom”<sup>24</sup> to Christianity in the 1960s thanks to the churches’ active involvement in helping the isolated and underprivileged people with materials, social services, and spiritual guidance in the wake of the War. Korean churches also served as the democratic force for the war-stricken people in social and political issues that added: “the popular notion of Christianity as the champion of the people and of justice.”<sup>25</sup> Consequently, the number of Christian people doubled every decade between the 1950s and 1980s. In the 1990s, the Christian population, including the Catholics, reached its peak to comprise one-third of the entire population, and South Korea wrote the most dynamic success story about church growth in the world.

The Protestant church was split in two major directions in the 1960s. One was toward “a joint body of churches through an ecumenical movement,”<sup>26</sup> and the other was toward establishing “a joint body of churches through the movement of a Korean gospel based on theology of pure evangelism.”<sup>27</sup> Although both had merits and demerits, the latter “held mammoth assemblies in the 1970s and operated from the position that quantity is quality.”<sup>28</sup> This latter trend became mainstream Protestant Christianity in Korea until the end of the 20<sup>th</sup> century,

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<sup>23</sup> Andrew E. Kim, “A History of Christianity in Korea,” 46.

<sup>24</sup> Ibid., 47.

<sup>25</sup> Ibid.

<sup>26, 27, 28</sup> Ch’ae-yong Chu, “A History of the Protestant Church in Korea,” 154.

which was in the footsteps of the Protestant churches in the United States, emphasizing the church growth movement during a similar period.

### **Statement of the Problem**

The current scene of the Protestant church and its worship in South Korea is much different from the previous century that saw unprecedented church growth in a short period and unparalleled dynamism among its worshippers. While such fervor and growth of Protestant Christianity synchronized with the economic development of South Korea in the 20<sup>th</sup> century, the same Christianity is now experiencing stagnancy.

The Korean church, on the surface, is still influential in society with so many mega-churches and a significant number of believers. Internally, however, it has stopped serving as a channel to help establish and grow a relationship between God and His people through truthful worship. It has lost spirituality and is losing young generations consequently.<sup>29</sup> Behind the church's loss of its spiritual power and dynamism are problems that have long developed along with the history of Christianity in Korea.

First, Christianity has become a Sunday religion. The notion that worship is for Sunday and Sunday is for worship has long settled in Korean Christians' mindsets, in which six weekdays is the time in and for the world, and Sunday is the time at the church. Sunday Christian or Sunday worship had first formalized during the Japanese colony, long before Korea's industrialization. "A major phenomenon that arose in the Korean church in the 1920s featured sectarianism running counter to its history, and its [the Korean church] education policy focused

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<sup>29</sup> Sarah E. Zylstra, "Why Christianity Quit Growing in Korea," *International Mission News* (May 14, 2019) <https://www.thegospelcoalition.org/article/christianity-quit-growing-korea/>; Zylstra asserts that among the main reasons are secularization, "easy believism or soft legalism" in which pastors look at Scripture from a topical framework rather than a biblical-theological framework, and distrust due to "the public failure of church leadership."

on Sunday schools for children.”<sup>30</sup> Influenced by this trend, “Christianity had become a religion for Sundays only, and it meant the isolation of the Korean church from society.”<sup>31</sup> The real issue, however, was not a simple separation of the church from society. Worshippers’ minds were separated from God, the object of worship.

While it is natural that Christianity is seen as a religion in non-believers’ eyes, it should be more than a religion in true believers’ mindsets. The essential difference between religion and true Christianity is whether it is about a ritual or true worship and is centered on the object of worship or the worshipper. Religious rituals eventually focus on what worshippers do, whereas Christian worship is supposed to focus on God with the worshippers’ mindset.

Second, the church has become a place of gain instead of learning and practicing the principle of sharing and sacrificing, following Jesus’ sacrificial love. In the wake of the Korean War, the church’s involvement in social issues and humanistic aid was commendable. Still, it had also cultivated the church culture representing materialistic blessings and catering to people’s tastes, endangering the worship service and its related activities to focus more on worshippers, not the object of worship. Sunday schools gathered kids with presents and gifts, and adult services attracted people with God’s blessings as promises for affluence and success. Then, people responded with offerings and dedication to the church. God is seldom found in these modern church scenes in Korea. Worship has become chiefly about God’s blessings over the church attendees.

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<sup>30</sup> Ch’ae-yong Chu, “A History of the Protestant Church in Korea,” 153.

<sup>31</sup> Ibid.; the bottom of this issue was started by the Japanese government who made the lives of Koreans severely miserable and made owner-farmers extinct, and the Korean church did not intervene in the problem directly.

What the Bible consistently teaches about worship is a worshipful lifestyle with obedience to God. It should not be misunderstood that a worshipful lifestyle is living a life with continuous daily rituals in addition to Sunday worship, which will be onerous and meaningless. It is instead a lifelong friendship with God in the daily spiritual journey. The worship lifestyle should be replenishing and refreshing with the friendship that He promised; “I no longer call you servants, because a servant...Instead, I have called you friends” (John 15:15); “Come to me all who are weary and burdened, and I will give you rest.” (Matthew 11:28). Thus, it is relational worship with God that matters, which must be continuously learned, reminded of, and practiced throughout one’s life, according to the very principles in the Bible.

Third, the corporate worship service is centered around the sermon while every other part of worship falls in the backdrop. It appears to be only a matter of worship format but is indeed an issue to be addressed for worship renewal and church revival in Korea. This “Korean liturgy” has long developed to reflect the hierarchical structure within the church leadership, where the senior pastor possesses the most significant authority. A transition to the modern style of worship seems to have only happened in the use of music and the atmosphere of worship through the change of time in Korea. The church has not yet witnessed the desirable change within the leadership.

As every aspect of personal worship with God is essential, every part of corporate worship is vital. Praise and worship, homily, prayer, invitation, commissioning, and fellowship must be organically balanced and coherent in the corporate worship service as body parts are connected and function organically. In balanced worship, praise and worship are not so much of preparation or supplementary to the sermons as other parts are not insignificant to omit depending on circumstances.

### Need for the Study

There are few worship degree programs in Korea and none at the doctoral level. Most worship leaders and ministers serving at the church have either earned postgraduate degrees in theological and pastoral studies or traditional church music. They are now agreeing to the necessity of professional training in worship studies.<sup>32</sup> To be effective, they need a rigorous doctoral-level program in worship studies that deepens their understanding of modern worship and strengthens biblical, historical, and philosophical foundations of worship to correctly lead worship in services and educate general worshippers with sound biblical principles.

The scarcity of worship training programs in Korea has resulted from a unique worship culture based on the “Korean liturgy.” As previously mentioned, the corporate worship service in Korea has centered on preaching, while other worship elements have become supplementary to the preaching. Most seminaries in Korea have aligned with this status quo and offered one or two overview courses on Christian worship within divinity programs. Even these delimited offerings have primarily dealt with topics on worship liturgy and preaching, with brief or superficial summaries of general worship theology and history.<sup>33</sup> In-depth discussions on worship principles and current worship topics seldom exist to assist with many churches’ desirable transitions to balanced modern worship.

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<sup>32</sup> Many voices spoke out about the problematic reality of untrained worship leaders and their influences on themselves, the congregation, and worship at large in Korea, which reflects the urgency of Korean worship leaders’ healthy education. Some examples of the many voices are; Yoo Jung Lee, “7. Worship Leadership,” September 9, 2013, accessed June 06, 2022, <http://yoojunglee.tistory.com>; Hyo Seop Kim, “Effective Worship Leaders in South Korea Churches: Seven Biblical Attitude Principles of a Worship Leader” (D. Min. Thesis, Liberty Baptist Theological Seminary, 2014); Kyuhyuk Lee, “A Study for Training and Building Up Worship Leaders for Spiritual Maturity and Revival in South Korea” (D. Min. Thesis, Liberty University School of Divinity, 2017); Dong Hyun Kwon, “An Effective Online Training Strategy for Worship Leaders in Korea” (D.W.S. Thesis, Liberty University School of Music, 2021).

<sup>33</sup> This finding is based on interviews with twenty worship pastors and ministers who are currently serving local churches in Korea and in the U.S.

The D.W.S. of Liberty University is a practical capstone program that could meet the needs of worship leaders and ministers in Korea. While the current online program has been fully developed to operate successfully, localization and contextualization are essential to adapt to the uniqueness of the Korean worship circumstances. Therefore, this study aims to develop viable strategies for offering the D.W.S. program to South Korean worship leadership.

### **Hypothesis**

Liberty University has been critical in shaping modern American worship since the latter part of the 20th century. It has always been at the forefront of educating and producing worship leaders through its practical and biblical worship degree programs. Launched in 2013-2014, the D.W.S. program has served as a practical capstone program,<sup>34</sup> and the Korean version of it can become an eminent training tool for many worship leaders in Korea once methodically implemented based on an analytical and strategic study. The program could also pave the road and serve as the pivot for implementing Liberty's other worship programs from undergraduate to the Ph.D. levels, which eventually will assist with laying a foundation for healthy worship renewal in South Korea.

### **Methodology**

An analytical and strategic study was essential to bring forth effective logistics to implement the capstone program in South Korea. First, the pilot program in 2013 was investigated. The details of how the program was initiated and operated in Korea provided significant insight for this study. Although the Korean program was discontinued before long, it served as a channel to gain meaningful data about the market and its needs. Second, the D.W.S.

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<sup>34</sup> The Ph.D. program in Christian Worship was recently developed as the terminal degree in Worship Studies, which "focuses heavily on research" covering biblical foundations, theology, and the philosophy of worship.

program review for the academic year 2017-18, the analytical summary of the program's curriculum development during that year, was examined.<sup>35</sup> This document was another insightful resource on the operational aspects of the program on the main campus.

Third, the study performed interviews of twenty-one worship leaders and ministers in Korea and the U.S. throughout June and July 2022 to hear their insights about the demand for the program in Korea. Since all participants had seven to thirty-plus years of experience in worship leading and educating at local churches and colleges, their answers to the established interview questions were believed to be highly relevant. Detailed research methodologies and responses to the interview questionnaire are discussed in chapters three and four of this thesis.

### **Limitations**

This study is limited to developing methods to implement the D.W.S. program only, while there are many other degree programs in worship at Liberty University as residential and online studies. These other worship programs will eventually be valuable for the Korean worship community and may be further investigated after this study. The strategies developed in this thesis may be partly adapted to their specifics.

Also, this study is limited to developing strategies for the academic aspects of the program based on the three previously mentioned resources: findings from the Korean initiative program, the D.W.S. program review, and the interviews. However, the discussion of the detailed content of each coursework is not the focus of this study. In-depth analyses of business, financial, and legal aspects of administering the program are also excluded from this study.

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<sup>35</sup> A copy of the program review was generously given by the School of Music online administration for this study.



### Definition of Terms

Christian worship is different from religious rituals and idol worship. It is an expression of fear and reverence toward the One True God, and the only one worthy to receive our reverence, echoing Moses' admonishment to the Israelites, "Fear the Lord your God. Serve him only and take your oaths in his name" (Deut. 6:13). Therefore, it is crucial to examine a few key terms of Christian worship before proceeding to the main part of the study.

*Christocentric Worship*: this term denotes Christian worship since the time of the New Testament, which always must be Christ-centered. Fowler says, "God has provided in His son, Jesus Christ, an entirely new basis of life and worship."<sup>36</sup> There is nothing we humans can do to make worship inherently truthful, beautiful, or successful. Fowler continues to affirm that "in Christian worship, the Christian participates in what Christ continues to do as the living Lord in our lives. We participate in His life, His ministry, His intercession and worship."<sup>37</sup> Therefore, "Christian worship is evoked, activated and generated by Jesus Christ,"<sup>38</sup> which is the true meaning of Christocentric worship.

*Worship Leader*: a worship leader is one who leads the congregation to worship God. Biblically speaking, Jesus Christ is the only true worship leader, who is the "one mediator between God and men" (1 Tim. 2:5) and said, "no one comes to the Father except through me" (John 14:6). However, there are many ministers on the earth who are entitled to play the role of worship leader, along with Jesus Christ, within corporate worship by the necessity of the

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<sup>36</sup> James A. Fowler, "Christocentric Worship: A Study of Biblical Basis of Christian Worship," *Christ in You Ministries* (2004): <https://www.christinyou.net/pages/chrstoworsh.html>.

<sup>37</sup> Ibid.

<sup>38</sup> Ibid.

physical presence of worship leaders who can assist worshippers with praise and music. Worship leaders are to be multi-functional as musicians, pastors, theologians, administrators, counselors, fellow worshippers, etc.

Since earthly worship leaders are also worshippers, still with sinful nature, and are not perfect as Jesus Christ, they should vigorously train themselves in God's Word and make an effort to live out the biblical principles to become exemplars to lay worshippers. On the contrary, Jesus Christ, the true Worship Leader, is "both the subject and the object of Christian worship, which is thus completely Christocentric."<sup>39</sup> Christian worship cannot be adequately understood without the concepts of Christocentric worship and Jesus Christ as the *Worship Leader* biblically taught and clarified.

*Renewal of Worship* means correcting or restoring human-centered and religious worship to God-centered worship, as the Bible teaches. God-centered worship is irrelevant to a space; it does not refer to a well-structured worship service or sacred location. "But the time is coming—indeed, it's here now—when true worshipers will worship the Father in spirit and in truth. The Father is looking for those who will worship him that way. For God is Spirit, so those who worship him must worship in spirit and truth" (John 4:23-24). Renewal of worship is not merely about having biblical knowledge about worship either, although biblical knowledge can be helpful as an essential guide to the restoration of worship. Renewal of worship is acknowledging "God is Spirit," establishing, maintaining, and growing the personal relationship with the Spirit, which is essentially and only accomplishable by having a worship lifestyle.

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<sup>39</sup> James A. Fowler, <https://www.christinyou.net/pages/chrstoworsh.html>.

*A Worship Lifestyle* is a lifestyle that maintains moments of worshipping and walking with God daily. It means that Christians who live a worshipful lifestyle are married to God, constantly thinking and behaving from God's perspective. Cornwall says, "The Father is the originator of worship...God is not a divorced parent who has visiting rights only on Sundays"<sup>40</sup> God, who is the object of worship, is not limited. He is omnipresent in Christians' lives. Fowler says, "Christian worship transpires only as the Spirit of Christ, who is the reality of God, expresses the character of God in the behavior of man to the glory of God."<sup>41</sup> The general behavior or tendency of a man is not fully exposed at the once-a-week Sunday corporate worship, but it can be revealed during the person's daily, authentic life patterns throughout a given week. Therefore, Christians must reveal the "worth-ship of God's character" in everyday behavior and reaction to life happenings, which is only possible by maintaining the perspective of God through a continuous relationship with the indwelling Spirit of God. If even daily worship becomes a religious routine without a genuine relationship with the living God, it is not different from once-a-week Sunday worship. Living a lifestyle of worship is "offering [our] bodies as a living sacrifice, holy and pleasing to God—this is [our] true and proper worship" (Rom. 12:1), as Paul urged. Then, Sunday corporate worship will be "a corporate overflowing of a worshipping life."<sup>42</sup>

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<sup>40</sup> Judson Cornwall, *Worship As Jesus Taught It* (Tulsa, OK: Victory House Publishers, 1987), 138, quoted in James A. Fowler, "Christocentric Worship: A Study of Biblical Basis of Christian Worship," *Christ in You Ministries* (2004): <https://www.christinyou.net/pages/chrstoworsh.html>.

<sup>41</sup> Ibid.

<sup>42</sup> John MacArthur Jr., *The Ultimate Priority* (Chicago, IL: Moody Press, 1983), viii, quoted in James A. Fowler, "Christocentric Worship: A Study of Biblical Basis of Christian Worship," *Christ in You Ministries* (2004): <https://www.christinyou.net/pages/chrstoworsh.html>.

## **CHAPTER 2: LITERATURE REVIEW**

This study was motivated by the author's experience with the D.W.S. program. Notably, the program's emphasis on biblical theology and principles with "worship lifestyle" as its core value was the primary source of the author's view change on worship. Therefore, this review begins with the literature on worship theology and the biblical definition of worship. Then, the reviews are organized into four more categories: the history of Christian worship in Korea, the current state of Christian worship and culture in Korea, worship renewal for Korea/worship lifestyle, and worship education and leadership. Various types of literature that are closely relevant to this project have been represented in each category.

### **Worship Theology and Biblical Definition of Worship**

Tozer, A.W. *The Purpose of Man*. Compiled and Edited by James L. Bloomington, MN: Bethany House Publishers, 2009.

A much-respected preacher of the 20<sup>th</sup> century, Tozer explains the foundation of true worship and the necessity of worship as a lifestyle. The author begins with how humans lost their relationship with God due to disobedience and depravity. Then, he unfolds essential principles for restoring true worship through the organized chapters. The last chapter culminates with "maintaining a vibrant worship lifestyle." Thus, Tozer's key point throughout this book is to reset the priorities of life to worship. His worship principles are "deeply rooted in Bible doctrine

and historic writings that focus on the Presence of God,”<sup>43</sup> as the editor, James Snyder, remarks in the introduction. This Tozer’s work served as a great motivator for this thesis as the researcher acknowledges, agreeing with Snyder’s evaluation; “no one who reads this book all the way through will be the same as before.”<sup>44</sup>

Block, Daniel L. *For the Glory of God: Recovering a Biblical Theology of Worship*. Grand Rapids, MI: Baker Academic, 2014.

This is another book that was seminal to forming the motive of this thesis. Before he introduces the main contents about true and acceptable worship and worship lifestyle, the author quotes Edith Humphrey’s “five maladies that plague worship” in the preface:

(1) Trivializing worship by a preoccupation with atmospherics/mood (it’s all about how worship makes me feel); (2) misdirecting worship by having a human-centered rather than God-centered focus (it’s all about me, the worshipper); (3) deadening worship by substituting stones for bread (the loss of the Word of God); (4) perverting worship with emotional, self-indulgent experiences at the expense of true liturgy; and (5) exploiting worship with market-driven values.<sup>45</sup>

The above diagnosis about modern worship highlights the content that is discussed in the main chapters. The last chapter is also to be noted since it addresses the roles of worship leaders. It explores worship leaders in the Scriptures, then concludes with eight exhortations for today’s worship leaders.<sup>46</sup> This book will likely be on the list of essential books on worship theology and renewal for Korean worship leaders.

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<sup>43</sup> A.W.Tozer, *The Purpose of Man: Designed to Worship*, compiled and edited by James L. Snyder (Bloomington, MN: Bethany House Publishers, 2009), 11.

<sup>44</sup> Ibid., 12.

<sup>45</sup> Daniel L. Block, *For the Glory of God: Recovering a Biblical Theology of Worship* (Grand Rapids, MI: Baker Academic, 2014), xii.

<sup>46</sup> Ibid., 359-360.

Borchert, Gerald L. *Worship in the New Testament: Divine Mystery and Human Response*. St. Louis, MO: Charlice Press, 2008.

The author asserts he has not simply written another worship theology book on the New Testament text. He instead intended to provide “raw materials”<sup>47</sup> to help readers face the challenge of studying the books of the New Testament in various styles and formats. The raw materials he refers to are his interpretation of each canon from the viewpoint of each canon’s contribution to the understanding of worship.

Structured in six chapters, one central question that revolves around the chapters is “what is worship?” that is initially asked in a proactive form in the introduction: “how would you define worship?”<sup>48</sup> This fundamental question often challenges worshippers today to reflect on their faith, relationship with God and people, and understanding of the Scriptures. The author connects this challenge to the issue of worship in life, which is also a recurring idea throughout this book. He states that the living God who created the world and also redeemed us for our sins “continues to act today and demands from us appropriate responses to the divine touch upon our lives.”<sup>49</sup> That is, worship demands the involvement of our whole life as a “way of life.”<sup>50</sup> It is not about the liturgy that is “prescribed” by worship leaders and priests and performed in a “worship service.”

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<sup>47</sup> Gerald Borchert L., *Worship in the New Testament: Divine Mystery and Human Response* (St. Louis, MO: Chalice Press, 2008), 2.

<sup>48</sup> Ibid., 7.

<sup>49</sup> Ibid., 5.

<sup>50</sup> Ibid.

Man, Ron. *Proclamation and Praise: Hebrew 2:12 and the Christology of Worship*. Eugene, OR: Wipf & Stock, 2007.

A concise but invaluable guide to understanding Christian worship from a Christ-centered perspective. Ron Man's analysis of Christian worship is based on Hebrews 2:12,<sup>51</sup> which defines Jesus' role as both the worship leader and the priest. The author delivers his thesis straightforwardly in the introduction. "What are biblical truths about worship which are non-negotiable? ... the foundation of Christian worship is our Lord Himself."<sup>52</sup> This thesis serves as the driving force for the entire book in five chapters: The Context of Hebrews 2:12, The Content of Hebrews 2:12, The Significance of Hebrews 2:12, Contiguous New Testament Themes, and Towards a Christology of Worship. This book provides essential and foundational material to help worship leaders understand the Christology of worship.

Peterson, David. *Engaging with God: A Biblical Theology of Worship*. Downers Grove, IL: InterVarsity Press, 1992.

The thesis of this book can be summarized in one sentence - true Christian worship is being in the right relationship with God and pleasing Him with everything we do.<sup>53</sup> With this overarching theme, Peterson provides an exegetical overview of how the Scriptures define worship in the Old and New Testaments.

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<sup>51</sup> "I will declare your name to my brothers and sisters; in the assembly I will sing your praises"; quoted from Psalm 22:22, the first half of the verse represents Jesus himself as the priest and the second half as the true worship leader of his people to the Father God. The same context is also found in John 14:6-7; "Jesus answered, 'I am the way and the truth and the life. No one comes to the Father except through me. If you really know me, you will know my Father as well.'"

<sup>52</sup> Ron Man, *Proclamation and Praise: Hebrew 2:12 and the Christology of Worship* (Eugene, OR: Wipf & Stock, 2007), ix.

<sup>53</sup> David Peterson, *Engaging with God: a Biblical Theology of Worship* (Downers Grove, IL: InterVarsity Press, 1992), 18.

The author has chosen the word “engaging,” which is closely related to the overarching theme, “being in a right relationship with God.” In other words, the author approaches aspects of Christian worship from the perspective of keeping a vital and intimate relationship with God and attempts to prove that such a relationship necessitates engaging with Him with total dependence on His sovereignty.

The subtitle is “a biblical theology,” which, the author clarifies, is the overall method of lecturing his study of worship in this book. He defines biblical theology as the study of God and His scriptural revelation with “a special emphasis on the historical context of each section of Scripture.”<sup>54</sup> That is, the historical context is the critical lens through which his study looks at and examines the aspects of worship. His essay focuses more on the Christological worship of the New Testament, the essence of Christian worship on earth, which bears the directional importance of moving toward perfect worship in eternity.

### **History of Christianity and Worship in Korea**

Kim, Andrew E. “A History of Christianity in Korea: From Its Troubled Beginning to Its Contemporary Success.” *Korea Journal* 35-2 (June, 1995): 34-53.

Written and published in 1995, this article is about the history of Christianity in Korea from social, cultural, and historical perspectives. It begins with the introduction of Catholicism to Koreans in the latter part of the eighteenth century, then moves to the Protestant beginnings after a century, and covers up to the 1990s. The author attributes the success of Christianity in Korea in the 20<sup>th</sup> century to five social and cultural circumstances: first, the poverty-stricken and socially oppressed masses had profound hostility against the ruling class at the end of the nineteenth century; second, people favored the new religion that fought against the oppressing

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<sup>54</sup> Ibid., 20.



Japanese government during the colony; third, Korean protestant church aided masses significantly in the wake of the Korean War, which made them convert to Christianity as a result; fourth, general people comforted their anxiety on social changes resulted by rapid industrialization and modernization of South Korea via church attendance; fifth, the Korean church actively participated in the democratic and labor movement during the political turmoil. This short historical journal is believed to provide an objective and unique view of the progress of Christianity in Korea, along with the previously mentioned history book on Christian worship in South Korea.

White, James F. *A Brief History of Christian Worship*. Nashville: Abingdon Press, 1993.

James White approaches the Christian worship history from an American perspective that most history books on the same subject have neglected.<sup>55</sup> More specifically, this book speaks for the views of North American worshippers. Therefore, it illuminates what philosophical, political, and cultural phenomena along the history of America in the 17<sup>th</sup> through 20<sup>th</sup> centuries contributed to the liturgical history of Christian worship.

Worship history from an American perspective enables readers to see “liturgical creativity” – sociocultural and denominational diversity within North American Christian worship during the designated period served as “an immense liturgical laboratory.”<sup>56</sup> Notably, American worship experiences in the 20<sup>th</sup> century were exported to Korea, resulting in Korean worship following in American footsteps in many ways.

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<sup>55</sup> James White, *A Brief History of Christian Worship* (Nashville: Abingdon Press, 1993), 9

<sup>56</sup> *Ibid.*, 11.

For this reason, the Korean DWS program should refer to American worship history in delivering the subject while its primary focus stays on Korean worship history with its distinctive development, particularly, of the 20<sup>th</sup> century.<sup>57</sup>

### **Current State of Christian Worship and Culture in Korea**

Son, Angela. "Crisis of Church Decline in and Revitalization of Korean Churches." *Pastoral Psychol* 67 (January, 2018), 569-577.

The author addresses the decline of Christianity in South Korea since the turn of the 21st century. Her diagnostic basis of the current crisis begins with her review of Jung Eun Jang's article, "Religious Experience and Self-Psychology: Korean Christianity and the 1907 Revival Movement," which suggests the church's social participation, healthy and balanced theological views, and servanthood leadership as helpful strategies for church renewal. While agreeing, Son extends and asserts that the psychological and spiritual maturity of both church leaders and lay people is vital in curing the decline of the Korean church. To be noted is Son's emphasis on "recapturing the Bible as the living word and spirituality of joy"<sup>58</sup> as part of the essential solutions.

She also introduces Won Kyu Lee's "proffer" of Christianity's life cycle of birth, growth, peak, and decline to be based on the deprivation-compensation theory to understand the crisis of Christianity.<sup>59</sup> Nevertheless, she affirms that both church leaders and lay people should stay

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<sup>57</sup> Ki Yeon Cho, *Hankook Gyohoe-wa Yebae Gaengshin* 한국교회와 예배갱신 [Korean Church and Worship Renewal] (Seoul: The Christian Literature Society of Korea, 2004), 33; "Christian worship in Korea was formed by American missionaries who spread the Gospel on Korean soil. When they brought the Gospel to Korea, they also implemented their worship liturgy along with their spirituality."

<sup>58</sup> Angela Son, "Crisis of Church Decline in and Revitalization of Korean Churches," *Pastoral Psychol* 67 (January, 2018), 571.

<sup>59</sup> Ibid., 573; according to the theory, "(1) Christianity declined in countries of high economic development and increased in countries of low economic development; (2) Christianity declined in countries with a high social

awake in spirituality to renew and regain the strength of Christianity instead of blaming secularism for infiltrating the church. This article helps Christian leaders view the crisis objectively, which is a critical perspective for healthy worship renewal.

Kim, Se Kwang. *Yebae-wa Hyundae-munhwa* 예배와 현대문화 [Today's Culture and Worship]. Seoul: The Christian Literature Society of Korea, 2005.

“Must worship in the Korean church be renewed? How should the worship renewal be directed in Korea?” The author confirms that his book addresses these questions. This book approaches the subject of worship renewal by relating it to modern culture. A seminary faculty with specialties in worship studies and homiletics, he received many inquiries and questions about accommodating contemporary worship to the cultural issues or allowing pop cultures into today's Christian worship. He quotes, “Neither do people pour new wine into old wineskins. If they do, the skins will burst, the wine will run out, and the wineskins will be ruined. No, they pour new wine into new wineskins, and both are preserved” (Matt. 9:17), which he adopts to establish his argument; “Gospel needs to absorb and clothe itself with the current culture to become the gospel for the time. And worship needs to be clothed with modern culture to be renewed as true worship.”<sup>60</sup>

Organized in three parts, 1. Modern Culture for Worship, 2. Worship Renewal with Culture, and 3. Renewal of the Korean Church and its worship, the book deals with culture-related sub-topics such as the use of multi-media in worship, seekers' service, Christian

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welfare system and increased in countries with a poor social welfare system; (3) Christianity declined in countries with a higher level of equality between the sexes and increased in countries with a lower level of equality between the sexes; and (4) Christianity declined in continents where economic development, the social welfare system, and equality between the sexes are high and increased in continents where they are low.”

<sup>60</sup> Se Kwang Kim, *Yebae-wa Hyundae-munhwa* 예배와 현대문화 [Today's Culture and Worship] (Seoul: The Christian Literature Society of Korea, 2005), 7.

Contemporary Music, the use of film in worship, worship languages for modern culture, and worship in architecture. It also briefly discusses various views on modern culture by Christian denominations.

Although this thesis' main assertion is that worship renewal is to be mainly directed by worship leaders' sound understanding of biblical worship theology and principles, understanding cultural issues and utilizing modern culture for worship is also a significant part of the content of the DWS program.

### **Worship Renewal for Korea**

Cho, Ki Yeon. *Hankook Gyohoe-wa Yebae Gaengshin* 한국교회와 예배갱신 [Korean Church and Worship Renewal] Seoul: The Christian Literature Society of Korea, 2004.

Cho asks, "What distinguishes Christian worship from other religious rituals?" He then argues that Christian worship would not be different from other rituals if it only deals with supplication and praise for blessings, prosperity, and well-being of life. The identity of Christian worship is in proclaiming Jesus Christ, who mediates between God and humankind. True worship must repeatedly address and remind worshippers of the historical events of Jesus' incarnation, ministry, crucifixion, resurrection, ascension, and advent.

He asserts that sound Christian worship should always maintain the twofold structure of sermon and liturgy in which God's redemptive ministry is symbolically summarized to be presented to and practiced with worshippers, although worship format or liturgy may differ slightly according to time and location. Studied under the tutelage of worship historian James White, Cho unfolds this argument from a historical standpoint, focusing on the past, present, and future of Korean worship. The past addresses the formation of Korean worship, the present

discusses various undertakings and endeavors in Korean worship, and the future suggests a course of action for worship renewal in the Korean church.

Lee, Yoojung J. “A Strategy of the Worship Renewal for the Korean Church in Postmodern Times.” Doctor of Ministry Thesis Project, Liberty Baptist Theological Seminary, 2004.

An accomplished and sought-after worship artist in Korea, Yoo Jung Lee senses the great necessity of worship renewal in Korea, where the stagnancy and decline of Christianity have become an ever-growing issue since the turn of the new century, the period of postmodernism. He asserts that worship renewal in Korea should happen twofold. First, it should be against the false worship perspective within the Korean church, affected by the widespread “inordinate mammonism,”<sup>61</sup> which is a social by-product of rebuilding the Korean economy during the 20th century. Second, it should be against conventional worship based on an exclusive liturgy that has not changed in the past one hundred years in Korea.

### **Worship Education and Leadership**

Bonem, Mike and Roger Patterson. *Leading from the Second Chair; Serving Your Church, Fulfilling Your Role, and Realizing Your Dreams*. San Francisco: Jossey-Bass, 2005.

Bonem and Patterson, both serving as associate pastors at their churches, collaborated on this book to share their insights with and provide practical help to those serving in various second-chair roles in churches and other organizations. The authors define the second leaders as “the ultimate leadership paradox”<sup>62</sup> since they should learn to become both a leader and a subordinate with a deep and wide role and with the attitude of being content with the given

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<sup>61</sup> Yoojung J. Lee, “A Strategy of Worship Renewal of the Korean Church in Postmodern Times” (Doctor of Ministry Thesis Project, Liberty Baptist Theological Seminary, 2004), 3.

<sup>62</sup> Mike Bonem and Roger Patterson, *Leading from the Second Chair; Serving Your Church, Fulfilling Your Role, and Realizing Your Dreams* (San Francisco: Jossey-Bass, 2005), xiii.

position while not “losing their sense of God-given calling for their future.”<sup>63</sup> One important mindset the second leader needs is the attitude to thrive, not to survive.<sup>64</sup> It means that the second chair leader needs to have an initiative-taking mindset, not a passive and reactive mindset.

The Korean church's associate pastors and worship leaders under a conventional hierarchical structure may have little power to make decisions, whereas the senior pastor has the most authority. This structure within the Korean church needs to change to eventually have worship renewal counterculturally stand against the conventional worship centered on the senior pastor's sermon. This book can be a significantly insightful and practical resource for targeting the Korean DWS program, with the expectation of worship renewal in the near future.

Walters, Michael. *Can't Wait for Sunday: Leading Your Congregation in Authentic Worship*. Indianapolis, IN: Wesleyan Publishing House, 2006.

In our postmodern culture, where blaspheming God and self-exaltation are prevalent, the worship pastor as the defender of biblically and theologically sound worship is becoming more critical. Walters points out that while worship should be “a tool for evangelism, the sermon and altar call dominate the order of service while the deeper dimensions of worship are often neglected”<sup>65</sup> in today's worship.

In fifteen chapters plus the preface, this book provides helpful principles for worship leaders to build theologically and biblically healthy worship at their ministering church, dealing with various issues created at the worship scenes that challenge the congregation and the worship ministers. Examples of the helpful principles are: “by identifying and defusing the tensions

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<sup>63</sup> Ibid., 5.

<sup>64</sup> Ibid., 22.

<sup>65</sup> Michael Walters, *Can't Wait for Sunday: Leading Your Congregation in Authentic Worship* (Indianapolis, IN: Wesleyan Publishing House, 2006), 12.

underlying worship, pastors free their churches to experience renewal,”<sup>66</sup> “Worship planners must resist cultural forces to keep worship focused on God,”<sup>67</sup> “Good liturgy transforms spectators into participants,”<sup>68</sup> etc.

Randlett, Paul H. *Training Worship Leaders through the Worship Wars: A Study of the Development of Liberty University's Undergraduate Music and Worship Leadership Degree Programs From 1971 to 2018*. Ph.D. Diss., The Southern Baptist Theological Seminary, 2019.

A document of Liberty University's undergraduate degree programs in worship leadership and church music education throughout its history up to 2018, the dissertation investigates the school's “major paradigm shifts in worship philosophy”<sup>69</sup> impacted by cultural and ideological changes. It delves into the topic, tracing both the external and internal historical background of the school, including the life of evangelist and Bible school founder Dwight L. Moody (1837-1899), the biography of Jerry Falwell Sr., the history of Liberty University, the impacting worship wars, and lastly the history of curricula and degree programs within the department of music and humanity, department of music and worship, and school of music of Liberty University. As a comprehensive document about the undergraduate worship leadership programs of Liberty University, the root of the targeted DWS program, this dissertation provides valuable insights into how worship education programs were established and operated.

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<sup>66</sup> Ibid., 15.

<sup>67</sup> Ibid., 49.

<sup>68</sup> Ibid., 81.

<sup>69</sup> Paul H. Randlett, “Training Worship Leaders through the Worship Wars: A Study of the Development of Liberty University's Undergraduate Music and Worship Leadership Degree Programs From 1971 to 2018” (PhD Diss., The Southern Baptist Theological Seminary, 2019), 1.

Liberty University School of Music Administration. *DWS Program Review*. Lynchburg, VA: Liberty University, 2018.

A summative evaluation that contains analytical charts and supporting narratives about the systematic development and operation of the DWS program between 2012 and 2017. This document investigates the viability and value of each coursework within the program by the number of registrations, consistency of the course content linked with PLO (primary learning outcome), and other analytical measures, among which are curriculum map, analysis of curricular design and syllabi, other institutional data, and benchmark summary. This review is a critical resource for chapter 4 of this thesis, which discusses the development of the DWS program, including its institutional, cultural, and academic background.

### **Research Method—Qualitative Research**

Moschella, Mary C. *Ethnography as a Pastoral Practice: An Introduction*. Cleveland, OH: The Pilgrim Press, 2008.

Ethnography is “a way of immersing yourself in the life of a people in order to learn something about and from them.”<sup>70</sup> It is a creative way of demonstrating pastoral leadership through listening to a congregation and reflecting on each other. Pastoral leadership through pastoral care has long been represented by the biblical parable about a shepherd looking for a lost sheep, which is about individual care. However, the author says this ethnography is a creative way of caring for all the sheep through ethnographical research. It helps “a congregation or a community to find its collective voice.”<sup>71</sup> As a result, this research process can potentially become a path for growth and renewal, although not a total solution to facing issues.

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<sup>70</sup> Mary C. Moschella, *Ethnography as a Pastoral Practice: An Introduction* (Cleveland, OH: The Pilgrim Press, 2008), 4.

<sup>71</sup> *Ibid.*, 13.



The author first defines ethnography, perhaps an unusual term for many pastoral leaders. Then, she discusses practical topics on designing ethnographic research, listening to people attentively, collecting and organizing data, and analyzing the collected data for an effective summary. Since this thesis is based on qualitative research with interviews of twenty-plus people, this book is a resourceful guide for this study.

### **CHAPTER 3: DEVELOPMENT OF THE D.W.S. PROGRAM AT LIBERTY UNIVERSITY<sup>72</sup>**

The worship studies at Liberty University reflect the missional thrust of the University. They have been recognized by evangelical churches and Christian communities in the U.S. over decades, aiming to be responsive to the cultural and spiritual needs of the evangelical churches and their worship leaders.<sup>73</sup> The university started as a small Bible college in 1971. Its primary task was to prepare “ministers of the gospel with in-depth knowledge of the Bible and practical training in ministry.”<sup>74</sup> In its early years, however, the college was redirected to become a liberal arts institution. Consequently, it had to switch the institutional vision from the philosophy of ministerial training to that of producing “well-rounded” graduates. Without such deviation in the philosophy, the school could not acquire proper accreditation.

Although the educational focus had to be altered during the transition from the small Baptist Bible college to a liberal arts university, the vision of training worship leaders has never been negated. The traditional church music program was offered until 1994. Then, it was

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<sup>72</sup> This chapter exclusively relies on Paul H. Randlett’s Ph.D. dissertation, “Training Worship Leaders through the Worship Wars: A Study of the Development of Liberty University’s Undergraduate Music and Worship Leadership Degree Programs From 1971 to 2018” for the general history of the formation of Liberty University’s worship studies programs.

<sup>73</sup> Paul H. Randlett, “Training Worship Leaders through the Worship Wars: A Study of the Development of Liberty University’s Undergraduate Music and Worship Leadership Degree Programs From 1971 to 2018” (Ph.D. Diss., The Southern Baptist Theological Seminary, 2019), 229; “it was the corporate world that approached Liberty with the need for systematic training of worship leaders. Liberty responded by providing such training” with a “market-driven” curriculum, which attuned to the needs of the employer, the evangelical church instead of the students.

<sup>74</sup> Ibid., 142.

discontinued due to low enrollment, which paved the path for creating worship studies programs. In this process, the vision of training worship leaders was reprioritized and re-confirmed by the late Jerry Falwell in the 1990s.<sup>75</sup> With its unwavering vision of training worship leaders, the university earned a reputation as a leading institution for worship studies over time. It now has worship programs at all levels, from undergraduate to Ph.D.

Sound biblical theology has long been embedded in the worship programs, reflecting the founding institutional vision. Partly, it was also due to the school's redirection. When the founder renounced a "fundamental separatist Bible college"<sup>76</sup> to embrace "a more inclusive spiritual environment,"<sup>77</sup> the school saw an influx of faculty and students from different denominations with diverse theological understandings.<sup>78</sup> Furthermore, the mainstream of contemporary worship music during the transition period was mainly produced by Pentecostal or charismatic churches, which "overtly promote or soft sell the theology."<sup>79</sup> As a preemptive measure to maintain the doctrinal stance of the institution, it encouraged students "to know and understand the Bible through direct interaction with the scriptures and through the systematic study of theology."<sup>80</sup> Particularly the worship studies as part of the ministerial training programs of the institution had to be developed based on biblical principles.

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<sup>75</sup> Paul H. Randlett, 144.; "preparing ministers of the gospel," the institution's primary focus as a bible college was enlarged to embrace a bigger vision appropriate for a liberal arts university in 1973. Later in the 90s, Falwell Sr., the founder "recognized the changing needs of the evangelical church" and re-confirmed "LU as a frontrunner in preparing the next generation of worship leaders."

<sup>76</sup> Ibid., 97.

<sup>77</sup> Ibid., 145.

<sup>78</sup> Ibid., 157; "the University relaxed the faculty hiring and admission standards regarding traditional baptistic or fundamental separatist doctrinal positions as early as 1979."

<sup>79</sup> Ibid., 146

<sup>80</sup> Ibid.

A Bachelor of Science in Worship and Music Ministry degree was created in 2002. It was the first worship leadership training program housed in the newly opened music and worship ministries department. Earlier in 1998, a Master of Arts in Religion with a concentration in worship studies was created and piloted by the Liberty Baptist Theological Seminary, which eventually led to the creation of the BS in Worship and Music Ministry. The creations of the MAR and BS programs in 1998 and 2002, respectively, were the critical events that contributed to Liberty University being identified as the pioneer institute of training worship leaders in the U.S. Notably, when the MAR program was initiated in 1998, there were no other institutions in the U.S. that offered similar worship leadership training programs.<sup>81</sup>

It all started in 1997 with Wes Tuttle, director of LIGHT ministries of Liberty University. After observing the on-campus student-led worship on Wednesday evenings, he felt “a movement of God” in the contemporary evangelical worship practices he witnessed. Afterward, he contacted executives at Integrity Music, Inc, which led to a partnership between Liberty University and Integrity Music to train the next generation of worship leaders.<sup>82</sup> To be noted, particularly, are the “eleven issues related to worship leader training” identified in the advisory board<sup>83</sup> meeting at Prestonwood Baptist Church in Dallas, Texas, in November 1997:

1. The relationship between the pastor and worship leader is of utmost importance.
2. Service Planning: Designing a cohesive progression of worship requires the pastor and worship leader both moving in the same direction and with the understanding that the whole service is worship, not only the preaching.
3. The program must be practical and include an internship.

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<sup>81</sup> Paul H. Randlett, 210; the worship training curriculum of Liberty University was “not a modification of a traditional sacred music degree but was an entirely new idea” that attuned to the practical needs of the local evangelical churches.

<sup>82</sup> Ibid., 207-209; See table 14 for the events summarized chronologically regarding the creation of the MAR program.

<sup>83</sup> Ibid., 229; the advisory board made up of pastors, music industry executives, educators, and worship pastors of various denominations throughout the U.S. mainly determined the content of worship training courses.

4. A course in the biblical foundations of worship must be included. Topics should include the basis for worship and the purposes for the service. While practicality is desired and has its place, the program cannot teach “fads and fancy.”
5. Leadership skills, both on and off the platform, must be taught.
6. Each student was to be placed with a mentor.
7. The training should include a course in helping churches navigate transition in worship.
8. The program should include a course in training in cross-cultural worship practices.
9. There should be a course covering worldview from both biblical and American cultural perspectives.
10. There should be training in pageantry, production and presence. However, the emphasis must be placed on experiencing God’s presence beyond the pageantry and production.
11. They identified the importance of flow and sensitivity to the Spirit during worship. A course on the Holy Spirit’s work in worship was suggested with the understanding that courses align doctrinally with individual schools' beliefs.<sup>84</sup>

These eleven issues are crucial for this thesis in two aspects. First, they have served as the administrative basis of the MAR program from 1998 and the worship studies programs at all levels from the BS to DWS and Ph.D., which were gradually developed over fifteen-plus years in the department of music and worship ministries and the school of music. The DWS degree, particularly, had been the practical capstone program, which also reflected these issues in the structure of the coursework.<sup>85</sup> This is a critical aspect to consider for the potential Korean DWS program that will be akin to the current DWS program when implemented.

Second, the first two issues particularly articulate the core of modern worship that should be realized as part of worship renewal in South Korea, along with the implementation of the worship leadership training program. Modern worship is not simply defined by the use of

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<sup>84</sup> Paul H. Randlett, 206-207.

<sup>85</sup> The current DWS courses reflect the eleven issues as can be seen in the following DCP links:  
<https://www.liberty.edu/registrar/wp-content/uploads/sites/119/2020/06/DWRS-DWS-D.pdf>  
<https://www.liberty.edu/registrar/wp-content/uploads/sites/119/2020/06/DWET-DWS-D.pdf>  
<https://www.liberty.edu/registrar/wp-content/uploads/sites/119/2020/06/DWLD-DWS-D.pdf>  
<https://www.liberty.edu/registrar/wp-content/uploads/sites/119/2020/06/DWPC-DWS-D.pdf>

contemporary worship music, stage presentation, and atmosphere. There should be good collaboration between the pastor and worship leader, and all elements of the worship service should be organically and equally interactive instead of being inductive or supplementary to the preaching. The advisory board agreed on the importance of the relationship between the pastor and worship leader and the transition to a “holistic model of worship” for the American church in 1997. This critical aspect of modern worship started to be discussed in the early 2000s in South Korea but has not been realized yet in churches. While Christian worship in Korea has progressed through its unique history and culture, it has also been significantly impacted by American Christian worship and will continue to follow in its footsteps to some degree.

The MAR program, housed under the Liberty Baptist Theological Seminary, was the precursor of the BS in Worship and Music Ministry because it was the first worship leader training program that responded to the needs of transitioning worship practitioners, reflecting the eleven issues as its basis.<sup>86</sup> Several of its courses were also directly imported to and cross-listed under the BS degree.

Several key persons were involved in the birth of the BS degree in worship. As mentioned above, Wes Tuttle provided the motivation and connected Liberty University administration with executives of Integrity Music to call attention to the need for worship training programs “in the new paradigm.” The late Dr. Falwell, the founder, foresaw the need of training new generations of worship leaders for the transitioning churches and their modern worship. With a firm vision and an entrepreneurial approach, he authorized the partnership of

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<sup>86</sup> The five courses for the MAR with worship concentration were *Biblical Foundations in Worship*, *The Role of the Worship Leader*, *Principles of Leadership for the Worship Leader*, *Current Issues in Worship*, *Tools and Techniques for the Contemporary Worship Leader*. These courses are also found in the worship studies programs from BS to DWS later on; Among these courses, ***WRSP 510 Biblical Foundation of Worship*** was the first course deployed in October 1998.

Liberty University with Integrity Music. Ron Hawkins, the chief academic administrator, launched the new BS degree and established the Center for Worship and Music Ministry and its corresponding department. Ron Giese, not an expert in worship ministries but “a skilled administrator,” coordinated with the faculty to develop the new program and served as its founding director until 2005, when Vernon M. Whaley was hired to oversee the worship department and the development of its worship programs.

Vernon M. Whaley, the new chair of the worship department, had academic credentials in church music and ministries. Before his hire by Liberty University, he had served as a university faculty member at several institutions, including Freewill Baptist Bible College in Nashville, Tennessee, and Cedarville University in Cedarville, Ohio, and as a worship minister at multiple churches. While serving at Olive Baptist Church in Pensacola, Florida, he was visited by Charles Billingsley, the worship leader at Thomas Road Baptist Church at the time, on behalf of Dr. Jerry Falwell. During the meeting, Billingsley found out that Whaley had already created a curriculum for training worship leaders in a new paradigm that would match the vision of Liberty University but had not had an opportunity to implement it yet.

Upon his arrival at Liberty University, Whaley was entrusted by Dr. Falwell to design a program “to meet the specific needs of large Southern Baptists churches.”<sup>87</sup> He then met with twenty worship pastors ministering at large churches affiliated with SBC to “redevelop” worship programs with “the Southern Baptist megachurch market in mind.”<sup>88</sup> Instead of creating new curriculums, he revised the already developed BS program and added specializations to establish “market-driven” degree programs.

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<sup>87</sup> Paul H Randlett, 235.

<sup>88</sup> Ibid.

A “market-driven” approach has always been Liberty University’s perspective toward building a practical curriculum. The term “market-driven,” however, is easy to misunderstand. While people may understand it as “providing for students what they want, perhaps to the detriment of what they need” and “appealing to culture to determine the course of study,”<sup>89</sup> the university’s approach (or at least that of Liberty’s worship program) has significantly focused on the employer as the market, not the student. That means Liberty’s worship programs were designed to meet the needs of “evangelical churches” and, more specifically, the Southern Baptist churches as the employer instead of those of students, the future worship leaders. Therefore, the curriculum had been built on research about the job market and supporting the researched job market by equipping students with knowledge and skills to meet the needs of the designated job market. And this curriculum was a significant deviation from the traditional sacred music degree program that “might aim to meet the needs of any church.”<sup>90</sup>

The “redesigned” BS degree program differed from the initial BS degree and the earlier MAR program. Whaley formed an advisory council comprised of worship pastors from mega-churches, well-known worship artists, and music industry executives throughout the U.S. who could help alongside his administrative team to design and deploy practical programs. As for the program’s content, Whaley brought in multiple guest lecturers instead of exclusively using

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<sup>89</sup> Paul H. Randlett, 238.

<sup>90</sup> Ibid.; this thesis project is also aiming for developing “market-driven” strategies for implementing the D.W.S. degree program in Korea because it uses the interviews of twenty active worship leaders and pastors as one of the main sources. However, the church, as the employer is not its main job market. Students who will take the degree program are the job market. First, the church is the object of worship renewal, which the program cannot be built to cater to. Second, the D.W.S. is different from the entry-level worship program designed for future worship leaders to be employed by the church. It is for the active worship leaders who have completed their fundamental theological and ministerial studies, thus having already gained knowledge and formed their theological views. The D.W.S. program is rather for equipping those active worship ministers with additional theologies, philosophies, and methodologies on evangelical worship to equip them with a correct understanding of worship and encourage them to live out the learned principles to become exemplars to the lay worshippers.



institutional faculty. The guest lecturers comprised active worship practitioners, pastors, artists, and industry executives who shared their “firsthand knowledge of the workplace,” and therefore taught students “how to do what they do.”<sup>91</sup>

According to Whaley's plan, the BS degree in worship was the foundation of the upper-level worship degree programs. The philosophy and approach to establishing the curriculum and the operation of various worship programs stayed the same. The advisory council remained to play a critical role in shaping the curriculum, for which the use of multiple guest lecturers was the basic instructional format. In the meantime, the Center for Worship and the Department of Music and Worship created in 2002 were officially separated from the Department of Music and Humanities in 2006. In this way, the Center and the Department had independence and full authority over curricular decisions for developing and operating various worship programs. In structure, the Center oversaw the Department, which moved from the College of Arts and Sciences to the School of Religion, the forerunner of the current School of Divinity, in January 2010. In September 2012, the Department of Music and Humanity and the Department of Music and Worship merged back to become the School of Music with two Centers: The Center for Music and the Performing Arts and the Center for Music and Worship.

Currently, various worship degree programs are offered at all levels under the School of Music, as listed below:<sup>92</sup>

B.S. in Music and Worship with seven specializations—all Residential  
 Biblical Studies  
 Business  
 Open Electives

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<sup>91</sup> Paul H. Randlett, 245.

<sup>92</sup> <https://www.liberty.edu/music/bachelors/>  
<https://www.liberty.edu/music/masters/>  
<https://www.liberty.edu/music/doctoral/>

Pastoral Leadership  
 Women's Leadership  
 Worship Technology (Audio)  
 Youth Ministries

B.M. in Worship Leadership—Residential

B.S. in Worship Studies—Online

M.A. in Music and Worship—Residential and Online with three specializations

Commercial Music Performance—Residential

Conducting—Residential

Worship Music Studies—Residential and Online

M.A. in Worship Studies—Residential and Online

African-American Worship—Online

Ethnomusicology—Residential and Online

Leadership—Residential and Online

Open Electives—Online

Pastoral Counseling—Online

Songwriting—Online

Worship Techniques—Residential and Online

Worship Technology—Online

D.W.S. (Doctor of Worship Studies)—Online with three specializations

Ethnomusicology

Leadership

Pastoral Counseling

Ph.D. in Christian Worship—Online

Worship Studies courses at 800-900 levels were traceable to the Fall of 2009 on ASIST (Automated Student Information Services Tool) of Liberty University, as seen in the spreadsheet<sup>93</sup>, and most of them were one-week intensives until the Fall of 2015. After the Fall of 2015, many of them were converted to DLP (distant learning program) courses. Many early courses were also offered concurrently with the master's level courses with the same or similar

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<sup>93</sup> [LU WRSP Courses 8xx-9xx up to Sp. 2016.xlsx](#); this spreadsheet was created by the author of this thesis based on the past “view-only” courses on ASIST of Liberty University, which the author has access to as a faculty member.

topics. For example, WRSP 851 and WRSP 551 were taught together, as a one-week intensive, by a team of instructors from March 15 to March 19 of 2010. Before the D.W.S. program was developed in the School of Music, these courses were part of the Doctor of Ministries degree program with a specialization in Worship under the School of Religion that oversaw the Department of Worship. Notably, there are interconnected topics and points of emphasis between the undergraduate core courses for the initial BS degree from 2002 and graduate-level worship courses for D.Min in Worship, Master of Arts in Worship Studies, and Doctor of Worship Studies. This implies that worship programs at all levels were developed consistently from the same core values and origin:<sup>94</sup>

Table 1. Links between Worship Degrees of Liberty University 2002 - Current

<i>Initial BS Music and Worship Ministries launched 2002</i>	<i>D.Min in Worship (2009-2012; 2012-13 transitional to DWS)</i>	<i>Master of Arts in Worship Studies</i>	<i>Doctor of Worship Studies (2013-Current)</i>
WRSP 410 Biblical Foundations of Worship		WRSP 510 Biblical Foundations of Worship	WRSP 810 Biblical Foundations of Worship
WRSP 420 The Role of the Worship Leader	WRSP 945 The Role of Pastor w/Worship Leader	WRSP 645 The Role of Pastor w/Worship Leader	WRSP 645 The Role of Pastor w/Worship Leader
WRSP 430 Principles of Leadership for the Worship Leader		WRSP 530 Principles of Leadership for the Worship Leader	WRSP 530 Principles of Leadership for the Worship Leader
WRSP 440 Current Issues in Worship		WRSP 540 Current Issues in Worship	WRSP 840 Current Trends & Transitions in Christian Worship
	WRSP 935 Building a Theology of Worship	WRSP 635 Building a Theology of Worship	WRSP 835 Theology of Christian Worship
	WRSP 997 Tools and Techniques of Contemporary Worship	WRSP 610 Tools and Techniques of Contemporary Worship	

<sup>94</sup> Similar courses are also found in the Ph.D. in Christian Worship.

The Doctor of Worship Studies was officially launched in the 2013-2014 academic year.<sup>95</sup> As the advanced degree program in worship studies, it aimed to provide further training in worship theology, philosophy, and methodology to “those already in professional worship positions as music and worship practitioners.”<sup>96</sup> Its target, therefore, was the accomplished worship leaders who lead worship in services, supervise and educate a team of worship leaders and staff, and teach and minister to lay worshippers. With vigorous and high-level research expectations, each course also required a pedagogy project focusing on the creation of a course-teaching curriculum.

One of the few doctoral programs in worship studies in the country, it benchmarked doctoral worship programs at the Robert Webber Institution of Worship Studies in Jacksonville, FL, and Christ the King Apostolic Seminary in Charlottesville, VA. While Robert Webber’s program focuses on liturgical worship practice and Christ the King on the Pentecostal theological emphasis, Liberty’s D.W.S. uniquely focuses on “preparing musicians for leadership in the evangelical church, particularly in contemporary contexts,”<sup>97</sup> which was in perfect alignment with the founder’s directive on creating worship programs for the university.

Other traditional seminaries still offer Doctor of Ministries or Doctor of Musical Arts programs that focus on music skill training and have performance requirements along with theological and philosophical content. “Advanced church music professionals [serving the

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<sup>95</sup> Liberty University School of Music Administration, *DWS Program Review* (Lynchburg, VA: Liberty University, 2018), 2; the 2017-18 program review was the first analytic review of the new D.W.S. program since its inception.

<sup>96</sup> *Ibid.*, 8.

<sup>97</sup> *Ibid.*, 10.

modern church in the U.S.] do not really need or desire [such program].”<sup>98</sup> They hope to be trained in church music administration, leadership, and biblical integration, which the D.W.S. program of Liberty is aligned to provide.

The program was initially composed of twelve core classes and the final thesis writing courses and defense (WRSP 876, 889, 890), totaling 45 hours. Most of the courses had started as one-week intensives and phased into 100% online courses with no residency requirement to become today’s structure. The early coursework and their transitions are shown in the table below.

Table 2. Changes in Courses of the D.W.S. Program

	Inception	Title Changes Introduced in 2016-2017 <sup>99</sup> / <i>DWS Program Review 2018</i>	Current with four tracks: One General and Three Cognates <sup>100</sup>
WRSP 801	Corporate Worship	Theology and Historical Developments Influencing Corporate Worship	Historical Development of Christian Worship
WRSP 810	Biblical Foundations for Christian Worship	Same	Same
WRSP 835	The Theology of Worship	Theology, Philosophy, and Methodology of Worship	Theology of Christian Worship
WRSP 820	The Worship Leader	Same	History and Practice of Congregational Song
WRSP 840	Transitions in Worship	Same	Current Trends and Transitions in Christian Worship
WRSP 845	The Pastor and the Worship Leader	Pastoral Roles of the Worship Leader	Philosophy of Music & Christian Worship

<sup>98</sup> *DWS Program Review*, 10.

<sup>99</sup> *Ibid.*, 8.

<sup>100</sup> <https://www.liberty.edu/registrar/wp-content/uploads/sites/119/2020/06/DWRS-DWS-D.pdf>  
<https://www.liberty.edu/registrar/wp-content/uploads/sites/119/2020/06/DWET-DWS-D.pdf>  
<https://www.liberty.edu/registrar/wp-content/uploads/sites/119/2020/06/DWLD-DWS-D.pdf>  
<https://www.liberty.edu/registrar/wp-content/uploads/sites/119/2020/06/DWPC-DWS-D.pdf>

WRSP 846	Growth and Development of Worship Pastor	Growth, Development & Spiritual Formation of the Worship Leader	Growth, Development & Spiritual Formation
WRSP 851	Balanced Worship	Worship, Community & Relationship	Planning & Leading Christian Worship
WRSP 997	Advanced Seminar in Worship Studies (various topics)	In the transition to three tracks: choose four	Choose three elective courses from the general graduate WRSP courses <sup>101</sup>
WRSP 811	Principles of Ethno-doxology	ETHM 511, ETHM 613, WRSP 545,	Or
WRSP 812	Theological and Cultural Contextualization in Worship	ETHM 512 (Field of Ethnomusicology), ETHM 513 (Anthropology of Music)	ETHM 511 Introduction to Ethnomusicology ETHM 613 Applied Ethnomusicology WRSP 545 Global Worship
WRSP 899	Worship Apprenticeship	Or WRSP 530, WRSP 545, WRSP 551 (Building a Balanced Worship Ministry), WRSP 645  Or PACO 500, PACO 509 (Spiritual Formation in Pastoral Counseling), PACO 603, PACO 604	Or WRSP 530 Principles of Leadership for the Worship Leader WRSP 545 Global Worship WRSP 645 The Role of the Pastor with the Worship Leader  Or PACO 500 Introduction to Pastoral Counseling PACO 603 Premarital & Marital Counseling PACO 604 Crisis Intervention in Pastoral Counseling
WRSP 876	Introduction to the Thesis Writing Project	WRSP 880	WRSP 880
WRSP 889	Thesis Project Proposal & Research	Same	WRSP 888 TPP & R I WRSP 889 TPP & R II
WRSP 890	Thesis Project Defense	Same	Same

<sup>101</sup> Choose from WRSP 501, 502, 510, 520, 530, 540, 545, 551, 631, 632, 635, 641, 645, 671, 811, 812, or 997; also, “other masters and doctoral level courses which support the purpose of the Doctor of Worship Studies may be approved on a case-by-case basis by the School of Music Online Chair or School of Music Online Dean.”

The 45-hour program was originally structured in five different subject areas. The first area was Historical Theological and Biblical Studies in Worship, which included WRSP 801, WRSP 810, and WRSP 835. The second was for advanced worship studies that included WRSP 820, WRSP 840, WRSP 845, WRSP 846, WRSP 851, and WRSP 997. The third area was about worship and culture with WRSP 811 and WRSP 812. A practicum course, WRSP 899, was the fourth area that used to be the candidacy examination. Then, the last was the area of research and thesis writing. Through transitions, the current structure represents four areas with the 0-credit candidacy examination. The theological/foundational and advanced worship studies areas are similar to the earlier ones. The significant change is found in the cognate though, which offers four different tracks: open track with no cognate, pastoral counseling cognate, leadership cognate, and ethnomusicology cognate. The research initially consisted of three courses, the introduction to the thesis project, the writing, and the defense, and each was assigned three credit hours. Now, this research is allotted nine credit hours over two courses, I and II, to the writing part. Then, the defense is with no credit.

The program has grown steadily since its inception in 2013-14. From the academic year 2017-2018, it produced five or more graduates each year going forward.

Table 3. Student Enrollment in the Major/Program in the First Five Years<sup>102</sup>

Year	Total Enrollment in Major Program Courses	Number of Courses Taught	Average Enrollment in Major Program Courses	Number Enrolled in Major Program	Number of Graduates
2012-2013	42	5	9.0	0*	0
2013-2014	134	11	13.0	12	0
2014-2015	166	15	12.0	46	0

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<sup>102</sup> DWS Program Review, 2.

2015-2016	168	27	7.0	54	1
2016-2017	206	30	7.0	78	2

\* Number of enrollments shows 0 in 2012-2013 because it is the pre-launching year.

In the meantime, the Korean D.W.S. program had been conceived in Korea toward the end of 2012. The mastermind was Yoojung Lee, a renowned worship artist. While enjoying a successful career as a Christian singer-songwriter and a music pastor at a local church in Korea, he came to Liberty University to further his study in theology and church ministry in 1999. As a strong advocate of modern worship that started to develop in the 1980s in America, he had always felt the need to educate worship leaders with sound biblical theology, which he thought was a key to worship renewal in Korea.<sup>103</sup> At Liberty, he learned about modern worship and the training of worship leaders through the worship courses within his program. In 2002, he was given an opportunity to minister as worship director at Light Global Mission Church, a mid-sized Korean church with 600 plus members in Vienna, Virginia. While serving as the director, he witnessed a quarter of the entire membership joining various worship teams at the church and gained life lessons about worship leadership from these experiences.

Commissioned by Liberty Korea, a representative of Liberty University in Korea by a MOU, Lee started designing the Korean D.W.S. program in December 2012. He told how he gave birth to the Korean doctoral program at the inauguration service of the program in November 2013:

D.Min. in Worship was not distinctive, and there was no doctoral program on modern worship. So, I designed the Doctor of Worship Studies at a similar level to D.Min. However, the D.W.S. could not have only 33 hours [like D.Min.] because it would not meet the SACS' requirement of a minimum of 90 postgraduate hours if pursued by an M.A. graduate with 45 hours. Therefore, the D.W.S. had to be upgraded to 45 hours to

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<sup>103</sup> Yoo Jung Lee, "7. Worship Leadership," September 9, 2013, accessed October 15, 2022, <https://yoojunglee.tistory.com>; he believes worship renewal should flow from worship ministers to the lay people



meet the minimum requirement. The D.W.S., positioned between the D.Min. and the Ph.D., finally came into existence: the first-ever doctoral program on worship.<sup>104</sup>

Lee was mindful of the worship culture of Korean churches while designing the coursework, which was different from the culture of American evangelical Baptist churches to which Liberty worship programs attuned. Although Korean churches had quickly transitioned to modern worship, influenced by the American trend, they were also under the strong dominance of the Korean liturgy that continued for decades. Thus, he benchmarked both Liberty's worship programs and the D.W.S. program of Robert Webber Institute focusing on liturgical worship to reflect the uniqueness of Korean worship.

Inaugurated with hope, the establishment of the Korean D.W.S. program did not unfold as expected. Lee visited the Liberty main campus in October 2013 with his proposal for the D.W.S. Korean program. During his time there, he had meetings with Dr. Hirschman, acting dean of the Liberty Theological Seminary, Dr. Spencer, Liberty University corporate officer and academic dean, Dr. Vernon Whaley, dean of the School of Music, and Mr. Young Choi, administrator of the Korean program. Lee recalled:<sup>105</sup>

The meetings were for agreement and confirmation of opening the Korean programs in November. I also found out, during my visit, that the Center of Worship was in the last stage of developing the D.W.S. program, including the procedure for SACCS' accreditation, to inaugurate in the Spring of 2014 officially. Dr. Whaley and I discussed the curriculums of both the U.S. and Korean programs, through which I was encouraged to press on with running the Korean program with quality and structure.

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<sup>104</sup> Director's Speech at the Inauguration of the Korean D.W.S. Program on November 18, 2013, translated by Taeseong Kim.

<sup>105</sup> A proposal meeting for re-opening the D.W.S. Korean program, March 03, 2022, 1:07:40, <https://youtu.be/3Rg30R4NeXI> (Private access with permission); Dr. Yoojung Lee recalls how the D.W.S. program was piloted in Korea in 2013. Also, see the D.W.S. Korean Track Promotion and Guidelines at [한국과정 광고 및 안내 \(2013 -\).docx](#).

Fourteen students were initially recruited for the D.W.S. program in October 2013 after the long development and promotion of the Korean program. Then, the first class, WRSP 997-6 Theology of Worship, was offered in November, soon after the official inauguration of the program. Table 4 shows the Korean D.W.S. classes offered from Fall 2013 through Spring 2020.

Table 4. Korean D.W.S. courses offered in 2013-2020

	Spring	Summer	Fall
2013			WRSP 997-6 Theology of Worship
2014	WRSP 997-1 Growth & Development of the Worship Leader  WRSP 997-2 Theological & Cultural Contextualization in Worship  WRSP 997-3 Worship Leadership  WRSP 820	WRSP 851	WRSP 997-4 Theology of Preaching  WRSP 840
2015	WRSP 810  WRSP 880	WRSP 997-5 Christian Year  WRSP 835  WRSP 846 Growth & Development of the Worship Pastor	WRSP 801 Corporate Worship  WRSP 812 Theological & Cultural Contextualization in Worship  WRSP 899 Worship Apprenticeship  WRSP 997 Advanced Seminar: Worship & Media Ecology
2016	No courses offered	No courses offered	No courses offered
2017	WRSP 801 (Hybrid)  WRSP 811 (Hybrid)		
2018	WRSP 812 (Online)	WRSP 845 (Online)	WRSP 801 (Online)

	WRSP 899 (Online)	WRSP 851 (Online)	
2019	WRSP 820 (Online)	WRSP 811 (Online)	WRSP 880 (Online)
	WRSP 899 (Online)		
	WRSP 846 (Online)		
2020	WRSP 899 (Online)		

The courses were offered in hybrid form until the Fall of 2015, in which half of the classes were held in three-day intensives and the rest as online sessions through the Blackboard of Liberty University. Course offerings were withheld in 2016 due to administrative conflict and miscommunication between Liberty Korea and the administration at Liberty University.<sup>106</sup> Courses resumed in the Spring of 2017. However, the shift of the top administration at Liberty in 2014 and the halt of the Korean program for one full year highly impacted its trajectory. The Korean infrastructure was minimized, and many students dropped out of the program without successful recruitment to maintain enrollment numbers. The Korean program was finally determined to be a teach-out program in 2017. Consequently, except for two courses in the Spring of 2017 offered in a hybrid form through a telepresence system, the rest of the courses from 2018 to 2020 were provided as one section of the regular D.W.S. online courses with partial translation of the course materials into Korean.

Encouragingly, the interest in the “short-lived” Korean D.W.S. program has not diminished since there have been numerous inquiries about the program until recent times.<sup>107</sup>

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<sup>106</sup> There was a shift in the top administration of Liberty University in 2014, which significantly affected the operation of the Korean program at large.

<sup>107</sup> A proposal meeting for re-opening of the D.W.S. Korean program, March 03, 2022, 1:07:40, <https://youtu.be/3Rg30R4NeXI>. (private, access with permission); Dr. Yoojung Lee confirmed these inquiries during this meeting.

With the ever-growing demand for worship renewal and the desire to learn correctly about worship among worship leaders, the D.W.S. program has the potential to become a great tool to rebuild worship leaders and assist in passing down biblical understanding and healthy practice of Christian worship to the general worship community in South Korea.

Yet, more than some inquiries through networks are needed to evidence the demand for the program or to propose that the administration positively consider the re-opening of the program. The fact that Ron Godwin, a past provost, approved the Korean program suggests the potential for success since he was an experienced administrator with a “no-nonsense” approach. At the same time, when the successive Ron Hawkins administration made the teach-out decision in 2017, there must have been good reasons not to keep the program.

With that being said, it is not in the best interest of this study to find out the behind-the-scenes stories related to those decisions or to analyze business data. As clarified in chapter one, this study focuses on providing reliable evidence of the demand for the program based on interviews with active worship leaders and administrators in Korea and developing logical strategies to suggest the future reinstitution of the program in Korea. As part of this process, the next chapter will explain the research approach of this study detailing why each question for the interview has been formed and how the questions would assist in forging executable strategies.

## **CHAPTER 4: THESIS METHODOLOGY IN DEPTH – RATIONALE OF THE QUESTIONNAIRE**

The underlying motivation for this study was to see the restoration of worship in Korea through sound biblical principles that guide worshippers to be in continuous, worshipful relationships with God instead of formalistic relationships. A worshipful lifestyle is not supposed to be burdensome but replenishing and refreshing because God, the Creator of the human soul, is the source of spiritual oxygen. However, when the relationship focuses on humankind and religious performances, it becomes dysfunctional-eventually becoming as lifeless as idols.

The issues in worship that the Korean church faces are fundamentally due to dysfunctional relationships with God. They can be revitalized when worship leaders are properly educated first with biblical worship theologies and principles. Worship leaders that are taught will then be able to teach the worship laity these things.

This study hypothesizes that the soundly developed D.W.S. program of Liberty University can contribute to worship renewal in Korea when contextualized to meet the practical needs of the Korean worship leaders serving within a distinctive worship culture. As the previous chapter testified, the D.W.S. program of the main campus and the Korean version had already been well developed. The Korean program operated for two years, from November 2013 until the end of 2015. Then, after one year of standstill, top administrators of the university determined it to be a teach-out program in 2017. Although closed without a successful outcome, the program was tested, from which insightful strategies was garnered for this project.

From the planning stage, this project was directed toward interviewing selected worship practitioners in various leadership and ministerial positions rather than collecting and analyzing numerical data from many general worshippers. Therefore, the study chose qualitative research over quantitative research since the former is an effective way to listen to worship leaders' candid thoughts on the circumstances of worship and its education in Korea. For this research, nineteen interview questions, including sub-questions, were developed in two parts. Since the selected interviewees are Korean worship leaders and ministers, the questions had to be translated into Korean. As clarified in the previous chapters, the research limits its scope to academic aspects of the D.W.S. program. The rationale of each interview question is stated below.

The first part of the questionnaire is about the interviewees and their understanding of Christian worship.

*Q1. Please describe your current position in worship ministries or academic institutes; what do you do, and how long have you been in the current field?*

The question rules out the lay worshipper since the interview was directed at worship practitioners in academic or ministerial leadership positions. Their insights and understanding of worship circumstances in Korea will be instrumental to this thesis project. The original statement on the IRB application reads, "Twenty Christian worship leaders in South Korea... The participants will be selected from worship ministers, scholars, and administrators who have been in the field for a significant time period."<sup>108</sup>

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<sup>108</sup> *IRB Application* (Lynchburg, VA: Liberty University, 2021): "twenty" is not a fixed number. It was rather a minimum number of participants planned for this study. The interview ended up with twenty-one participants.

*Q2. Have you ever taught a class on worship at your church or institute?*

Worship practitioners in leadership positions usually received professional training in theology or ministerial practice, and the degrees they earned from the training give them the legitimacy to teach about biblical and worship principles at a church or institution in Korea. Teaching is a crucial channel for professional worship leaders to reaffirm their understanding of worship since they must know about the subject correctly and confidently to teach. A worship leader should not only lead with worship songs or “prepare for the main service” at a corporate worship service. A worship leader must understand, teach, and live out worship principles. The interviewee is expected to respond more thoroughly than a simple “yes” or “no” to this question. It is the first question to inquire about the interviewee’s standing in regard to the understanding of worship.

*Q2-1. If you have [taught], what were the topics of your class?*

As the sub-question to Q2, this question can inform the interviewee’s thoughts or beliefs on worship. If they have taught at an institution outside their ministering church, understanding this may uncover aspects of the institution’s perspectives on Christian worship education.

*Q3. How do you understand worship in general? Is it a representation of Christian music and its practice, or is it more than music?*

While the preceding questions profile the participant, this question directly asks about the interviewee’s perspective and understanding of worship. Therefore, an answer to this question will elaborate on or confirm the interviewee’s thoughts on worship. The latter part of the question reflects concerns about worship in Korea since many Christians in Korea regard worship as a routine of singing praise and worship songs and listening to a sermon at public worship services. Worshipping, thus, is often understood as a regular religious act of attending a

church service. Sadly, pastors or worship ministers are not completely innocent of such a notion, and it is crucial to check on the participants' views in this regard.

*Q4. Please describe worship studies and training that you have received. Was it part of your divinity studies, or did you earn a professional degree exclusively in worship?*

This question attempts to discover the differences in views between worship leaders who have or do not have a professional degree in worship and without. Most professional worship ministers in Korea have earned the degree of Master of Divinity because it is the fundamental degree for ordination. Many pastors earn additional degrees beyond the M.Div. in Korea or other countries. The ministerial degrees in Korea, such as the M.Div., include one or two courses in worship that touch on the basics of worship. They usually start and end up with liturgical worship that Korean churches have long practiced at services. They seldom deal with modern worship or worship-specific topics such as worship theology and principles or the practical techniques of planning and serving modern worship. If a worship pastor has earned a degree in modern worship training, it has probably happened in the U.S., where modern worship studies have developed. This study, however, does not assume that worship practitioners without an exclusive worship degree would have incorrect views on worship since a worship degree is not the only channel to understand Christian worship correctly.

*Q4-1. If you have taken worship courses in the seminary program, what are the classes you have taken?*

This sub-question attempts to verify the topics on worship that ministerial degree programs in seminaries offer. During the interview, the interviewee is expected to explain the class contents, which is another good channel to glimpse the institution's perspective on worship.



*Q4-2. If you have earned a degree in worship, what was your degree, and where did you earn it?*

This sub-question looks for worship degree programs offered in and outside Korea. It is expected that some may have pursued the worship program at Liberty University.

*Q5. What do you think is the current state of worship education in South Korea? Are biblical worship principles and theology taught in-depth in the current curriculum?*

Worship leaders with significant ministerial experiences or worship educators should know the current state of worship and have insights into worship renewal in Korea. Wes Tuttle, director of Light Ministries, felt the new wave in worship during his ministries. The advisory board for the worship program at Liberty, constituted of active worship practitioners, agreed on the need for a new paradigm in worship and formulated guidelines for a new worship program with their insights gained from rich ministerial experiences. Likewise, the interviewees are expected to share their thoughts and insights on practical needs for worship education in Korea, including the training program for worship leaders.

The second part contains questions about the D.W.S. program at Liberty University. It briefly informs about the program's initiation, training goals, and the links to its current four tracks before the questions. It is critical for the participants to check the links to learn about the program before the interview. The questions are based on the premise that the D.W.S. program will be offered in Korea in the future.

*Q1. How familiar are you with Liberty University and its worship program?*

The D.W.S. program is the professional capstone program in worship at Liberty University; it has been second to the terminal Ph.D. in Christian Worship only recently. Although Liberty's worship program has been quickly and steadily recognized as the top choice in worship training in the U.S. since its initiation in 1998, it may be lesser known than the seminary programs to Korean Christian leaders. Knowledge about Liberty University and its

worship program is essential for the participant to duly answer subsequent questions about their impressions or opinions on worship programs. An overview of the programs and the university may be necessary to help the participant recall their memories about Liberty or understand the topic.

It may be natural to expect that many participants have general knowledge about the university, if not particularly about the worship program - enough to share impressions since the researcher will recruit participants relevant to this specific topic and through networks.

Participants' sharing general impressions about the university, although not particular opinions about the worship program, will also help develop hypothesized results.

*Q1-1. Please share your impression or opinion on the current worship program at Liberty.*

This question may be skipped if the participant does not have proper knowledge about the university and its worship programs since an overview will not be enough to ask about an impression or opinions.

*Q2. Would the D.W.S. program of Liberty University be valuable to worship ministers and practitioners in South Korea from a vocational aspect?*

The D.W.S. program is not for general worshippers; it is similar to the highest-level ministerial training programs at seminaries, because the curriculum delves into issues in worship from various perspectives with the presumptions that students in the program have considerable knowledge in the discipline and experiences in the field. The program targets accomplished pastors and worship leaders in Korea who have already earned postgraduate degrees in pastoral or Christian music ministries. Therefore, the question is about the program's value for those seeking advancement and promotions or educating younger practitioners.

*Q2-1. If not, what is the reason?*

This question is to hear opinions from those with unexpected or contrary viewpoints, which may be more profitable, in some cases, than hearing anticipated responses about the topic.

*Q3. What are the most needed topics to cover in worship studies for South Korea?*

Participants should be knowledgeable and insightful on worship issues, social and cultural issues, Christian history, and ministries specific to South Korea. It is expected that crucial topics on worship will be revealed through this question. For example, worship renewal and multigenerational worship have been common issues in the past decades in countries with significant development in Christian worship, such as the U.S. and South Korea. The same issues, however, may not be relatable in countries with growing Christianity.

*Q3-1. Can you think of any essential topics for South Korea but not in the current D.W.S. program (the four D.W.S. cognates will be overviewed during the interview)?*

This is a step further from the previous question on topics that may not have been primarily addressed in the current D.W.S. program because they are not directly applicable to the U.S. society and culture but essential to Korea; worship in Korea has many dissimilarities to that in the U.S.

*Q4. Do you see any topics in the current program that might need to be contextualized or localized to fit the cultural and societal circumstances different from those of the U.S. or meet the specific needs of the South Korean worshippers?*

Although the question seems redundant, this question about contextualization and localization is critical due to both similarities and dissimilarities between Korean worship culture and that of the U.S. Korean worship followed in America's footsteps in modernization. Examples of similarities are conflicts and separation between generations over styles of worship and the secularization of the church and young generations' shunning Christian faith. On the other hand, the Korean church maintains a unique worship culture under the Korean liturgy and

hierarchical structure. Therefore, the same topic must be addressed through a different lens in the Korean program.

*Q5. Will denomination be a factor in recruiting students for the D.W.S. program of Liberty University since Presbyterian is the predominant denomination in Korea while Liberty University is a Baptist university?*

Since theological views may differ among denominations within Protestant Christianity, it will be safe to identify the potential that may go against recruiting students. Back in 2013 when the Korean D.W.S. program was first introduced, many students registered for the program were from Presbyterian backgrounds. Although it is assumed that the D.W.S. program - not a theologically focused degree - will not raise any conflict in recruiting students, this question still holds a critical value in the interview questionnaire.

*Q6. Is it critical to offer some courses in Korean?*

The first Korean D.W.S. program in 2013 embedded Korean as the default language, in which a significant part of lectures, class discussions, and assignments was managed in Korean. If the program is offered again, it may be reasonable to provide classes in Korean in a flexible combination with English, depending on the contents and comfort level of students and instructors. With that said, it is discreet to ask this question to assess the viability of using Korean as the primary language.

*Q6-1. Is it critical to offer the choice of writing the final thesis in Korean?*

Allowing students to write their theses in Korean is similarly critical to offering classes in Korean because it is the final stage of the program, which must be confidently and thoroughly constructed in the student's heart language.

*Q7. Could you share your knowledge of Korean educational laws or policies that may set difficulties against implementing the D.W.S. program in South Korea?*

Although the scope of the study is limited to academic aspects, this question is valuable to the study because implementing a degree program from outside Korea may face unforeseen regulations established by the government or an accreditation institution that may affect the administrative approach and eventually influence the academic aspects of the program. There was no obstacle back in 2013, but it will be important to ensure that no new obstacle has arisen over time.

With the above questionnaire, twenty-one participants were recruited, and each interview lasted between 25 to 35 minutes. Each participant was asked to prepare answers beforehand, including a pre-study about Liberty's worship programs and the four tracks of the current D.W.S. program. As previously mentioned, the participants were all worship leaders or ministers with or without teaching positions at institutions. The researcher first recruited participants through a Korean mobile messaging app, *KakaoTalk*, with the IRB-approved recruitment form.<sup>109</sup> Once the invitation was accepted, the interview consent form and questionnaire were sent through the same app. Then, the interview was conducted through Zoom.

The next chapter summarizes and analyzes the twenty-one recorded interviews that took place in the summer of 2022 to formulate the intended strategies for the study. Each interview displayed the participant's candid views on the present state of worship and the path and method that must be taken for worship renewal in Korea and how the D.W.S. program can contribute to this endeavor.

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<sup>109</sup> The study was approved by IRB on April 27, 2022.

## **CHAPTER 5: INTERVIEW SUMMARIES AND ANALYSES**

In this chapter, the summary of the twenty-one interviews performed in the summer of 2022 has been organized by the questions and translated into English. Following the summary is the analysis. Some questions and their sub-questions have been combined with minor changes in wording to avoid redundancy and confusion. Codes P1 to P21 have been assigned to the participants instead of using real names to conceal their identities. The researcher decided that the translated summaries be stated in the first-person point of view for clarity, although they are not direct quotations. Exceptions are applied to P8 and P21, with whom the researcher conducted a lengthy and unstructured interview without following the questionnaire format. The summaries for these two participants are in the third person.

### **Interview Summaries**

#### **Questionnaire Part I**

*Q1. Please describe your current position in worship ministries or academic institutes; what do you do, and how long have you been in the current field?*

P1. I have been teaching at the School of Worship Ministries of a Presbyterian theological seminary in Seoul since 2007.

P2. I taught worship studies courses at a college until two years ago.

P3. I have led worship at various churches and worship conferences since 1994. I am currently serving as an associate pastor at a local church in Korea.

P4. I am currently a worship studies faculty at a seminary in the Philippines. I also worked at a worship mission organization and served a local church for twenty years as the executive for church planting and ministries.

P5. I am a worship pastor at a mega-church in Gwangju, Korea, a teaching faculty at a worship academy in Gwangju, and an executive administrator at a worship academy in Daejeon, Korea. I also taught worship courses at several colleges.

P6. I am a worship pastor at a local church and have taught worship courses at a local college for six years. I have ministered as a worship leader in various positions for twenty years.

P7. I am a worship pastor and minister for children's services.

P8. He was a long-time "sought-after" worship artist in Korea in the 1980s and 90s, worship director and minister, a faculty at a seminary in the U.S., and executive director of the Worship Ministry Institute in Korea.

P9. I serve a local church as an associate pastor and have been in worship ministries in various roles for the past twenty-seven years.

P10. I have served a local church as a part-time associate pastor preaching and directing music for the past twelve years.

P11. I have served as a director and worship pastor of a collective worship team at a Christian university in Korea for sixteen years. My ministry focuses on spiritual formation and the musical growth of the worship team.

P12. I have served as a worship music director and associate pastor for twenty years, training worship teams and directing a choir.

P13. I have ministered as an education pastor of the Korean Evangelical Holiness Church for twenty years, with brief experience in serving the worship area for three years. I have designed worship services during my brief years in the worship area.

P14. I have twenty years of worship ministry experience, including church ministry as a Presbyterian pastor and worship music team ministry as a worship artist.

P15. I have served as a worship pastor and a praise and worship team member for fifteen years.

P16. I am a full-time minister of the Holiness Church, having ministered in various departments for ten years. I have not served specifically in a worship team, however.

P17. I have served as an associate pastor at several local churches, assisting with the worship services of diverse age groups.

P18. I am a pastor in charge of worship and college group ministries at a Korean church in central Virginia, and I have served the same church since 2015.

P19. I have ministered to various age groups and parishes and served as a pastor in the administration and continuing education department. I have also been in worship leadership ministry for thirty years.

P20. I currently serve as a music pastor at a Bible Baptist church in Seoul. I have been in worship ministries for thirty-five years since graduating high school.

P21. He was a long-time worship artist and worship leader before assuming teaching and administrative positions at colleges and seminaries and directorship at a representative worship publishing company. He also enjoys an active career as a sought-after speaker at worship seminars and conferences in Korea.



*Q2 and Q2-1. Have you ever taught a class on worship at a church or/and college? If you have [taught], what were the topics of your class(es)?*

P1. I have taught at local churches on the foundation of worship and worship minister's life and qualifications from biblical perspectives. At graduate school, I have developed and taught courses on worship principles and practices, worship movements in Korea since the 1900s, various theological topics on worship, the foundation of Christian worship, and applied worship.

I particularly felt that young worship leaders needed to understand the current worship practices from a historical perspective by studying various motives of the liturgical worship awakening movements since the 1900s and how they influenced the current worship practices in Korea.

P2. I have taught a worship overview course in which I focused on worship theology and its application to current worship practice.

P3. Although I have no experience in college teaching, I have given some lectures to worship leaders at local churches in Korea and the U.S. Class topics varied from the general overview of worship to specific topics on corporate and personal worship.

P4. I have taught laypeople, worship leaders, and seminary students in Korea and the Philippines many courses on worship topics such as the foundation of worship, biblical worship, worship leaders' relational aspects, worship and culture, and modern worship music.

P5. I have taught about church music appreciation, worship principles, worship in mission, and media for worship. Particularly in the worship principles course, I addressed the overview of Christian worship, theological meaning, and definition of corporate worship.

P6. I have taught practical and theoretical courses on worship leading, contemporary worship music, media technologies for worship, and overview courses on historical worship styles and modern worship formation.

P7. I have taught church worship teams about worship fundamentals, such as the object of worship, worshippers' attitudes, etc. No experience in college teaching.

P8. He has spent over twenty years educating worship teams and choirs, teaching various graduate courses on worship studies and ministries, and directing numerous doctoral theses for the Korean D.Min. and D.W.S. programs of Liberty. His lifetime passion is worship renewal and restoration in the Korean worship community.

P9. I have taught about biblical worship principles for worship teams at church seminars. I also taught classes on music accompaniment for the service and in a worship team.

P10. I have preached on worship but have no experience in teaching at church or school.

P11. I teach the collective worship team with a textbook I developed on worship leadership.

Also, I have been invited to many churches to teach seminars on worship. My teaching focuses on three aspects: why do we worship, what do we worship, and how do we worship? Also, I teach classes on team management for instrumentalists, vocalists, and staff with hands-on practices.

P12. Although I have no experience in college teaching, I have trained worship teams and choirs through seminars and individual training. I have also taught K-12 on worship and music topics at an alternative school.

P13. I directed a church worship academy where I taught a four-week worship curriculum for adults and a twelve-week worship curriculum for young adults. The four-week course dealt with the biblical foundation of worship, and the twelve-week course went further into practical and technical aspects.

P14. No experience in college teaching. I have taught worship classes and seminars at churches, in which I usually dealt with the origins and meanings of each worship component, such as praise, preaching, prayer, and fellowship in a set worship liturgy.

P15. I have no experience in college teaching. I have taught practical worship seminars to laypeople at a local church. Topics were on worshippers' mindset, creating a praise and worship sequence, and worship leadership. I also taught applied worship vocal lessons.

P16. I have steadily taught worship teams at my church, mostly on theological topics. I have also taught practical worship techniques on sound balancing, worship history, and worship liturgy.

P17. I have created a worship course of twelve to fourteen weeks for youths and adults at churches I ministered. The topics were based on my D.Min. thesis at Liberty, "Seven Biblical Attitude Principles of a Worship Leader." Particularly, I taught how Korean worship survived and developed a unique Korean liturgy through great historical events and illuminated how such development could link to biblical attitudes toward today's sound worship in Korea.

P18. I have been teaching my church's worship team weekly about biblical worship. I also had an opportunity recently to teach online worship classes to seminary students in India. The online class overviewed the worship activities in the Scripture from Genesis to Revelation to help students understand biblical principles of worship.

P19. I have taught intensive training sessions for church worship teams about attitudes and mindsets toward worship and worship-leading skills and techniques.

P20. I have taught worship seminars at multiple churches about worship fundamentals and acceptable worship.

P21. He held numerous seminars at churches and taught at several different seminaries and worship academies about modern worship and praise. His teaching extends to his writings about

worship renewal in Korea, practical worship techniques, worship histories, etc. His topics cover a wide range of the Christian worship area.

*Q3. How do you understand worship in general? Is it a representation of Christian music and its practice, or is it more than music?*

P1. The answer is missing in this video because the interviewer did not ask this question.

P2. The essence of worship has nothing to do with music; however, music plays a critical role in worship. Worship is not confined to the church, either.

P3. Worship is the realization of the relationship between the Almighty God and individual Christians. Music is an important tool (medium) to assist with worship.

P4. True worship comes from a worship lifestyle. Music is an important means to please God in our worship.

P5. The whole spectrum and elements of Sunday activities, including education, training, and fellowship, are to be considered worship; worship is holistic, of which music is a part. Worship could expand to relational activities with God during weekdays; however, I am not fully convinced by that view.

P6. I believe every aspect of our lives that react and respond to God is worship. Music is a means to respond to God for worship. Although worship is possible without music, music is an indispensable tool for worshipping God, as seen in the Scriptures.

P7. I used to identify worship with music. After studying worship at seminaries, my perspective changed. Now, I see worship as a relationship with God, which is more than music.

P8. Worshiper's life of following in Jesus' footsteps is worship, where they surrender and sacrifice themselves to be completely directed by the Holy Spirit. Music is a great means of accomplishing this.

P9. Worship is more than music; it is all-inclusive and all-embracing, ministerial, communal, and of the church. It is about a relationship with God.

P10. My understanding of worship changed. Now I believe worship is a spiritual relationship with God. Music is a means to make worship effective but not more or less than that. When one's relationship with Jesus is not healthily built up in daily life, corporate worship cannot be a truly worshipful moment.

P11. Worship is our response to God's revelation. Music is a worship element that we dedicate ourselves to God with. It is contradictory if our lifestyle is inconsistent with the worship we give to God. Our relationship with God is to be our worship.

P12. Music is only a part of worship, and worship is a comprehensive concept that embraces responsive activities and moments to God's revelation. Therefore, maintaining a relationship with God in a worshipful lifestyle is important, which has been the number one emphasis in all my worship training.

P13. The general understanding of worship in Korea is not much different from praise and worship; however, I believe worship is a broad concept that embraces more than the Sunday service. Worship should include our daily activities and life dedication to God.

P14. Praise music has always been supplementary, while preaching was [seen as] the primary [dynamic] in worship services. However, I believe the role of praise and worship music is to be equally essential. Worship should be defined as a twofold liturgy where God's blessing and provision coexist with worshippers' offering and dedication. Worshippers' practice of giving needs consistent training for better worship.

P15. Worship is a comprehensive concept that encompasses praise, preaching, prayer, etc. I understand worship is our sincere response to God's revelation and personal and relational moments with God.

P16. Worship is a meeting with God. It is not limited to corporate worship but embraces every relational life moment with God.

P17. Worship is holistic, embracing all worship elements [in services] equally. Also, our lives during weekdays should be the trajectory of preparing for a focused Sunday worship. I agree with the idea of a worship lifestyle in that regard.

P18. Worship happens in our lives, as clarified in the Old and New Testaments. While Old Testament worship was fulfilled through meeting with God and relating with people in God, New Testament worship is realized when we live as Jesus' followers. Music has been an essential element of worship throughout the Testaments.

P19. Worship encompasses all the moments of getting to know God through prayer, praise, and confession, during which music plays an essential role. Worship leaders particularly need to be well-trained in having a consistent relationship with God. I believe maintaining a worship lifestyle is more important than attending public worship.

P20. Worship includes all aspects of praising and lifting God, which is not limited to corporate worship but is to be part of our lives.

P21. He firmly believes that worship renewal should come from within based on biblical fundamentals, which is the key to realizing worshipping "the Father in the Spirit and in truth (John 4:24)," and that truthful worship consequently brings spiritual restoration and power to withstand waves of transitions.

*Q4. Please describe worship studies and training that you have received. Was it part of your divinity studies, or did you earn a professional degree exclusively in worship?*

*Q4-1. If you have taken worship courses in the seminary program, what classes have you taken?*

*Q4-2. If you have earned a degree in worship, what was your degree, and where did you earn it?*

P1. I earned a master's degree in worship studies and ministries at Wesley College in Bristol, England, after completing foundational studies in theologies and biblical principles. My studies on worship focused on liturgical and modern worship practices.

P2. I completed the Korean D.W.S. program coursework without finishing the thesis; I had not taken any worship studies class at the seminary where I received my ministerial degree.

P3. I earned an M.A. in worship and a D.W.S. degree at Liberty. Before my studies at Liberty, I had taken a few worship courses as part of the Master of Divinity program in Korea, in which I learned mostly about liturgical worship. Also, I finished coursework at a worship academy in Korea.

P4. I earned a bachelor's degree in praise and worship studies. I also took many worship-related courses in the seminary about worship liturgy, worship theology and history, and worship philosophies and principles.

P5. I learned about the basics of worship during my theological study. However, a particular worship class was not offered at the seminary. I earned a master's degree in worship and praise, specializing in worship planning, from another seminary in Seoul. Currently, I am studying in the Korean D.W.S. program.<sup>110</sup>

P6. I initially received worship leadership training at worship academies. Later, I took worship courses as part of ministerial studies at a seminary. Then, I earned a master's degree in worship leadership in Texas and a D.W.S. degree at Liberty University.

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<sup>110</sup> The teach out program

P7. I received a M.A.W.S. (Korean Program) from Liberty University and took worship courses on liturgical worship and preaching as part of the M.Div. at the seminary. Also, I earned a certificate in worship studies at a church worship school.

P8. He came to Liberty University to learn about modern worship. In the early stage of developing the worship program at Liberty, the institution did not have a worship-specific degree, which left him the choice of taking six worship classes throughout his Th.M. (Master of Theology) and D.Min. studies. He wrote a D.Min. thesis about worship renewal in Korea. Additionally, he took two courses about liturgical worship under Dr. Webber at another seminary.

P9. I received a Th.M. and D.Min. degrees from Liberty University. Particularly, my D.Min. focused on worship with the final thesis about biblical worship. The worship courses I had taken as part of my worship concentration were “Historical Developments of Christian Worship,” “Biblical Foundations of Christian Worship,” and “Theology, Philosophy, and Methodology of Worship.”

P10. I took one worship course while studying at the seminary, where I learned about an overview of Christian worship; I was afraid there was nothing impactful.

P11. I majored in church music at my graduate school and took one worship course during my study. Also, I took many worship seminars at various worship organizations. I did not earn a worship-specific degree. I recall that one course that I took at the seminary was about “preaching.”

P12. I have not received a worship-specific degree. But I majored in church music at a seminary, then learned about worship through reading books.



P13. I took a worship course while studying in the M.Div. program. Additionally, I finished the Korean M.A.W.S of Liberty University years ago.

P14. I took worship courses at both undergraduate and graduate levels, in which I learned mainly about liturgical worship. I am currently finishing up the Korean D.W.S. teach-out program.

P15. My seminary's theological and ministerial degree program did not offer worship courses. However, I wrote a brief thesis on worship to complete my study. Additionally, I attended a three to four months worship intensive program at a local worship academy.

P16. I earned a master's degree in Worship Arts from Liberty University, which later changed to Worship Studies and Leadership. I also took a few worship courses while pursuing a church music degree at my denominational seminary.

P17. I took a worship course as part of my M.Div. program, in which I learned about worship history and liturgy. Then, I achieved an M.A. in worship leadership and D.Min. in worship at Liberty University.

P18. I majored in commercial music at the undergraduate level with worship ministries in mind. Then, I studied M.Div. with a praise and worship cognate. Finally, I finished my M.A. in worship and D.W.S. degrees at Liberty University.

P19. I took one worship course at the seminary in Korea, in which I learned about worship history and liturgy. At Liberty University, I completed an M.A. in worship and D.Min. with a worship concentration.

P20. I took one worship class while studying the M.Div. program at the Bible Baptist seminary. I do not recall the details of the class, but it was beneficial to my music ministries.

P21. He earned a Th.M. in Korea, D.Min. at Fuller Theological Seminary, and D.W.S. at the Robert Webber Institute.

*Q5. What do you think is the current state of worship education in South Korea? Are biblical worship principles and theology taught in-depth in the current curriculum?*

P1. Typical seminary professors teach one or two courses on foundational worship topics, mostly as part of the Th.M. or M.Div. program in the seminary. The course content often ends with limited studies on liturgical worship and homiletics without proceeding further to critical worship matters such as biblical worship principles and their practical applications in actual worship. Although new approaches have been introduced, the widespread notion still equates worship with sermons; worship theologies and biblical principles are not usually considered in those courses.

P2. Worship courses at typical seminaries usually touch on worship fundamentals but do not progress further into deeper worship topics or the application of the principles to actual worship. Overall, worship training in Korea is very limited to the basics.

P3. Church-based or academy worship training programs are on the increase, and they expose biblical worship principles but never get down to the core. They rather focus more on worship music and technology.

P4. The foundation of worship is weak in Korea. Most worship professors at seminaries teach worship courses with traditional and liturgical views. These worship courses only scratch the surface of history without dealing with biblical theology and principles of worship in depth.

P5. The worship studies in seminaries focus on liturgies and theologies, while worship in churches focuses on praises without educating worship principles. The two different states need to coalesce.

P6. There has recently been a steady growth of interest in worship leadership. However, degree programs in worship studies are scarce, while a few basic worship courses are still offered as part of theological and ministerial studies at seminaries.

P7. Worship classes at seminaries focus on liturgical worship and preaching, implying that Korean worship services are centered on preaching, with other worship components degraded to supplementary to preaching. Most Korean churches adopt the worship format designed by the denomination headquarters. It is hard to find informal and unconventional worship services. Consequently, worship ministers preach more than educate and lead laypeople for worship.

P8. There is a lack of teaching of biblical principles and worship theologies. As a result, pastors trained at seminaries maintain the traditional views of worship that center on preaching. Worship leading is still considered the preparation for preaching, the main part of the service at many churches. There is no professional worship directorship, and laypeople are not given active roles to participate in worship ministries.

P9. I believe most of Korea's worship courses and programs address worship-related topics intensively and comprehensively.

P10. It is a difficult question for me to answer. I never dealt with this topic.

P11. [I am] hesitant to evaluate without expertise in worship. I feel current worship courses limitedly cover biblical worship in history, but they do not apply the historical learning to our current worship. The difference in views between traditional and modern worship has been polarized. Laypeople do not feel the necessity of learning worship or worship renewal. They are comfortable with Sunday worship in the current liturgical setup.

P12. Worship has long been misinterpreted by first-generation senior pastors who have never received professional training in worship, and higher education institutions have not challenged the established church to be restored from such a misguided state of worship. Additionally, there is a great shortage of professionally trained worship leaders and ministers.

P13. Worship education obviously and dramatically differs by the worship professor's stance within each denomination. For example, Catholic or Gregorian worship liturgy is emphasized in our seminary, while it is believed that other denominations stress their liturgies or beliefs in worship. Biblical principles and foundations of worship are minimally and superficially investigated in worship classes in general. I have learned many new aspects of worship during my study in the M.A.W.S program taught by Liberty University faculty.

P14. Korean worship education aligns with the mainstream worship liturgy utilized in most Korean [Presbyterian] churches based on the Calvinistic tradition. Therefore, worship classes in seminaries uniformly cover the Christian calendar and the liturgy formed around the calendar. Endeavors to innovate the uniform worship liturgy have not yet overtaken the mainstream.

P15. I believe there are only a few mega-churches that teach worship systematically. Supplying a dedicated worship band or team at local churches with fewer than a hundred members is challenging, where teaching worship is unrealistic. Even some worship pastors and leaders do not have a proper understanding of worship. Mid-sized churches with more than five hundred members may have a praise and worship band, and associate pastors may have interests in advancing worship. Senior pastors seldom have an interest in "worship."

Korean churches are still running on preaching.

P16. I recall not learning much about theologies and biblical worship principles until I enrolled in Liberty's worship program. Korean worship classes mostly deal with worship ministries, applied lessons, and worship team training but hardly without theological subjects.

P17. Worship education in Korea is twofold. First, classes on practical worship mostly focus on contemporary worship and praise music. Second, worship studies center around topics on

preaching. Generally, topics related to holistic or balanced worship are not considered in the curriculum.

P18. I recall that I did not learn biblical worship principles in-depth in Korea. The worship classes rather focused on worship liturgy and history. There is almost no education on worship theologies and the biblical foundation of worship.

P19. While non-degree worship training programs are occasionally offered at mega-churches, a graduate-level worship studies program was initiated in 2010 for the first time at a Presbyterian seminary in Seoul. However, I heard that not many people registered for the new degree program. Small churches do not support their pastors to take the worship leader training program.

P20. Worship ministers must learn steadily about worship to teach laypeople correctly about worship. Many worship pastors still lead the worship service as they experienced and learned incorrectly long ago, and many churchgoers still say, “we go and see worship” instead of worshipping. Worship must be taught correctly in Korea. So is offering ourselves as living sacrifices in worship.

P21. Many churches perceive the great necessity for training professional worship leaders to drive worship renewal in Korea, which was typically not the case in the past because the Korean church did not recognize the importance of the worship leader. Thirst for worship renewal is getting stronger, with a considerable part of the worship service moving online these days. Seminaries want to offer a worship studies program in a new direction, while the current worship professors are reluctant to give up on worship liturgy and homiletics. Most of the current worship professors will retire soon, calling for a generational shift.

## Questionnaire part II

*Q1. How familiar are you with Liberty University and its worship program?*

P1. I am familiar with the Korean D.W.S. program since I was involved in the development of the program back in 2013 as part of the advisory council and recommended teaching professors for the program. I also studied the program. Although the Korean program is not identical to that of the main campus, I am knowledgeable about the educational purpose and philosophy of the program.

P2. I was in the Korean D.W.S. program before I dropped out years ago. I was impressed with the program dealing with biblical theology as its basis and its application of theology to practical worship methodologies. Also, I could study and learn about contextualization for worship.

P3. I am familiar with Liberty's worship program through my studies in M.A. and D.W.S.; however, I do not know about the recent changes that might have been in the programs.

P4. Liberty's worship program is based on biblical principles of worship. I joined the Korean D.W.S. program as a student in 2015.

P5. Since I have been in the Korean D.W.S. program for years and finished the coursework, I am familiar with the curriculum and the course content.

P6. I am familiar since I have earned a D.W.S. degree from Liberty University.

P7. I am not knowledgeable about the worship program at large, although I studied the Korean worship program of Liberty.

P8. He studied worship during the early stage of the worship program at Liberty and is very familiar with the whole development of Liberty's worship program up to the present. Earlier in 2013, he participated in developing Korean worship programs at the master's and doctoral levels.

P9. I do not know much about the worship program at the School of Music since most of my studies were at the seminary, although I had heard about the launching of the new D.W.S. program while studying at Liberty until 2018.

P10. I am not familiar with the LU worship program.

P11. I have heard about it through acquaintances but do not know the details.

P12. I am not familiar with the D.W.S. program.

P13. I am quite familiar with the M.A.W.S. that I finished years ago.

P14. Liberty's worship program is a practical curriculum that teaches modern worship.<sup>111</sup>

P15. I have not heard specifically about the worship program at Liberty, while the school is generally well-known for its seminary and other college programs. I am familiar with Liberty's collective worship teams, which made me want to study at Liberty. I would be very interested in the Korean worship program if offered.

P16. I am only familiar with Liberty's Korean worship program, which I studied years ago.

P17. I was familiar with the worship leadership and pastoral ministry programs until 2014, when I finished my D.Min. in worship at Liberty.

P18. I completed M.A. in worship and D.W.S. at Liberty. Especially my D.W.S. study began in 2015, the program's foundational stage. I am unfamiliar with the recent development of the four cognates within the program.

P19. I am familiar with the worship programs I studied at Liberty, which was an eye-opening experience for me.

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<sup>111</sup> The participant defined modern worship as balanced worship where diverse worship elements collaborate to maximize worship experience while the Korean liturgical worship centers on the preaching.

P20. I have researched the program while preparing for the interview but am not familiar with the details of the program.

P21. With many critical roles in the Korean worship industry and his special passion for worship education, he knows the distinctiveness and value of Liberty's worship program.

*Q1-1. Please share your impression or opinion on the current worship program at Liberty.*

P1. Liberty's worship programs focus on modern worship from Southern Baptist theological perspectives. Therefore, conservative and evangelical theology, shaped by the fourth Great Awakening of the 1960s and 70s, underlies the curriculum. The D.W.S. program, particularly, seems to be the practical tool for training professional worship leaders with biblical worship theologies and principles.

P2. As previously mentioned, I appreciated that the program provided topics to contemplate and discuss worship contextualization based on biblical theology seriously. One downside of the Korean program was that courses were not continuously and consistently offered due to administrative difficulties, which kept us from planning and staying motivated.

P3. Topics on modern worship are comprehensively and pragmatically addressed without missing theoretical aspects, which are taught by active worship professionals.

P4. I believe Liberty's worship curriculum has been seminal to the advancement of [modern] worship. I wish the program provided a praxis where students collaborate in planning and presenting worship according to what is taught in the class.

P5. I think the program provides an aerial view of worship than an in-depth understanding of worship.

P6. The program covers modern worship and its biblical theologies and principles rather than liturgical worship. Also, it teaches practical and ministerial aspects of worship leadership,



including worship leaders' spirituality and mindsets. I wish the program provided applied lessons on musical skills. Each course with actual class discussions would be much preferred [to the online discussion board.]

P7. The worship program helped me to get exposed to different views on worship. I hoped the Korean worship program had continued; I was in the first class of the Korean M.A.W.S. program years ago, which was discontinued.

P8. Liberty's worship program pioneered training and educating worship leaders on modern worship, which teaches biblical principles and worship theologies as its essential foundation. Liberty's worship program was eye-opening when he first came to Liberty to study worship.

P9. The three worship courses were very helpful because they addressed theological aspects of worship in-depth. Also, the content on building relationships between the worship pastor and senior pastor was awe-inspiring. I enjoyed the practicality of all contents. I did not see any downside.

P10. Question skipped.

P11. I need more knowledge to answer.

P12. I have no knowledge about the program.

P13. I enjoyed the program's focus on worship theologies and biblical principles and coverage of various topics from the early church to practical and technical subjects of modern worship and worship leadership. However, there were limitations that the online program could not surpass; I wished I had been on campus to learn more about live worship at Liberty.

P14. It gave us opportunities to analyze and ponder modern worship and its elements. At the same time, it challenged us to think about the pros and cons of Korean worship emulating

American worship. I hoped the program had not been discontinued due to the administrative complexity. The current online program gives up opportunities to have active class discussions.

P15. No answer to this question.

P16. I felt renewed as a truthful and evangelical worshipper while studying Liberty's worship program. It guided and helped me not to lose my true heart as a worshipper. I also learned many new aspects that I had never learned at my previous seminary. There is a great discrepancy between the theologies I learn at school and the actual worship scenes at the church. Worship [renewal] barely had a part in the senior pastor's vision, and my church ministries mostly focused on the church's growth and accomplishments.

Liberty's original worship arts program offered applied worship lessons, which were unfortunately removed in the new worship studies program. As a result, I lost the credits for the applied lessons I earned.

P17. Liberty's worship program greatly inspired and challenged me on practical aspects of modern worship. This systematic and pragmatic curriculum shaped me for future worship ministries and provided many contemplative moments on worship that I would never have questioned otherwise. A downside is that it was mainly built around topics on modern worship, and I could not have enough access to resources on liturgical and traditional worship. However, the program provided diverse aspects of worship, including liturgical worship, and links between traditional and modern worship did not form enough to illuminate clear developmental and transitional traces.

P18. The program is highly pragmatic because it attunes to transitional modern worship. Its intensive lectures [in the early stage] were mostly taught by diverse worship ministers and artists active in worship industries. Since the School of Music runs the program, it particularly focuses

on practical worship music ministries but without lessening theological aspects. It was much different from the worship courses in Korea that dealt only with liturgical issues for worship pastors. I liked its emphasis on training professional worship leaders.

One significant downside is its independent operation from the School of Divinity, while the SOD could offer a solid theological education for the program.

P19. The program is pragmatic and greatly applicable to the current worship ministries. I recall it covered both academic and practical areas of worship, which challenged me to ponder aspects that were fundamentally important but seldom considered during my worship ministries in Korea. I was very impressed with the lectures given by active worship professionals and ministers. However, due to my language barrier, I could not digest everything taught in the class. It would have been better to hear follow-ups from the same professionals.

P20. The program seems to be an important study for Korean worship leaders because it addresses biblical principles and theologies of worship.

P21. Liberty's worship program is the best fit for Korean worship education because aspiring worship leaders and seminary students are being steered toward modern worship music [more] than traditional church music, and there is a great demand for learning about worship transitions.

*Q2. Would the D.W.S. program of Liberty University be valuable to worship ministers and practitioners in South Korea from a vocational aspect?*

P1. First, the doctoral program will be highly valuable and attractive to worship ministers because it is inexistent in Korea. Second, it provides practical and advanced training in modern worship that directly applies to their current worship ministries.

P2. [see below; the participant is skeptical about Liberty's D.W.S. program for Korea]

P3. The program is highly recognized among worship leaders in Korea, which is on their bucket list. I am certain that it can satisfy many worship leaders' thirst for learning worship principles.

P4. Worship leaders are not properly esteemed as worship professionals in Korea. The program will help the graduates be equipped with principles and spirituality to gain credibility in their worship ministries.

P5. I believe the program will supply worship professionals needed in academia. Many colleges and seminaries have recently started offering worship courses and programs and need to hire new worship faculty. A small college in my town is seeking an instructor in this area, and I believe that is a sign of its popularity nationwide. Schools could not duly respond to the needs of churches in worship transition; even my conservative Presbyterian church employs modern worship that needs new approaches.

P6. While Korean worship has been transitioning to modern worship since the 2000s, school curriculums to cover and respond to the needs are still slim. The market for worship professionals is yet to be much developed, and Liberty's program will be a great contributor to encouraging the growth of worship industries in Korea.

P7. Liberty's D.W.S. program will contribute to exposing worship ministers to sound and balanced worship principles. The degree would also be efficient for a worship professional to earn more reliability and expertise in the worship area.

P8. The first-generation faculty still teach worship at most schools, and most of them will retire soon.<sup>112</sup> As a result, there will be a significant structural shift in the next decade in the worship industry. If the Korean D.W.S. resumes, it will serve as the ground for providing credentials to the younger generation seeking teaching positions and other professional careers in the worship industry.

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<sup>112</sup> Faculty in higher education are required to retire by the age of 65 in Korea.

P9. It is rare to find a worship faculty with professional degrees in worship studies in Korea. If offered in Korea, the D.W.S. program will be outstanding in training worship scholars and professionals to become worship expertise at an advanced level.

P10. I do not know.

P11. I believe worship leaders can benefit from the degree, particularly in our degree-valuing society. At the same time, I doubt how much “more” worship practitioners can be active and effective in their ministries by possessing this high-level degree. Ultimately, it depends on each person’s response to God’s calling and their practice in their lives.

P12. It will be a precious program if adopted by the Korean worship community since there is a great need for worship professionals.

P13. The program will be highly praised as an advanced training forum for worship leadership in Korea if it provides in-depth studies on worship methodologies with live worship experiences embedded in the program.

P14. The program will effectively satisfy many worship leaders’ thirst for learning and equip them to be competent in the worship industry.

P15. Since there is no advanced worship program in Korea, the Korean D.W.S. will be highly recognizable and valuable due to scarcity.

P16. I am confident that the D.W.S. program will add a positive impact on the worship industries in Korea.

P17. The D.W.S. program will assist Korean worship ministers and leaders with developing sights on balanced and holistic worship.

P18. It will be a uniquely valuable doctoral program that targets professional worship leaders and artists with an emphasis on theological and biblical foundations. The demand for professional

worship leaders will increase within ten years, and the program will greatly contribute to that need.

P19. I am certain the program will produce well-trained and competent worship ministers and leaders, eventually contributing to the renewal of worship in Korea. There should be a generational shift in worship leadership to guide worshippers and churches to understand and do worship correctly.

P20. The program seems to be an essential study for Korean worship leaders because it addresses biblical principles and theologies of worship.

P21. There will be a generational shift within ten years in the Korean worship industry, which will create substantial demand for replacement.

*Q2-1. If not, what is the reason? [Is there any potential weakness?]*

P1. Since the program has been built on Southern Baptist perspectives, its spectrum in dealing with diverse non-denominational issues in modern worship, including the predominant liturgical worship in Korea, may be limited.

P2. I am skeptical about its value from the vocational standpoint with the present church circumstances considered. There has been a significant reduction in the pursuance of ministerial and theological studies, and worship studies are part of them. Churches and people seem to lose interest in this area and Christianity in general.

P3. Although I learned a lot about modern worship, I also wanted to learn more about liturgical and traditional worship and the church calendar, which were barely discussed in the class.

P4. [No answer]

P5-P7, P9, P12-P14, P16-P19, and P21. None

P8. Question not asked.<sup>113</sup>

P10. Question not asked.

P11. See the above answer that reflects both sides.

P15. One concern is that there are few openings for worship professionals at schools and churches, although the D.W.S. program offers a good curriculum.

P20. Question not asked.

*Q3. What are the most needed topics to cover in worship studies for South Korea?*

P1. Since students will come from various denominational backgrounds, topics encompassing more interdenominational or nondenominational issues than Baptist-specific ones will be more suitable. Courses on worship theologies and philosophies relatable to mass culture and media will be valuable, too.

P2. Contextualization [of worship]. Christians' social participation has been misrepresented by [theological] progressiveness since it deviated from the true Christian essence. There should be sincere and philosophical pondering and reflection on how Christian worship could connect the discrepant realities inside and outside the church.

P3. Understanding and delving into worship from biblical and theological perspectives is much needed.

P4. A course that systematically and extensively teaches biblical worship is essential in Korea. Christian ministers' understanding of biblical worship lacks foundation, and worship is frequently confined to the conventional liturgical frame without pondering the biblical meaning of worship.

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<sup>113</sup> The researcher missed asking this part because the participant was an avid supporter of resuming the Korean worship programs of Liberty and expressed the critical needs of the program for Korean worship leaders the entire time of the interview.

P5. A course about worship planning is essential because worship leaders need to know how to structure worship and communicate through worship to help worshippers worship properly.

Perhaps, “Worship Planning and Communication”

P6. A course about biblical foundation and principles of worship will be essential, which is not sufficiently offered in worship curricula.

P7. Korean worship liturgy is substantially similar, with negligible differences across denominations. The Korean worship community needs a fully engaged and serious reflection on worship.

P8. He repeatedly emphasized the importance of training worship leaders with biblical theologies and sound principles for worship. He added that the purpose of educating theologies is to serve His church. Worship ministries will not be healthily sustainable and presentable before God’s sight if they do not take root in biblical principles. Without healthy “theological reflection,” worship ministries will be houses of cards. Additionally, worship leadership and transitions in worship are crucial topics.

P9. Topics on relationships, particularly between the senior pastor and associate pastors, will be essential.

P10. Spiritual formation should be the most critical topic because building a personal relationship with Jesus is the most important aspect of worship. Many issues disturb worship because we repeat the same mistakes of the past. We need to restore the early church’s worship, which was simple. Spiritual formation is the top priority in this worship renewal.

P11. The pandemic activated online worship. I believe theological and biblical education on worship should be duly stressed for our worship not to be highly emotional and self-centered.

Also, topics about worship history will be valuable to link old and new and suggest worship



renewal from a historical standpoint. Worship history is also an essential lens for correctly applying cultural and societal transitions to worship. Worship studies should assiduously invest in how to activate worship with young peoples' cultural language.

P12. Balanced worship suggested in the Scripture must be taught. Korean worship liturgy focuses on preaching, with other worship components becoming supplementary. For example, singing praise and worship songs as the pre-stage for the main service is not biblical. This culture is mainly due to the church's centralized structure run by the senior pastor.

P13. Learning about various global worship forms will be highly meaningful to many Korean worship practitioners who otherwise would not be exposed to such diversity. Also, worship theologies will be critical.

P14. The question was not asked.

P15. Spiritual formation is a critical topic for raising a community of truthful worshippers than worship spectators. A skillful and refined worship presentation is highly regarded in Korea.

P16. We need a course that views worship from healthy ecclesiology and teaches sound Christocentric worship principles. Healthy ecclesiology should value and prioritize individual worshippers before stressing the church's growth and public worship.

P17. Korean worship history must be taught from the liturgical perspective first. Then, modern worship and its development should be addressed as in the current program.

P18. There are many professional worship leaders without proper theological training. They must learn how to read and interpret the Bible for their worship ministries correctly. Therefore, a course that can teach healthy theological foundations and exegetical understanding will help build sound worship ministries in Korea.

P19. Worship leaders' identity, calling, and dedication should be duly addressed through classes about spiritual formation and worship leadership. Worship leaders should be trained in lifestyle worship.

P20. [Same for Q3-1.] Worshippers must be trained to maintain steadiness in their attitudes inside and outside the church and dedicate their lives to God so that their public and personal worship can be aligned with each other.

P21. Worship renewal.

*Q3-1. Can you think of any essential topics for South Korea that is not in the current D.W.S. program? (the four D.W.S. cognates will be overviewed during the interview.)*

P1. I suggest topics dealing with comprehensive studies about Korean mass culture and methodical worship applications for the culture. Particularly, studies about creating and cultivating a worship culture that supports pop music and mass media will be necessary.

P2. A topic/course that can assist with understanding Korean society through [broader] cultural views. Christians must be equipped with knowledge and wisdom to empathize with the daily happenings of society instead of being enclosed within the church.

P3. [The answer also applies to the contextualization question below] Ethnomusicology is an unfamiliar concept to Korean worship leaders, which could be contextualized to connect with growing worship endeavors with Korean traditional music. A course exclusively designed for church music professionals will be valuable too. As previously mentioned, a liturgical and traditional worship course will also be critical.

P4. A course that systematically teaches Korean worship history will lay a foundation for worship renewal for the present and future.

P5. Worship leaders need expertise in media, such as recording and sound engineering technologies, utilized for corporate worship in churches. The course about worship media should deal with media theologies<sup>114</sup>, too.

P6. Perception about worship is different from Americans. Approaches to worship and their supportive skills are unique, which are consequences of our worship history and culture. Therefore, the program should deal with worship history and culture unique to Korea. Also, there should be a course that delves into Koreans' unique worship styles and worship music. While American worship may begin with cheerful and joyful music, Koreans like to start with prayerful and confessional music.

P7. I do not know.

P8. Not discussed.

P9. I highly recommend the program to include "Ecclesiology" because it is an invaluable commission of God for worship ministers to build God's community. Therefore, worship leaders should be well-trained and equipped with Ecclesiology, part of Systematic Theology.

P10. See the answer for Q3.

P11. I do not know. The program seems well-developed.<sup>115</sup>

P12. I have not researched enough to answer this question.

P13. Worship leaders must be equipped with practical knowledge and skill sets to run technologies for worship, which is a critical matter that occasionally involves relational issues between church members.

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<sup>114</sup> The participant clarified that Media Theology is an application of biblical theology to media utilization for worship; this area has been recently active in Korea to produce numerous relevant articles and books.

<sup>115</sup> The researcher briefed about the program and its four cognates during the interview.

P14. The doctoral program should also have coursework on applied music and designing worship.<sup>116</sup> I recommend that the Korean program also provides a practicum with students coming to the main campus to experience live modern worship at Liberty and elsewhere.<sup>117</sup>

P15. Not discussed.

P16. The doctoral worship program should offer advanced music courses as a continuation of the master-level worship arts program. Many Korean full-time ministers lack musical training, and thus their views on worship music are very limited. Also, topics on relationships and communications within the worship-leading team will be valuable.

P17. [Similar to the previous answer for Q3] It will be valuable to offer an intensive class or an in-depth study on Korean worship tradition and how worship services developed distinctively by denominations from historical perspectives. Many worship ministers will benefit from such a topic with insights into non-denominational ministries.

P18. A historical topic that illuminates how American worship was transferred to Korea and influenced forming the unique Korean worship in the 20<sup>th</sup> century, which then studies how the history applies to transitional modern worship. In other words, a contextualized history course will be very attractive.

P19. Topics that challenge breaking the unique and prevalent but unhealthy worship culture in Korea will be valuable.

P20. [See the answer for Q3.]

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<sup>116</sup> Ethnomusicology Track of the D.W.S. required one “applied ethnomusicology” course within the program.

<sup>117</sup> A practicum was part of Dr. Yoo Jung Lee’s plan for the earlier Korean D.W.S. program in a hybrid setting.

P21. Same as the answer for Q3. New approaches to modern worship involve various topics that were never taught in Korea.

*Q4. Do you see any topics in the current program that might need to be contextualized or localized to fit the cultural and societal circumstances different from those of the U.S. or meet the specific needs of the South Korean worshippers?*

P1. Again, topics dealing with cultural relevance need to be contextualized to fit the unique Korean circumstances and worship interpretation of them.

P2. [skipped this question since he already shared his views on contextualization of worship]

P3. [See the answer for Q3-1.]

P4. Korean worship history that our actual worship can reflect on. Many Korean churches practicing blended worship in modern style [following in American or Western footsteps] have witnessed growth. However, the Korean church is not fully open to experimenting with worship with a hue distinctive of Korean culture inherited from our worship history, such as a counterpart of America's Jesus Movement.

P5. Theological understanding is not different, but the circumstances of worship in Korea are. Therefore, worship planning and media communications need different approaches from modern American worship.

P6. [See the answer for Q3-1.]

P7. Studies on cultural trends for worship, worship music, and general worship practices need to be localized or contextualized. So is a worship history class.

P8. Not discussed.

P9. Relationship topics need to be contextualized to address the unique relational aspects within the Korean church properly. While partnership and companionship based on parallel

relationships are valued in American churches, the power relationship is still common within the Korean church. Such cultural uniqueness should be considered in the Korean program.

P10. Isn't it a localization to provide the course content with Korean translation? It does not make sense that the worship program is housed in the School of Music, and it seems to suggest that worship is identified with music. Many foundational and theological courses need to be taught at the seminary, although some worship courses could be efficiently taught at the school of music. This part should be "contextualized or localized" when offered in Korea. The program will not be attractive if it is solely administered by the School of Music.

P11. Ethnomusicology should reflect on incorporating discontinued Korean traditional music into transitioning worship in a befitting way for the younger generation.

P12. Ethnomusicology in worship should not be overtly encouraged. I am not totally against incorporating traditional Korean music in worship, but not a great advocate either.<sup>118</sup> I believe restoring biblical worship and refining what we have had is more critical than striving for such innovation in worship to attune to social and cultural transitions and preferences. Providing Korean translation for what has already been built into the program will be the most important localization in the same line of thought.

P13. It will be highly critical to study the practical methodologies of activating online worship in these post-pandemic times, which is not only a local but global matter. Many online services are producing more worship spectators, not worship participants.

P14. Contextualization of Korean folk music for worship will be valuable. The K-pop culture is on the rise outside the church, but a similar endeavor to incorporate Korean traditional music in worship has never been successful.

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<sup>118</sup> He expressed an opinion on contextualization in ethnomusicology for worship.

P15. It is critical to address Korean worship history, trends, and culture in corresponding courses in the program because Korean worship culture is quite unique and much different from America's. Korean worship may have followed America's footsteps until the early 2000s; however, it has recently created a unique worship culture with original music and trends. So is history. Also, a hybrid program [instead of 100% online] will be more competitive and competent in Korea.

P16. Worship history, trends, and cultural topics dealing with the unique Korean circumstances should be added to the current course contents. Having an administrative coordinator in Korea will help the program run very efficiently.

P17. Worship issues originating from hierarchical structure within Korean churches should be handled from an understanding of Korean culture and customs since the program's main target will be senior and associate pastors active in their careers.

P18. The worship transition class (WRSP 840) could be contextualized to provide an analytical study of Korean worship songs in relation to K-pop culture. Also, if topics on African worship are translated into Korean, that will be uniquely attractive to many worship leaders. None will beat such topics in Korea.

P19. Topics discussed in the current program only need to be adjusted to fit Korea's social, cultural, and ecclesiastical circumstances since the essence of worship is identical.

P20. Worship context can be flexible to fit cultural circumstances; however, fundamental worship elements such as prayer, praise, hearing (preaching) message, and dedication should remain unaltered.<sup>119</sup>

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<sup>119</sup> The participant's answer is a general view on any topics that are to be contextualized or localized.

P21. Not discussed.

*Q5. Will denomination be a factor in recruiting students for the D.W.S. program of Liberty University since Presbyterian is the predominant denomination in Korea while Liberty University is a Baptist university?*

P1. Most of the students in the teach-out program<sup>120</sup> came from Presbyterian churches, and a few others from minor denominations. As discussed earlier, the denomination will not be an issue if the curriculum is built with cross-denominational or nondenominational topics.

P2. The denominational distinction is critical up to the master level of ministerial or theological programs but not at the doctoral level; however, any connection with unorthodox or problematic theologies is handled with high alert.

P3. Liberty's Southern Baptist background will not become an issue to the predominant conservative Presbyterians in Korea. They will be open to the conservative Baptists.

P4. It will not be an issue among worship ministers since Liberty University is recognized as a Christian institution with sound evangelical/conservative Baptist principles. However, some laypeople from Presbyterian or another denominational background may feel not fully comfortable.

P5. The denominational difference is not an issue. I am from a mainstream Presbyterian background but did not hesitate to enroll for the Korean D.W.S. program.

P6. Yes and No. Since worship is common across denominations, the program focusing on worship studies and practice will be of no issue. While administrations of churches and schools may not fully welcome the program's implementation in Korea, students may welcome the program if offered with a good curriculum and qualified faculty.

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<sup>120</sup> The Korean D.W.S. program was initiated in 2013; see the previous chapters.



P7. The denominational distinction is not an issue beyond the master's level.

P8. Not discussed.<sup>121</sup>

P9. It is not an issue because the Southern Baptist is recognized as a conservative and evangelical denomination.

P10. The doctoral-level program can go beyond the denomination if it provides a quality curriculum.

P11. Although the program should not be unconcerned with denominational distinctions, the program will be widely accepted with no issue thanks to Liberty University's reputation.

P12. The American institution's denominational background is not that significant an issue.<sup>122</sup>

P13. Many pastors wish to study in America as long as the institutions are without theological issues. I believe Liberty's D.W.S. program will provide many pastors an eye-opening experience.

P14. Unlike in theological studies, the denominational distinction is not a considerable issue in the worship industry.

P15. Non-denominational collaboration is increasing, and Liberty's D.W.S. will also be well accepted due to its uniqueness.

P16. Generally, the denominational distinction will not be an issue as long as the curriculum aligns with evangelical views, although there may be some denomination-selective organizations and churches.

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<sup>121</sup> When he promoted the Korean D.W.S. (and M.A. in worship) in 2013, he saw most applicants coming from different denominational backgrounds other than Baptist. Liberty was already recognized as the top school for worship studies back then.

<sup>122</sup> It is based on Liberty's reputation.

P17. It depends on the promotional strategies and curriculum, although some may view it with a defensive mindset. Students will usually be more open apart from denominational differences.

P18. Since its curriculum uniquely stands out in its approaches and Baptist background, it might face obstacles from other seminaries in Korea.

P19. The Korean church is getting more open to cross-denominational or nondenominational collaboration. Also, the program is not about theologies but worship practices based on fundamental biblical principles.

P20. I believe worship [studies] should surpass denominations and their distinctive theologies.

P21. Not discussed.

*Q6. Is it critical to offer some courses in Korean?*

*Q6-1. Is it critical to offer the choice of writing the final thesis in Korean?*

P1. There were reasons students enrolled in this program<sup>123</sup> instead of coming to the Liberty campus. I believe language was their biggest concern out of all matters. When the interpretation was provided for some lectures, it took extra time, and the meaning was not fully and satisfactorily conveyed. [The participant candidly shared his experience with the Korean D.W.S. program and asserted that offering the program in Korean was essential.] The program in Korean provides more opportunities for the students to hear from active Korean lecturers [like the current D.W.S. program] on mass culture and media, which will eventually benefit the program's reputation. Writing the thesis in Korean is not as essential, but giving that option is important, too.

P2. It would be desirable if the teaching faculty at Liberty could also teach Korean programs with translations, although the depth of the content could be sacrificed. [He did not clarify

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<sup>123</sup> He meant the teach-out program.

whether all lectures should be 100% English with Korean translation. The previous Korean program was mostly handled in Korean, which he seemed not fully satisfied with. He mentioned that using many Korean lecturers from different theological backgrounds may not be soundly aligned with Liberty's theological and philosophical beliefs.] Writing the final thesis in Korean should be an option since writing it in English may entail difficulties in the administrative and instructive processes.

P3. Many worship leaders I am acquainted with have difficulty in English, and I recommend that most courses be offered in Korean. Korean translation should be provided for courses in English. There is no distinctiveness to the Korean program if offered in English since the online D.W.S. is already available to anyone capable of English. A thesis in Korean is a must for the Korean program due to the language and cultural barrier. A thesis about Korean worship phenomena, which I believe will be the majority, can best be written in Korean, not English.

P4. It is critical to provide courses in Korean that need a deep understanding of the contents. Writing a thesis in Korean is also critical, which will need a thorough understanding and expression of that understanding of Korean cultural and spiritual circumstances.

P5. There was a serious deficiency in the comprehensiveness of the course contents with translation. Courses in Korean taught by Korean professors are not an option. The heart language is also essential for thesis writing to be of appropriate research and presentation.

P6. It would be good to provide some courses in Korean. As for thesis writing, English as the default language will be ideal in the globalized culture. However, considering the depth of studies, offering the Korean option will be realistic and efficient.

P7. Courses in Korean are essential. Thesis writing in Korean should be an option, too.

P8. He started the Korean programs (M.A. and D.W.S.) and ran classes with intense discussions in Korean. Students were successfully recruited because the programs, including thesis writing, were in Korean.

P9. It is critical to offer courses in Korean to make the program accessible to more people. It is also critical to have the Korean option for thesis writing. Since many will study the program alongside their ministries, it makes sense not to impose unnecessary burdens by the language issue.

P10. The entire program should be offered in Korean to be realistic and successful here [Korea].

P11. Language is a big issue, and the program must be offered in Korean, including thesis writing. I am one of many who have given up on taking Liberty's worship program due to the language.

P12. Due to the language barrier, many people would not even attempt to join the American program. It is thus critical to provide the program's content in Korean for recruiting students. Thesis writing is concerned even more with language. It is almost impossible to write a thesis in English. A thesis written in English will be significantly unfit.

P13. Korean should not be an option for coursework and thesis writing.

P14. The online D.W.S. courses provided short lecture videos instead of class lectures and discussions, which were the only instructional guidance. They would have been more accessible with Korean subtitles or translations. Since the Korean D.W.S. program will have to be a training program exclusively for Korean worship leaders ministering in Korea, Lectures and thesis writing in Korean must not be optional.

P15. Korean lectures and thesis writing in Korean are essential since the program must be geared toward active worship leaders and professionals in Korea.

P16. I could study Liberty's worship program because it was offered in Korean.

P17. I had to bear with my studies in English with no choice because I was in America. With that said, it would be positively received if offered in Korean. On the flip side, it will be hard for the Korean program to stay doctrinally aligned with that of the main campus if it is constructed with only Korean lectures by Korean professors. A good mix of Korean lectures and lectures with Korean translations is recommended. Thesis writing in Korean should be given as an option.

P18. Korean should rather be the "default" language for both classes and thesis writing, with English as an option.

P19. The program in Korean is not to be optional. However, a mixture of classes in Korean and English with Korean translation is recommended since it is critical to hear from diverse perspectives. If some course assignments are to be in English due to the content or direction, there should be an assistant to help with the assignment. Thesis writing in English is unrealistic in the Korean program. Chapters in Korean with brief English summaries will be an effective alternative.

P20. Offering courses and thesis writing in Korean is important.

P21. Not discussed.

*Q7. Could you share your knowledge of Korean educational laws or policies that may set difficulties against implementing the D.W.S. program in South Korea?*

P1. The department of education is more open to a hybrid program but may apply regulations on a 100% online program of a foreign institution. Two conditions must be met to become a hybrid program. First, the final thesis must be presented in English, even after being written in Korean. Second, students need to visit the main campus to participate in a portion of the program at the main campus. The above two conditions are important for the degree earned by the student to be "officially" approved and recorded.

P2. I am not knowledgeable about relevant laws and policies.

P3. Korean educational laws should not be overlooked or ignored. I heard of a case about importing foreign academic programs that involved law complications.

P4. Not that I know of.

P5. It will be important to check the program's suitability, if offered 100% online, to be used as a credential for hire as worship faculty.

P6. A 100% online program may not be fully credible in Korea, which may face some regulations. However, I have not heard of any educational regulation that seriously sets against foreign programs.

P7. I am not knowledgeable about regulations.

P8. Not asked.

P9. Although I am not knowledgeable about laws and regulations, the program in an online format will be very efficient in Korea.

P10. I do not know.

P11. I do not know about this area.

P12. I have no knowledge about this area.

P13. I do not know about laws and regulations. If I share what I recently witnessed, many foreign schools discontinued their programs in Korea around the time Liberty University discontinued its program. They are returning to the market these days, and I see a great demand among worship pastors.

P14. I do not know.

P15. I do not know.

P16. It would be wise to know the exchangeability of credits between Liberty's program and other academic institutions, apart from the educational laws and regulations.

P17. I heard foreign programs are not strongly bound by Korean educational laws; alternative schools often utilize foreign curriculums.

P18. I do not know.

P19. I heard the rich resources on American worship could not be freely translated into Korean due to publishing policies related to copyrights.

P20. I do not know.

P21. The department of education of Korea still maintains a defensive policy against establishing foreign institute branches.

### **Analyses of the Summaries**

Analyses of the summaries have also been organized by the interview questionnaire for consistency with chapters 3 and 4 and clarity for understanding. While the summaries of the twenty-one interviews are long and tedious to read through, the analyses are brief, intending to be a link between the summaries in this chapter and the result in the next chapter, the strategies for this study to effectively implement the D.W.S. program of Liberty University in South Korea.

### **Questionnaire Part I**

*Q1. Please describe your current position in worship ministries or academic institutes; what do you do, and how long have you been in the current field?*

All participants are maintaining active careers as worship leaders and educators who have closely witnessed the state of worship in South Korea and thus have great insights into worship renewal. The length of their experience ranges from seven to forty-plus years. They represent Presbyterian, Baptist, and Holiness Church traditions.

*Q2 and Q2-1. Have you ever taught a class on worship at a church or/and college? If you have [taught], what were the topics of your class(es)?*

All participants had teaching experience at college or church or both. Biblical worship principles and practical worship were the top two teaching subjects, followed by the foundation of worship and worshippers' attitudes. Other important topics were worship theology, worship leadership, worship music, worship overview, and worship history, which are similar to the top two teaching topics. The high popularity of these similar topics reflects that worship leaders and educators perceive biblical foundations and principles and their application to worship practices as critical in the Korean worship community.

The subjects mentioned the least are worship culture, worship in mission, worship media, and worship liturgy. Due to the scarcity of soundly established worship programs in Korea, these topics have found no place in church seminars and other intensive curricula, although they are critical subjects to be addressed with transitioning worship. Although not a popular teaching subject, worship renewal was agreed to be the overarching critical issue in Korea.

*Q3. How do you understand worship in general? Is it a representation of Christian music and its practice, or is it more than music?*

All had a consensus that music was only a necessary means for worship, and worship is a comprehensive concept that embraces all relational aspects with God on Sundays and weekdays. Several specifically mentioned a worshipful lifestyle as the prerequisite for true worship. While there is no doubt about the significance of the worshipful lifestyle, one participant particularly stressed that worship renewal must come from "within" based on biblical fundamentals and spiritual restoration, which is a notable alert. Anyone might interpret and teach the worshipful lifestyle and worship renewal as performance-oriented without properly understanding the



biblical fundamentals. Although a small number, all participants' sound understanding of worship provides a good ground for implementing the D.W.S. study in Korea.

*Q4. Please describe worship studies and training that you have received. Was it part of your divinity studies, or did you earn a professional degree exclusively in worship?*

*Q4-1. If you have taken worship courses in the seminary program, what classes have you taken?*

*Q4-2. If you have earned a degree in worship, what was your degree, and where did you earn it?*

Sixteen participants earned professional worship degrees or Th.M. and D.Min. with a concentration in worship studies. Thirteen out of the sixteen completed online or residential worship programs provided by Liberty University. One participant finished the D.W.S. degree at the Robert Webber Institution. Two of the five participants without professional worship-related degrees majored in church music. Most of them are active ordained ministers who additionally received an M.Div. degree earlier, during which they took one or two courses in worship.

It is impressive that sixteen people of the twenty-one participants received worship degrees, and thirteen of the sixteen studied at Liberty University. It suggests that a high percentage of pastors involved in worship ministries had a great interest in learning worship correctly and earned worship degrees outside of Korea. Before the 2000s, Liberty University was mostly known for its divinity programs. However, Liberty's worship programs have been recognized nationally and internationally. It means the Korean D.W.S. program, once offered, will have a high potential to be the quintessential worship program in Korea.

*Q5. What do you think is the current state of worship education in South Korea? Are biblical worship principles and theology taught in-depth in the current curriculum?*

Only one participant believed that worship courses in Korea are intensive and comprehensive. Another participant did not answer due to a lack of knowledge. The rest responded comparably, as summarized below:

- Worship courses at seminaries mainly focus on liturgical worship and preaching; general topics are limited to worship fundamentals, overview, and history.
- Biblical principles are superficially addressed in classes.
- Worship degree programs are scarce at higher education institutions. These institutions do not challenge the status quo of worship culture centering around preaching; as a result, other worship elements fall in the background.
- Seminaries want to offer worship studies programs in a new direction, which produces a conflict with the current worship professors.
- Non-professional worship training programs are on the rise, which, however, do not deal deeply with biblical principles or touch extensively on practical worship.
- Small churches do not support their pastors' aims to obtain professional worship training.
- Laypeople do not feel the necessity of learning worship or worship renewal, and they still "go and see worship" instead of worshipping.
- Nevertheless, the thirst for worship renewal is getting stronger, and more churches perceive the great necessity for training professional worship leaders.

In sum, worship courses have been kept to a minimum within the typical church ministry programs. They are taught by seminary professors trained in practical theologies and homiletics but not in worship studies and leadership. The tension between the institution and current worship professors hinders the creation of extensive worship programs. Consequently, non-professional worship training programs increase to offset the demand in the worship industry. Sadly, the lack of trained worship professionals leads to stagnancy and even a decline in worship culture among lay worshippers, which emphasizes the need for worship renewal.

## **Questionnaire part II**

*Q1. How familiar are you with Liberty University and its worship program?*

More than half of the participants are familiar with Liberty's worship programs, although the depth of knowledge varies. Acknowledgment of the program is high among the participants,

who had been recruited through networks. However, it is unclear if Liberty's worship program is generally well-known in Korea.

*Q1-1. Please share your impression or opinion on the current worship program at Liberty.*

Many participants who experienced Liberty's worship program described it to be pragmatic, practical, biblical, and of modern worship. A few also described it to be comprehensive, inspirational, applicable, and of different views and new aspects. On the contrary, the same experienced participants said that it lacked depth and views on liturgical and traditional worship. A few pointed out that the program offered under the School of Music could be a significant downside because it gives the impression of lacking theological content and "depth," as mentioned earlier.

*Q2. Would the D.W.S. program of Liberty University be valuable to worship ministers and practitioners at large in South Korea from a vocational aspect?*

*Q2-1. If not, what is the reason? [Is there any potential weakness?]*

Nineteen out of twenty-one participants highly valued the D.W.S. program for Korea. First, a doctoral-level worship program is inexistent, while there is a great demand among worship practitioners to learn about worship principles. It will significantly contribute to encouraging the growth of the worship industry and satisfying the needs of many churches' transitioning worship. Second, the degree program will provide credentials and credibility for many worship professionals in the degree-valuing society. Third, the demand for professional worship leaders and experts will increase within ten years because there will be a generational shift in worship leadership in churches and academia.

One participant was skeptical because he witnessed a significant decrease in the pursuit of ministerial and theological studies and the decline of Christianity at large in Korea. However, the excessively high confidence and expectations in the program among the participants overrule

the skepticism coming from the current circumstances. The program's potential was partly proven when the Korean D.W.S. program was piloted in 2013.

*Q3. What are the most needed topics to cover in worship studies for South Korea?*

Fifteen participants stressed the importance of biblical principles and worship theologies and philosophies. Korean churches have long practiced liturgical and monolithic worship centering around preaching. Every Sunday, worship leaders lead the praise and worship “before the main service,” during which many people get seated and prepare for the main service. Once the moderator comes to the podium and declares the beginning of the service, then the main service opens with an opening prayer followed by preaching. In such circumstances, worship pastors rather study preaching than worship foundations and biblical principles to teach laypeople correct worship. Most participants witnessed this routine and felt the pressing necessity of educating foundational and theological studies about worship.

Some participants additionally expressed the importance of history, worship culture, diverse global worship, spiritual formation, and worship planning and communication. Worship renewal was also mentioned as a critical topic, which, however, is an overarching and broad subject under which other topics fall.

*Q3-1. Can you think of any essential topics for South Korea that is not in the current D.W.S. program? (The four D.W.S. cognates will be overviewed during the interview.)*

It turned out that this question was not perfectly feasible unless the participant had a thorough knowledge of the D.W.S. program through research or experience. Several of them in the teach-out Korean D.W.S. program gave answers based on their knowledge and experience. The rest answered after a brief overview of the current program with the interviewer. Consequently, many answers ended up being the extension of the previous ones for Q3, which

do not entirely rule out topics dealt with in the current program. All answers are still insightful and helpful for this study based on participants' long-time worship ministries and teaching.

Topics suggested for the Korean program are mass culture and methodical worship applications for the culture, understanding Korean society and culture, ethnomusicology on Korean traditional music, liturgical and traditional worship, Korean worship history, the influence of American worship in the 20<sup>th</sup> century, Korean worship tradition, development of worship services by denominations, a contextualized [Korean] worship history, recording and sound engineering and media theologies, technologies for worship services, ecclesiology, applied music and worship design and planning, a practicum to visit the main campus and experience American live worship, advanced music courses for worship leading, challenging “unhealthy” Korean worship culture, and new approaches to modern worship.

Many cultural and historical topics are already part of the current program. They only need to be altered to address Korean content, which entails other issues beyond the content. Applied subjects such as engineering, technology, and music are more appropriate for the music and worship program than worship studies; however, they could be highly attractive in Korea if properly adapted as a “cognate.” A practicum to visit the main campus could be a unique and practical course for the Korean program.

*Q4. Do you see any topics in the current program that might need to be contextualized or localized to fit the cultural and societal circumstances different from those of the U.S. or meet the specific needs of the South Korean worshippers?*

While this question yielded similar answers to the two preceding questions, it also brought forth insightful and critical thoughts. First, topics on relationships must be contextualized to reflect the unique relationships among pastors within the Korean church candidly, which is quite different from the parallel and partner relationships in American

churches. The hierarchical relationship has formed the worship liturgy and sustained Korean worship in general, and such a circumstance is not expected to change soon. Second, the worship studies program housed in the School of Music would not look reasonable to Korean worship leaders and pastors, the prospective students for the D.W.S. program. It will be worth considering the program to be offered under a different system and structure, which is an aspect of localization. Third, offering the well-established D.W.S. program in the Korean language is an essential aspect of localization, which is further discussed in Q6. Fourth, it was reminded that fundamental worship elements such as prayer, praise, hearing, and dedication should never be contextualized, while worship context could be localized and contextualized. Fifth, Topics on African worship make Liberty's D.W.S. program uniquely stand out, which could be contextualized and featured in the Korean program to make it equally unique.

*Q5. Will denomination be a factor in recruiting students for the D.W.S. program of Liberty University since Presbyterian is the predominant denomination in Korea while Liberty University is a Baptist university?*

Denominational identities within the Protestant church are determined by theological studies at the master level, beyond which cross-denominational studies frequently happen to broaden and strengthen theological views. None expressed concern about Liberty's D.W.S. program because it is a doctoral-level worship studies program dealing with common Christian worship topics. Particularly, the program's quality and teaching faculty become the primary matter when recruiting students. In fact, Liberty University's reputation with a conservative Baptist background gives more credibility among the worship leaders and pastors who may be interested in the program. One obstacle to be concerned about may come from other seminaries, which could perceive the program as an outsider that challenges the conventions within the

Korean church. However, people will be drawn to the program by its promotional strategies and unique positions in worship studies.

*Q6. Is it critical to offer some courses in Korean?*

*Q6-1. Is it critical to offer the choice of writing the final thesis in Korean?*

Without exception, all agreed it is crucial to offer courses in Korean, although there are variances in answers about the degree of utilizing Korean in the coursework. It was also pointed out that studies in English must not be entirely discarded because it is important to learn views in the main courses of the current program.

When the Korean D.W.S. program was first offered in 2013, one of the distinctive features of the program was that all classes were to be operated with Korean as its default language, and it could recruit a high number of students in a short time. When it resumed in 2017 in a hybrid format, the English lecture with Korean translation significantly lacked depth in content although there was no other option with the decision for it to become a teach-out program.

There is no doubt about the reputation of Liberty's worship program in Korea. However, most Korean worship leaders and pastors do not even attempt to apply for the current D.W.S. online program mainly because of the language barrier. Offering classes in Korean may entail administrative issues such as vetting and hiring Korean faculty and maintaining expected quality while aligning with Liberty University's doctrinal stance. Nevertheless, classes in Korean cannot be an option.

Language is a critical issue at another level for thesis writing. Answers varied on the final project done in Korean, from being optional to essential. Some even expressed that attempting to write a doctoral-level thesis in English is nonsensical. First, there is no legitimacy of writing in English for this pragmatic degree when most students in the Korean program will write a thesis

on Korean worship phenomena through research in Korean. Second, a thesis in English will lack comprehensiveness and entail complications in administrative and instructive processes. In the earlier Korean program, the thesis was written in Korean with an English summary at the head of each chapter.

*Q7. Could you share your knowledge of Korean educational laws or policies that may set difficulties against implementing the D.W.S. program in South Korea?*

Most of the participants were not knowledgeable about this area. One participant informed the education department applies more regulations on a 100% online program of a foreign institution but is more open to a hybrid program. Another participant said the department maintains a defensive policy against establishing foreign institute branches. Although the area of law and policies is out of this study's scope, the above information is worth acknowledging.



## **CHAPTER 6: STRATEGIES FOR THE D.W.S. PROGRAM TO BE EFFICIENTLY IMPLEMENTED IN SOUTH KOREA, CONCLUSION, AND SUGGESTIONS FOR FURTHER STUDIES**

This chapter developed strategies for implementing the D.W.S. program in Korea as the result of the interview analyses. The previously examined D.W.S. program review and documents of the Korean initiative program are incorporated into this process as they are equally important resources to bring forth the strategies for this study. Strategies are organized into three categories: the program's design, the program's coursework, and the program's administration. Additionally, the Q & A documents of the initiative Korean program will be summarized for reference.

### **Design**

Liberty University's D.W.S. program was designed to integrate biblical content on worship into "the theology, philosophy, and methodology of worship."<sup>124</sup> The program's target has been the worship professionals already holding positions in churches and academia. Therefore, the program is "among those few that most intensely focus on developing a personal Christian worldview that informs and inspires conformity with a worship lifestyle."<sup>125</sup>

The program's structure is fourfold with the PLO reflected; hence biblical and theological courses constitute the first part of the structure as the foundational study. Under this design,

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<sup>124</sup> Liberty University School of Music Administration, *DWS Program Review* (Lynchburg, VA: Liberty University, 2018), 8; the 2017-18 program review was the first analytic review of the new D.W.S. program since its inception.

<sup>125</sup> Ibid.

courses on worship history, worship theology, and biblical foundations are suggested to be completed in the first two semesters of the study. Then, students are guided to the other three parts: advanced worship studies courses, elective/cognate courses, and courses for the final thesis writing. A total of 45 credit hours is the minimum requirement to complete the program, and the final credit hours to be taken may increase depending on the thesis writing process.

With a primary emphasis on biblical foundations, the current program can be immediately employed in Korea with its design intact. First, there is no comparable program at the doctoral level in Korea, and the demand is high. Second, its intense focus on biblical principles of worship can perfectly cater to the crucial need for worship professionals in Korea. Third, the Korean initiative program, launched ahead of the main program, already tested two full years from 2013 to 2015 with the identical design placing theological, philosophy, and historical studies at the program's core.<sup>126</sup>

### **Coursework**

The DWS Program Review of 2018 affirms that “the courses in the program are designed to encourage ‘spiral learning,’ that is, as the student progresses, major concepts are introduced early in the program, and these concepts are reinforced and expanded upon in higher level courses, and finally applied fully in the thesis project.”<sup>127</sup> The curriculum map was a precautionary measure that assessed and ensured courses in the program to complement each other in building the spiral learning curriculum. It evaluated which of the five PLOs were to be

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<sup>126</sup> Worship Studies Curriculum v1.7; Liberty University in Korea  
[https://docs.google.com/document/d/18As\\_uSA3WqA8th2krHyq5sBvsZ0lcHOF-8EVEEnQwAy4/edit?usp=sharing](https://docs.google.com/document/d/18As_uSA3WqA8th2krHyq5sBvsZ0lcHOF-8EVEEnQwAy4/edit?usp=sharing)

<sup>127</sup> *DWS Program Review*, 8.

introduced, emphasized, and reinforced in each course to determine whether course content should be adjusted, aligned, or eliminated.<sup>128</sup>

The first and foremost strategy regarding the coursework is to implement an evaluation system similar to the curriculum map in the Korean program to maintain the quality and direction aligned with the main program. Different cultural, societal, and historical developments make it unavoidable to adjust or contextualize the content of some coursework in order to meet the needs of Korean worship circumstances, and it is crucial to adopt a precautionary measure in the process.

As previously clarified, three courses on theology, history, and biblical principles comprise the program's core studies, which are the most critical subjects to be taught for Korean worship practitioners, as the research revealed. The reality is that worship education in Korea is strikingly limited to one or two worship courses within ministerial and theological degrees or short and shallow worship degree programs, which do not properly deal with the essential biblical principles of worship. Therefore, worship theologies and biblical principles, as the program's pillars, must be thoroughly and unswervingly retained.

While courses on biblical principles and worship theologies are not alterable no matter the cultural and societal circumstances, the worship history course must primarily deal with Korean worship history separate from American and Western worship histories as its root. The significance of adding that content lies in that Korean worship was developed in the 20<sup>th</sup> century under a unique sociocultural background and modern history of turmoil since the time

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<sup>128</sup> *DWS Program Review*, 3-7: the five PLOs are examination of the pastoral and worship leader roles in evangelical worship, synthesis of the historical development and relationship, evaluation of contextual approaches for worship leading, analysis of trends in worship theology, philosophy, and methodology, and investigation of the pedagogical role of the worship leader in evangelical worship.

Protestantism first landed in Korea at the end of the 19<sup>th</sup> century.<sup>129</sup> Acknowledging different backgrounds of worship development necessitates further alterations and contextualization in worship courses in the next category.

The second part of the program constitutes five courses for advanced worship studies: History & Practice of Congregational Song (WRSP 820), Current Trends & Transitions in Christian Worship (WRSP 840), Philosophy of Music & Christian Worship (WRSP 845), Growth, Development, and Spiritual Formation (WRSP 846), and Planning & Leading Christian Worship (WRSP 851). WRSP 845 and WRSP 846 can be seen as universally relevant as core study topics, and thus may not need much alteration or content contextualization. However, WRSP 820, WRSP 840, and WRSP 851 are pertinent to historical development and cultural changes, and, therefore, must be contextualized to fit the Korean worship circumstances. For example, American worship songs and Western hymns were mostly adapted before the 2000s, but original Korean worship songs have recently been gaining popularity to take American music's place. Also, worship trends and transitions resembled American worship at some periodic intervals, which may not be the case today. According to Jong Am Park, the president of a missional organization in Vietnam, Korean worship ministries are transitioning and expanding from typical worship leading to more specialized worship planning and management, and worship is more acknowledged as art.<sup>130</sup>

The old program's worship and culture studies have recently been updated with multiple options, expanding academic offerings to include a free elective track and three cognates:

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<sup>129</sup> This will be the case for other non-western countries if the worship program is ever developed for them.

<sup>130</sup> Jinyoung Kim 김진영, *예배사역, 음악에서 기획 및 운영의 전문분야로 확대* [Worship Ministries Expand from Music to Planning and Management] (크리스찬투데이[Christiantoday], Aug. 2014) <https://www.christiantoday.co.kr/news/274355>.

ethnomusicology cognate, leadership cognate, and pastoral counseling cognate.<sup>131</sup> Similar to the preceding two categories, this section also consists of universal courses such as worship leadership and counseling and modifiable courses, including ethnomusicology, global worship, and pastoral roles. From the contextualization aspect, ethnomusicology can address Korean traditional music for worship, global worship may feature African worship studies<sup>132</sup>, and pastoral roles must address the unique and hierarchical relationship between the senior pastor and worship pastors.

The free elective track may be offered as an applied studies cognate with various applied courses on music and art and engineering and technology for corporate worship since Korean worship, as aforementioned, transitions to planning and management and is recognized as a comprehensive art. It is also a wise strategic modification for the Korean program to replace one of the cultural courses with a practicum course to offer a chance to visit the Liberty main campus and experience American worship scenes elsewhere.

Unlike divinity programs, Liberty University's denominational identity does not play a significant role in the worship program. However, dealing with both liturgical and modern worship in the program is crucial since liturgical worship is the norm for the predominant Presbyterian church and other non-Baptist denominations.

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<sup>131</sup> The four cognates of the D.W.S. program:

<https://catalog.liberty.edu/graduate/colleges-schools/music/worship-studies-dws/worship-studies-dws/>  
<https://catalog.liberty.edu/graduate/colleges-schools/music/worship-studies-dws/worship-studies-dws-ethnomusicology/>  
<https://catalog.liberty.edu/graduate/colleges-schools/music/worship-studies-dws/worship-studies-dws-leadership/>  
<https://catalog.liberty.edu/graduate/colleges-schools/music/worship-studies-dws/worship-studies-dws-pastoral-counseling/>

<sup>132</sup> This may sound irrelevant to Korean worship market; however, one interviewee shared that topics on African worship could make the program uniquely stand out. African worship is essential part of American worship that Korean worshippers can learn to adapt, which shares emotional commonality with Koreans.

### **Administration**

The Korean program is not a new doctoral program in worship that is distinctively different from the current D.W.S. program. It will be a Korean-specific culture version modified and contextualized from the same design and content as the main program. However, the modification and contextualization will entail issues regarding the program's administration in situations that are significantly different from those in the U.S. Although this area needs additional research, administrative matters related to the program's content are briefly discussed as part of the strategies.

First, the older generation, the program's target, does not own the English skills required for an academic program. As explained in the previous chapter, offering the program in the Korean language is not optional but imperative to avoid sacrificing the program's quality and eventually losing the promotional value. However, offering multiple doctoral-level courses in Korean necessitates hiring multiple Korean instructors, which is different from hiring translators and involves screening the instructor candidates by the doctrinal standards of Liberty University. Finance is another issue to consider after all the above. The possibility of thesis writing in Korean is also a critical stipulation for the Korean program to be validated. As a matter of fact, the use of the Korean and English languages should be functionally reversed in emphasis. In the earlier Korean D.Min. and D.W.S. programs, theses written in Korean accompanied English summaries at the head of each chapter; the inverse should be considered in the new context.

Second, the Korean D.W.S. program will be more effectively operated in a hybrid form than the 100% online classes, with a mix of online content, in-person lectures, and active class discussions. In 2013, the initiative program started with in-person classes where students had lectures and active class discussions, and the satisfaction level was high. The D.W.S. program on

the main campus also offered one-week intensive courses alongside partial online content at the beginning, in which lectures were given by several active worship professionals, artists, church administrators, and pastors. This format manifested a significant side of the practical “market-driven” program. The one-week intensive classes had downsides, too. Students had to travel to the Liberty campus for the one-week intensive, which was not cost-effective for students and the institution. Fortunately, a new possibility surfaced throughout the pandemic. Online video meeting platforms can handle online classes with active class discussions, which, therefore, can be employed for the Korean program to offset the shortcoming of the online program.

Last, the Korean program should be managed by the Schools of Music and Divinity in partnership. This study’s chapter 3 briefly illustrated how the worship program was first housed in the School of Divinity (School of Religion in the 1990s) and then moved to the School of Music in the 2000s with the D.Min. program partially maintaining the worship cognate. There was some collaboration between the two schools on worship courses before the launch of the D.W.S. program in 2015. However, the worship program is currently run by the School of Music. The fact that the School of Music runs Liberty’s “worship” program with significant content on biblical principles and theologies is not viable to many worship pastors and ministers in Korean churches.<sup>133</sup> While it is not recommended for the Korean D.W.S. program to be fully managed by the School of Divinity as some participants asserted, a collaboration with theological and biblical courses handled by the Divinity and the cultural and practical worship

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<sup>133</sup> Although this is a suggestion for the Korean program only, the worship program run exclusively by the school of music may seem to support the idea of equalizing worship with music. Worship, in essence, is about maintaining a close lifetime relationship with the Lord according to biblical theologies and principles guided in the Bible, in which the School of Divinity is specialized. Practical and cultural worship aspects can be managed by SOM because music is an essential tool for effective corporate and individual worship. In the earlier stage of the development of the program, teaching theological and biblical content was outsourced. However, the teaching faculty can be supplied by the SOD or with the theologically trained Korean faculty approved by the SOD.

courses by the School of Music will be feasible and reasonable to Korean students, which will be a win-win strategy for Liberty University and the Korean market.

### **The Promotional Q&As of the Korean Initiative Worship Program**

The operation of the Korean worship program from 2013 to 2015 is an indispensable source of insight for promoting and administering the future Korean program. Therefore, the promotional Q &As about the Korean initiative program is worth examining for more practical strategies.<sup>134</sup> Some of the highlights are summarized as follows:

- Students were recruited every semester. The admission process took place six to two weeks before the semester began.<sup>135</sup>
- Qualification to apply for the doctoral worship program: M.A., M.Div., and Th.M. graduates. A master's degree in music was not included, which differs from the main program's qualification set.<sup>136</sup>
- Operation of the Korean program
  - All classes were offered in Korean or with Korean translations.
  - The ratio of American instructors and Korean instructors is 1 to 4.
  - Each class was conducted in a hybrid format, with 51% online content and 49% in-person gatherings.<sup>137</sup>
- The Korean program taught both modern worship and liturgical worship, reflecting the Korean worship culture, while the main program primarily focused on contemporary American worship.
- The Korean program paid more attention to music and artistic media as effective means for liturgical and modern worship and reinforced cultural interpretation and appreciation of arts for worship in the curriculum, reflecting today's Korea as a cultural powerhouse.

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<sup>134</sup> [한국과정 광고 및 안내 \(2013 -\).docx](#)

<sup>135</sup> The spring semester begins in March in Korea, and the admission process took place from January 13 to February 14, 2013.

<sup>136</sup> <https://catalog.liberty.edu/graduate/colleges-schools/music/worship-studies-dws/#text>: the overview of the D.W.S. program is available at the website, which lists all qualifying master's degrees to enter into the D.W.S. program.

<sup>137</sup> The hybrid format allotted 40 class hours of a course by the ratios of 28 in-person hours to 12 online hours. The online portion utilized Liberty's Blackboard, consisting of pre-assignment, post-assignment, and lecture workshops. The in-person hours were filled with lectures, student presentations, and discussions.



## General Conclusion

This study was motivated by personal experience with the D.W.S. program. Thus, it was believed that Korean worship practitioners would greatly benefit from this biblically well-grounded doctoral program once methodically implemented based on an analytical and strategic study. Twenty-one professional worship pastors, directors, and educators participated in the research interview to share their insights on the current worship state in Korea. Additionally, the first D.W.S. program review and documents of the Korean initiative program were analyzed.

The results of this study were not new findings but a reaffirmation of the efficacy of the current D.W.S. program and the once-piloted Korean initiative program. First, Liberty's worship program was a timely response to God's calling for training worship leaders in a new paradigm in the U.S., which was a historical move comparable to the tribe of Issachar's knowing the "signs of the times"<sup>138</sup> in the Old Testament. Second, Liberty's worship program, rooted in sound biblical principles, can be an eminent training tool for worship renewal wherever needed. Therefore, the current D.W.S. program is necessary for Korean worship professionals who will lead worship renewal in Korea. Third, while the prestigious worship program was developed at Liberty at an opportune time, the Korean D.W.S. program was also designed by one mastermind to be piloted with much expectation in Korea. Both processes were made possible by God's intervention. Fourth, the Korean initiative program in 2013 is an excellent asset to the future Korean worship program. It tested the market with effective operations, therefore serving as an essential source for this study's strategies. Last, it is time to implement Liberty's D.W.S. program in Korea for worship renewal since a generational shift will soon occur in the Korean worship industry.

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<sup>138</sup> James E. White, *The Church in An Age of Crisis: 25 New Realities Facing Christianity* (Grand Rapids, MI: BakerBooks, 2012), 11.

### **Suggestions for Future Research**

Implementing the D.W.S. program in Korea could serve as the pivot for introducing Liberty's other worship curriculums from the undergraduate to the Ph.D. levels, which will significantly contribute to laying a foundation for healthy worship renewal in South Korea. Although this study limited its scope to matters related to the program's academic contents, other crucial areas need to be further studied to develop comprehensive and feasible strategies.

Therefore, the following topics for future research are suggested:

1. Strategic and detailed research on administrative and business aspects of the operation of the program in Korea.
2. Strategies for offering Liberty's worship program at various levels: undergraduate, graduate, and Ph.D. in Christian Worship. Two sub-questions are critical to consider:
  - a. Which is more feasible between establishing a branch school and operating programs only?
  - b. What will entail concerns regarding educational laws and earning accreditations in Korea?
3. Implementation of Liberty University's prestigious worship program in other Asian countries for missional purposes.

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## Appendices

### IRB Approval Letter

# LIBERTY UNIVERSITY

## INSTITUTIONAL REVIEW BOARD

April 7, 2022

Taeseong Kim  
Paul Rumrill

Re: IRB Approval - IRB-FY21-22-413 Developing Strategies to Implement the D.W.S. Program of Liberty University in South Korea

Dear Taeseong Kim, Paul Rumrill,

We are pleased to inform you that your study has been approved by the Liberty University Institutional Review Board (IRB). This approval is extended to you for one year from the following date: April 7, 2022. If you need to make changes to the methodology as it pertains to human subjects, you must submit a modification to the IRB. Modifications can be completed through your Cayuse IRB account.

Your study falls under the expedited review category (45 CFR 46.110), which is applicable to specific, minimal risk studies and minor changes to approved studies for the following reason(s):

7. Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies.

Your stamped consent form(s) and final versions of your study documents can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. Your stamped consent form(s) should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document(s) should be made available without alteration.

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,

**G. Michele Baker, MA, CIP**

*Administrative Chair of Institutional Research*  
**Research Ethics Office**

## Recruitment Letter

Dear

안녕하세요.

As a graduate student in the school of music at Liberty University, I am conducting research as part of the requirements for a Doctor of Worship Studies degree. This study aims to bring forth positive and practical strategies to implement the D.W.S. program of Liberty University to help the worship community in South Korea build sound biblical foundations for worship. I am writing to invite eligible participants to join the study.

저는 현재 리버티대학교의 예배학박사후보로서 논문을 위한 리서치를 진행중에 있습니다. 논문의 주제는 한국의 예배공동체가 건강한 예배의 기초를 다지는데 일조할 수 있도록, 리버티대학의 예배학박사과정을 효과적으로 한국에 도입하기 위한 실제적이고 긍정적인 계획을 수립하는 것입니다. 이에, 이 연구에 참여하실 분들을 초청합니다.

If you are above 18 years of age and have served in worship ministry, academia of worship studies, or administration in South Korea for your professional career and are willing to participate, you will be invited to participate in an interview. The interview will be video-recorded and conducted online via Zoom. The interview should take no more than 30 minutes. You will receive your interview transcript to review for accuracy. Names and other identifying information will be requested as part of this study, but the information will remain confidential.

18 세 이상의 성인으로, 한국의 교회예배사역이나 예배학계, 예배학관련 행정분야에서 전문인으로 현재 일하고 계시거나 일하신 경험이 있고, 이 연구에 참여하기를 원하신다면, 인터뷰에 응해주시길 부탁드립니다. Zoom 으로 진행되는 인터뷰는 이 연구를 위한 자료분석에 사용하기위해 녹음이 될 것이며, 총 30 분을 넘지 않을 것입니다. 효율적인 인터뷰를 위해 사전에 인터뷰 질의서를 보내드릴 것입니다. 귀하의 참여는 익명으로 진행되며 어떤 개인정보의 유출도 없을 것입니다.

To participate, please contact me at [REDACTED]. An interview will be scheduled and notified to you. Once the interview is scheduled, you will be provided with the interview script to review prior to the interview.

인터뷰에 응하신다면, 제 이메일, [REDACTED] 로 연락주시길 바랍니다. 인터뷰의 시간과 날짜가 잡히게 되면 미리 보내드리는 질의서를 읽어보시고 질문에 대한 답을 준비해 주시기를 부탁드립니다.

A consent document is provided as an attachment to this invitation letter. The consent document contains additional information about my research. If you choose to participate, you must sign the consent document and return it to me via email prior to the interview.

인터뷰 동의서도 이 초청편지에 첨부하오니, 인터뷰에 응하시면 이 동의서에 사인을 하셔서 반드시 인터뷰 전에 제 이메일로 보내주시길 부탁드립니다. 첨부된 동의서에는 이 연구에 관한 추가정보가 제공됩니다.

Sincerely,

감사합니다.

Taeseong Kim, D.M.A.

D.W.S. candidate

Professor of Music, Piano and Piano Pedagogy

School of Music

Liberty University

## IRB-stamped Consent Form

### CONSENT FORM

#### 동의서

**Title of the Project:** Developing Strategies to Implement the D.W.S. Program of Liberty University in South Korea

**논문제목:** 리버티 대학의 예배학박사과정을 한국에 도입하기 위한 계획에 관한 연구

**Principal Investigator:** Taeseong Kim

**제 1 연구자:** 김태성

#### Invitation to be Part of a Research Study

##### 귀하를 위 연구에 초대합니다.

You are invited to be in a research study that will suggest practical strategies to implement the Doctor of Worship Studies program of Liberty University in South Korea. You were selected as a possible participant because you are currently (or have been) in Christian worship ministry, scholars, or administrators of worship studies in South Korea for your professional career. Please read this form and ask any questions you may have before agreeing to be in the study.

귀하는 현재, 예배사역자로, 예배교육행정가로, 혹은 예배학자로서의 활동하고 계시기에 리버티대학의 예배학 박사과정을 효과적으로 한국에 도입하기 위한 연구에 참여하시게 되었습니다. 연구참가에 최종 동의를 하시기전 이 동의서를 잘 읽어보시고 질문이 있으시면 알려주시길 바랍니다.

#### What is the study about and why is it being done?

##### 연구의 목적이 무엇입니까?

The purpose of this study is to bring forth positive and practical strategies to implement the Doctor of Worship Studies program of Liberty University to help the worship community in South Korea build sound biblical foundations for worship.

이 연구의 목적은 한국의 예배공동체가 건강한 예배의 기초를 다지는데 일조할 수 있는 리버티대학의 예배학 박사과정을 한국에 효과적으로 도입하기 위한 계획을 만드는데 있습니다.

#### What will happen if you take part in this study?

##### 연구에 어떻게 참여하게 됩니까?

- If you agree to be in this study, I would like you to participate in a 30-minute interview to answer the established questions and elaborate on your thoughts and suggestions directly related to the questions.
- The interview will be performed through Zoom and video recorded. The interview transcript will be provided for your review before the interview.

귀하가 이 연구에 참여하신다면, 30 분 가량의 인터뷰에 응해 주시길 부탁드립니다. 인터뷰에 앞서 질문을 미리 드리면 질문에 관계된 답을 준비하셨다가 귀하의 생각과 의견을 나눠주시면 되겠습니다. Zoom 으로 진행되는 인터뷰는 녹화가 될 것입니다.

#### What risks might you experience from being in this study?

##### 연구에 참여함으로써 감당해야 하는 위험이 있습니까?

The risks involved in this study are minimal, which means they are equal to the risks you encounter in everyday life.

이 연구에 수반되는 위험요소는 귀하가 일상에서 예상할 수 있는 최소한 정도로 보시면 되겠습니다.

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Approved on 4-7-2022

**How could you or others benefit from this study?**  
**이 연구가 귀하나 다른 이들에게 주는 이익이 무엇입니까?**

You, as a participant, should not expect to receive a direct benefit from taking part in this study. However, as a professional worship practitioner and scholar, your insights and suggestions will significantly contribute to bringing forth practical strategies for the effective implementation of the D.W.S. program of Liberty University to the field of Christian worship in South Korea.

연구참여자로 귀하에게 직접적으로 적용되는 이익은 없습니다.

하지만, 전문적인 예배학자 혹은 연구가로서의 귀하의 통찰력과 의견은 한국의 건강한 예배를 세우는데 일조할 이 연구의 효과적인 결과를 내는데 아주 중요한 자료가 될 것입니다.

**How will you be compensated for being part of the study?**  
**연구에 참여하는 댓가가 있습니까?**

Participants will not be compensated for participating in this study.

연구참여자가 받는 금전적보상은 없습니다.

**How will personal information be protected?**  
**개인정보는 어떻게 보호됩니까?**

The records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the documents. In any report I might publish, I will not include any information that will make it possible to identify a subject. I may share the data I collect from you for use in future research studies or with other researchers; if I share the data that I collect about you, I will remove any information that could identify you, if applicable, before I share the data.

1. Participants' responses will be kept confidential. I will use a general designation (e.g., "worship minister A, B, C, Professor A, B, C, etc.) to conceal your identity. I will conduct the interviews where others will not easily overhear the conversation.
2. Data will be stored on a password-locked computer and may be used in future presentations.
3. Interviews will be video recorded and transcribed. Recordings will be stored on a password-locked computer for three years and then erased. Only the researcher will have access to these recordings.

녹화된 인터뷰는 안전하게 보존될 것이며 제 1 연구자가 다른 이들과 공유하지 않습니다. 그리고, 앞으로 발행될 논문에도 참여자에 관한 1 차정보는 포함하지 않을 것입니다. 하지만, 연구의 분석결과는 계속적인 연구를 위해 다른 연구자와 공유할 수도 있습니다. 만약, 분석결과의 한 부분으로서 귀하의 정보를 다른 연구자와 공유하는 것이 불가피할 경우에는, 분석결과를 공유하기전 귀하에 관한 1 차정보를 먼저 지우고 공유하도록 하겠습니다.

1. 참여자의 응답과 1 차정보가 노출되지 않도록, 개인이름대신, 기호와 번호를 사용하게되며, 인터뷰는 다른 이들이 들을 수 없도록 철저히 1 대 1 로 진행됩니다.
2. 직접적인 녹화내용은 패스워드로 보호됩니다. 분석결과는 연구발표에 사용될 수 있습니다.
3. 인터뷰는 녹화되고 기록됩니다. 컴퓨터에 보관되는 자료들은 3 년 후 폐기처분되며 제 1 연구자만이 이 자료들에 들어갈 수 있습니다.

**Is study participation voluntary?**  
**연구참여는 자발적인가요?**

Participation in this study is voluntary. Your decision will not affect your current or future relations with Liberty University. If you decide to participate, you are free not to answer any questions or withdraw at any time without affecting those relationships.

연구참여는 자발적이며 연구참여 여부는 리버티대학교와 아무런 관련이 없습니다. 참여를 결정하신 후에도 특정 질문에 답을 하지 않으실 수도 있고 관계에 영향없이 언제든지 탈퇴하실 수도 있습니다.

**What should you do if you decide to withdraw from the study?**

**연구참여결정 후, 탈퇴는 가능한가요?**

If you choose to withdraw from the study, please contact the researcher at the email address included in the next paragraph. Should you decide to withdraw, data collected from you will be destroyed immediately and will not be included in this study.

참여결정 후 혹시라도 탈퇴를 원하시면, 제 1 연구자에게 이메일로 연락을 주시기를 바랍니다. 탈퇴하실 경우, 귀하의 정보는 즉시 폐기하게 되고 이 연구에는 절대 포함되지 않습니다.

**Whom do you contact if you have questions or concerns about the study?**

**연구주제에 대한 질문이 있으면 누구에게 연락을 하면 되나요?**

The researcher conducting this study is Taeseong Kim. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at [REDACTED]. You may also contact the researcher's faculty sponsor, Paul Rumrill, at [REDACTED].

제 1 연구자는 김태성입니다. 질문이 있으시면 언제든지 [REDACTED] 로 연락주시길 바랍니다. 이 연구의 지도교수의 이메일, [REDACTED] 로도 직접 연락하실 수 있습니다.

**Whom do you contact if you have questions about your rights as a research participant?**

**연구참여자로써의 권리에 관한 질문이 있으면 어디에 연락을 하나요?**

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at [irb@liberty.edu](mailto:irb@liberty.edu).

이 연구에 관해서 달리 연락하시길 원하시면 리버티대학의 Internal Review Board 로 연락을 주시면 됩니다. 주소와 이메일은 아래와 같습니다.

The Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 / [irb@liberty.edu](mailto:irb@liberty.edu).

*Disclaimer: The Institutional Review Board (I.R.B.) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.*

*면책조항: Institutional Review Board 는 연방정부의 법령에 근거하여 연구의 대상이나 참여자가 도덕적 관점에서의 보호를 받을 수 있도록 노력하고 있습니다. 학술연구주제 및 그 연구에 암시되거나 반영된 연구자의 관점은 전적으로 연구자의 관점이며 리버티대학의 공식적 입장이나 규정과 관계없음을 알려드립니다.*



## Your Consent

## 동의서

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy of the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

이 동의서에 서명함으로써, 귀하는 이 연구참여에 최종수락 하시게 됩니다. 따라서, 서명하시기 전, 반드시 이 연구의 내용에 관해 숙지하시길 부탁드립니다. 서명 후 이 동의서의 사본을 받으시게 되며 인터뷰녹화나 기록은 연구자가 보관하게 됩니다. 서명 후에라도 질문이 있으시면 언제든지 연구자나 관련된 기관에 연락주시길 바랍니다.

*I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.*

연구에 관해 충분히 숙지하였고, 질문에 관한 답도 받았습니다. 이 연구에 참여함을 최종동의합니다.

☐ The researcher has my permission to audio-record me as part of my participation in this study  
인터뷰 녹화를 허가합니다.

\_\_\_\_\_  
Printed Subject Name / 성명

\_\_\_\_\_  
Signature & Date / 서명과 날짜

Liberty University  
IRB-FY21-22-413  
Approved on 4-7-2022

## Interview Questionnaire

### Developing Strategies to Implement the D.W.S. Program of Liberty University in South Korea

리버티 대학 예배학 박사과정을 한국에 도입하기 위한 효과적 방법에 관한 연구

## Interview Questionnaire

### 인터뷰를 위한 질의

1. Please tell about your current position in worship ministries or academic institutes; what do you do, and how long have you been in the current field?  
현재 예배사역분야나 학계에서의 귀하의 직함에 대해 말씀해 주세요. 무엇을 하고 계시며, 얼마나 오래 현재분야에 계셨나요?
2. Have you ever taught a class on worship in your church or your institute?  
교회나 대학교에서 예배에 관한 과목을 가르쳐 보신적이 있나요?  
  
2-1. If you have, what were the topics of your class?  
예배과목을 가르치셨다면 강의의 주제가 무엇이었나요?
3. How do you understand worship in general? Is it a representation of Christian music and its practice, or is it more than music?  
예배에 대해 어떻게 이해하고 계시나요? 예배는 크리스찬 음악과 그에 관련된 활동을 지칭하나요 아니면 음악 이상의 포괄적인 의미인가요?
4. Please tell me about worship studies and training that you have received. Was it part of your divinity studies, or did you earn a professional degree exclusively in worship?  
귀하가 받았던 예배에 관한 교육과 훈련에 관해 나누어 주세요. 신학교 과정의 한 부분으로 이수하셨나요 아니면 예배에 관한 전문학위를 취득하셨나요?  
  
4-1. If you have taken worship courses in the seminary program, what are the classes you have taken?  
신학교 과정의 한 부분으로만 예배과목을 택하신 적이 있다면, 택하신 과목들이 무엇입니까?  
4-2. If you have earned a degree in worship, what was your degree, and where did you earn it?  
예배에 관한 학위를 받으셨다면 어느 대학에서 어떤 학위를 받으셨나요?
5. What do you think is the current state of worship education in South Korea? Are biblical worship principles and theology taught in-depth in the current curriculum?  
한국예배교육의 현주소에 대해 어떻게 생각하시나요? 현재의 커리큘럼에서 성경에 근거한 예배원리나 신학을 심도있게 다루고 있나요?

*The Doctor of Worship Studies program was officially initiated in 2015 at Liberty University School of Music to educate with sound biblical principles and worship theologies and practical pedagogy. The program aims to help both worship ministers in the church and scholars in higher education. Liberty University offers four cognates within the D.W.S. program.*

**예배학 박사과정은 건강한 성경적 예배원리와 신학 그리고 예배학 교수법을 교육하기 위해 2015 년부터 음악대학원에서 공식적으로 시작되었습니다. 이 과정은 예배사역자와 예배학교수를 양성하고 돕기위한 것으로, 현재 네 개의 집중과정으로 운영되고 있습니다.<sup>139</sup>**

*The following questions are based on the assumption that the D.W.S. program of Liberty University will be offered in South Korea.*

**다음의 질문들은 리버티의 예배학 박사과정이 한국에 제공된다는 가정을 근거로 하고 있습니다.**

1. How familiar are you with Liberty University and its worship program?  
**리버티 대학교의 예배학 과정에 대해 얼마나 알고 계십니까?**
  - 1-1. Please share your impression or opinion on the current worship program at Liberty.  
**리버티의 예배학 과정에 대한 귀하의 의견이나 인상을 알려주세요.**
2. Would the D.W.S. program of Liberty University be valuable to worship ministers and practitioners at large in South Korea from a vocational aspect?  
**리버티 대학의 예배학 박사과정이 한국의 예배지도자나 활동가에게 직업 내지 사명적인 관점에서 가치가 있을까요?**
  - 2-1. If not, what is the reason?  
**만약 그렇지 않다면 이유가 무엇일까요?**
3. What are the most needed topics to cover in worship studies for South Korea?  
**한국의 예배학 과정에서 다뤄야 할 가장 필수적인 주제가 무엇일까요?**
  - 3-1. Can you think of any essential topics for South Korea but not in the current D.W.S. program? (The four D.W.S. cognates will be briefly viewed and explained during the interview.)  
**현재의 리버티 예배학 박사과정에는 없지만 한국에서는 필수적으로 다뤄야 할 주제가 있나요? (인터뷰 중 네 종류의 집중과정에 대한 간략한 설명이 있을 것입니다)**
4. Do you see any topics in the current program that might need to be contextualized or localized to fit the cultural and societal circumstances different from those of the United States or meet the specific needs of the South Korean worshippers?  
**현재 과목중 한국의 예배나 문화적, 사회적상황에 부합되도록 내용의 “상황화 내지는 현지화”가 필요한 과목들이 있다고 생각하시나요?**

<sup>139</sup> <https://www.liberty.edu/registrar/wp-content/uploads/sites/119/2020/06/DWRS-DWS-D.pdf>  
<https://www.liberty.edu/registrar/wp-content/uploads/sites/119/2020/06/DWET-DWS-D.pdf>  
<https://www.liberty.edu/registrar/wp-content/uploads/sites/119/2020/06/DWLD-DWS-D.pdf>  
<https://www.liberty.edu/registrar/wp-content/uploads/sites/119/2020/06/DWPC-DWS-D.pdf>



5. Will denomination be a factor in recruiting students for the D.W.S. program of Liberty University since Presbyterian is the predominant denomination in Korea while Liberty University is a Baptist University?

리버티 대학교는 침례교 대학이고 한국의 주된 교파는 장로교인데, 한국에서 예배학 박사과정 학생을 모집하는데 있어서 이런 교파의 차이가 영향을 줄 수 있다고 보십니까?

6. Is it critical to offer some courses in Korean?

몇몇의 과목들은 한국어로 제공되는 것이 중요하다고 생각하십니까?

6.1 Is it critical to give the choice of writing the final thesis in Korean?

한국어로 학위논문을 쓸 수 있도록 하는 것이 중요하다고 보십니까?

7. Could you share your knowledge of Korean educational laws or policies that may set difficulties against implementing the D.W.S. program in South Korea?

리버티의 예배학 박사과정을 한국에 도입하는데 어려움을 줄 수 있는 한국의 교육법령이나 정책이 있는지 아시는대로 나누어주세요.

## **D.W.S. Course Catalog**

### **Biblical & Theological Studies Courses**

#### **WRSP 801 Historical Developments of Christian Worship 3 Credit Hour(s)**

A study of the historical and cultural influences on Christian Worship from Old and New Testament practice, and a survey of the development of Christian worship from the Patristic era through modern worship practice. Particular emphasis is placed on the development of worship order (i.e. liturgy) and corporate worship practices.

#### **WRSP 810 Biblical Foundations of Christian Worship 3 Credit Hour(s)**

A comprehensive survey of the Biblical texts that lay the foundation for Christian Worship. Special attention is given to the integration of Biblical worship models within present-day worship practice for both evaluation and alignment.

#### **WRSP 835 Theology of Christian Worship 3 Credit Hour(s)**

A survey and development of a Biblical theology of worship practice for the broader Evangelical church community. Particular emphasis is given to developing a gospel- focused pedagogical strategy for teaching worship theology as a worship practitioner.

### **Advanced Worship Studies Courses**

#### **WRSP 820 History and Practice of Congregational Song 3 Credit Hour(s)**

A comprehensive survey of the practice and materials related to congregational singing in the church from Biblical times to today. Special emphasis is given to key authors, composers, and hymn/song compilers and their songs.

#### **WRSP 840 Current Trends and Transitions in Christian Worship 3 Credit Hour(s)**

An exploration of the current trends and transitions related to leadership, music, worship, and culture, and their influence on the church today.

#### **WRSP 845 Philosophy of Music and Christian Worship 3 Credit Hour(s)**

A philosophical study of the use and function of music in the worship practice of the local church. Particular emphasis is given to the goals, motivations, responsibilities, parameters, and aesthetics of music in the evangelical church community.

#### **WRSP 846 Growth, Development, and Spiritual Formation 3 Credit Hour(s)**

An in-depth look at individual spiritual growth, development, and spiritual formation through private worship and the pursuit of Biblical spirituality. Particular application is made to the connection between a personal worship life and public worship leadership.

#### **WRSP 851 Planning and Leading Christian Worship 3 Credit Hour(s)**

A survey of the process of the planning, preparation, administration, and leadership of corporate worship in the local church setting. Particular emphasis is given to the tools and resources available for worship planning today.

## **Ethnomusicology Cognate**

### **ETHM 511 Introduction to Ethnomusicology 3 Credit Hour(s)**

The study of traditions, belief systems, and practices of world cultures as approached through the comparative study and analysis of the music cultures of contrasting ethnic groups.

### **ETHM 613 Applied Ethnomusicology 3 Credit Hour(s)**

The practice of ethnomusicology including: 1) a summary of technology and audio/video recording practices; 2) development of professional and intercultural relationships; 3) contextualization of music in worship, discipleship, and evangelism; 4) promoting the creation of indigenous Christian songs; 5) promoting the distribution of such songs through appropriate media; and, 6) introduction to other areas of applied ethnomusicology.

### **WRSP 545 Global Worship 3 Credit Hour(s)**

A study of worship as observed in biblical examples. Scriptural principles regarding worship are applied to the life of the individual and to individual responsibility in the corporate worship experience. Emphasis is on building a theological orientation for interculturality by understanding the nature of worship as the foundation for building interdependent relationships in the kingdom of God.

## **Leadership Cognate**

### **WRSP 530 Principles of Leadership for the Worship Leader 3 Credit Hour(s)**

A study of the characteristics and responsibilities of a good leader as they relate to the worship leader. Planning, organizing, staff development, and decision-making are topics of consideration.

### **WRSP 545 Global Worship 3 Credit Hour(s)**

See above at the Ethnomusicology Cognate

### **WRSP 645 The Role of the Pastor with the Worship Leader 3 Credit Hour(s)**

This is a study of the relationship between the pastor and worship leader in a local church. Emphasis is given to leadership models for team building and staff management, leadership responsibilities towards the gospel ministry, and the biblical role of the pastor as the worship leader of the congregation.

## **Pastoral Counseling Cognate**

### **PACO 500 Introduction to Pastoral Counseling 3 Credit Hour(s)**

This course introduces students to a solution-based model for short-term counseling that incorporates knowledge of and practice in facilitation skills, cognitive behavioral approaches, and biblical teaching.

### **PACO 603 Premarital and Marital Counseling 3 Credit Hour(s)**

This course introduces students to the factors contributing to successful marital relationships. The course also teaches students a conceptual model for assessing relationship functionality and introduces them to short-term methods that can be used when those kinds of problems develop.

Students will be challenged to articulate a clinically informed biblical counseling approach to pre-marital counseling. (Formerly PACO 610)

**PACO 604 Crisis Intervention in Pastoral Counseling 3 Credit Hour(s)**

**Prerequisite:** PACO 500 and PACO 501

This course introduces students to the theories and skills required to provide pastoral crisis intervention and counseling that will cultivate resiliency and promote spiritual growth.

**Research Studies Courses**

**WRSP 880 Introduction to the Thesis Writing Project 3 Credit Hour(s)**

This course prepares the student to begin the thesis writing project.

**WRSP 888 Thesis Project Proposal & Research I 4 Credit Hour(s)**

**Online Prerequisite:** WRSP 880

This is the first course for doctoral candidates in the process of developing and completing the research study and doctoral thesis. Doctoral candidates will finalize the thesis proposal and develop chapters 1 & 2 of the thesis to include a detailed literature review relevant to the research study.

**WRSP 889 Thesis Project Proposal & Research II 3,5 Credit Hour(s)**

**Online Prerequisite:** WRSP 880 or WRSP 888

This is the second course for doctoral candidates in the process of developing and completing the research study and doctoral thesis. Doctoral candidates will develop chapters 3, 4, & 5 of the thesis and prepare a presentation for the final thesis defense.

**WRSP 890 Thesis Project Defense 3 Credit Hour(s)**

**Online Prerequisite:** WRSP 889

This is the final course for doctoral candidates completing the doctoral thesis. Doctoral candidates will defend their thesis and finalize the thesis manuscript for publication.