

View Item ▾

## PRAYER AND PREACHING : A CRITICAL HOMILETICAL STUDY WITHIN THE KOREAN CONTEXT

Heo, Chan (2010-03)

Thesis (MTh (Practical Theology))--University of Stellenbosch, 2010.

### THESIS

**ENGLISH ABSTRACT:** The aim of this thesis is to encourage the renewal of Korean preacher's piety and spirituality within the Reformed tradition. Although a large number of studies have been carried out on Christian prayer, little is known about the connection between prayer and preaching in Reformed theology. In the Korean context, most preachers have been trained in the Pentecostal tradition. Therefore, the Reformed churches Korea have requested that instructions on prayer from notable theologians in history be introduced to preachers to help restore spiritual balance to the biblical preaching of Korean Reformed ministers. Reformed preachers should not follow the secular mind and worldly academic style; therefore, the study is concerned with recovering the biblical spirituality of the preacher and the congregation in Korean Christianity. It is argued that the Korean church needs to strive to rediscover and recover the Reformed church's long tradition of communication and prayer. The revival in the Korean church was not a Reformed theological revival because it was characterized by the Pentecostal movement and for a long time the Korean church has had a concept of traditional religious spirituality. For true revival to take place in the Reformed Church in Korea, the church needs to forge a new agenda that is rooted in and that emphasizes biblical prayer. To accomplish the aforementioned goal, it is suggested that the prayers of Jesus and an exposition of the Lord's Prayer in the Reformed theological traditions be given greater attention. Jesus emphasized the importance of the Lord's Prayer to his disciples and it stands as the capstone of Jesus' prayer life, which he shared with us. Accordingly, a preacher must pray enthusiastically and communicate with God continually. The spirituality of both the preacher and the congregation is crucial in modern churches. Therefore, our spiritual foundation must be organized on biblical, historical, theological research in a way that would encourage not only the preachers but also the congregation members to be enthusiastic in prayer before God. Today's theological discourse should be able to engage with classical (Reformed theological) literature or instructions on prayer, and the present investigation is an attempt to look back to those classical instructions as a most meaningful starting point to overcome the spiritual difficulties in Korean churches.

**AFRIKAANSE OPSOMMING:** Die doel van hierdie tesis is om hernuwing van Koreaanse predikers se godsdienstigheid en spiritualiteit binne die Gereformeerde tradisie aan te moedig. Hoewel vele studies reeds onderneem is oor Christelike gebed, bly kennis oor die konneksie tussen gebed en prediking binne die Gereformeerde teologie, gebrekkig. In die Koreaanse konteks is die meeste predikers opgelei in die Pinkster-tradisie. Daarom het die Gereformeerde kerke in Korea 'n pleidooi gelewer dat opleiding in gebed deur gerekende teoloë, toegevoeg word in hul opleiding, om predikers te help om 'n geestelike balans te handhaaf in hul bybelse prediking. Gereformeerde predikers behoort nie die sekulêre gedagtegang en wêreldse akademiese styl aan te hang nie; hierdie studie is gemoeid met die herwinning van bybelse spiritualiteit van die prediker en die gemeente in die Koreaanse Christendom. Daar word geargumenteer dat die Koreaanse kerk moet streef om die Gereformeerde kerk se lang tradisie van kommunikasie en gebed te herontdek en herwin. Die oplewing in die Koreaanse kerk was nie 'n Gereformeerde teologiese oplewing nie maar is gekenmerk deur die Pinkster-beweging, wat vir 'n lang tyd die Koreaanse kerk se opvatting omtrent tradisionele religieuse spiritualiteit onderlê het. Die kerk benodig 'n nuwe agenda, gewortel in bybelse gebed vir ware herlewing om plaas te vind in die Gereformeerde kerk in Korea. Om hierdie doel te bereik, word dit voorgestel dat die gebede van Jesus en 'n uiteensetting van die Ons Vader-gebed in die Gereformeerde teologiese tradisies dieper bestudeer word. Jesus het die belang van die Ons Vader-gebed beklemtoon teenoor sy dissipels, en dit verteenwoordig 'n hoeksteen van sy gebedslewe, wat ook ons nalatenskap is. Vervolgens moet 'n prediker geesdriftig kan bid en voortdurend in kommunie kan tree met God. Die spiritualiteit van beide die prediker en die gemeente staan sentraal binne moderne kerke. Daarom moet ons spirituele fondasie onderleg word deur bybelse, historiese, teologiese navorsing op 'n manier wat beide predikers en gemeentes sal lei tot geesdriftige gebed teenoor God. Hedendaagse teologiese diskoerse moet in gesprek tree met klassieke (Gereformeerde teologiese) literatuur of gebedsopleiding, en die huidige studie bied 'n poging om terugskouend te besin oor die klassieke opleiding, as die mees beduidende vertrekpunt om spirituele vraagstukke in Koreaanse kerke op te los.

Please refer to this item in SUNScholar by using the following persistent URL: <http://hdl.handle.net/10019.1/4150>

 HEO\_PRAYER\_2010.PDF (950.8KB)

VIEW METADATA

This item appears in the following collections:

• [Masters Degrees \(Practical Theology and Missiology\) \[171\]](#)

Veteran homiletics teachers are asked a perennial question: what qualities make for great preaching? In 2016, the Kyle Lake Center for Effective Preaching at... When teaching seminarians studying for the priesthood, it is not unusual to hear that the initial call to ministry had little to do with a call to preach the Gospel, but centered more generally on sacramental and pastoral engagement. Fair enough. Yet the USCCB underlines the importance of a theology in Fulfilled in Your Hearing [FIYH] (1982) and Preaching the Mystery of Faith [PMF] (2013). Pope Francis's Post-Synodal Apostolic Exhortation Evangelii Gaudium [EG] or The Joy of the Gospel (2013) gives the liturgical homily pride of place as an essential pastoral and biblical encounter with the Pe DICK: And so many would call it contextual preaching which is one element. Others would call it exegetical preaching which means they've grappled. I think Calvin described it defined it in two terms, just two words that are easy to remember, and it starts with explication and application, that was kind of his basic.... DICK: Let me move from the concept to the practice and within the framework of you always desiring to be an expositor and driving to be an expositor from the time you started here in 1969 till today, how has your preaching changed within the framework of that common definition of exposition? JOHN: Well I you know, I don't think that style-wise it's changed a lot, two things, probably, have changed. You used to study here at the church. Homiletics, in religion, is the application of the general principles of rhetoric to the specific art of public preaching. One who practices or studies homiletics may be called a homilist, or more colloquially a preacher. Homiletics means the art of preaching. Homiletics comprises the study of the

composition and delivery of a sermon or other religious discourse. It includes all forms of preaching: sermons, homilies and catechetical instruction. It may be further defined as the study of the analysis